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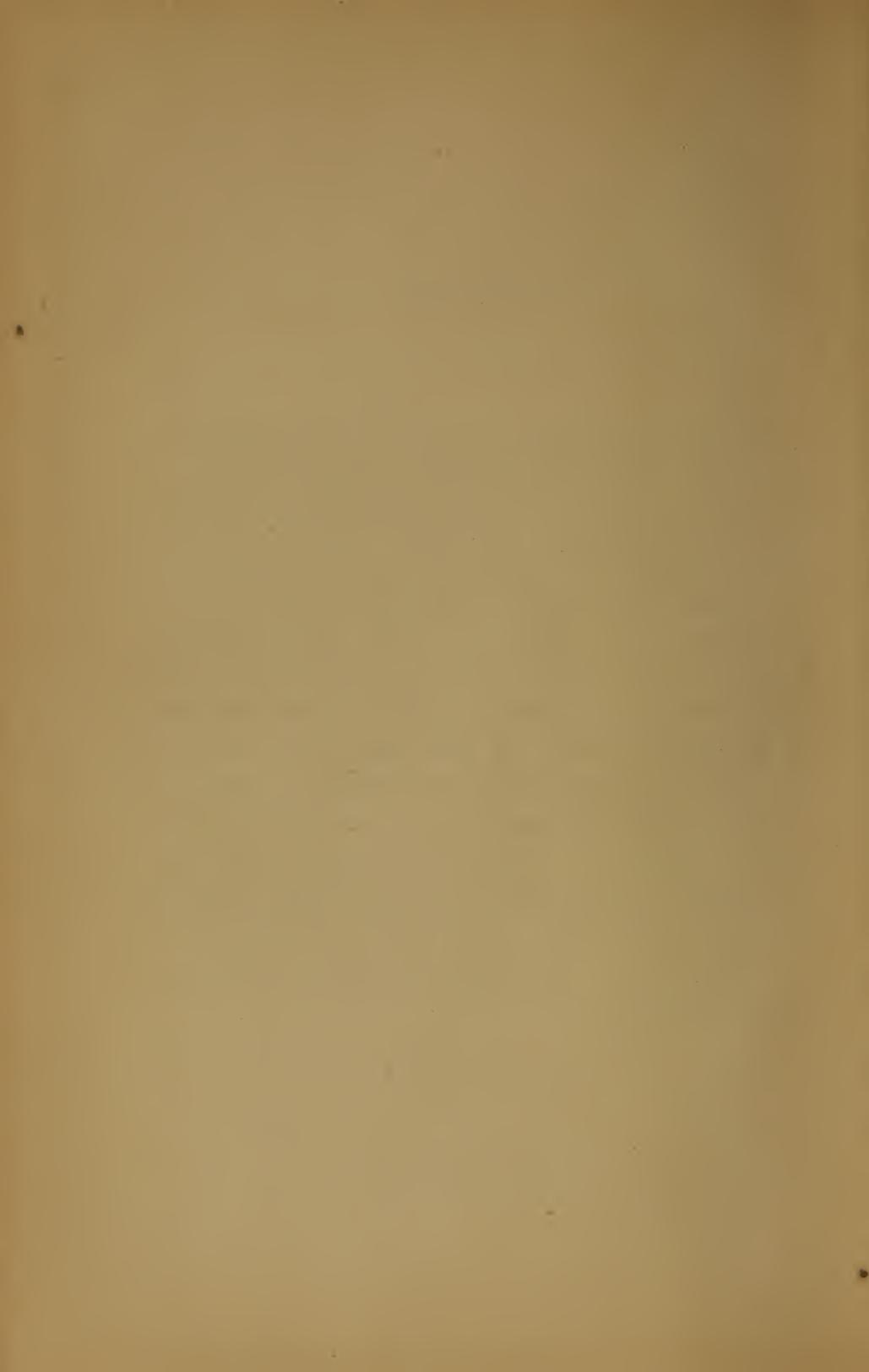
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PREFACE.

THE following has been prepared as a Text-book for the young. The matter has been carefully compiled from the most approved Bible Histories, and arranged with a view of rendering the subject at once simple and interesting. Instead of the catechetical style, the plan adopted is that of placing the various subjects prominently before the learner, while to each chapter is annexed a set of questions on its contents for the exercise of the pupil's memory. A good many of the lessons are given in narrative form, so attractive to children. It is hoped that this method will prove useful as an humble medium of imparting to tender minds the knowledge of God's love and mercies to His "Chosen People," and render the study of Scripture History in this age of intellectual progress one of the most pleasing of school tasks.



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THE
CHILD'S BIBLE HISTORY.

CHAPTER I.

THE BIBLE, OR BOOKS OF THE OLD AND NEW
TESTAMENT.

The Bible. The book by excellence, the written Word of God, the Old and New Testament.

Testament. An alliance or covenant. The Old Testament is the alliance which God made with the Jewish people through the ministry of Moses. The New Testament, the alliance which God has made with the Christian people through the ministry of Jesus Christ Himself.

The Old Testament contains — 1st. The books of Moses, which are five in number: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They are called the Pentateuch, or “the Law,” because they contain the covenant. 2d. The historical books, as the Book of Joshua, Judges, the four Books of Kings, the two Books called Paralipomenon, the Book of Esdras, that of Nehemias, and the two Books of Machabees, the histories of Ruth, Tobias, Judith, Esther, and Job. 3d. The books of instruction, as the Psalms of David, the Proverbs, Ecclesiastes, the Canticle of Canticles, the

Book of Wisdom, and Ecclesiasticus. 4th. Prophetical books, namely, the books of the four great prophets, Isaias, Jeremias, Ezechiel, and Daniel, to which may be added those of David and the lesser prophets.

The New Testament contains—1st. The historical books, which are the four Gospels, of St. Matthew, St. Mark, St. Luke and St. John, and the Acts of the Apostles, written by St. Luke. 2d. The Epistles—fourteen of St. Paul, one of St. James, two of St. Peter, three of St. John, and one of St. Jude. 3d. The Prophetical Book, which is the Apocalypse of St. John.

Tradition, truth handed down. There are two traditions—the Jewish tradition, which is the Word of God not written in the Old Testament, but handed down among the Jews either by word or writing; the Christian Tradition is the Word of God not written in the New Testament, but which the apostles received from the lips of Jesus Christ, which they gave by word to their disciples, and which has come down to us by the teachings or writings of the Fathers of the Church.

Rule of Faith. The Bible and Tradition as interpreted by the Church.

QUESTIONS FOR EXAMINATION.

What is the Bible? What does the word Testament imply? What is the Old Testament? Name the Books of Moses? What does Pentateuch signify? Give the Prophetical Books. What is the New Testament? What is Tradition? How many kinds of Tradition are there? What is the Catholic's Rule of Faith?

CHAPTER II.

The Creation. The making of the world out of nothing by God in a period of six days. At first God created a great mass of what we call "matter." The world was not round then as it is now; it had no particular shape, it could not move, it was neither hot, nor cold, nor temperate; it had not grass, nor trees, nor shrubs upon its surface; it was void and empty. Then God suited it to the pattern He judged best, and furnished it with all things necessary for man's use and benefit.

THE WORKS OF THE SIX DAYS.

On the First Day

God created light, God called it *Day*; this He separated from the darkness, which he called *Night*.

On the Second Day

God created the sky, or firmament, which He called Heaven.

On the Third Day

God divided the land from the water: the dry land He called the *earth* and the water *seas*. The same day God made all trees, plants, and shrubs.

On the Fourth Day

God created the sun, moon, and stars.

On the Fifth Day

God created the fishes of the sea and the birds of the air.

On the Sixth Day

God created the animals. On this day also He

made Adam (the first man) from the dust of the earth. God gave him so perfect a body that disease could not affect, nor age impair, nor death destroy it, since Adam had never to suffer from these things, nor to die. And God endowed him with an immortal soul like to his own divine image.

Eve. God cast Adam into a deep sleep, and took out one of his ribs, filling the vacant space with flesh. Of this rib he made Eve (the first woman), to be Adam's companion, and gave her also an immortal soul.

Adam and Eve. These favored beings were given a free will, and after a period of trial would have been taken to heaven (had they been faithful) to dwell with God for all eternity.

On the Seventh Day

God rested, "And He blessed the seventh day, and sanctified it" (Gen. ii. 3).

It was the first Sabbath, and continued to be the holiest day of the week, until after the death of our Lord, when, in honor of the Glorious Mystery of the Resurrection (on Easter Sunday), the first day of the week, which we call the "Lord's Day," was ordained the Christian Sabbath.

God. The Supreme Spirit who exists of Himself, who is goodness, truth, and infinite perfection, was never created. but is, always was, and always will be.

QUESTIONS FOR EXAMINATION.

What is the Creation? In how many days did God create the world? What appearance had the earth at first? What was the work of the First Day? On what day did God make

the sky? What was the work of the Third Day? When was the sun made? Whether was it the fishes or birds that were made on the Fifth Day? When did God make Adam? How were the bodies of our first parents before their sin superior to ours? What did God endow them with that was like to His Divine Image? What difference was there between the Seventh Day and the first six days? What is the Christian Sabbath? Did God make all the trees and plants, all the flowers, everybody and everything? Did God make you? Who made God?



CHAPTER III.

The Earthly Paradise. A garden of delights planted by God for the use and enjoyment of our first parents. It had beautiful trees, lovely flowers, delicious fruits. "A river went out of the Place of Pleasure to water Paradise," from which four others branched. The 1st, Phison; the 2d, Gehon; the 3d, Tigris; the 4th, Euphrates; and it had every charm to make it an abode of earthly happiness.

Eden means "Delight." The Garden of Eden is supposed to have been somewhere near the river Tigris and Euphrates.

The Tree of Life. A beautiful tree in the midst of Paradise. God told our first parents to eat the fruit of this tree and they should never die.

The Tree of Knowledge of Good and Evil. The tree which bore the "Forbidden Fruit." God forbade our first parents to eat its fruits, saying: "But of the Tree of Knowledge of Good and Evil thou shalt not eat, for in what day soever thou shalt eat of it thou shalt die the death."

The Serpent. Lucifer (the devil), who, envying

the happy state of our first parents, tempted Eve to eat the "Forbidden Fruit." He told her that if she did so she would become a God, knowing good and evil. She listened, plucked the fruit, ate it, and then induced Adam to eat it also.

Immediate Effects of our First Parents' Sin. Shame and remorse. Adam and Eve became conscious of their guilt; they hid themselves from the just anger



THE BANISHMENT FROM PARADISE.

of God, who summoned them before Him, and demanded an acknowledgment of their fault; but Adam blamed Eve, and Eve blamed the serpent: God then pronounced their punishment and cursed the serpent.

The Punishment. Adam and Eve were driven from the Garden. "And God placed before the Paradise of Pleasure cherubims and a flaming sword turning every way to keep the way of the Tree of Life" (Gen. iii. 24). They and their posterity were deprived of original innocence, clearness of understanding, and

firmness of good will. They were condemned to toil, to suffer, and to die, and the gates of heaven were closed against them.

The Curse. God cursed the infernal serpent, and told him that one day his head should be crushed (that is, he should be overcome), saying: "Because thou hast done this thing thou art cursed among all the cattle and beasts of the earth; upon thy breast shalt thou go, and earth thou shalt eat all the days of thy life" (Gen. iii. 14).

The Promise. "I will put enmities between thee and the woman, and thy seed and her seed, she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15). This Promise announced a Redeemer to come.

The Promise Fulfilled. In the person of our Lord Jesus Christ, and that of our Blessed Mother Mary, who was conceived without sin and gave birth to our Divine Redeemer, who overcame and saved us from the power of the devil by his passion and death.

The "**Fall of Man,**" Adam's disobedience, because through it man fell from innocence to guilt; also called "Original Sin," because it was the first and the *origin* of our evil propensities and passions.

QUESTIONS FOR EXAMINATION.

Describe the Earthly Paradise? What does Eden imply? What was the "Tree of Life?" What was the "Tree of Knowledge of Good and Evil?" What Prohibition did God make about the Tree of Knowledge? Who was the serpent? Whom did the serpent tempt? What untruth did he tell? Give an account of the manner in which Eve acted when tempted? Whom did she draw into sin when she had sinned herself? What were the immediate effects produced in our

first parents by their disobedience? How did they act when accused by God? What was the punishment of their sin? Did their sin harm us? How did God punish the serpent? What Promise did God make to our first parents? How was the Promise fulfilled? What is the history of Adam's and Eve's sin called?



CHAPTER IV.

Cain. Cain was Adam's first-born; he was passionate and perverse, unmindful of God, to whom with his sacrifices he gave no share of his heart. He was a husbandman. His descendants (because of their wickedness in the course of ages) were called "Children of Men."

Abel. Abel was Adam's second son, gentle, virtuous, and pious. He pleased God, whom he loved sincerely, and by whom he was tenderly loved in return. Abel was a shepherd.

Story of Cain and Abel. It happened one day that Cain and Abel had each offered sacrifice to God. Cain gave fruits (which are supposed not to have been his choicest), Abel his best young lamb. God in some visible way showed rejection of Cain's offering and His acceptance of Abel's; seeing which Cain became envious, and on account of which he immediately after killed Abel. For this wicked deed God cursed Cain, and sent him a fugitive from his home, but He blessed Abel and made him happy in Limbo.

Seth was given to Adam to replace Abel. He preserved the worship of God; his descendants inherited his piety, and were called "The Children of God." One of them, Enoch, a holy prophet, at the age of three hun-

dred and sixty-five years, was taken from among men without dying, and brought to a place of rest and happiness, whence, the Holy Fathers suppose, he and another prophet, named Elias, will come before the "Last Day" to oppose Antichrist, after which they will be martyred, restored to life, and will be gloriously assumed into heaven.

QUESTIONS FOR EXAMINATION.

Who was Cain? Give the character of Cain. What was his calling? What were his descendants named, and why? Who was Abel? What was he? What was his character? By whom was he tenderly loved, and why? Tell the story of Cain and Abel. Who was Seth? How did he show his love for God? What were his descendants called? Who was Enoch? What remarkable circumstance is connected with Enoch? What is the supposition of the Holy Fathers respecting him?



CHAPTER V.

Adam's Death. (The World before the Deluge.) Adam died at the age of nine hundred and thirty years. It is believed he did penance and was saved. After his death his posterity multiplied. Some were good, some were very bad, and eventually the general corruption so spread that in the whole world there were only eight just persons.

The Deluge, a destroying shower of rain, which fell without ceasing for forty days and forty nights, and which drowned every living creature save those in the Ark (B. C. 2348).

Noe was a just and holy man, who with his family

remained faithful to God, and with them was saved from the deluge, in a ship or ark which God had desired him



THE DELUGE.

to build. He was the grandson of Methusalem. Methusalem was the oldest man who ever lived, having reached the age of nine hundred and sixty-nine years. He was the son of the prophet Enoch, who was, of course, Noe's great grandfather.

The Ark, a large vessel; it was divided into three parts like three decks; was roofed like a house. In size it was about as long and as wide, and rather more than half the usual height of most churches; quite large enough to hold Noe, his family, and seven of every kind of clean beasts, and two of every kind of unclean, together with all necessaries for their support, which, by the command of God, were to be brought into it. The building occupied one hundred and twenty years, which were intended by God to be an extension of time for the repentance of the wicked. Seven days after

Noe had entered in, the waters began to fall ; he was then six hundred years old.

The Raven of the Ark, a bird which Noe after ten months sent forth, that he might find out if the waters had subsided ; but it never returned. As it was unclean it went to and fro, sometimes going to the mountains to feed on the dead, at other times returning to rest upon the top of the Ark.

The Dove of the Ark, a beautiful bird which Noe sent out soon after the raven. It very shortly returned, as it could not find a place to rest. In another week Noe sent out the dove again ; she came back with an olive leaf in her bill — a sign that the trees were above the water. After another week she was again let forth, but never returned — a proof that the earth had become dry.

Noe's Sacrifice. The Ark rested in the seventh month and the seven-and-twentieth day of the month, upon the mountains of Armenia, and in about a year after he had entered the Ark, Noe and his family came forth ; he at once built an altar, and taking of all cattle and fowls that were clean, offered holocausts to God in gratitude for his preservation, and God was pleased with his sacrifices, and promised never again to destroy the world by a deluge.

The Rainbow, an arch of colored light which succeeded the Deluge ; the pledge of God's promise to Noe, and the first visible sign of the divine love to man, after the fall of our first parents.

The Permission Granted by God. After the Deluge God permitted men to eat the flesh of animals ; previously they had lived on the fruits and roots of the earth.

Noe's Prophecy. Noe at the close of his life made a singular prophecy concerning his three sons. God had promised the future Messias to Adam and Eve, but it was not yet known from which of the three sons of Noe he would be born. Noe, filled with the Spirit of God, predicted this, saying: "Blessed be the Lord God of Sem." He blessed Japheth also, and said: "May God enlarge Japheth, and may he dwell in the tents of Sem." As Cham had been guilty of a great act of impiety to his father, he was cursed in the person of his son Chanaan, "Cursed be Chanaan: a servant of servants shall he be unto his brethren,"—a prophecy strikingly fulfilled in the slavery of the African race descended from Cham.

QUESTIONS FOR EXAMINATION.

How old was Adam when he died? What consoling hope have we regarding him? Did his posterity serve God? Were those who served God numerous? What was the Deluge? In what year before Christ did the Deluge happen? Who was Noe? Recount all you know of him. Who was Noe's grandfather? For what was Methusalem remarkable? Where was Noe's great grandfather during the Deluge? Describe the Ark. How long was Noe building it? Why was he so slow? Recount all you know of the raven of the Ark. Of the dove of the Ark. How did Noe ascertain that the earth was dry? When and where did the Ark rest? How long were Noe and his family within it? How did Noe act on coming out of the Ark? How did God testify His Divine approval? What was the rainbow? Of what was it the pledge? Mention the permission granted by God after the Deluge. Repeat Noe's prophecy.

CHAPTER VI.

Story of the Tower of Babel. It happened after the Deluge, that as time went on, the families of whom Noe was forefather began to multiply, so much so, that the eastern parts of the world were now thickly peopled. They had therefore to separate and go in search of new regions; but before parting they agreed to raise a monument of their greatness — a tower which should reach to heaven, and serve as a place of security in the event of another Deluge. With this object they vigorously set to work, but very soon God confused their speech in punishment of their pride and want of faith. Not being able to understand each other, they had to leave the tower unfinished, which has ever since been called “The Tower of Babel,” or confusion.

The Descendants of Noe fell into idolatry: they worshipped the sun, moon, and creatures. From this period the history of the Bible is almost exclusively confined to one family and the nation which sprang from it. Of this chosen Jewish or Israelite nation, a holy man became the patriarch and founder.

QUESTIONS FOR EXAMINATION.

Tell the story of the “Tower of Babel.” What did the builders of the Tower intend it to be? What special object had they in view? How did they show their pride? How did they show their want of faith? Why is the Tower of Babel so named? What happened to Noe’s descendants? Since the period of their fall, to what people is the history of the Bible almost exclusively confined? Who was the founder of this people?

CHAPTER VII.

The Hebrews, the descendants of Abraham, afterwards called Israelites, or Jews.

Abram, a just man, the son of Thare, a descendant of Sem, and a native of Ur. He lived with his family in the country of the Chaldees, until his father removed to Haran, a city of Mesopotamia. When Abram was seventy-five years old God desired him to leave this place and go to the land of Chanaan; He made a special covenant with him, and promised that the "Messias" should be born of his posterity, saying: "In thee shall all the kindred of the earth be blessed" (Gen. xii. 3).

The Sign of God's Covenant with Abram.
Circumcision.

Sarai, the wife of Abram.

Ismael, the son of Abram and Agar (who was the second wife of Abram). Ismael became the founder and father of a great and numerous tribe. God commanded Abram to send Agar and Ismael from their home, but watched over them in her distress (when the provisions which Abram had given them were spent, and they wandered in the wilderness of Bersabee). On one occasion He sent an angel to relieve and comfort them. Ismael in time married an Egyptian, and had twelve sons, from whom the wandering Arabs claim descent.

Lot, the nephew of Abram, who accompanied him to Haran. Abram first settled at Sichem, but removed to the east of Bethel, near Hai, and then journeyed south;

subsequently he went to Egypt, and again to Bethel; here the pasturage being insufficient for the united flocks of uncle and nephew, and to make peace amongst their dependents, who quarrelled, the families agreed to separate. Abram gave Lot his choice, and he selected Sodom; it was near the Jordan and well watered; Abram fixed his home at Hebron, where his first act was to build an altar and worship God.

Lot taken Prisoner. While Lot was living in Sodom, he was taken prisoner, and his property carried off by the armies of four allied kings, who made war on the King of Sodom. Abram, learning this, armed 318 of his dependents, pursued and defeated the enemy, restored Lot to liberty, and regained all the spoils. The King of Sodom congratulated Abram on the victory, and Melchisedech, King of Salem (and a priest of God) offered a sacrifice of bread and wine and solemnly blessed him.

Abram's Vision. "The word of the Lord came to Abram by a vision," saying: 'Fear not, Abram, I am thy protector and thy reward exceeding great.'" Then God renewed this promise to him, but predicted that his posterity should be strangers and in bondage for 400 years in a land not their own, from which they should come forth very rich and possess the "Land of Promise."

Abram — Abraham; Sarai — Sarah. When Abram was ninety-nine years old God changed his name from Abram to Abraham, which means "Father of the Multitude," and that of his wife Sarai to Sarah, which signifies "Lady or Princess." A son was promised to him who should be called Isaac, with whom and with whose posterity God would make a perpetual cov-

enant. This promise was confirmed very strikingly by three angels, who were hospitably entertained by Abraham on their way to destroy Sodom.

Story of Sodom and Gomorrah. God sent angels to destroy Sodom and Gomorrah on account of the sins of the inhabitants. Abraham was made aware of this, and he begged mercy for those unhappy cities if even ten just could be found; but Sodom had not even ten. These cities were then consumed by fire and brimstone, and the district round was turned into a sulphurous lake, now known as the Dead Sea.

Story of the Pillar of Salt. Lot and his family were protected by the angels, who directed them to fly to the mountains and not to look back. Lot's wife however, disobeyed, looked back, and was turned into a pillar of salt. After the destruction of Sodom Abraham settled at Gerara, between Cades and Sur, in the south of Palestine.

Isaac. Isaac was the son of Abraham and Sarah. His birth had been foretold by three angels who visited Abraham. He was born when Abraham was one hundred years old and Sarah ninety, the year after the destruction of Sodom.

Trial of Abraham's Faith. Abraham loved Isaac fondly, especially as he had been given to him in his old age. One night, when Isaac was about twelve years old, God, to test the faith of Abraham, desired him to take Isaac, go up to Mount Moria, and there sacrifice him. Without a word Abraham rose, cut wood, placed it on an ass and taking with him his son and two servants, set out as God had ordered. On the third day, when they reached the place of sacrifice, Abraham directed the servants to remain at the foot of

the mountain whilst he and Isaac sacrificed. Then Abraham put the wood on Isaac's shoulders and, they went up together; on the way Isaac asked for the victim, but his father told him God would provide. When they were come to the place God had shown them, Abraham built an altar, placed the wood on it, and bound Isaac to be immolated. He raised the sword to strike, when an angel stayed his arm, saying: "Lay not thy hand upon the boy, neither do thou anything to him; now I know thou fearest God, and hast not spared thy only-begotten son for my sake." Then "Abraham lifted up his eyes and saw behind his back a ram amongst the briars, which he offered for a holocaust instead of his son" (Gen. xxii). The angel spoke again to Abraham, telling him the Lord would bless him for this offering he had made; that his posterity would be as numerous as the sands of the sea, and that from him would be born One in whom all nations would be blessed.

Story of Rebecca. When Abraham had grown old he felt anxious about having Isaac happily married. He therefore sent a faithful servant, Eliezer, to Mesopotamia, to seek a wife for Isaac among his kinsfolk. Eliezer took ten camels, loaded with his master's presents, and set out for Haran, where Nachor, the brother of Abraham, lived. When Eliezer approached Haran he made the camels lie down by the wells, near where the women came to draw water, and he prayed to God to aid him in his mission by inspiring the destined bride of Isaac to invite him to drink, as also his camels. Scarce had he finished his prayer when Rebecca approached the well, as modest as she was lovely. On her shoulders she carried a pitcher; when she had

filled it, Eliezer said to her, "Give me to drink;" she answered, "Drink," and added, "I will also draw water for your camels." These words indicated she was the one he sought; and giving her ear-rings and golden bracelets, he asked whose daughter she was. In reply she said she was the daughter of Bathuel, the son of Nachor, and invited him to accept the hospitality of her father. When Eliezer heard this, he thanked God for having brought the affair to so successful an issue; then he accompanied Rebecca to her home, and having delivered his message, was granted his request. Rebecca's parents blessed her, and she left her home to become the wife of Isaac.

Abraham's Death. Abraham died at the age of one hundred and seventy-five years. He was buried by Isaac and Ismael, beside Sarah, in the double cave in the field of Ephron.

QUESTIONS FOR EXAMINATION.

Who were the Hebrews? Who was Abram? What command did God give him when he was seventy-five years old? What special covenant did God make with him then? What was the sign of the covenant? Who was Sarai? Recount all you remember of Ismael. What people claim descent from him? Who was Lot? Why did Abram and Lot separate? Where did Lot settle, and why? Where did Abram fix his home? Mention how Lot was taken prisoner. Recount all you remember of Abram's vision. Were Abram and Abraham the same person? What does Abraham signify? What does Sarah imply? What promise did God make to Abraham when he was ninety-nine years old? Was this promise confirmed? Tell the story of Sodom and Gomorrah. Tell the story of the pillar of salt. Who was Isaac? Recount all you remember of the "Trial of Abraham's faith." Tell the story of Rebecca. When did Abraham's death occur? Where was he buried?

CHAPTER VIII.

Esau was the first-born of Isaac. Because he was covered with red hair his father called him Esau. He was characterized by recklessness, courage, and impetuosity; a lover of the chase, and a favorite of his father. Through gluttony and want of faith he sold his birthright to his brother Jacob for a mess of pottage.

Jacob, Isaac's younger son; docile, gentle, and pious, devoted to the care of his flocks, and his mother's favorite. He bought the family birthright from Esau for a mess of pottage, and by the fond contrivance of Rebecca, obtained his father's blessing. Isaac's sight being dim, she ingeniously covered Jacob's hands and neck with hairy goat-skins, and sent him to his father. Isaac, feeling his hands hairy, like those of Esau, though doubting his voice, in the mysterious designs of Providence, pronounced the solemn blessing over him, which gave to his line not only the "Messias," but made him lord and master of his kindred. The blessing could not be revoked, and Esau received from Isaac instead, that of temporal prosperity. It was manifestly ratified by God, as Esau was most prosperous in his undertakings; his sons were styled dukes, and many kings of his race ruled in Edom or Idumea, before there was a king in Israel.

Jacob's Flight. Jacob had to fly from the rage of Esau. He fled to Mesopotamia, and on the way was favored with a vision. He saw a ladder reaching from earth to heaven, and angels ascending and descending by it. The Lord appeared, leaning on the top, and confirmed the covenant made with his fathers.

Laban. Jacob's uncle. Jacob stayed with him for twenty years, and married his daughters, Rachel and Lia. They were the mothers of Jacob's twelve sons, who, with the exception of Levi and Joseph, became the chiefs of the Tribes of Israel. *Rachel* was the mother of Joseph and Benjamin.

The Twelve Sons of Jacob. Reuben, Simeon, Levi, Juda, Dan, Nepthali, Issachar, Zabulon, Gad, Asser, Joseph, and Benjamin.

Israel signifies "a prince of God." On Jacob's return to the Land of Chanaan, he wrestled in his sleep with an angel whom he overcame, and then his name was changed to Israel. On the following day he was reconciled to Esau.

QUESTIONS FOR EXAMINATION.

Who was Esau? Why was he so called? How was he characterized? To whom did he sell his birthright? How much did he receive for it? Who was Jacob? What good qualities did he possess? Of which parent was he the favorite? Who loved Esau? Describe the manner in which Jacob obtained Isaac's blessing. What did the blessing constitute him? What did Esau receive instead? Recount all you remember of Jacob's flight. Who was Laban? Name the chiefs of the tribes of Israel. What does Israel signify?



CHAPTER IX.

Joseph, the favorite son of Jacob and Rachel, who on account of his sweetness of disposition was treated by his parents with special marks of affection, which drew on him the envy of his elder brothers.

Joseph Dreams. He dreamt, first, that the sun,

moon, and eleven stars worshipped him; secondly, that his brother's sheaves of corn bowed down before his. These dreams aroused their jealousy, and they planned to destroy him; but from this they were dissuaded by Juda; so they sold him to some merchants travelling to Egypt, who took him to the house of Putiphar, an officer of the king of that country. Here, through the false stories of Putiphar's wife, who wanted him to commit sin, he was cast into prison.

Joseph's Coat. Joseph's coat stained with the blood of animals was given to Jacob; his sons pretended they had found it, and Jacob, recognizing it, and supposing Joseph to have been devoured by wild beasts, rent his garments and would not be comforted.

Story of King Pharaoh's Cup-Bearer and Chief Baker. When Joseph was cast into prison he interpreted the dreams of two fellow-prisoners—the cup-bearer and chief baker of Pharaoh. On the same night they had each a dream which made them very sad. Joseph on the following morning noticed their looks, and learning the cause, inspired by God, he explained their dreams. The three branches of the vine which in your dream you saw gradually growing, blossoming, and bringing forth fruit, he said to the cup-bearer, and the grapes which you thought you pressed into the king's cup, are yet three days when the king will restore you to your former office. Remember me, he added, and speak to the king for me, for though cast into prison, I am innocent. The three baskets of meal, and the pastry which the birds appeared to eat, in your dream, said Joseph, to the chief baker, are three days when the king shall cut off your head, and hang your body on a gibbet, where the birds shall

eat your flesh. Three days after, the dreams were verified as Joseph had predicted. The cup-bearer, however, in his prosperity forgot Joseph, and he remained two years in prison.

King Pharaoh's Dreams. Pharaoh, the King of Egypt, had two dreams. He thought he stood on the banks of the Nile, and that seven fat cows came and fed in the marshes, and seven lean ones coming, devoured them. Then he awoke. He fell asleep again, and had another dream. He saw seven full ears of corn growing on one stock, and then seven poor thin ears appeared, and eat up the others. He awoke again, and felt these dreams had some special signification. In the morning he sent for all the wise men of Egypt, to whom he related his dreams, but none could divine their meaning. The cup-bearer remembered Joseph, and had him summoned to the king. On hearing Pharaoh's dreams, Joseph said: The seven fat cows and the seven full ears are seven years of plenty. The seven lean cows and the seven thin ears are seven years of famine, which will follow the years of plenty. Then he advised the king to choose, and appoint a wise man as governor of Egypt, who would build granaries and store them with corn during the season of plenty.

Joseph's Counsel. Joseph's counsel pleased Pharaoh so much, that he selected him to govern Egypt. He took a ring from his finger, and put it on Joseph's, clothed him in a silken robe, seated him in his second chariot, while a herald went before, crying aloud: Let all the people bow their knee before Joseph, the Governor of Egypt. Joseph was thirty years of age at this time.

Joseph in Power. During the famine Joseph's

brethren came to Egypt to buy corn, but they did not recognize Joseph. At the third visit, however, he made himself known, and invited them to bring his father and their families, and settle in the fertile land of Gessen.

The Meeting of Joseph and his Father. When Joseph learned that his father was approaching, he hastened to meet him, and embracing him, hung



JOSEPH GOVERNOR OVER EGYPT.

upon his neck and wept tenderly. Jacob, pressing his beloved and long-lost child to his heart, exclaimed: Now I die in peace, since I see your face.

Death of Jacob. Seventeen years after he settled in Egypt Jacob fell sick. When Joseph became aware of it he took his two sons, Ephraim and Manasses, and hastened to visit his father. When the aged patriarch saw the two boys he blessed them, and adopted them, making them Heads of Tribes. Then he called his

sons around his couch, and blessed them also. To Juda he gave a special benediction, saying: Juda, thee shall thy brethren praise, the sons of thy father shall bow down to thee, and the sceptre shall not be taken away from Juda till He come that is to be sent—the Expectation of nations. When Jacob was dead, Joseph affectionately wept over and kissed his father's face. He had the body then embalmed, and when, after the custom of the Egyptians, he had sorrowed for seventy days, he, with his brothers and an immense train of mourners, carried the remains to the "Land of Chanaan" and buried Jacob at Hebron.

Joseph's Death. Joseph died when he was a hundred and ten years old, and saw his children's children to the third generation.

QUESTIONS FOR EXAMINATION.

Who was Joseph? In what way did he endear himself to his parents? What did their preference draw on him? Relate his dreams. How did his brothers interpret them? What evil effects followed? How did the merchants dispose of Joseph? What happened to him in Putiphar's house? What proof did he give there of his love for God? How did Joseph's brothers deceive their father? What did they make him believe about Joseph? Tell the story of the cup-bearer and chief baker of the king. Relate King Pharaoh's dreams. Give Joseph's interpretation. Give an account of his advice to the king and its results. Describe Joseph in power. Describe the arrival of his father and brothers in Egypt. How did he receive his father? Describe the affecting scene. When did Jacob die? Give an account of his last moments. Repeat the special blessing he gave to Juda. How did Joseph honor the remains of his father? Where was Jacob buried? When did Joseph's death occur?

CHAPTER X.

Job. Job was a holy prophet and prince, who lived in Hus (a part of Edom) about the time that Joseph died in Egypt. He was descended from Esau, remarkable for his wonderful patience, and famed all over the East for riches and piety. He had seven sons and three daughters. His wealth consisted of numerous flocks and herds; he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred asses, besides many servants, lands, and other possessions.

Story of Job. It happened that Satan, through malicious hate, sought God's permission to try Job, and God, to glorify his servant, granted the demon the power, forbidding him, however, to touch his person. The first trial produced by Satan was the seizure of Job's flocks by the Sabeans, and the massacre of their care-takers; the second, the destruction of his flocks and shepherds by fire from heaven; the third, the seizure of his camels, and massacre of his servants by the Chaldeans; the fourth, the crushing to death of all his children by the fall of the house in which they were. When the last sad tidings reached Job he adored God, saying: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Then Satan said to God, "Touch Job's person and he will curse you." God, to confute Satan, gave him power to afflict Job's person. Satan immediately struck him, and he became covered from head to foot with a frightful leprosy. Under this fresh calamity, his wife and others re-

proached him, accusing him of sins he had never committed. In his sufferings he uttered this beautiful prophecy concerning the resurrection of our bodies: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God" (Job xix. 25, 26).

Job's Reward. God rewarded Job a hundred fold. He gave him seven sons and three daughters, more beautiful than the first; also more abundant riches, a long life, and a holy, happy death.

Job's Death. Job's death occurred when he was one hundred and forty years old. He saw to the fourth generation his children's children.

QUESTIONS FOR EXAMINATION.

Who was Job? From whom was he descended? For what was he remarkable? How many children had he? In what did his wealth consist? How many sheep had he? How many oxen? Mention what he had besides. Tell the story of Job. What people seized his camels? What calamity happened his children? Repeat his words of conformity. How did Satan afflict Job's person? Repeat the prophecy he uttered in his sufferings, and say what article of the Apostles' Creed it alluded to. How did God reward the patience of Job? When did Job's death occur?



CHAPTER XI.

King Pharaoh's Tyranny. Moses and the Deliverance. Joseph's posterity in Egypt prospered for many years after his death. They multiplied and became rich and influential. As time passed, however,

reverses came, and hostile princes ruled them. Pharaoh, who sat on the Egyptian throne at the birth of Moses, was their bitterest enemy. He was jealous of their national strength, and resolved to weaken it. For this purpose he oppressed and persecuted the race, and failing to effect his end by such means, he published a decree ordering all the new-born males of the Israelites to be cast into the river Nile.



THE INFANT MOSES IS FOUND.

Story of Moses. Moses, the son of Amram, of the tribe of Levi, was born in Egypt just at the time that Pharaoh ordered all the new-born Hebrew boys to be cast into the Nile. Moses' mother, however, saved her little son. First she hid him for three months, and then, finding it impossible to conceal him longer, she made an ark of bulrushes, coated it with pitch, placed the infant in it, and put it among the sedges on the bank of the river. Then she called

Miriam, Moses' sister, and told her to stay and watch it carefully. After some time the king's daughter, attended by her maids, came to bathe, and seeing the frail vessel on the water's edge, desired one of her attendants to bring it to her. The distress and terror of the weeping little outcast excited her tender compassion, and she adopted him as her own. Miriam, who had been peeping through the rushes, now appeared, and respectfully offered her services to procure a nurse. The princess graciously accepted them, and unconsciously gave Moses to his own mother to be nursed, and he was by her happily trained in the knowledge and love of God, and taught to abhor the idolatry of Egypt. When he was grown up the princess took him to court, and named him Moses, which in the Egyptian tongue means "Saved from the waters."

Moses at Court. Moses ranked as an Egyptian prince, being the adopted son of Pharaoh's daughter. He was instructed in all the learning of that people; but St. Paul tells us, "That in his fortieth year he chose to be afflicted with the people of God rather than have the pleasure of sin for a time." The following incident hastened the accomplishment of his purpose:— He one day saw an Egyptian strike a Hebrew, and to save his countryman he killed the Egyptian. On learning that by this he had incurred the king's anger, he fled to Madian, in Arabia, where he married Sephora, * daughter of Jethro, a priest of that country, and lived there for forty years tending the flocks of his father-in-law.

Story of the Burning Bush. One day, when Moses had taken his flocks to Mount Horeb, God appeared to him in the midst of a burning bush. The

bush, though burning rapidly, was not being consumed, which surprised Moses much. He approached to examine it, when God commanded him to stand and take off his shoes, for the place was holy. Moses, at the voice of God, fell on his face. Then God told him He had considered the oppression of the Hebrews, and had chosen him to be His instrument in effecting their deliverance. Moses, who had an impediment in his speech, felt diffident of his own strength, and humbly represented his incapacity to God. But God promised to be with him, and gave him Aaron, his brother, gifted with fluency of speech, to be his spokesman. Moses and Aaron, thus divinely appointed, returned to Egypt, and assembling the Israelites, Aaron communicated God's command, after which Moses wrought miracles in their presence, and the multitude believed and adored God.

The Plagues of Egypt. Moses and Aaron presented themselves before Pharaoh, and demanded from him permission for the Israelites to go into the desert to sacrifice to the Lord their God. But Pharaoh refused, and oppressed the Israelites still more. Again Moses and Aaron stood before him. Moses, by command of God, directed Aaron to cast his rod before the king, which being done, it was changed into a serpent. Pharaoh called his magicians, and they, by enchantment, did the same, but Aaron's rod devoured theirs. Still Pharaoh would not grant Moses' demand; he grew more obdurate, so God sent ten plagues on him and his people.

1st. Aaron struck the Nile with his rod, and its waters were changed into blood.

2d. Frogs poured in from all directions into the

dwellings, the beds, ovens, and apartments of the king and his subjects.

3d. Gnats in swarms covered the land.

4th. Insects tormented men and beasts.

5th. Disease destroyed the cattle.

6th. Ulcers afflicted men and animals.

7th. Lightning flashed along the ground. Thunder affrighted, and hail fell, which broke every tree in the land except in Gessen, where the Israelites dwelt.

8th. Locusts swarmed and eat up grass and every green thing.

9th. An appalling darkness overspread Egypt and lasted for three days, so impenetrable that people could not see each other, nor move from the place where they were, while the Hebrew district enjoyed clear light.

10th. The first-born in every Egyptian family was struck dead, as also the first-born of beasts.

The Paschal Lamb. Before visiting Egypt with the tenth plague, God wished the Israelites to be prepared for it. Accordingly Moses commanded each family to take a lamb without blemish, a male of one year, and on the fourteenth day of the month to sacrifice it, and to sprinkle their door-posts with its blood. They were directed to roast the lamb; the feet and entrails were to be eaten, no part of it was to remain till morning. The fragments not used were to be burned with fire. It was to be taken with unleavened bread and wild lettuce, and while partaking of it the Israelites were to stand with their loins girt and staves in their hands. The lamb thus immolated was called the "Paschal Lamb," and was the *eighth figure* of the "Messias."

The Passage of the Angel. The Israelites did all that Moses commanded, and about midnight the Angel of the Lord passed over Egypt, striking the first-born in every Egyptian home, from Pharaoh's to the humblest of his subjects. But the angel, seeing the blood on the door-posts of the Israelites, spared them.

The Exodus. At the tenth plague Pharaoh and his people, panic-stricken, though not repentant, feared the divine judgments. Pharaoh hastily summoned Moses and Aaron, and commanded them and their people to leave Egypt. The Israelites joyfully went forth, after receiving clothing, silver, and gold, which Moses desired them to ask from the Egyptians. They numbered six hundred thousand men, besides women and children. They carried with them the bones of Joseph. God commanded the Israelites to celebrate the Pasch, or Passover, year by year, as a memorial of their deliverance from the hand of their oppressors.

The Passage of the Red Sea. The Israelites directed their course to the Red Sea. God was their guide, leading them on their journey by a cloud in the day and a pillar of fire in the night. The Israelites had scarcely departed when Pharaoh repented, and at the head of a large army pursued them. They had reached the borders of the Red Sea when they saw their enemies advancing. Seized with fear, they turned to Moses, who encouraged and sustained them, assuring them of the divine protection. The cloud that had gone before went now behind, and formed a wall of separation. On the side of the Egyptians it was dark, but on the side of the Israelites it shone with a clear light. By command of God, Moses stretched his rod over the sea, when the waters divided, forming a wall

to the right and to the left, and the Israelites passed in safety on dry land. The Egyptians pressed onwards. The waters, at the touch of Moses' rod, by the command of God, returned to their place, and Pharaoh, with all his host, was drowned in the waves.

QUESTIONS FOR EXAMINATION.

Tell the story of Moses. When grown up what was his rank? When an Egyptian prince, how did he show a preference for virtue rather than for sin? What circumstance led to his departure from Egypt? Whither did he go? Whom did Moses marry? How did he pass his time in Madian? Tell the story of the Burning Bush. What did God select Moses to be? Why did Moses feel diffident in accepting the charge? Whom did God give him to be his spokesman? How did Moses prove his divine commission? Why did God visit Egypt with the Ten Plagues? Give an account of them. What was the Paschal Lamb? Relate all you remember of the Pasch. Describe the Passage of the Angel. What was the Exodus? Recount all you remember of the Passage of the Red Sea.



CHAPTER XII.

The Hebrews in the Desert. After crossing the Red Sea in safety, the Israelites journeyed through the desert for three days and were in want of water; at last they reached a fountain, which they named Mara, or bitterness; God ordered Moses to throw the branch of a certain tree into it, on which being done the waters became sweet. From this they went to a place where there were twelve fountains and seventy palm-trees: it was called Elim. They were now a month out of Egypt, and their provisions were spent.

From Elim they came into the Desert of Sin, and here they murmured against Moses and Aaron, reproaching them with having brought them to die of famine in the wilderness.

The Quails and the Manna. To appease the hunger of the Israelites God sent an immense number of quails into the camp, and the ground was covered with a celestial food which appeared like a hoar-frost and fell every morning. Its taste was delicious; it was called Manna, and was supplied to the Israelites during the forty years they wandered in the desert. They were prohibited from gathering more at a time than was sufficient for the day's wants: if they did so, the forbidden quantity putrefied and became full of worms. But as none fell on the Sabbath they were directed to gather a double quantity on the previous evening. The manna deposited by Moses in the Ark, as a memorial of God's mercies, continued sweet for hundreds of years afterwards. This celestial food was a figure of the *Blessed Eucharist*.

The Rock of Horeb. When the Hebrews arrived at Mount Horeb, they encamped there. They murmured for water; then God told Moses to strike the rock; he obeyed, and instantly water flowed abundantly to satisfy their wants.

Victory over the Amalecites. The Amalecites attacked the Israelites, who, under the command of Josue, completely defeated them. During the battle Moses, with Aaron and Hur, ascended the mountain, and Moses supplicated God with upraised hands for the success of his people. So long as his hands were up-lifted Israel prevailed; but, when through fatigue they fell, the Hebrews gave way. Aaron and Hur perceiv-

ing this, seated Moses on a stone and held his hands uplifted until sunset, when the foe retreated and fled with immense loss. This is an example of the power of intercessory prayer.

Mount Sinai. Fifty days after "the Exodus" or going out of Egypt, the Israelites reached Mount Sinai. Moses ascended the mountain and conversed with God; he then came down and instructed the people how to receive the "Law" which God was about to give them. On the third day after his return God proclaimed the Commandments in thunder and lightning, which they promised to observe. Moses reascended the mountain and remained there for forty days and forty nights, during which he fasted; at the end of that time he descended with two Tables of Stone, on which the Decalogue, or Commandments were written by the Finger of God; but seeing the people worshipping a Golden Calf which they had made and set up while he was absent, he dashed down the Tables in grief and holy anger, and broke them in the fall. After this he severely reprehended Aaron for his want of firmness, destroyed the idol, and ordered all who persevered in idolatry to be put to death. Twenty-three thousand perished by the hands of the Levites. Afterwards Moses ascended the mountain to supplicate God for the pardon of his people; God heard his prayer, and Moses hewed two tables of stone like the first, on which God wrote again the Ten Commandments.

QUESTIONS FOR EXAMINATION.

What course did the Israelites take after crossing the Red Sea? What was the first privation they suffered? How did Moses sweeten the waters of Mara? How were their wants

supplied when their provisions were spent? Relate all you remember of the "Manna." Of what was the Manna a figure? What miracle did Moses perform at the Rock of Horeb? When did the Israelites reach Mount Sinai? Relate what happened there. Into what sin did the Hebrews fall during his absence? How did Moses show holy anger on witnessing their idolatry?

CHAPTER XIII.

The Tabernacle. The Israelites repented, and God ordered them to make a Tabernacle wherein He might constantly dwell in their midst. They did as they were commanded, and it was constructed thus: First, they framed a tent, the supports of which were made of setim wood, and were so formed that they could easily be taken apart; they were overlaid with gold, and the whole covered with most precious hangings. Within hung a veil of magnificent tapestry, which divided the Tabernacle into two parts, the larger styled the "Sanctuary," the smaller called the "Holy of Holies." The Tabernacle was forty-five feet long, fifteen feet wide, and fifteen feet high.

The Sanctuary. The Sanctuary contained the Golden Candlestick, the Altar of Holocausts, the Table of Show-Bread, the Altar of Perfumes, and the Brazen Laver.

The Holy of Holies. The Holy of Holies was the smaller division of the Tabernacle. It contained the Ark of the Covenant, in which was deposited Aaron's Rod, the Decalogue, and a pot of Manna. The Holy of Holies was lighted neither by sun nor lamp, but by a divine brightness from the "Mercy Seat."

The Ark of the Covenant. The Ark of the Covenant was a precious chest made of setim wood. It was about three feet in length, one and a half in height, and the same in width. It was overlaid within and without with the purest gold; the lid or cover called the Oracle, or Propitiatory, because from it God was pleased to give his orders, was made entirely of gold. On each end was a gold cherub, whose wings spread over the Propitiatory, and towards one another; encircling the Ark was a crown of Gold, in which were four rings, two at each side, through which bars of setim wood overlaid with gold were put for the purpose of carrying it. (Heb. ix. 5.)

Sacrifices of the Old Law. The sacrifices of the Old Law were of two kinds — *bloody*, in which the victims were oxen, sheep, goats, and doves — and *unbloody*, in which were offered cakes and unleavened bread and wine. The bloody, prefigured the *Sacrifice of our Lord on Calvary*; the unbloody, the *Holy Sacrifice of the Mass*. These Sacrifices were styled Holocausts, or Whole-Burnt Offerings; Eucharistic, or Thanksgiving; Propitiatory, or Atoning; Impetratory, or Supplicating.

Religious Feasts. The religious Feasts of the Jews were:—

1st. The Pasch, in memory of their deliverance out of Egypt.

2d. The Feast of Pentecost, observed fifty days after the Pasch, in remembrance of the Decalogue received on Mount Sinai.

3d. The Feast of Tabernacles, to commemorate their journey in the desert. During this Feast the Israelites were directed to live in tents made from the branches of trees.

4th. The Feast of Expiation, on which the High Priest sacrificed a calf for his own sins, and a goat for the sins of the people.* Then he entered into the Holy of Holies, incensed the Ark, and sprinkled the pavement with the blood of the victim.

The Sacred Ministers were — 1st. The High Priest. To this office Moses consecrated Aaron, anointing him and clothing him in the vestments of his sacred office. The office of the High Priest was to burn sweet incense morning and evening on the altar of incense, to dress the lamps on the seven-branched candlestick, and once a year to offer a sacrifice for his own sins and those of the people. On this occasion only did the High Priest enter the Holy of Holies.

2d. The Priests. They were the sons of Aaron, and it was their duty to offer sacrifice. Nadab and Abiu were struck dead by fire from heaven for using in their censers fire that had not been blessed.

3d. The Levites. They were of the tribe of Levi, and discharged the minor offices within the Tabernacle.

The Sacred Vestments. The vestments were of a peculiar form, according to the degree of the sacred ministers. All wore a mitre or cap, a white linen tunic, and a variegated girdle. The High Priest was distinguished by a blue robe reaching down to the ankles, the bottom of it being trimmed with little golden bells and pomegranates. Over this robe was the ephod, of rich stuff embroidered with gold; it was without sleeves, and reached half way down the figure. The names of the Twelve Tribes were engraved on the onyx stones,

* Having cast lots on two goats, he offered one in sacrifice, presented the other (the emissary-goat) alive to the Lord, prayed over it, and sent it into the wilderness.

which clasped it together over the shoulders; and on the breast of the ephod was a square plate, or pectoral, of embroidery, set with twelve precious stones, on which were inscribed the names of the tribes. The words Urim and Thummim, meaning Light and Truth, were engraved on the breastplate also. The mitre, which was a kind of turban of twisted silk, was encircled by a band of gold across the forehead, bearing the words "Holy to the Lord."

Numbering of the Hebrews. Before leaving Mount Sinai God desired Moses to number the people. He calculated the Levites to be about twenty-two thousand, and the remainder to be six hundred and three thousand men.

Election of Ancients. When the Israelites murmured for the fourth time, Moses, worn out by their complaints, consulted God as to what he should do. He desired him to choose seventy men from among the ancients of Israel to assist him and share his labors.

The Twelve Spies. The Israelites remained a year at the foot of Mount Sinai; then they resumed their march to the Promised Land, and when they reached its borders Moses sent twelve men forward to explore the country. After an absence of forty days they returned to the camp, and reported to the country to be one flowing with milk and honey. In proof of what they alleged they produced some fruits which they had gathered. Amongst these was an enormous bunch of grapes, borne on the shoulders of two men, besides apples, pomegranates, and figs. All the spies, however, except two, described the people as mighty giants, and did all they could to discourage their friends from entering the

Land. Then, as usual, the Israelites began to murmur, though Josue and Caleb (the most trustworthy of the spies) encouraged them to proceed; and so God condemned this ungrateful people to roam through the desert for forty years, declaring that not one of them over twenty-one years old should enter the Promised Land, save Josue and Caleb.

QUESTIONS FOR EXAMINATION.

Relate all you remember about the Tabernacle. Why did God desire Moses to erect it? What was the Sanctuary, and what did it contain? What was the Holy of Holies? What did it contain? Describe the Ark of the Covenant. Of how many kinds were the sacrifices of the Old Law? How were these sacrifices respectively styled? What were the religious feasts of the Jews? What were the degrees of the Sacred Ministers? What were their respective ministries? Describe the peculiar vestments of each degree. What was the ephod? What order of God did Moses execute before leaving Mount Sinai? Relate what you know of the election of the Ancients. Who were the twelve spies? How long were they exploring the Land of Promise? What did they report it to be? What did they produce in proof? Were all the spies of the same mind? What discouragement did some of them give? What was the consequence? Who were the spies that urged the Hebrews to proceed? How were the Hebrews punished for murmuring on this occasion?



CHAPTER XIV.

Revolt of Core, Dathan, and Abiron. Some time after the return of the spies from the Land of Promise, two hundred and fifty Levites, led on by Core, Dathan, and Abiron, revolted, and disputed Aaron's right to the priesthood; but in punishment of their sin,

the earth opened and swallowed up the leaders, while a fire from heaven consumed the Levites. The following day the Israelites murmured and raised a tumult, accusing Moses and Aaron of murdering the people; for this ungrateful act God sent a plague which carried off fourteen thousand seven hundred.

Aaron's Rod. To prove Aaron's divine appointment to the priesthood, God commanded Moses to take a rod from each tribe of Israel, write the name of the chief upon it, and place the twelve in the Tabernacle, saying that the rod of the true High Priest would blossom. In the morning the rod of Aaron not only bore blossoms, but leaves and almonds, while the other rods were unchanged. The people never again questioned the right of Aaron or his family to the High Priesthood. God commanded Moses to deposit this miraculous rod in the Tabernacle as a memorial to Israel.

Sin of Moses and Aaron. When they had wandered about the desert thirty-nine years, the Israelites encamped at Cades, where there happened to be no water; God desired Moses to strike the rock, but he and Aaron, betraying a want of faith and confidence, struck the rock a second time. In punishment of their fault God deprived them of the happiness of entering the Promised Land.

Death of Aaron. Aaron died on Mount Hor in the fortieth year after the Exodus, and in the one hundred and twenty-third year of his age. Moses accompanied him with his son Eleazer to the mountain top, divested him of his sacerdotal vestments by the command of God, and clothed Eleazer with them; they then assisted Aaron in his last moments. After he was dead Moses descended with Eleazer, whom he presented

to the people as the successor of Aaron, for whom they mourned thirty days.

The Brazen Serpent. In consequence of the refusal of the King of Edom to allow the Israelites to pass through his territory, they had to suffer the inconvenience of a tedious journey. They murmured and ungratefully complained of the manna. When God heard their murmurs He sent among them fiery serpents, whose sting burned them as fire : many died in excruciating agony. Soon, however, the Israelites repented, and Moses implored pardon and relief for them. God, in answer to the prayer of his servant, directed him to set up a brazen serpent, and promised that those who looked upon it with faith should be saved. Moses did so, and all who looked upon it as God had commanded were healed. The Brazen Serpent was a figure of our Divine Lord on the cross.

Balaam. The Israelites, during their wanderings in the desert, encountered and defeated several nations. The prince of one of these, Balac, King of Moab — sent the false prophet Balaam to curse the Jews ; but he could not, though he tried. The Spirit of God possessed him, and constrained him to utter the following prophecy concerning the Messiah : “ A star shall rise out of Jacob, and a sceptre shall spring up from Israel, and shall strike the chiefs of Moab, and shall waste all the children of Seth.” Balaam, not having power to curse the Israelites, counselled Balac to ensnare them into idolatry, in which, by the assistance of some of his subjects, he succeeded but too well.

Balaam's Ass. The ass on which Balaam rode on his way to the King of Moab expostulated with him for beating her cruelly, and to avoid an angel standing

before her with a drawn sword (but whom Balaam did not see until the ass spoke), at length fell under the feet of the rider. The sight of the angel so awed the false prophet that, prostrating, he acknowledged his fault, and even offered to return; but the angel allowed him to proceed, charging him, however, to speak only what he would command.

Death of Moses. Moses died at the age of one hundred and twenty years. Knowing that his earthly pilgrimage was drawing to a close, he again numbered the people. Then he reminded them of all the Lord had done for them, read the chief portions of the law, and appointed Josue his successor. His health was vigorous, his intellect unimpaired, and his sight undimmed. He ascended Mount Nebo, from which he could view the Promised Land, and there he died, alone, in the presence of God. He was buried by angels, and the place of his sepulchre was never discovered by the children of Israel. God would not have it revealed, lest being prone to idolatry, they might worship him with divine honor. Moses was the meekest of men; he was the Leader and Lawgiver of God's chosen people. By divine inspiration he wrote the Pentateuch, or first five Books of the Bible, and gave them to the Levites to be kept in the Tabernacle.

QUESTIONS FOR EXAMINATION.

Recount all you know of the revolt of Core, Dathan, and Abiron. Relate the miracle of Aaron's rod. How did Moses and Aaron sin? How were they punished? Where did Aaron die? Who were with him? Who succeeded him in the priesthood? Recount all you remember about the Brazen Serpent. Why did God send fiery serpents to punish the Jews? Tell what you know about Balaam? What is men-

tioned about his ass? How old was Moses at the time of his death? Whom did he appoint as his successor? What did God allow him to see before his death? By whom was he buried? Was his sepulchre ever discovered? Why did God wish it to be concealed from the Israelites?

CHAPTER XV.

Story of Ruth. Ruth was a Moabite, and the widow of a Hebrew. She lived at Bethlehem with Noemi, her mother-in-law. During harvest-time Ruth, being poor, went to a field to glean corn. Booz, the owner of the field, saw her, and having heard of her devotedness to her aged relative, treated her with marked respect. Some time after he married Ruth. They had a son named Obed, who was the father of Isai, the father of David, from whom was descended MARY, THE MOTHER OF OUR LORD JESUS CHRIST.

QUESTIONS FOR EXAMINATION.

Tell the story of Ruth. Who was her mother-in-law? How was the devotedness of Ruth to Noemi recompensed? Who was her son? Of whom was he the ancestor? How was Ruth related to our Blessed Lady?

CHAPTER XVI.

Josue (First Judge of Israel), the son of Nun. Before his death Moses chose Josue as his successor. The Hebrews entered the Land of Promise under his leadership. He triumphed in several battles over the enemies of Israel; during one the sun and moon at his command stood still to give him victory.

The Two Spies. After the death of Moses God commanded Josue to pass over the Jordan. Before crossing the river two spies were sent into Jericho. They were concealed by a woman called Rahab, who lived near the city wall.

Crossing the Jordan. The Israelites mourned thirty days for Moses, and on the third day after crossed the Jordan. The priests went first, bearing the "Ark," the people followed. When they reached the bank of the river God displayed in their behalf the same miraculous power which He showed at the coming out of Egypt. So soon as the priests touched the water it instantly divided, leaving a dry passage for the people to pass over. When they were safely across, the waters returned to their usual place, and the Israelites encamped near Jericho, where they celebrated the Pasch.

The Taking of Jericho. Jericho was a large and populous city, fortified by strong walls. Josue gave orders, in the name of the Lord, for the Israelites to make a procession of seven days round the city, the priests to bear the Ark, and the trumpets to sound. The order was promptly obeyed. At the sound of the trumpets, and shouts of the Hebrews, the walls fell flat to the ground, and the army of Israel entered victorious. In time Josue conquered all the Land of Chanaan, except the country of the Jebusites (who held Jerusalem until the reign of David), and he portioned it by lot among the Tribes. Thus, after their forty years' wandering the Israelites reached and possessed the Land of Promise. The Levites had no land, but were assigned forty-eight cities scattered throughout all Chanaan.

Conquest of Hai. Hai was near Jericho. The

Israelites assaulted it, but were repulsed. God told Josue there was one in the camp who had sinned. Lots were cast, and the decisive one fell on Achan, of the tribe of Juda, who confessed that he had kept some of the spoils of Jericho. He was in consequence stoned to death, and the Hebrews renewed the attack, took Hai by stratagem, and exterminated the inhabitants.

Cities of Refuge. Six Cities of Refuge were appointed, to which any man accused of involuntary murder might retire and be safe from his enemies. They were Hebron, Cades, and Sichem, on the west side of the Jordan, and Ramoth-gilead, Golan, and Bosar on the east side of that river.

The Land of Promise was so called from the promise which God made to Abraham; it was also known by the following names:—

The Land of Chanaan, from having been occupied by the son of Chanaan, the youngest son of Cham.

The Land of Israel. Sometimes in allusion to the Kingdom of Israel, as distinguished from the Kingdom of Juda.

The Land of Juda. This at first signified the Tribe of Juda, afterwards the Kingdom of Juda. Under the name of Juda it was known as the territory held by the Jews after the captivity; subsequently restricted by the Romans to the south part of Palestine.

Palestine, the general name for Chanaan, derived from the scriptural Philisthiim.

Holy Land, frequently so-called by Christians since the time of the Crusades.

The Judges. When the conquest and division of Chanaan were accomplished, the Israelites adopted that form of government under which it was God's will they

should live. They were to have no king, but the High Priest was to be the representative of God, who graciously vouchsafed to be called the king of his Chosen People. Josue was the first judge, and he governed the nation, and administered justice with the same fidelity towards God and integrity towards man as he had shown from his earliest years. The land prospered under his rule, and though idolatrous races dwelt on the confines of the Jewish territory, the Israelites did not allow themselves to be ensnared into paganism.

Death of Josue. When Josue was one hundred and ten years old, and had ruled Israel for twenty-five years, he died and was buried on Mount Ephraim. Before his death he summoned the princes, the ancients, and the people, and reminding them of the many favors God had granted to their nation, exhorted them to observe faithfully all things that were written in the Book of the Law, which they unanimously promised.

QUESTIONS FOR EXAMINATION.

Who was Josue? How did he signalize himself? Relate what you remember of the Two Spies. Describe the crossing of the Jordan. In what respect did the passage of the Jordan resemble that of the Red Sea? What religious feast did the Jews celebrate when they encamped near Jericho? Describe the conquest of Hai. Relate all you remember about the taking of Jericho. What other conquests did Josue make? How did he divide the Promised Land amongst the Tribes? What Tribe received no land? What were given to the Levites instead of land? What were the cities of Refuge? Give all the names by which the Land of Promise is known? What form of government did the Jews adopt when they had conquered and divided Chanaan? Who was the first judge of Israel? When did Josue die? Where was he buried? What was the closing act of his life?

CHAPTER XVII.

Caleb (the Judges continued). On the death of Josue, Caleb (Prince of the 'Tribe of Juda) succeeded him. He led the Israelites to battle, and won several victories. He took many cities, among the rest Jerusalem, which he burned. It was, however, rebuilt, in consequence of the Benjamites (to whose lot it fell) having entered into a league with the Jebusites, who dwelt in it, though Moses had, on the part of God, commanded the Hebrews, when entering the Promised Land, to make no league with the inhabitants, but to destroy their altars, to break their pillars and statues, and to cut down their groves.

Idolatry. The Israelites for awhile after they entered the Promised Land were faithful to God, but eventually they fell into idolatry. In punishment for their sins God delivered them into the hands of their enemies. Grievous oppression taught them repentance, and they listened to the counsels of holy judges, who were raised up from time to time to convert them. But their amendment was of short duration. At the death of each judge they returned to idolatry and sin. For the space of four hundred years this inconstant and ungrateful race were alternately relapsing and repenting; changing from the worship of God to the worship of idols. The most remarkable of the judges were: Othoniel, Aod, Samgar, Barac, Gideon, Jepthe, Samson, Heli, and Samuel.

Othoniel, the nephew of Caleb. He delivered the Israelites out of the hands of the Mesopotamians, who had held them in bondage for eighty years.

Aod was a holy judge, who delivered Israel from the tyranny of the Moabites, under which they groaned for eighteen years.

Samgar. Another judge who saved Israel from the Philistines: he slew six hundred of them with a ploughshare.

Barac and Deborah. Deborah was a holy prophetess, who lived at Mount Ephraim. She urged Barac, a man of the Tribe of Nephthali, to raise an army, and deliver the Hebrews out of the hands of Jabin, a Chanaanite prince. Barac yielded, on condition that she would accompany him to battle. She did so, and effected their deliverance. The honor of the victory was, however, due to a woman named Jabel, who killed Sisara, the general of the enemy, while he was asleep in her tent.

Gedeon. A man of humble birth, who delivered the Hebrews from the power of the Madianites. His divine appointment was revealed to him by an angel, who performed several miracles in his presence.

Gedeon's Fleece. Gedeon, having collected his army, asked of God two miracles. The first was, that a fleece of wool, spread on the ground during the night, should be covered with dew, whilst the ground surrounding should remain dry. The second was, that the fleece should remain dry, whilst the surrounding ground should be saturated with dew. Both miracles were granted by the power and goodness of God.

Gedeon's Victory over the Madianites. Gedeon had only thirty-two thousand men, whilst the Madianites had one hundred and thirty-five thousand. God, who wished to show that the honor of the victory was not due to human means, ordered Gedeon to keep only

three hundred men, who were selected from the rest, not on account of their valor, but because of the way in which they drank water from a passing stream. Those who took it kneeling were rejected, whilst those who raised the water to their lips in the hollow of their hands were accepted. With this chosen band Gedeon prepared to attack the foe. He divided his men into three companies, and dispersed them round the enemy's camp, giving each soldier a trumpet and a pitcher, with a lighted lamp inside. At midnight, at a given sign from Gedeon, they sounded the trumpets, broke the pitchers simultaneously, and, holding the lamps in their hands, shouted, "The sword of the Lord and of Gedeon." A panic seized the ranks of the Madianites; they turned their swords against one another, and those who escaped the slaughter fled.

QUESTIONS FOR EXAMINATION.

Who succeeded Josue? What prohibition did God give the Israelites on entering the Promised Land? Mention one case in which they disregarded it. Into what sin did the Israelites fall when they had been some time in Chanaan? Who was Othoniel, and from what oppressors did he deliver the Jews? Which of the Judges delivered Israel from the tyranny of the Moabites? Who was Samgar? Relate all you know of Barac and Deborah. Who was Gedeon? Describe "Gedeon's Fleece." Describe Gedeon's victory over the Madianites. To whom was the honor of his victory due? What was the strength of the Madianite army? With how many men did Gedeon attack the foe? How did God instruct him to select his soldiers? What were their weapons? What was their mode of attack?

CHAPTER XVIII.

Jepthe (Judges concluded). Ninety years after Gedeon's signal victory over the Madianites the Hebrews again relapsed into idolatry, and God in punishment abandoned them to the power of the Ammonites and Philistines, from whom they were delivered by Jepthe. He had been banished by his brothers from home, and had become the chieftain of a robber band, but espousing the cause of his oppressed fellow-countrymen, he roused them to a vigorous struggle for independence, and led them to battle. Before commencing the march he vowed, in the event of victory, to offer as a holocaust the first he should meet coming from his home on his return. His only daughter was the first to welcome him, and noticing the grief of her father, and learning the cause, encouraged him to fulfil the vow he had made, begging only a respite of two months. Interpreters of the Scripture dissent in opinion on the affecting subject; some suppose that he consecrated her to God by a vow of perpetual virginity, others that he offered her as a holocaust. Jepthe judged Israel six years.

Samson, the most remarkable of the Judges. He was of the Tribe of Dan, was consecrated to God from his birth, and was celebrated for his extraordinary strength. At one time he tore a young lion to pieces, again he killed thirty Philistines, after which he tied torches to the tails of three hundred foxes, and turned them into the corn fields and vineyards of this people. On another occasion he slew one thousand men with the

jawbone of an ass. His enemies sought to take him prisoner at Gaza, but he escaped, and carried off its gates on his back. Samson's second wife got the secret of his strength, which lay in his hair. He was a Nazarene, or one who was specially set apart for the honor of God, and in token of this he was never to have his hair cut or shorn. Dalila got it shaved whilst he slept, then she handed him over to her countrymen, who had bribed her to betray him. They pulled out his eyes and made him grind corn. Samson prayed, imploring God to restore his strength. God heard his prayer. As he was one day in the temple of the Philistines, he laid hold of the supporting pillars, shook them, and the building fell, killing Samson, with a great number of the idolators. He judged Israel twenty years.

Heli, a holy man who ruled Israel. He had not, however, the firmness to chastise his two sons, Ophni and Phineas, who worshipped false gods, and set a bad example to the people.* God was displeased with the weakness of Heli, and severely punished him. War being declared, the Philistines managed to seize the Ark, and carry it to the Temple of Dagon, their idol. When Heli learned the dreadful tidings, he fell back off the stool on which he sat, broke his neck, and expired. The idol could not stand in the presence of God; it fell on its face. Being replaced, it was found the following day on the ground again, prostrate before the Ark, its head and hands broken off.

Preservation of the Ark. The Philistines held the Ark for seven months, in punishment of which God scourged them in various ways. Their cities were devastated by pestilence, and wherever the Ark was car-

* See note 1.

ried sickness and death followed. At length they were constrained to restore it, and they placed it upon a car, drawn by two oxen, unled by drivers. The animals instinctively went to Bethsames. There the Israelites received the sacred treasure with rejoicings ; but forgetting the reverence due, they gazed into it in crowds, and God in His just anger struck them with sudden death in such numbers that fifty thousand of them perished. The Ark was taken to the house of Abinadab, at Gabaa, where it remained until the time of David.

Samuel. On the death of Heli, Samuel became Judge. He prevailed on the Israelites to abandon idolatry, and for many years the land enjoyed peace under his wise rule, and regained the favor of God. He was the son of a holy woman named Anna, who lived at Silo. At the close of his life he deputed his two sons to act for him, but they shamefully took bribes, and judged unjustly. This gave the Israelites a pretext for demanding a king to rule them after the manner of other nations. Samuel heard their demand and consulted God, and God replied that it was Himself and not Samuel they sought to reject, telling him at the same time to warn them of the tyranny they might be subjected to under kingly rule ; but they held to their own views, disregarding the advice given them, and God yielded to their importunity, not in mercy, but in anger. He then directed Samuel as to how the new sovereign should be anointed.

QUESTIONS FOR EXAMINATION.

Relate all you know of Jephthe. What rash vow did he make? Who was Samson? For what was he celebrated? Recount some of his exploits. Where did his strength lie?

How was he deprived of his strength? How did Samson die? Who was Heli? In what did he fail? How did God punish him? How did Heli die? How was the Ark preserved? How were the Philistines scourged by God for retaining the Ark? Relate the manner in which the Philistines restored the Ark. How did the Bethsamites receive it? Who became Judge after Heli? How did he govern the Jews? Why did the Israelites demand a king? When God yielded to their demand, was it in mercy?



CHAPTER XIX.

The Kings — Saul, First King of Israel. Saul was the elected King of Israel. He was a handsome, noble youth, the son of Cis, of the Tribe of Benjamin. He was of imposing stature, standing head and shoulders above any other man in Israel. When searching for some asses of his father which had strayed, he, by the guidance of Divine Providence, came to the house of Samuel. There the prophet took a vial of oil, and poured it on his head, declaring him to be the divinely chosen King of Israel. He also gave him tokens to prove the truth of what he alleged, by predicting that on his return he should be met at a certain place by two men, who would inform him that the asses he sought were found, and that at Gabaa he should be received by a company of prophets, or persons whose office it was to chant the divine praises. The events verified the predictions. In a little time after Samuel convened the Tribes of Israel to decide by lot who should be king. The lot fell on Saul, and he was welcomed with shouts of "God save the king." In the commencement of his reign God was with him, and gave him victory over his enemies; but in the pride of his power he

disobeyed God, by sparing Agag, the King of the Amalecites, and reserving a great part of the booty taken in battle, for which sins God gave his kingdom to another.

David, "The man after God's own heart." He was the youngest of the seven sons of Isai, or Jesse, the Bethlehemite. Samuel was directed by God to seek and anoint him; and when David appeared before him, a beautiful and comely youth, he took a horn of oil, and poured it on his head in the midst of his brethren. At that moment the spirit of the Lord came upon David, and an evil spirit troubled Saul, who grew harsh and miserable on his throne. He became the victim of a melancholy, approaching to insanity. It was found, however, that the strains of sweet music lulled his pains and revived him, so that he could rouse himself to his ordinary occupations. His officers perceiving this, sought for some skilful musician to play upon the harp before him, and learning that young David was an accomplished performer, they brought him to the wretched king, and when David played Saul was calmed. Thus, David was introduced into Saul's house, and Saul appointed him his armor-bearer, not knowing that he had been consecrated king.

Goliath, a famous giant. When the Philistine army was encamped on the hill opposite the hosts of Israel, he advanced into the valley and defied the Israelites. For forty days he had done this, when David, happening to come on business to the camp, challenged him. David met him with no other weapons than his staff and sling, and five small stones from the brook; but he placed his trust in God. David hurled a stone at Goliath, and buried it in his brain; then he cut off the giant's head from his great body—eight or nine feet

high, which he left a headless trunk, clothed in heavy armor, with the spear and its staff like a weaver's beam, lying on the vale. When the Philistines saw their champion slain they fled, but the Israelites pursued and routed them.

David's Persecution. Saul conceived a bitter jealousy and hatred to David, so he persecuted him in many ways, and at length sought to kill him. To escape his vengeance, David took refuge in the house of the High Priest at Nob, for which Saul put to the sword all the inhabitants of the town, including eighty-five priests.

David's Magnanimity. Saul fell into the power of David on two occasions. On the first Saul entered the cave in which David and his followers were concealed after they had been hunted by him. David's soldiers would have killed the king, but David prevented them, and contented himself with cutting off the hem of his robe. On another occasion David entered Saul's tent at night, whilst his guards slept, and only took away his goblet and lance.

David and Jonathan. David, while he suffered from the bitter hatred of Saul, was the beloved friend of Jonathan, the son of Saul. A close friendship sprang up between the young men, which continued unchanged through all events until the death of Jonathan. Jonathan protected David, and warned him when and how to escape from his father's fury. When Jonathan fell in mortal combat David wept bitterly, calling him brother, and likening his love for him to the love of a mother for her child.

Saul's Death. Saul was mortally wounded in an engagement with the Philistines, and fearing he might

fall into their hands, threw himself upon his sword and died. Previous to the battle Saul consulted the Witch of Endor respecting its issue; she raised Samuel's ghost, who foretold the death of Saul.

QUESTIONS FOR EXAMINATION.

Who was Saul? Give all particulars concerning him. What circumstances proved his divine appointment? How did King Saul act in the commencement of his reign? How did he afterwards favor the forfeit of God? How was he punished for his sins? Who was David? Whose son was he? Relate all you remember of David. When David was anointed by Samuel, what descended on him? What happened to Saul at the same time? What lulled Saul's pains? Who was chosen to be his harper? What other appointment did David receive? Who was Goliath? Recount all you know of him. Who challenged him? What were David's weapons when he went to meet Goliath? Where did David wound Goliath? Relate David's persecution. Describe David's magnanimity. Tell all you know of David and Jonathan. How did Saul die?



CHAPTER XX.

David's Sovereignty. After Saul's death David was chosen King of Israel; but Abner, the general of Saul's army, placed Isboseth, the son of Saul, on the throne. Civil war ensued, but was terminated by the death of Isboseth and Abner. David caused the murderers of Isboseth to be put to death in punishment of their crime. Peace and order being restored, David established his royal residence at Jerusalem, in the castle of Sion, from which he had driven the Jebusites, and having built round it, called the place "The City of David."

David's Piety. His first care on ascending the throne was to promote the glory of God, and establish divine worship with due reverence. For this purpose he assembled the princes of the Tribes, the chief officers of the realm, with the priests and Levites, to translate the Ark to the royal city, from Cariathiarim, where it had been from the time the Philistines returned it. On Mount Sion he built a magnificent tent in which to place it. When all was prepared to receive the sacred treasure, it was carried thither with every outward mark of veneration. In the procession were the princes of the people, clad in purple robes, while the priests wore their richest vestments. Three thousand armed men attended as a guard of honor, and an immense crowd closed the ranks. Those who went before and closely surrounded the Ark played upon lutes, harps, cymbals, and trumpets. David himself walked before. At appointed altars sacrifices were offered on the way. He subsequently divided the priests into twenty-four classes, and each in turn was appointed to officiate in the Divine Service. From amongst the Levites were chosen four thousand singers, whose duty it was to chant day by day the praises of God. Several beautiful incidents are recorded in Sacred History, which illustrate the great character of King David in his generous self-denial and practical piety. The following is a striking example: He had been engaged in battle with the Philistines, and had defeated them, but there still remained a detachment of the enemy in Bethlehem. David, wearied, and thirsty after the conflict, desired earnestly some water, and exclaimed: "Oh, that some man would give me to drink of the water out of the cistern that is in Bethlehem by the gate." Hearing this, three brave Hebrews,

at the risk of their lives, rushed through the Philistine camp, and entering the city of Bethlehem, drew some of the refreshing water for which David sighed, and brought it to him. Touched with gratitude at the devotion of his soldiers, and inspired with deep religious feeling, he would not satisfy his burning thirst; but pouring forth the water as a "libation" or offering to God, he said: "God forbid that I should do this in the sight of my God, and should drink the blood of these men, for with the danger of their lives they have brought me the water."

David's Victories. David subdued the Philistines, the Moabites, the Syrians, the Edomites, and the Ammonites. By his victories immense treasures of gold and great booty were carried to Jerusalem. When he died he left a kingdom that extended from the Euphrates to the Mediterranean, and from Phœnicia to the Arabian Sea. In every respect his was the most brilliant era in the history of Israel, as well for its victories abroad as for the wisdom of its legislation at home.

David's Sins and Punishment. David coveted and married the wife of one of his officers (Urius), and he then procured his death by having him placed during battle in front of the enemy, where he fell mortally wounded. When a year had elapsed, the prophet Nathan came to David and reproached him with his sin. David humbly acknowledged his guilt, and God pardoned him, but as a punishment sent him many trials. Of these the most severe was the revolt of his son Absalom. This rebellious prince forced his father to flee as an exile from Jerusalem, but his triumph was brief. David, with the aid of his faithful general, Joab, collected a large force of his loyal subjects, and defeated

the partisans of his undutiful son. Absalom, in trying to escape, was caught by his hair in the branches of a tree, and the horse galloping away, left him suspended in the air. Joab, regardless of David's command that he should be spared, stabbed him to the heart.

David's Pride. David, in a spirit of pride, caused his people to be numbered. God punished him by sending a plague upon the nation, which carried off seventy thousand of his subjects.

David's Death. David died in his seventieth year. He reigned forty years — seven at Hebron, and thirty-three at Jerusalem. When he felt his end approaching he anointed his son Solomon, summoned the princes and chiefs of the nation, and confided to them his desire of building a temple to the Lord. He left with them the gold, silver, brass, iron, wood, and stone, which he had collected for this holy purpose, but which God would not allow him to accomplish, because of his being a man of blood and wars. David gave Solomon minute directions as to its construction, and reminded him that it was not a house for man that he was commissioned to build, but a dwelling for the Most High. He also admonished him never to forsake the Lord, but to serve Him with a docile heart. No monarch ever left so bright a memory in the minds of his people as Holy David, and he is regarded as a munificent prince, an inspired prophet, and a sublime poet. Several works were composed by him, among which are the Psalms. David was buried on Mount Sion, and was succeeded by his son Solomon.

QUESTIONS FOR EXAMINATION.

Relate all you remember of David's sovereignty. Who disputed the throne with David? What were the conse-

quences? Where did David establish his royal residence? Give some examples of David's piety. Describe the translation of the Ark. Relate the incident of David's libation. Enumerate David's victories. How may his reign be considered? What was David's first sin? How did God punish it? How did Absalom treat his father? What was Absalom's end? Who reproached David when he had sinned? How did David receive the rebuke? How was he punished by God for his second sin, and what was it? How old was David when he died? How did he act when he felt his end approaching? Why was David not permitted to build the Temple? What admonition did he give his son Solomon? What did David compose? Where was David buried?

CHAPTER XXI.

King Solomon ascended the throne on the death of his father. In the beginning of his reign he loved and served God. One night the Lord appeared to him, and desired him to ask for what he most prized; Solomon asked for wisdom to rule his subjects, and God was so pleased with his request that He not only granted it, but riches, honors, and a long life.

Adonias, the brother of Solomon. He sought to usurp the throne, but was unsuccessful.

Solomon's Reign. During Solomon's reign the kingdom of Israel attained its greatest temporal prosperity. Universal peace reigned, while riches and abundance poured in such profusion on the nation that they were scarcely valued. Solomon erected magnificent palaces in Jerusalem, built and fortified several cities in his dominions, and raised his kingdom to the highest pinnacle of worldly greatness. Attracted by his fame the Queen of Saba came to visit him, and

filled with admiration at his wisdom, learning, and piety, pronounced the servants happy who were always in his presence. So gifted was his intellect that he possessed an accurate and universal acquaintance with the learning and science of his time, and a deep penetration of human character. He composed the Book of Proverbs, Ecclesiastes, and the Canticle of Canticles.

Judgment of Solomon. Solomon had not been reigning long when he gave a remarkable proof of wisdom. Two women sought justice at his hands; they disputed the ownership of an infant; each of them claimed it as her own. Solomon heard the case, and then directed that the child should be cut in two and shared equally between the claimants. One of the women hearing this relinquished her claim, whereupon, Solomon, judging her to be the real mother, restored the child to her arms.

Solomon's Temple. In the fourth year of his reign Solomon proceeded to carry out his father's pious design of erecting a gorgeous temple in Jerusalem to the divine honor. For this purpose he agreed with Hiram, King of Tyre, for the supply of cedar from Mount Lebanon, and collected the most skilful artists and workmen from the Hebrew nation for the construction of the edifice. The building itself was of vast and magnificent proportions: its length was sixty cubits, its height thirty, and its breadth twenty cubits. It consisted of four principal parts; the *first* was the vestibule of Israel, a vast court surrounded with buildings and galleries, and capable of containing all the Hebrews at once; the *second* was the interior vestibule, a court smaller than the first, having also buildings and galleries, and in the middle was the altar of Holocausts. The

priests only could ordinarily enter this court ; the *third* was THE HOLY or holy place : in it was the Altar of Perfumes, the Ten Candlesticks of gold, with many branches, to which lighted lamps were suspended night and day, and the Tables of Gold for the Loaves of Proposition ; the *fourth* was the "Holy of Holies."

The Holy of Holies was the inner part of the Temple. It was entirely lined with gold, and contained the Ark of the Covenant. Over that part where the Ark was placed were the cherubim, covered with gold, their wings extended, and of such size that a wing of each reached the opposite wall, whilst the other two joined in the centre. It was separated from the sanctuary by a richly carved and gilt cedar partition, against which hung an exquisitely embroidered veil. The High Priest only was permitted to enter the Holy of Holies, when, having performed the prescribed rites, he entered with incense and with the blood of victims, and this ceremonial occurred but once a year.

The Exterior of the Temple. The Temple was built of ready-cut stone ; neither axe nor hammer nor any iron tool was used in its construction, for the stones and all the materials were hewn and prepared before they were brought to the spot. Altogether, including Syrians, Israelites, and Egyptians, there were three hundred and forty-three thousand men employed in its erection. The Temple was completed in seven years from its foundation.

Dedication of the Temple. When the Temple was completed and furnished with all requisites, Solomon assembled the princes and chiefs of the nation, to assist at the dedication of the Temple, and at the solemn translation of the Ark to the "Holy of Holies"

from the Tabernacle erected by David. On the day of dedication God testified his acceptance of the worship paid Him. The Temple was filled with a cloud, and the priests could not stand to minister, for the glory of God shone. Then Solomon returned thanks humbly to God, who, as a mark of the divine acceptance, sent fire from heaven, which consumed the holocausts. Solomon kept the feast of the dedication seven days.

Sins of Solomon. Solomon married a number of idolatrous women, and to please them built altars to their gods, to which he himself offered incense. In punishment of his sin God told him that He would divide his kingdom, which He did, leaving only two tribes to his posterity.

Death of Solomon. Enslaved by his passions, Solomon degenerated from his former greatness. He oppressed and disaffected his subjects, until turbulence and revolt disquieted the kingdom. In view of approaching anarchy, he, once the glory of his people, the most favored of monarchs, died after a reign of forty years, unhonored and unloved (a striking example of the nothingness of man). There is no positive assurance given in Holy Scripture of Solomon's repentance. The Book of Ecclesiastes is generally supposed to contain the expression of it, as the following touching sentiment would imply: "Whatsoever my eyes desired I refused them not, and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared. And when I turned myself to all the works which my hands had wrought, and to the labor wherein I had labored in vain, I saw in all things vanity and vexation of mind, and that nothing was lasting under the sun."

QUESTIONS FOR EXAMINATION.

How did Solomon act in the commencement of his reign? What did he ask of God? What did God give him with the gift of wisdom? Who was Adonias? Relate all you remember of Solomon's reign. What royal personage was filled with admiration at Solomon's wisdom? What works did Solomon compose? Relate the singular instance given of his wisdom. When did Solomon commence the building of the Temple? Recount all you know of the building of the Temple. What were the principal parts of the Temple? Describe the Holy of Holies. Describe the exterior of the Temple. When was the Temple dedicated, and what were the religious solemnities observed? How did God testify His acceptance of the worship paid Him? How did Solomon in the end of his reign offend God? How was he punished? When did Solomon's death occur? Have we any positive assurance of his repentance? What sentiment has he expressed which makes it hopeful?



CHAPTER XXII.

Schism of the Tribes — Roboam. On the death of Solomon the sovereignty of Israel descended undisputed to his son Roboam; but Jeroboam, one of Solomon's chief officers, who had been banished the kingdom by him, returned at the head of a large party, and appeared before Roboam, to claim exemption from the heavy taxes and service imposed by Solomon. In reply he said to them: "My father laid upon you a heavy yoke, and I will add more weight to it. My father beat you with scourges, but I will chastise you with scorpions." At this answer ten of the Tribes rebelled and chose Jeroboam for their king, thus creating the

new Kingdom of Israel. The Tribes of Juda and Benjamin adhered to Roboam, and founded the Kingdom of Juda; Jerusalem remained the capital of Juda, while Samaria at a later period became the capital of Israel.

Jeroboam. Almost the first royal act of Jeroboam was to introduce the worship of idols. He feared that if his people went annually to the Temple at Jerusalem, as they had been accustomed, they would abandon him and renew their allegiance to Roboam. So, distrusting the promises given him by God, he relied on his own strength, and set up false deities, which he required his subjects to worship at a yearly national feast, in imitation of that celebrated in honor of the true God at Jerusalem. Jeroboam's wicked example was followed by his successors, though many great prophets admonished and warned them.

The Kingdom of Israel. The Kingdom of Israel maintained an inglorious existence for two hundred and sixty years. It had nineteen kings, most of whom obtained the throne by violence, or by murder of their predecessors. Idolatry and vice reigned supreme over the land, and in the reign of Osee, the last of its princes, the measure of national guilt was filled to the brim; then came the divine vengeance. The Ten Tribes were carried captive into Assyria, by Salamanasar, the Assyrian monarch. From that captivity, as a people, they never returned. In after times they were partially restored, but, as a nation, Israel was lost amid the heathen populations, and to this day it is not known what was its end.

Story of Tobias. Among the captives taken by Salamanasar, was a holy man named Tobias. He consoled his fellow-countrymen, and charitably ministered

to their wants, performing all the "Works of Mercy." One day, wearied with his charitable labors, he lay down to sleep by a wall on which a swallow had built her nest, and while there some droppings from above fell into his eyes and destroyed his sight. Tobias bore his affliction with humble resignation. Imagining his end approached, he desired his son Tobias to go into the country of the Medes and search for a man named Gabelus, to whom he had lent ten talents. An angel, in the form of a young man, offered to be the guide of the youth, and was accepted. As the young Tobias was bathing in the river Tigris, the angel directed him to drag on shore a large fish which had nearly devoured him. He preserved the heart, liver, and gall, by the advice of the angel. After they had reached Ecbatana, young Tobias married Sara, the daughter of Raguel. Gabelus was at the marriage, and paid the debt due to Tobias. When the young Tobias returned home, the angel desired him to rub his father's eyes with the gall, and immediately the sight was restored. It was a moment of intense joy to the mother and son and to the good Tobias. The guide (who was no other than the Archangel Raphael) made himself known to them. "I am," said he, "one of the seven that stand before God, and have been sent by the Lord to heal you." When they heard this they fell with their faces to the ground, but the angel said to them: "Fear not, it was God's will I should be with you; bless Him and sing his praises." Then he vanished: upon which they praised God, and declared His wonders. Tobias died at the age of one hundred and twenty-seven years.

QUESTIONS FOR EXAMINATION.

Who succeeded Solomon? What reply did Roboam make to the reasonable demands of his subjects? What effect did his conduct produce on the nation? Which of the Tribes adhered to Roboam? What became of the New Kingdom? Relate all you remember of Jeroboam. What pretext did he give for setting up idols? How long did the Kingdom of Israel last? How many sovereigns ruled it? Who was the last of its princes? What happened in his reign? Who was Tobias? What good qualities did Tobias possess? With what affliction did he meet? What commission did he give his son, the young Tobias? Who was the guide of the youth? Relate the incidents of the young Tobias's journey. How did Tobias and his parents learn that he had been conducted by an angel?

CHAPTER XXIII.

The Kingdom of Juda and the Babylonian Captivity. From the death of Roboam to the year B.C. 538, eighteen princes of the House of David successively reigned over Juda: some of them were good, many of them very bad. To punish the latter, God permitted Jerusalem to be taken by the Babylonians in the year B.C. 606, and the principal men among the Jews to be carried into captivity. Eighteen years after, the entire population of Juda shared the same fate, and the Kingdom of Juda ceased to exist.

The Babylonian Captivity. In the year B.C. 606, Nabuchodonosor, King of the Chaldeans, besieged Jerusalem, and sent the impious King Joachim, and the chief amongst his subjects, to Babylon. When he went to Jerusalem for the third time he destroyed the city

and burned the magnificent Temple built by Solomon, and having pulled out the eyes of Sedecias (the persecutor of God's holy prophets), he sent the rest of the Jewish nation to Babylon. A few husbandmen were allowed to remain under the jurisdiction of an Assyrian governor. During their captivity the Jews repented of their sins. Nabuchodonosor was kind and considerate to them, but they wept for Sion. "By the rivers of Babylon," cried they, "we sat and wept, when we remembered Sion. On the branches of the willow-tree we hung up our harps, for how could we sing the songs of Sion in a strange land?"

Story of the Three Children in the Fiery Furnace. Nabuchodonosor made a statue of gold, and setting it up, commanded his nobles and subjects to adore it. Three young Jews of royal lineage, attendants of Nabuchodonosor, named Sidrach, Misach, and Abdenago, refused to obey. The Babylonians, seeing this, accused them to the king, who himself tried to induce them, but in vain. Filled with rage, he ordered a furnace to be heated seven times more than usual, and the young men to be thrown into it. The order was executed, but the executioners were burned to death. An angel appeared behind the three youths, whilst God sent a soft refreshing air within the furnace. Not even a hair of their heads was singed, nor their clothes scorched. When the king heard of this miracle he came and looked into the furnace. Did we not, he asked, cast three men bound into the fire? Behold, I see four, loose and unhurt, and the fourth is like the Son of God. Then the king cried out: "Servants of God, come forth." The three came forth uninjured. When the king saw this he thanked God that his ser-

vants had preferred to die rather than sin. The young Jews were advanced to the highest dignities, and Nabuchodonosor published a decree forbidding any of his subjects, under pain of death, to utter blasphemy against the God of the Jews.

Nabuchodonosor. Although Nabuchodonosor had acknowledged the power of the true God, he still remained an idolater. In punishment of his obduracy God condemned him to be removed from the company of human beings. His heart was changed to that of a beast. For seven years he lived in the fields, and ate grass like an ox. His hair became as an eagle's plumage, and his nails like the talons of a bird of prey. In his affliction he repented, and God restored him to his former state. Then Nabuchodonosor believed all that the holy prophet Daniel had told him, and glorified God for his mercies.

Story of Baltassar. Baltassar, the grandson of Nabuchodonosor, was the last of the Babylonian monarchs. An insolent pride drew on him the vengeance of God. He gave a grand banquet to his nobles, and with them drank wine from the sacred vessels of the Temple, which had been carried from Jerusalem. While they drank they sang praises to their idols, and as they did, a hand was seen to write on the wall of the apartment: "MANE, THECEL, PHARES," which signified "numbering, weighing, dividing." At sight of these mysterious words, the king's countenance changed, and, in terror, he called for his magicians to explain their meaning; but by the queen's advice the prophet Daniel was brought, and he said: "This is the interpretation — 'MANE,' the days of thy kingdom are numbered, and it is at an end; 'THECEL,' thy merits are weighed

in the balance, and thou art found wanting; 'PHARES,' thy kingdom is divided, and given to the Medes and Persians." That same night the prediction was verified. Cyrus, commander of the combined forces of the Medes and Persians, by turning the channel of the Euphrates, which ran through Babylon, made a dry passage for his troops, who, marching across it, entered through the brazen gates (which protected the city, but had been negligently left open), surprised the guards, cut them in pieces, seized the palace, entered the banqueting hall, and slew Baltassar, and many of his nobles. The kingdom was divided, and Darius, the Mede (the same as Cyaxares), became King of Babylon. He reigned two years, and was succeeded by his nephew Cyrus.

QUESTIONS FOR EXAMINATION.

Give the history of the kingdom of Juda. How were the wicked princes of Juda punished? Relate all you know of the Babylonian Captivity. Mention the chief disaster that befel Jerusalem when taken by Nabuchodonosor. What salutary effect had the Babylonian Captivity on the Jews? How did the King of Babylon treat them? Tell the story of the Three Children in the Fiery Furnace. How did God punish Nabuchodonosor's infidelity to grace? What good use did he make of his punishment? Tell the story of Baltassar? Who conquered Babylon? How did Cyrus obtain an entrance to the city?



CHAPTER XXIV.

• **The Return from Captivity.** When the seventy years' captivity foretold by the prophets had expired, God moved the heart of Cyrus to pity for the Jewish captives. He published a decree permitting them all to return to Jerusalem, rebuild the Temple, and carry

back their sacred vessels (B.C. 536). They set out to the number of more than forty thousand, under the leadership of Zorobabel, a prince of the Tribe of Juda. In consequence of the jealousy of their neighbors, the Samaritans, they met with great difficulty in carrying out the benevolent views of Cyrus and his successors ; but eventually they overcame all obstacles, and received from the court of Persia such support as enabled them to rebuild not only the Temple, but also the walls and fortifications of Jerusalem.

Esdras and Nehemias. Esdras was a holy priest, who, twenty years after the return from captivity, collected the remnant of the Jewish nation in Babylon, and led them back to their own land. With the assistance of Nehemias he re-established their ancient customs and ordinances. Nehemias urged them to rebuild the Temple, and governed Jerusalem for thirty-seven years, during which he contributed much to restore the worship of God. He beautified the city of Jerusalem, and conferred innumerable benefits on his countrymen. From the time of Nehemias to that of the Machabees, the Hebrews were governed respectively by the following empires : —

The Persians. Under Persian rule the Jews enjoyed peace and plenty, observed their own laws, and paid a small tribute.

The Greeks. Alexander the Great permitted the Jews their own laws and customs.

The Egyptians. The Egyptians governed the Israelites through their own High Priest and Sandhedrim for one hundred years. During this period a translation of the Scripture, called the Septuagint, was written. Ptolemy Philadelphus sent to Jerusalem to

Eleazar, the High Priest, for a copy of the Mosaic Law, which he gave, and with it six interpreters from each of the Tribes, who translated it into Greek.

The Syrians treated the Israelites very cruelly. In the persecution of Antiochus thousands suffered martyrdom, because they refused to adore idols. Amongst the martyrs was Eleazar, one of the greatest doctors of the law.

QUESTIONS FOR EXAMINATION.

How long were the Jews in captivity? Who allowed them to return to Jerusalem? What did they take back with them? Under whose leadership did they return? How many availed themselves of the permission? What great work did they set about on their arrival at Jerusalem? From whom did they receive a lengthened opposition? Did they overcome it? Who were Esdras and Nehemias? Mention all you know about them. By what powerful nations were the Jews respectively governed from the time of Nehemias to that of the Machabees?



CHAPTER XXV.

Story of Queen Esther. The great kindness shown by the kings of Persia to the Jews induced many of them to remain in Babylon. Amongst these was Esther. During the reign of Assuerus, Esther lived with her uncle, Mardochai. By chance the king saw her, and charmed by her beauty and modesty, made her his queen. Soon after her marriage Aman, the chief minister of Assuerus, wickedly plotted the destruction of the Jews, in revenge for the insult he considered done him by Mardochai, who refused to pay the servile homage he was accustomed to receive from the king's

servants. Mardochai, learning this, urged Esther to plead for her people. Providence so ordained that the king could not sleep that night, and to amuse himself ordered the annals of his reign to be read. They recalled to his memory a conspiracy which Mardochai had discovered. Assuerus inquired what reward he had received, and was answered none. The king then sent for Aman, to ask what ought to be done to the man whom the king would honor? Aman, supposing the king wished to honor himself, said: "The man whom the king would honor should be clothed in the royal robes, and be placed on the king's horse, and the first of the king's princes should walk before him, and cry aloud, 'Thus shall he be honored whom the king wishes to honor.'" In the meantime Esther prepared a banquet for the following evening, to which she invited the king and Aman. During the feast Assuerus asked Esther what she most desired, promising to give even half his kingdom. The queen asked but for her life and the lives of her people. She then explained the plot Aman had laid for the destruction of the Jews, and Assuerus, in great fury, ordered Aman to be hanged on the very gibbet he had prepared for Mardochai. That very hour the king's directions were executed, and Mardochai was invested with Aman's dignity.

Story of Judith. Holofernes, an Assyrian general, invaded Judea with a powerful army. He took many of the cities, and treated the inhabitants with extreme barbarity. Having laid siege to Bethulia, he reduced the city to such straits that the inhabitants agreed to surrender if within five days they received no help. There dwelt in the city a young widow, very rich and very beautiful, named Judith. When she

learned the decision of her countrymen, she laid aside the garments of mourning, put on her richest attire, and, attended by her servant, went to the Assyrian camp. Holofernes received her kindly, and invited her to return at her pleasure. Accepting his invitation, she did so; just at the moment he slept soundly from the effects of wine, and taking the sword that hung on the top of his couch, she cut off his head. Then she put the head in a bag, and hastening from the Assyrian camp, came to Bethulia. When the leaders of the Jews saw the head of their enemy, they praised the Lord who had preserved her and restored her to her people; and, incited to courage, they attacked the Assyrians, who, without a leader, were easily overcome and routed. Judith was regarded with great affection by all her countrymen.

Story of the Machabees. Amongst the numerous martyrs of Israel in the reign of Antiochus were the Machabees and their mother. They refused to eat forbidden meats, for which the king ordered the seven brothers to be beaten with rods. As they still refused, they were cruelly executed, while the mother stood by exhorting them to constancy, and afterwards went to death with the same heroic fortitude that had marked the sufferings of her noble sons.

Mathathias, Judas Machabeus, and Brothers. The Jews in their afflictions were not forsaken by God. He raised up as their liberator Mathathias and his five warlike sons, amongst whom Judas was distinguished for his invincible courage. He won many victories, and established the independence of his country. In these various conflicts with the enemy many Jews were killed, but on examining their persons there were found some

offerings that had been stolen from the temples of idolatry. When Judas understood this, he had recourse to prayer to obtain mercy for their souls, and accordingly sent twelve thousand drachms of silver to Jerusalem that sacrifices might be offered on their behalf, saying: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

QUESTIONS FOR EXAMINATION.

Tell the story of Queen Esther. Whose queen was she? Who was Aman? Who was Mardochai? What evil design did Aman conceive against the Jews? Why did he plot their destruction? How did Esther frustrate his plans? What was the end of Aman? Tell the story of Judith. How was she regarded by her countrymen? Tell the story of the Machabees. In whose reign and under what foreign rule did they suffer martyrdom? How many of them received the martyr's crown? Tell the story of Judas Machabeus. How did he signalize himself? Relate all you remember of his father and brothers. What did Judas say when procuring sacrifices for the dead?



CHAPTER XXVI.

The Prophets. A prophet is one who forecasts the future by the inspiration of God. The prophets are classed under two heads—those who have written their prophecies, and those who have not, as Elias, Eliseus, Nathan, and Ahias. Amongst the former there are some called greater, because they wrote much and others lesser, because they wrote little. Isaias, Jeremias, Ezechiel, and Daniel, are the greater; while Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Mala-

chias are the lesser. David is styled "The Royal Prophet."

Elias and Eliseus were contemporary with Kings Josaphat and Achab. Elias was taken up to heaven in a fiery chariot, drawn by fiery horses.* As he was borne upwards his cloak fell, which Eliseus, his disciple, took, and by its miraculous power opened a passage across the Jordan, as Elias had just previously done, in his presence. Eliseus inherited the double spirit of prophecy and miracles possessed by Elias. Amongst the many miracles wrought by him was that of restoring to perfect health Naaman, general of the Syrian army, who was afflicted with leprosy. Eliseus transferred the leprosy to his own servant, who, through covetousness, had obtained money and raiment from Naaman in the prophet's name. God punished some wicked boys who mocked the holy prophet, by sending out of a wood two bears, which killed forty-two of them.

Isaias began to prophesy in the reign of Azarias. He was the counsellor of King Ezechias, who, under his guidance, triumphed over Senacherib, the Assyrian monarch.† According to the Hebrew tradition Isaias was sawn in two during the persecution of Manasses. He foretold the Assyrian and Babylonian captivities, and described with the accuracy of an eye-witness, rather than with the spirit of prophecy, the Coming, Life, and Passion of Our Blessed Lord. He is styled on this account "The Evangelical Prophet."

Jeremias prophesied for nearly a century. He reproached the impious King Joachim, and warned the idolatrous Jews of the impending judgments of God.

* See note 2.

† See note 3.

He foretold the Coming of the Messiah, and the perpetuity of the priesthood, the Babylonian captivity, the return of his countrymen to Jerusalem after the "seventy years'" bondage, and the overthrow of Babylon. He preserved the Tabernacle, the Ark of the Covenant, and the Altar of Incense, by concealing them in a cave on Mount Nebo, which sacred treasures he predicted would remain undiscovered until the return of the Jews from captivity. When Nabuchodonosor took Jerusalem he granted Jeremias unlimited freedom. This the holy prophet employed in consoling the remnant of his nation in the devoted city, and in moving them to repentance. He wept and prayed unceasingly over Sion. In his Lamentations he cries out: "Oh! all ye that pass by the way, attend and see if there be any sorrow like to my sorrow." Alas! this is the city of magnificence, the perfect in beauty, the joy of the world.

Ezechiel was of the priestly race, and in bondage with his countrymen. He predicted in Babylon what Jeremias foretold in Jerusalem. He also prophesied the coming of our Lord, whom he styled the Shepherd of his people. An awful vision on the banks of the Euphrates displayed to him under mysterious forms the majesty and glory of God. He saw a great whirlwind rising from the north, and a great cloud of fire. In the fiery cloud he saw four living creatures having the likeness of a man; their faces were very wonderful, for each one had four faces. On the fore-parts of all the four was the face of a man; the face of a lion on the right, and the face of an ox on the left, and the face of an eagle over all the four. They had straight feet, with the sole of a calf's foot. They had four wings on every side, and under each wing a hand like a man's

hand. Two of their wings covered each one's body, and the other two were spread ready for flying. The motion of their wings was like the noise of many waters. The whole appearance of these cherubim (for the Prophet tells us he knew them to be cherubim) was like bright fire, and lightning flashing from the fire. Above the firmament, over the heads of the living creatures, was the likeness of a throne, and the appearance of a man's figure seated on it, around whom shone the splendor of indescribable brightness. Another vision, the Vision of Dry Bones, foreshadowed both the blessing reserved for the Hebrew captives, and the final resurrection of the bodies of all men at the last judgment. Many visions were vouchsafed to Ezechiel describing the dealings of Almighty God with His people, and prefiguring, not only the restoration of the Jewish nation, but the glories of the Christian Church.

Daniel was brought captive to Babylon in his eighteenth year; he was of royal descent, distinguished as much for piety as for great talents and handsome appearance. Being with other Hebrew youths selected to wait on the king, Nabuchodonosor had him instructed in the learning of the Chaldeans. While at court Daniel lived frugally in the midst of luxury, faithful to the service of God, and the ordinances of his holy law. God, in reward, endowed him with the spirit of prophecy, and the gift of rare wisdom. After the death of Nabuchodonosor, he convinced the reigning sovereign of the absurdity of the worship of Belus, by discovering the fraud which the priests of his temple practised, who, with their wives and children, consumed the provisions left each night for the support of the deity, namely, a quantity of flour, forty sheep, and sixty

vessels of wine. When the king saw clearly the deception, he put all the priests to death, and allowed Daniel to demolish the idol and its temple. Daniel predicted not only the coming of the Messiah, but the time in which he would come, the rebuilding of Jerusalem and its final destruction, the discontinuance of the Mosaic sacrifices, and the rise and fall of several great empires. On the accession of Darius to the throne of Babylon, Daniel was appointed one of the governors of his kingdom, which excited the envy of his enemies. They prevailed on Darius to issue a decree, forbidding his subjects to ask a petition of God, or any one but of himself, for thirty days, under pain of being cast into a lion's den. Daniel petitioned God as usual, and was given to the lions. The ferocious animals, though maddened by hunger, did not touch him. Next morning Darius, who from the first had sought to save Daniel, anxiously approached the cave, and in a mournful voice said: "Daniel, servant of the Living God, hath thy God, whom thou servest always, been able to deliver thee from the lions?"* And Daniel, answering the king, said: "O king, live forever! My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me." On hearing this Darius was exceedingly rejoiced, and had Daniel at once released, while his accusers, with their wives and children, were given to the lions, who immediately devoured them. Daniel died in the reign of Cyrus the Great.

* This was the second time God protected Daniel from the fury of the lions. See note 4.

QUESTIONS FOR EXAMINATION.

Define a prophet. Under how many heads are the prophets classed? Name the greater prophets. Name the lesser. Name the prophets who have not written their predictions. Who was the Royal Prophet? With whom was Elias contemporary? What extraordinary event happened him by which he was taken from the company of men? Relate what you know about his cloak. Who was his disciple? What did Eliseus inherit from Elias? What miracle did Eliseus perform in favor of Naaman? Who was Naaman? What sinful act did Eliseus's servant commit? How did God punish the wicked boys who mocked this holy prophet? When did Isaias commence to prophesy? To whom was he adviser? How was Isaias martyred? In whose persecution did he suffer? What did Isaias foretell? What sacred events did he predict with the accuracy of an eye-witness? What is he styled? Relate what you remember of the prophet Jeremias. What are his prophecies? How did he preserve the Tabernacle, the Ark, and the Altar of Incense? What did he predict concerning them? How did Nabuchodonosor treat Jeremias? How did Jeremias employ the freedom granted him? Who was Ezechiel? Repeat his prophecies. What did the vision on the banks of the Euphrates show? What did the vision of "Dry Bones" foreshadow? Who was Daniel? How old was he at the commencement of the Babylonian captivity? Relate all you know about him. How did he overthrow the worship of Belus? Repeat his prophecies. To what distinguished office was he appointed by Darius? Why was he cast into the lions' den? How did he escape being devoured there? Mention what you know of his release and the fate of his enemies?



CHAPTER XXVII.

The Lesser Prophets. Jonas prophesied in the reign of Jeroboam. He was commanded by God to preach to Ninive, but, unwilling to undertake the

charge, he took shipping for Tharsis. Scarcely, however, had the vessel set sail when a storm arose, and the crew, affrighted, drew lots to discover who on board had provoked the divine anger. The lot fell on Jonas; he acknowledged his disobedience, and at his own request was cast into the sea, which at once became calm; there he was swallowed by a whale, but at the end of three days was vomited out by the fish on dry land. Again God demanded his service; Jonas now promptly obeyed, went to Ninive, preached to the inhabitants, who became converted, did penance, and were spared.

The Lesser Prophets (continued). Amongst the lesser prophets, besides Jonas, may be noticed, first, Micheas, who prophesied in Juda from the reign of Jonathan until that of Ezechias; Joel, who predicted in Juda — and Abdias, his contemporary, in Israel. Second, Zacharias, whose prophecy concerning the Presentation of our Divine Lord in the Temple powerfully encouraged the Jews to rebuild it, the glory of which temple, he predicted, would far transcend that of the first. The last of the prophets whom God raised up amongst the Hebrews was Malachias, who lived about four hundred years before Christ. Malachias uttered the remarkable prophecy that God would reject the sacrifices of the Old Law, substituting for them a new sacrifice that would be offered from the rising to the setting of the sun. This prediction is verified in the HOLY SACRIFICE OF THE MASS. No prophet was seen in Israel from the death of Malachias until St. John the Baptist, the Precursor of our Blessed Lord.

QUESTIONS FOR EXAMINATION.

When did Jonas prophesy? To what mission did God call him? Did he obey God's call? Why did he shrink from performing the duty God imposed on him? Relate all you know of Jonas. What people did he convert? Who among the lesser prophets prophesied concerning the Presentation of our Lord in the Temple? Who was the last of the prophets until St. John the Baptist? Repeat the remarkable prophecy uttered by Malachias.



CHAPTER XXVIII.

The Last Days of Juda and the Advent of the "Messias" — From the Machabees to the Messias. After the death of the pious and valiant Judas his brothers successively governed the nation. Under their wise administration victories were won, peace restored, and Judea flourished. But those who succeeded them led the inconstant Jews into sin. The nation, however, though their hearts were far from God, still worshipped Him, and outwardly observed the forms of the law. Three sects appeared amongst them — one, the hypocritical Pharisees, another the incredulous Sadducees, and the third the rigid Essenians. The former placed all perfection in exterior religious observance, the last two denied much that was in the law, particularly the Resurrection of the dead. There were likewise two parties — the publicans or tax-gatherers, who were hated on account of their injustice; and the Herodians, who adhered to King Herod, and advocated the payment of tribute to the Roman Emperors. At this period oppression and cruelty ruled the pagan

world, while civil war distracted Judea. Son fought against father, brother against brother. To end so unnatural a strife the Romans were invited to arbitrate. Soon they filled the country with their legions, usurped authority, and placed Herod, a stranger, on the Jewish throne. Thus perished the Kingdom of Juda, "the sceptre passed from Juda," the world was at peace, and the time arrived for the coming of the REDEEMER — THE LONG-DESIRED AND LONG-PROMISED MESSIAS.

QUESTIONS FOR EXAMINATION.

Who led the Jews into sin after the death of the Machabees? Did the Jewish nation at this period entirely forget God? Describe the three sects which appeared amongst them. What was the state of the pagan world at this time? What was the state of Judea? Who were invited to arbitrate between the conflicting parties in Judea? How did the Romans act? What prediction was verified by the events which happened? What glorious advent was at hand?

SUMMARY OF EVENTS CONNECTED WITH THE
ISRAELITES IN THE DESERT.

MURMURINGS.

1. When Pharaoh pursued them to the Red Sea. 2. When the water of Mara was bitter. 3. When their provisions were spent. 4. When they loathed the manna. 5. When they were in want of water. 6. After the death of the Levites and of their leaders in revolt, Core, Dathan, and Abiron. 7. When they wanted water a second time. 8. When the Edomites refused to let them pass through their territory. 9. When the ten spies discouraged them from entering Chanaan.

MIRACLES.

1. The cloud that led them by day and the fire that guided them by night during their wanderings in the desert. 2. The Passage of the Red Sea. 3. The water of Mara made sweet. 4. The manna and quails. 5. The water from the Rock of Horeb. 6. Victory over the Amalecites. 7. Blossoming of Aaron's Rod. 8. The cure obtained by looking on the Brazen Serpent. 9. Balaam's Ass speaks. 10. The Passage of the Jordan. 11. The fall of the walls of Jericho.

TABLE OF KINGS.

KINGS OF JUDA.	KINGS OF ISRAEL.
FROM THE SECESSION OF THE TRIBES TO THE CLOSE OF THE REIGN OF ASA, KING OF JUDA.	
<p>REIGNED.</p> <p>Roboam — The son of Solomon. He was a despotic prince; he fell into idolatry with his people, but repented 17 years.</p> <p>Abia — The son of Roboam. His reign opened with a brilliant victory over Jeroboam, King of Israel; in the beginning he was good, but finally forsook the service of God 3 years.</p> <p>Asa — The son of Abia. An excellent prince; he destroyed the remnants of idolatry, and with splendor restored the worship of the True God, for which he was rewarded by a long and prosperous reign and with victory over his enemies; unfortunately, towards the close of his reign, he grew careless in the Divine Service 41 years.</p>	<p>REIGNED.</p> <p>Jeroboam — Almost immediately after being raised by God to the throne he introduced the worship of idols. He died impenitent 22 years.</p> <p>Nadab — Son of Jeroboam. He was killed by Bassa, who usurped the throne and exterminated the family of Jeroboam, as predicted by the prophet Ahias 1 year.</p> <p>Bassa — He killed Nadab and usurped the throne 24 years.</p> <p>Ela — The son of Bassa. He and all the family of Bassa were killed by Zambri 2 years.</p> <p>Zambri — Captain of the army. Committed suicide to escape falling into the hands of Amri 7 days.</p> <p>Amri — He was chosen by the army. He built the city of Samaria 12 years.</p>

TABLE OF KINGS (continued).

KINGS OF JUDA.

KINGS OF ISRAEL.

FROM JOSAPHAT'S ACCESSION TO THE END OF THE REIGN OF JOAS, KING OF JUDA.

	REIGNED.	REIGNED.
Josaphat — Son of Asa. An excellent king; God rewarded him by a glorious and prosperous reign, with complete victory over his enemies.	25 years.	Achab — Succeeded his father Amri. He married Jezabel, a most wicked woman, and more impious than his predecessors added the worship of Baal to his other crimes. He seized the vineyard of Naboth, one of his subjects, who, through Jezabel's malice, was afterwards executed. God sent Elias to announce to him, "that in the place where the dogs had licked Naboth's blood, they should also lick his; that his race would be extirpated, and Jezabel devoured by dogs;" all of which was verified.
Joram — The eldest son of Josaphat. A wicked and idolatrous prince; he married Athalia, daughter of Achab, the impious King of Israel; she inherited her father's impiety, and corrupted her husband.	8 years.	Ochozias II. — The son of Achab. A wicked prince. He died from the effects of a fall.
Ochozias — The youngest and only surviving son of Joram. He was wicked and idolatrous, being urged on by Athalia his mother.	1 year.	22 years.

REIGNED.

Athalia — Mother of Ochozias. Having killed all the royal family, except her infant grandson, she usurped the throne, and governed with despotic sway, but was subsequently deposed and put to death 7 years.

Joas — At first he was zealous for God's honor, but eventually he chose evil counsellors, and with them fell into idolatry. He was murdered by two of his servants 40 years.

REIGNED.

Joram — Brother of Ochozias; wicked like his brother, he was killed by Jehu, God's instrument in exterminating the House of Ahab 12 years.

Jehu — Evincing great zeal for the divine honor. He suppressed the worship of Baal, and restored that of the One True God; but as he would not permit his subjects to go to the Temple at Jerusalem for the Annual Feast, God allowed the King of Assyria to ravage his dominions; yet in memory of the zeal he displayed in extirpating idolatry, God promised that his children, to the fourth generation, should inherit the throne of Israel 28 years.

Joachaz, son of Jehu 17 years.

TABLE OF KINGS (continued).

KINGS OF JUDA.		KINGS OF ISRAEL.	
FROM THE ACCESSION OF AMASIAS, KING OF JUDA, TO THE CLOSE OF AZARIAS' REIGN.			
	REIGNED.		REIGNED.
Amasias — In the beginning of his reign he served God faithfully, and was prosperous in all his undertakings; but eventually he fell into idolatry, and was, in punishment, defeated by his enemies. Amasias was killed by means of a conspiracy	29 years.	Joas succeeded his father Joachaz	16 years.
Azarias — Sometimes called Ozoia. He began well but ended badly; he presumed to offer incense in the Temple, though warned not to do so by the High Priest. For this God struck him with an incurable leprosy, and he had to be separated from the company of men	52 years.	Jeroboam II. — He was valiant, but like his predecessor an idolater. Jonas prophesied in his reign	41 years.
		Interregnum	11 years.
		Zacharias — The son of Jeroboam II. and a descendant of Jehu, to whom God had promised that his children to the fourth generation should rule Israel. Zacharias was slain by Sellum	6 months.
		Sellum — He usurped the throne, but did not long enjoy his dignity. He was killed by Manahem, 1 month	
		Manahem succeeded Sellum.	10 years.
		Phaceia — The son of Manahem who was killed by Phacee	2 years.

FROM THE FIRST YEAR OF THE REIGN OF JOATHAN, KING OF JUDA, TO THE ASSYRIAN CAPTIVITY.

	REIGNED.
<p>Joathan — A good and pious king. He decorated the Temple, founded several cities, and made the Ammonites tributary</p>	<p>16 years.</p>
<p>Achaz — He was impious and idolatrous; in punishment of which he was harassed by his enemies</p>	<p>16 years.</p>
<p>Ezechias — A virtuous and pious prince. He restored the worship of God in his dominions, and conferred many benefits on his subjects. He was contemporary with Osee, King of Israel, before captivity</p>	<p>6 years.</p>
<p>Phacee — He killed his predecessor, Phaceia. During his reign Theglathalasar, King of Assyria, invaded Israel, and carried away a great many captives. Phacee was killed by Osee</p>	<p>20 years.</p>
<p>An interregnum of nine years</p>	<p>9 years.</p>
<p>Osee, after the interregnum, came to the throne and reigned nine years, the first three of which he was contemporary with Achaz, King of Juda, and the last six with Ezechias; he engaged in war with the Assyrians and lost his kingdom. The measure of national guilt was filled, and Israel was led into captivity</p>	<p>9 years.</p>

TABLE OF KINGS (concluded).

KINGS OF JUDA FROM THE ASSYRIAN CAPTIVITY.

	REIGNED.		REIGNED.
Ezechias — After Assyrian captivity	23 years.	Joachaz — Son of Josias, an impious prince. He was carried captive to Egypt by Pharaoh	3 months.
Manasses — The son of Ezechias (who reigned twenty-nine years before the captivity of Israel and twenty-three after). Manasses was impious and cruel; he raised altars to idols in and about the Temple, and put to death a great number of holy persons, amongst whom was Isaia. Manasses was carried captive to Babylon, where adversity moved him to penitence. God accepted his contrition and restored him to his kingdom, and on his return he extirpated idolatry and brought back the worship of God.	55 years.	Joachim — Brother to Joachaz. Wicked also. He was carried captive to Babylon	11 years.
Amon — The son of Manasses. He was a wicked prince — was murdered	2 years.	Joachim — The son of Joakim. An impious prince like his father. Carried captive to Babylon	3 months.
Josias — The son of Amon. An excellent prince	31 years.	Sedecias — Uncle of Joachim and son to the good King Josias. Unlike his father, he was impious. In the ninth year of his reign, Nabuchodonosor began the siege of Jerusalem, and took it in the eleventh. Having killed the children of Sedecias, in his presence, he had his eyes pulled out, and sent him in fetters to Babylon. He was thus punished, by the justice of God, for his cruelty to many holy persons	11 years.

NEW TESTAMENT.

INTRODUCTORY CHAPTER.

THE BIRTH AND EARLY LIFE OF THE BLESSED VIRGIN MARY.

SECTION I.

Holy Mary. There lived in a pretty little village called Nazareth (in Palestine) a virtuous, good man named Joachim. He tilled a farm which had descended to him from his ancestors, and he was espoused to a holy woman named Anne, of the tribe of Juda, and of the kingly race of David. Joachim and Anne were the parents of Mary, promised to Adam to crush the serpent's head. Mary was granted them by God when they were very old, in answer to earnest and persevering prayer. On the ninth day after her birth she was given her sweet name, MARY, which in Syriac means "Lady," and in Hebrew, "Star of the Sea." When eighty days old she was taken to the Temple by her mother, who went for the ceremony of Purification, and who offered her to God with a promise that she would at a future time return to present her.

Presentation of Mary. When Mary was three years of age, she was presented by her pious parents in the Temple. They were very sorry to part with their beloved child, for she was the joy of their old age,

and the brightest, loveliest thing to them on earth ; but because she was ALL that, they gave her to God in her infant beauty.

Mary's Admittance to the Temple. When the priest had offered the sacrifice, with which the ceremony of Presentation commenced, Mary was received into the number of those children who dwelt in the Temple. In the Old Law the vow of consecration made by parents at the presentation of their sons or daughters was temporary, it could be redeemed; and this vow was called, "A loan made to the Lord." Hence, Mary did not leave her home forever when she joined the company of the young virgins ; she was expected at some future day to enter the married state. Her stay in the Temple, therefore, was simply a term of wise and pious training, during which she was instructed in all the branches of a religious and useful education. Mary being free from original sin, had supernatural talents (that is, talents beyond what we naturally have); yet, as a docile pupil, she applied with diligence to her studies, seemingly unconscious of her excellent gifts.

Mary's Life in the Temple. Mary's time in the Temple was divided between prayer, study, and needlework. The Holy Scripture was her favorite lesson ; but though she loved it most she did not neglect those lighter subjects for which obedience, charity, and piety, claimed her attention. She spun, worked in purple and gold, or embroidered the magnificent vestments of the priests, or the rich girdles of the Levites. She joined in the concerts of her companions, and sang the "Sweet songs of Sion," or she played on the psaltery or harp. As Mary grew older she became more beau-

tiful; very lovely did she look among the consecrated virgins, for she was the fairest of God's works. Can we wonder that "conceived," as she was, "without sin," and having such surpassing gifts of nature and grace, she excelled in every virtue; that she was the most obedient, truthful, and respectful to those placed over her; the most gentle, amiable, and affectionate of companions; that she was charitable to the poor, simple in her tastes and dress, and still more simple in her manners; the truest model of her sex: whom St. Anselm describes, as "having nothing disagreeable in her looks, nothing inconsistent in her words, nothing imprudent in her actions, whose deportment was not assuming, whose voice was not loud or arrogant, and whose exterior modesty was a finished portrait of her interior purity."

QUESTIONS FOR EXAMINATION.

Who was Joachim? Where did he live? To whom was Joachim espoused? From what kingly personage was Anne descended? Of whom were Joachim and Anne the parents? What does the name Mary mean? What did God promise Adam with regard to Mary? At what age was she presented in the Temple? Was Mary consecrated for life? How did Mary spend her time in the Temple? What was her favorite lesson?

SECTION II.

Mary an Orphan. Mary had spent nearly nine years in the Temple, when death deprived her of her beloved parents. It is to be supposed that, during so long a separation, Mary had been often visited by them. The outer buildings of the Temple, where the consecrated children were brought up, could not have been

forbidden to parents. The Scripture mentions that Anna on solemn days visited, at Silo, her son Samuel, whom she had "lent to the Lord." It is not to be doubted, then, that Joachim and Anne came from time to time to see Mary, the sum of their happiness, the hope of their old age, and the source of their joy on earth.

The Guardians of Mary. It is thought that before Joachim died he placed his beloved child under the special protection of the priesthood, as it is certain her guardians were of the priestly race. These good priests acquitted themselves faithfully of the trust reposed in them, for when Mary had attained her fifteenth year (the age at which the young virgins left the Temple), they sought a spouse worthy of her. The proposal of marriage distressed the holy Virgin; she had foreseen that *chastity* would rank an evangelical counsel, and its state appeared to her the most perfect and desirable. She urged entreaties for a long time with great modesty, but without success. Her desire to lead a life of perpetual virginity seemed strange to the priests of the Mosaic Law, whose minds had not been enlightened as Mary's with the sublime spirit of the Gospel. But God heard her prayer, and inspired her spiritual guides to choose for her spouse the chaste Joseph, whom He had predestined to be the guardian of Mary's virginity and the Foster-father of *his Divine son*.

Joseph. Joseph was of the race of David, and therefore the descendant of kings. Though only a poor carpenter, he was chosen by the Hebrew priests, on account of his many virtues, to be the spouse of Mary, the fairest of their daughters.

The Espousals of Mary and Joseph. The espousals of Mary and Joseph were celebrated at Jerusalem, after which, accompanied by their kinsfolk, they set out for Galilee. They journeyed to the little town of Nazareth — which rose in beauty, like a flower amid the neighboring hamlets — and entered their humble dwelling. This dwelling, which is now called “The Holy House of Loretto,” is an object of pious veneration, even in our own days. It is enshrined within a stately cathedral at Loretto, a town of Italy. There is to be seen an oblong-shaped room (with walls like those of a poor man's cottage), which now contains an altar for the celebration of Mass, and around which eighteen or twenty lamps, suspended from the roof, shed a soft and solemn light. This sacred dwelling was miraculously carried from Nazareth to Dalmatia, and thence to Loretto. The Church, after examining and proving the truth of the miracle, has for centuries encouraged the devotion of the faithful to its sanctuary. Great favors have been there obtained.

QUESTIONS FOR EXAMINATION.

When her parents died, how long had Mary been in the Temple? Under whose protection did her father place her before he died? At what age did she leave the Temple? Who was chosen by the Hebrew priests to be her spouse? What did God predestine Joseph to be? Who was Joseph? What was his occupation? Where were the espousals of Mary and Joseph celebrated? Did they remain in Jerusalem? Where did they settle? By what name is the cottage of Nazareth now known? Recount all you know of it.

A FEW PREFATORY REMARKS

ON THE STATE OF THE WORLD AT THE COMING
OF THE MESSIAS.

The Roman Empire, as foretold by Daniel, had subjected all nations to its sway. The world was at peace under the able rule of Augustus Cæsar, the reigning Emperor; but all the nations were buried in darkest idolatry. The pagans of that age adored not only the sun, moon, and earth, but even the vilest creatures, and attributed to their gods all the passions of men. The Jewish nation was gradually inclining to impiety. There were in Judea three sects, who were perverting the truth and weakening its influence on the minds of the people, namely, the Pharisees, Sadducees, and Essenians. The Pharisees prided themselves on outward observances; they practised what the Law ordained, but added to it many errors. The Sadducees rejected the Jewish traditions, denied the immortality of the soul, and the resurrection of the body. As they were the leading men of the nation they did much mischief. The Essenians rejected *all* tradition, and denied the spirituality of the soul. They led a retired life at a distance from the large cities, and practised great austerities. At the coming of the Messiah, Palestine was divided into three parts—Samaria, Galilee, and Judea. The inhabitants of Samaria were converts to the Jewish religion, with which they mingled errors. They accepted only the five books of Moses, rejected the traditions of the ancients, and held that God was to be

adored on Mount Garizim, and not at Jerusalem : they were called Samaritans. The Jews regarded them with abhorrence. The inhabitants of Galilee were Israelites of the "Ten Tribes," who, after their return from the Assyrian captivity, had rebuilt some of the cities of the ancient kingdom of Israel. They practised the Jewish religion, and were called Galileans. Judea was occupied by the tribes of Juda and Benjamin, who, on their return from the captivity of Babylon, had rebuilt Jerusalem and the Temple. At the birth of the Messiah, the Jews were tributary to the Romans, who had deprived them of the right of putting criminals to death. This was a clear proof that the sovereign power had passed from their hands, and that the coming of the Messiah was at hand.

CHAPTER I.

HISTORY OF THE SACRED BIRTH AND CHILDHOOD OF
OUR LORD AND SAVIOUR JESUS CHRIST.

SECTION I.

The Precursor. A precursor is a forerunner. St. John the Baptist was the forerunner of our blessed Lord. His father was Zachary, a Hebrew priest, his mother, Elizabeth, a cousin to the Blessed Virgin. This pious couple lived in the mountains of Judea, and were both very old when John was born. His birth gave them great joy, because they had longed and fervently prayed for a son.

The Precursor's Birth announced. One day, as Zachary, in his priestly office, was offering incense in the Temple, while the people without were praying, an angel appeared to him on the right side of the altar of incense. Zachary was much startled on beholding the bright apparition, but the angel told him not to fear, and announced to him that his and Elizabeth's prayer had found favor with God, that a son would be born to them, whom they were to call John. And the angel said: "And thou shalt have joy and gladness, and many shall rejoice in his nativity: he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias." — Luke i. 14-17. When Zachary heard this, he began to doubt, on which the angel told him that he was Gabriel, and had been sent by God with these good tidings, but that on account of his want of faith he

would be struck dumb, and not recover his speech until the day on which John would be born. Now the people who were praying without, wondered why Zachary stayed so long in the Temple ; but they were still more astonished to perceive that on his coming out he could not speak. They supposed he had had a vision, and went to their homes with various conjectures. Zachary, meanwhile, having fulfilled the days of his office in the Temple, left Jerusalem and returned to his home in the mountains of Judea, continuing dumb as the angel had predicted.

QUESTIONS FOR EXAMINATION.

Who was St. John the Baptist? Who were his parents? What is meant by a precursor? Whose precursor was St. John? To what holy person was his mother related? What exalted office did his father hold? Where did Zachary live? Why did John's birth give special joy to his parents? How was his birth made known? Tell all you remember of Zachary and the angel? What was the angel's name? Did Zachary believe the words of the angel? How was he punished for his want of faith? What did the worshippers in the Temple suppose when they perceived that Zachary was dumb? Whither did he repair when he had fulfilled the days of his sacred office? Did he continue dumb?

SECTION II.

The Annunciation (or Message). Six months after the Angel Gabriel had appeared to Zachary, God sent him again to earth. Descending from heaven in dazzling light, he stood before the young and beautiful Mary, in her humble cottage at Nazareth. It was the sunset hour, and she was kneeling in prayer, her head turned toward the Temple. "Hail, full of grace," said

the heavenly messenger, saluting her respectfully, "the Lord is with thee; blessed art thou among women." A blush colored the immaculate cheek of Mary; she was troubled at his words; her modesty shrank from praise. The angel, perceiving her uneasiness, reassured her, saying: "Fear not, Mary, for thou hast found grace with God." He then communicated to her the message of the Most High in these words: "Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name JESUS. He shall be great, and shall be called the *Son of the Most High*, and the Lord God shall give unto Him the throne of David his father; and He shall reign in the House of Jacob forever. And of his kingdom there shall be no end."—Luke i. 31-33. Again Mary was troubled—she had chosen to be a virgin—but the angel a second time calmed her fears, and promised her that she should remain ever a virgin though Mother of God. Assured by the angel of the miraculous operation of the Holy Ghost in the mystery of the *Incarnation*, Mary consented, and humbly replied: "Behold the handmaid of the Lord; be it done to me according to thy word."—Luke i. 38. *At the same moment the Second Person of the Blessed Trinity, Jesus Christ our Lord, became Man, and Mary became the Virgin Mother of God.* Unelated by her dignity, Mary did not tell St. Joseph she was the Mother of God; she left it to God's divine pleasure to reveal it to him. After some time God did so by sending an angel to Joseph as he slept, who made known to him the mystery of the Incarnation. In honor of this great mystery the Church celebrates the feast of the Annunciation as a holiday, on the 25th March, and recommends the

Angelus, or Angelical Salutation, to be said thrice daily.

The Visitation. On the day of the Annunciation, Mary learned from the Angel Gabriel that her cousin, Elizabeth, in answer to her prayers, would soon have a son. The holy Virgin, feeling it would be kind to visit and help her cousin to prepare for that joyous event, went with haste to see her. The journey was a five days' travel, yet Mary, with tender charity, willingly undertook it.

Mary and Elizabeth. When Mary arrived at the the house of Zachary, Elizabeth advanced with cordial welcome to receive her. Seeing her cousin approach, Mary met her affectionately, saying: "Peace be with thee;" and Elizabeth, inspired by the Holy Ghost, responded: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me?"—Luke i. 42, 43. The Holy Ghost also inspired the answer of Mary, which was her "Magnificat," the first canticle of the New Testament. Mary stayed about three months with Elizabeth, at the wealthy seat of the Hebrew priest. There, in the interchange of mutual kindness, the cousins passed sweet and happy hours. Mary paid to Elizabeth the affectionate attention of a devoted daughter, while Elizabeth, regarding her with veneration, returned the homage of reverent love. Beneath the shade of the orange-trees, or in the bowers of one of those gardens called "a paradise," they conversed on the things of heaven as their souls magnified the Lord, and their spirits rejoiced in God their Saviour. The feast of the Visitation (or *going to visit*) occurs on the 2d of July.

Mary's Return to Nazareth. Mary remained about three months with Zachary and Elizabeth. How many blessings were drawn down on them by the visit of the Holy Virgin, and how much did they regret the departure of her whose presence as Mother of the Incarnate God, had shed heavenly joy and light around their dwelling! When her charitable mission was fulfilled, Mary took an affectionate leave, and returned to her humble home at Nazareth. In this simple dwelling she gave a bright example of fidelity in discharging the duties of her state. She performed no *extraordinary* actions, but she did all things well, and *with the view of pleasing God*. The humble cottage was ever neat; Joseph's home, though poor, was ever bright; the cold world beyond might chill and freeze, but here, Mary's thoughtful ways and kindly smile imparted to him a genial glow as he returned weary from his daily toil. *In that calm abode order, peace, and charity reigned*, because it was the house in which God was most faithfully served on earth. It is the *model of a Christian home*, for here were *daily practised virtues easy of imitation*. From what we know of the hidden life of Mary and Joseph at Nazareth, we may suppose it was one of labor, sanctified by prayer. This is a consoling thought which instructs us that we can pray in the midst of occupations, and be holy in all conditions of life.

QUESTIONS FOR EXAMINATION.

Relate all you remember of the Annunciation. What does the word Annunciation signify? By whom was the message sent? And by whom given? To where was it taken? Repeat the angel's salutation. What did the Holy Virgin say when she consented to become the Mother of God? What great mystery took place when she consented? What form of

prayer is *thrice daily* said in honor of the Annunciation? What does the word Visitation imply? Mention who went on a visit to St. Elizabeth. Why did Mary go? How long did she stay? What did St. Elizabeth say when she saw the Blessed Virgin? What was Mary's reply? What are those words of the Holy Virgin called? Tell all you know of her after life at Nazareth, and what it teaches.

SECTION III.

Birth of the Precursor. When the time was come for the fulfilment of the angel's prediction, a son was born to Elizabeth. It was customary with the Jews to give the new-born child its name at circumcision. When the friends of Zachary and Elizabeth assembled for the purpose, they proposed to call him by his father's name, but Elizabeth objected, and desired that he should be called John. Some hesitating they asked the father; he being dumb, wrote on a tablet: "John is his name." At the same instant he recovered his speech, and blessed God. He was filled with the Holy Ghost, and prophesied in the language of his beautiful Canticle, "The Benedictus," in the ninth verse of which he alludes to John: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." Great fear possessed all present; they wondered much, and asked, what would the child become? Soon the news of what had happened was spread over the mountains of Judea, exciting hopes in some, and fears in others, according to the disposition of their minds, "and the child grew and was strengthened in spirit." — Luke i. 80.

QUESTIONS FOR EXAMINATION.

Relate the manner in which John received his name. What favor was bestowed on Zachary at the same time? On recovering his speech how did he act? What is his prophetic canticle called?

SECTION IV.

Decree of Augustus Cæsar. About four thousand years after the fall of our first parents the time came when all the types and figures of the Messiah were complete. Jews and Gentiles were at that period expecting a great king, who would reign over the world, and establish in it the Empire of justice and virtue. Peace smiled upon the earth — a figure of that spiritual peace the Redeemer came to give. It was then that the Roman Emperor, Augustus, published a decree for the enrolment of his subjects. The governors of his vast empire were charged with carrying it out in their own provinces. It was decreed that the inhabitants of Palestine should register themselves each in the place of his birth, but the Israelites were permitted to do so after their ancient usage of enrolling by families and tribes. Mary and Joseph, being of the family of David, went therefore to Bethlehem to have their names entered on the lists. In obedience to the command of Augustus, yet more truly in accordance with God's design regarding the birthplace of the Messiah, — who had said through his prophet seven hundred years before, that from Bethlehem, though one of the least of the thousands, should come forth the Ruler of Israel, — Mary and Joseph quitted their poor dwelling on a cold December day, with very insufficient supplies for so long a journey. Joseph went on foot by the side of the willing ass on

which Mary rode. After a painful travel 'neath winter's snow and blast, they sighted Bethlehem, rising on a height amid hills planted with olive groves and wood of green oak. The holy travellers hailed the City of David. As they approached, they found the thoroughfares crowded with strangers of every rank and age, who came from the most distant parts of Judea to be enrolled—for the family of David was one of the largest in Palestine.



NATIVITY OF OUR LORD AND SAVIOUR JESUS CHRIST.

Mary and Joseph entered the City of Bethlehem late on the evening of the 24th of December. They sought accommodation at the inns, but there was no room for these humble wayfarers. They were everywhere refused admission. Being unable to obtain even the poorest lodging, they went out from Bethlehem. Not knowing where to turn, they moved forward towards the country. As night was falling, it became icy cold; and benumbed and weary, they pursued their uncertain way. They had not gone far when a dark cave, hollowed out of a rock, appeared in view. This cave served the Bethlemites as a roadside stable, and sometimes as a refuge for the shepherds on stormy nights. Mary and Joseph entered it with feelings of thankfulness to the kind Providence which had guided them to this rude shelter. It was near midnight; Joseph left Mary at prayer, while he went to seek what was needful for their frugal wants. Soon a dazzling brightness surrounded the Holy Virgin, lit up the cave, illumined the darkness of the midnight hour, and revealed to her the sacred form of her own Divine Son,

the Infant Saviour, who at that moment was born in poverty and suffering. Mary paid to her Incarnate God the homage of adoring love, embraced him as her newborn Babe, wrapped Him in swaddling-clothes, and laid Him in a manger. On the hard straw, warmed only by the breath of the ass, which belonged to Mary and Joseph, and of the ox which they found in the cave, our Divine Redeemer suffered much for love of us. He teaches us by the privations He endured, to be poor in spirit, contented with our lot, however lowly; and by the bareness of his crib and clothing He admonishes us not to desire dress or finery beyond our means or station in life. St. Joseph, on returning to the cave, beheld, with eyes of faith, his God under the helpless form of an infant, and, prostrating in adoration, worshipped Him with all the fervor of his loving soul. The birth of our Divine Lord took place at midnight on the 25th of December. The Church observes this day as a holiday, which we generally call Christmas Day (or the day of Christ's Mass).



Christmas Day. Christmas day is a joyous holiday to us, because it is the birthday of our dearest Lord. It is always a happiness to celebrate the birthdays of those we love, and to give proofs of our affection by kind wishes and presents; so the Church celebrates the birthday of her Beloved with many outward marks of gladness. The altars are decked in bright green boughs as in holiday dress, and special things are done on this feast, which are not done on any other. Mass is said at midnight, and a priest may say three Masses on this day. In Rome, before the

Pope celebrates his midnight Mass, the relics of our Lord's holy manger are borne in procession round the church, which is illuminated with thousands of lights.

The Stable of Bethlehem. The Stable of Bethlehem still exists in the Holy Land. It has been converted into a church, and its floor and walls have been overlaid with costly marble. Being a grotto cut out of the solid rock, it has no windows to admit the rays of the sun. It is lighted by thirty-two gold and silver lamps which are the gifts of Christian kings and princes. A piece of white marble, encircled in silver, marks the exact spot where our Lord was born. On it are these words in Latin: "Jesus Christ was born here of the Virgin Mary." In front of this sacred spot is the great marble altar, and another equally rich stands opposite the place where the Manger formerly was. Pilgrims from all parts of the world go to venerate this hallowed grotto.

The Shepherds. It happened that while Mary was adoring the Divine Infant, an angel appeared to some shepherds who were tending their flocks at a short distance from Bethlehem. "The brightness of God shone round about them and they feared with a great fear."—Luke ii. 9. The angel calmed their fears, telling them he was the bearer of joyous news. He then made known that a Child had just been born in the city of Bethlehem, who was "Christ the Lord;" and as a sign that his statement was true, he said: "You shall find the infant wrapped in swaddling-clothes and laid in a manger."—Luke ii. 12. While he was speaking, a number of beautiful angels appeared and sang the hymn, "Glory to God in the highest, and on earth peace to men of good will," which is the *Gloria in*

Excelsis that is said or sung at the beginning of Mass. The shepherds hastened to Bethlehem, and being come to the cave, they entered it, very reverently knelt down and adored the Holy Infant, after which they went back to their mountains, thanking God for all they had heard and seen. The shepherds were the first, after Mary and Joseph, to whom our Lord showed Himself. They represented the Jews.



THE ADORATION OF THE SHEPHERDS.

The Circumcision. God had commanded the Jews in the Old Law to circumcise their new-born sons. Circumcision was the sign of the covenant He made with Abraham. It was a mark which the priest cut on the body, to show that the child belonged to God. In the New Law, holy baptism puts a mark on the soul that will remain forever, and which shows that it belongs to Jesus Christ. The Circumcision of our Lord took place on the eighth day after his birth. He was then called Jesus, the name which the Angel Gabriel

had told the Blessed Virgin at the Annunciation He was to have. We keep the feast as a holiday on the first of January.

QUESTIONS FOR EXAMINATION.

Why did Mary and Joseph go to Bethlehem? Why did they not register their names at Nazareth? What was Bethlehem called? Give an account of their journey. After their long travel, where did Mary and Joseph find a lodging? What great event took place in the stable of Bethlehem? When Jesus was born, where did his Blessed Mother place Him? Who were his first adorers after Mary and Joseph? How were they led to the crib? When our Lord was born what sounds filled the air? What is the day of our Lord's birth called? Of what was circumcision a figure? When did our Lord's circumcision occur?

SECTION V.

The Epiphany. In a beautiful country of the East, far away from Bethlehem — where it is thought the false Prophet Balaam once lived, whom the Spirit of God obliged to say, "That a star shall rise out of Jacob, and a sceptre shall spring up from Israel" — dwelt a people who worshipped the sun, the moon, and the stars. They believed that these were gods. The priests and learned men of their nation spent much of their nights in watching the course of the stars, and as they foretold events by observing their motions, they were *astrologers*, called — in those times — "Magi," or "Wise Men." They were looked upon as very holy, and because they were great and rich, were styled "kings." Now, on the night when our Divine Redeemer was born, they were, as usual, watching the stars, when suddenly they saw a new star,

brighter than the rest, and for the appearance of which they could not account. These Magi had, in common with all the nations of the earth been expecting a great deliverer, and they thought that this star was a sign that He had come into the world, so they agreed to follow its course in hopes of being led to the place where He could be found.

Journey of the Magi. With very little delay the Magi set forth on their journey, attended by a magnificent retinue, and bearing with them offerings with which to present a new-born King. The star which stood stationary over them moved onwards as they proceeded. In each of the towns through which they passed they made diligent inquiry for the "King Messiah," but no one could give them any tidings respecting Him. They entered Jerusalem and asked in the public places: "Where is he that is born King of the Jews? For we have seen His star in the East, and are come to adore Him."—Matt. ii. 2. The Jews were very much astonished at what they said, and soon the news of the Magi's visit and its object spread through the city. It created much sensation, and soon reached the ears of Herod the king.

King Herod and the Magi. Herod became much troubled "and all Jerusalem with him," and, assembling the chief Priests and Doctors, he asked them about the promised Saviour, Christ, and where He should be born. They answered, "In Bethlehem of Juda." Hearing this he sent for the Magi, and inquired of them particularly about the star, and of the exact time when they had first seen it, begging them to seek the Child, and when they should find Him, let him know, that he might go and adore likewise. Believing his

words to be sincere, they left him, promising to return. Then passing out of the palace, and from the city, they struck their tents and took the road to Bethlehem.

The Procession of the Magi to the Stable of Bethlehem. The eastern kings, dressed in flowing robes fastened by costly girdles, went on their way attended by very grand-looking guards on camels and horses. The procession moved through the flowery valleys, and over the green hills of Judea, to the City of David, the star shining brightly above them as before, and going steadily onward until it rested over the cave at Bethlehem, where the infant lay. The procession stopped at the mouth of the cave, and the kings dismounting, entered. They wondered very much to see the King Messiah lying in a manger in want of so many things, but, enlightened by grace, went toward the crib, and bending lowly, they adored Him. Then they offered to Jesus gold, frankincense and myrrh, which, (though they did not know it), were really three special marks of the Messiah: the gold being the mark of his *Royalty*, the frankincense of his *Divinity*, and the myrrh of his *Humanity*. They knelt long and reverently at the feet of Jesus, after which they spoke with his Holy Mother, and learned from her lips that He was the long-promised and long-desired Messiah, and these "men of good-will" who came to the crib as pagans, left as believers in the One True God.

Return of the Magi. The Magi stayed in Bethlehem one night, and then left for their own country. They did not return by Jerusalem, as an angel had warned them in sleep not to revisit Herod. It is an ancient tradition that they were baptized by St. Thomas, and that they become apostles and martyrs. The Church

honors them as saints, and people even in our own day go to see the holy relics of their heads, which have been carefully preserved for the last six hundred years in the cathedral at Cologne, in Germany. The visit of the Wise Kings to the stable of Bethlehem is called the Epiphany, which means a *manifestation* or *showing*, because our Lord manifested Himself on this day to the Gentiles, who were represented by the Magi. The feast is kept as a holiday on the 6th of January.

QUESTIONS FOR EXAMINATION.

Who were the Magi? In what part of the world did they live? How did they pass their time? What does the name Magi mean? Tell all you remember of the star. When the Magi first noticed the star what did they suppose? To what did it prompt them? Describe their journey. Where did they first stop? Why? How did their arrival and inquiries affect King Herod? How did he act? What request did he make? Describe the procession of the Wise Kings to Bethlehem. How did they find the holy Child? Relate all about their visit to the crib. What gifts did they offer our Lord? By what way did they return to their own country? At their return home did they continue to adore the sun, moon, and stars? Who is said to have baptized them? How does the Church venerate the Magi? Where are their holy relics kept? What is the visit of the Kings to the stable of Bethlehem called? What does the word Epiphany mean? Whom did the Magi represent?

SECTION VI.

The Presentation of our Lord in the Temple.

Forty days after his birth, Mary and Joseph brought the holy Child to be presented in the Temple. They took with them the usual offering of the poor, namely, two turtle-doves. Our Blessed Lady, though she was with-

out stain, went for her Purification, as the law ordained, and for the same reason she went to offer her Son to God, although He was God Himself. At that time there was living in Jerusalem a holy old man named Simeon. He had long and fervently prayed for the promised Redeemer, and the Holy Ghost had revealed to him that he should not die until he had seen the Saviour. By a secret inspiration of the Holy Ghost he came to the Temple at the very hour that Jesus was brought there, and taking Him in his arms he blessed God and said: "Now, Thou dost dismiss thy servant, O Lord, according to Thy word, in peace. Because my eyes have seen thy salvation, which Thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people, Israel." — Luke ii. 29–32. When he finished this inspired canticle, he blessed Mary and Joseph, and giving the Divine Child to his Mother's arms, predicted that a sword of sorrow should pierce her heart. By this he meant that as our Divine Lord would be pierced with thorns, with nails, and with the lance, so also His mother's loving heart would be pierced with a sword of sorrow for his great sufferings. While Simeon was speaking, a prophetess, named Anna, entered the Temple; she also took the Child in her arms, and praising God, went forth publishing the news to all who longed for the Redeemer's coming. Our Lord teaches us by his obedience to the law to be faithful to our religious duties, and exact in observing the precepts of the Church. We celebrate the feast of the Presentation of our Lord and of the Purification of the Blessed Virgin on the 2d of February, which day we call Candlemas Day, because on that festival candles are

blessed and given to the faithful. It is customary to hold them lighted during Mass, from the Gospel until the Communion, in honor of Christ, who is the true light, and whom Simeon called, "A light to the Gentiles."

The Flight into Egypt. Herod, seeing that the Magi did not return to him, was very angry, and made up his mind to take the life of the Messiah King. So he ordered all infant boys under the age of two years to be put to death, imagining that Jesus would be killed amongst the number. Whilst he was settling how this should be done, an angel came to Joseph in sleep, and told him to take the Child with his Mother, and hasten to Egypt, where they were to stay until directed to return. Without making any difficulty, Joseph arose, and with the Child and his Mother set out for Egypt. After a toilsome journey they reached a beautiful city called Heliopolis, or "The City of the Sun." As Jesus passed through its gates the Egyptian idols trembled and fell to the ground. Joseph settled in a little village at some distance from "The City of the Sun," where he followed his trade of carpenter.

Massacre of the Holy Innocents. Scarcely had the Holy Family left Bethlehem, than the country round was filled with mourning and bitter wailing. Herod's soldiers had carried out his wicked order. They had torn the poor little babies from their mothers' arms, and had cruelly killed them. These distracted mothers sorrowed piteously over the dead and bleeding bodies of their loved little ones, as God's prophet had, hundreds of years before, foretold they would; but they had also reason to rejoice, because their happy infants—who are called by the Church Holy Inno-

cents — died for our Lord's sake, and are among the martyrs in heaven. We keep their feast every year on the 28th of December.

QUESTIONS FOR EXAMINATION.

How many days after his birth was our Lord presented in the Temple? Why was He presented? Give an account of the Presentation. Who was Holy Simeon? Relate what he did and said. Give his prophecy concerning the Blessed Virgin. Who was Anna? When is the feast of the Presentation of our Lord, and of the Purification of the Blessed Virgin kept? Why did the Holy Family go to Egypt? Who told St. Joseph to go? When St. Joseph received the order how did he act? As the Holy Child passed through the gates of Heliopolis what happened? After the Holy Family left Bethlehem what occurred? Who was the wicked king that killed the little infants? Why did he do so? What does the Church call them? When is their feast kept?

SECTION VII.

The Return from Egypt. It is thought that the Holy Family remained seven years in Egypt, during which they suffered many privations. "Often," says a holy writer, "did the Child Jesus ask his Mother for bread when she could give Him nothing but her tears." When the wicked King Herod was dead, an angel appeared to St. Joseph and told him to go back to his own country with the Child and Mother. So Joseph did at once as he was told, and came to their old home, the humble cottage of Nazareth. The hidden life of the Holy Family who have been named, "The Earthly Trinity," has not come to the knowledge of men. The Gospel facts give us what we do know. We may well suppose that as our Divine Lord was the "most

beautiful above the sons of men," He was the most beautiful of children. We can picture the Holy Child to our minds as the perfection of all that was charming, engaging, and lovable; sweetly docile to his Holy Mother and foster-father, attentive in helping them, sometimes doing little things for his Mother in the cottage, sometimes for St. Joseph at the carpenter's bench. The world of that little village looked on him as a fine, handsome boy, distinguished from the other children of the place by a remarkable grace and nobleness of bearing, and a wisdom beyond his years; but they knew not that He was *God*, and that it was the goodness and kindness of *His Sacred Heart* which won their love. The people of Nazareth, we may be sure, esteemed Joseph as a good and hard-working man, and spoke of Mary as being very lovely, very modest, and tenderly devoted to Jesus.

Jesus with the Doctors. When Jesus was twelve years old, He went to Jerusalem with his Blessed Mother and St. Joseph, for the feast of the Passover. When it was ended they set out on their return homewards. During these journeys the men usually walked together, and the women formed a company by themselves — the boys going with either as they chose. In the evening of the first day's journey, when the several parties met at the appointed resting-place, the Blessed Virgin and St. Joseph discovered Jesus was missing. Great was their grief — for the world without Jesus was a dreary waste! In sad distress they inquired amongst their friends, but nowhere could He be found. They sought Him all along the roadsides, by the verge of the precipices, in the cavities of the rocks, but in vain. At Jerusalem they had no better

success, until at the close of the third day's search they entered the Temple. There they found Him sitting among the doctors and priests, asking them questions and listening to their answers, while all these learned men were astonished at his wonderful wisdom and knowledge. Very great was the delight of Mary and Joseph when they found the Divine Child. Mary forgot her griefs when she saw Jesus; the sight of Him



JESUS IS FOUND IN THE TEMPLE.

filled her with joy; she said: "Son, why hast Thou done so to us? Behold thy father and I have sought Thee sorrowing;" to which He answered: "How is it that you sought me? Did you not know that I must be about my Father's business."—Luke ii. 48, 49. The whole of our Lord's after-life from this period until his thirtieth year, is comprised in this short sentence: "He went down with them, and came to Nazareth; and was subject to them."—Luke ii. 51.

QUESTIONS FOR EXAMINATION.

What trials had the Holy Family to suffer in Egypt? When did the angel tell St. Joseph to return to his own country? When the Holy Family left Egypt where did they settle? Whom do you mean by the Holy Family? What have the Holy Family been called? What happened when Jesus was twelve years old? Tell about Jesus with the Doctors. What is recorded of the life of our Lord from his twelfth to his thirtieth year?



NOTE ON ST. JOSEPH.

Death of our Lord's Holy Foster-Father, St. Joseph. St. Joseph, to whom the Holy Ghost gave the title of "Just," died calmly in the arms of Jesus and Mary before Jesus reached his thirtieth year. His happy death was the reward of his holy life. Although a plain humble man, he was chosen to be the guardian of the King of kings, who was not ashamed to be called the "carpenter's son." Our Divine Lord's example teaches us not to be ashamed of our parents, however lowly their condition. St. Joseph is the Patron of the Universal Church, and of holy and happy deaths. We should often ask him to obtain for us the happiness he had of dying in the arms of Jesus and Mary. The Church celebrates the Feast of St. Joseph on the nineteenth day of March.

CHAPTER II.

HISTORY OF THE PUBLIC LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, PRECEDING THE THREE YEARS' MINISTRY.

SECTION I.

The Preaching of St. John the Baptist. At an early age St. John the Baptist withdrew to the desert, where he led a life of solitude, penance, and prayer. His food was wild honey and locusts; his garment was of camel's hair fastened by a leathern girdle. It was in allusion to him the Prophet Malachias said: "I will send my angel who will prepare the way before me." After a lengthened period of retirement, John was led by the Spirit of God into the country around the river Jordan, where he preached to the Jews, and admonished them to do penance, saying: "Do penance, for the kingdom of heaven is at hand." — Matt. iii. 2. Many went to his instructions, whom he baptized in the Jordan. The baptism given by the Precursor was not the sacrament of Baptism, but a symbol of penance which he gave to those who repented, and who prepared for the Messias. From the circumstance of his baptizing he was named the Baptist.

Baptism of Jesus. The time of our Divine Lord's public life having arrived, He took an affectionate leave of his Blessed Mother, and prepared, by an act of great humility, for his *Three Years' Ministry*. Coming to John at the Jordan, He asked to be baptized,

but the Precursor, filled with reverential respect, pleaded his unworthiness. Then Jesus bade him do it, that thereby all justice might be fulfilled. John accordingly obeyed, and immediately the heavens were opened, and the Holy Ghost descended in a form of a dove, and rested on Jesus, while a voice from heaven was heard, to say: "This is my beloved Son, in whom I am well pleased."

The Temptations of Jesus. After his baptism Jesus was led by the Spirit into the desert, where He fasted for forty days and forty nights. At the end of this time the devil, in human form, came, and dared to tempt Him, saying: "If Thou be the Son of God, command that these stones be made bread." But Jesus answered: "It is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God." — Matt. iv. 3, 4. Then, by the permission of God — who for his greater glory suffered him — Satan took our Lord to Jerusalem, and placed him on the pinnacle of the Temple, telling Him to cast Himself down, for if He were the Son of God, the angels would protect Him. But Jesus said: "It is written again, thou shalt not tempt the Lord thy God." — Matt. iv. 7. A third time the demon approached the Son of God, and conducting Him unto a high mountain, showed Him all the kingdoms of the earth, promising to give them to Him if he would fall down and adore him. Then the Redeemer, with holy anger, bade him begone, saying: "The Lord thy God shalt thou adore, and Him only shalt thou serve." — Matt. iv. 10. Thereupon Satan vanished, and angels came and ministered to Jesus. The devil dared to tempt our Lord in three ways — 1st, by suggesting gluttony; 2d, vain-glory;

3d, ambition. These temptations were permitted for our instruction, that we might learn how to resist when tempted. Our divine model, by not exerting his miraculous power to produce food when he desired it, instructs us in the practice of self-denial and temperance. He also teaches us how to overcome vain-glory, by his resistance to the second temptation; and how to treat the devil's suggestions, when he would flatter our pride and vanity, by the example He sets us in conquering the third.

Jesus, the Lamb of God. Some time after his baptism Jesus came into the country where John was then baptizing. When the Precursor saw Him, he said to his disciples, as he pointed to Jesus: "Behold the Lamb of God; behold Him who taketh away the sin of the world. This is He of whom I said: After me there cometh a man, who is preferred before me." — John i. 29, 30.

The First Disciples of Jesus. Jesus having preached alone for some months — like the early prophets — called disciples around Him. The first of these came from his Precursor. St. John, in his holy Gospel, tells us that two disciples of St. John the Baptist having heard him say: "Behold the Lamb of God," followed Jesus. They said to Him: "Rabbi (which means master), where dwellest Thou?" Jesus said to them: "Come and see. They came and saw where He abode, and they stayed with Him that day." On the following day He met Philip, and said to him: "Follow me." And Philip followed Jesus. Andrew, John, Simon or Peter, and Philip were the four favored mortals who were called by our Lord to be his first disciples.

Nathanael. Philip having come to the knowledge

of Jesus, hastened to impart that happiness to his friend, Nathanael, who is supposed to be the same as St. Bartholomew. When told that our Lord was from Nazareth, Nathanael remarked: "Can anything of good come from Nazareth?" It was with much difficulty Philip could prevail on him to come and see Jesus. On seeing Nathanael approach, our Lord said: "Behold an Israelite, indeed, in whom there is no guile." Our Lord saw him to be free from malice, and honestly seeking the truth. Nathanael, astonished at the words of the Redeemer, asked how He knew him. "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," replied Jesus. Nathanael believing that no mere man could thus see things secret and hidden, professed his faith in the divinity of Jesus, saying: "Rabbi, Thou art the Son of God, Thou art the King of Israel." Then Jesus looking benignly on him, answered: "Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. You shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man."—John i. 45-51. Those who will not keep from Jesus, from his Church, and from his Sacraments through prejudice, but seek him with simplicity of heart, shall receive, like Nathanael, grace to know and follow Him in the path to eternal life.

Marriage at Cana. On the third day after our Lord had met Nathanael, there was a marriage at Cana, in Galilee. Our blessed Lord, his Mother, and disciples were at it. Jesus honored this marriage with his presence, for the purpose of promoting respect for the marriage contract ordained by God from the beginning of the world, and soon to be raised to the dignity of

a sacrament, and also to fulfil a duty of friendship toward the bridegroom, who was related to St. Joseph. During the wedding feast the wine failed; Mary noticed this, and (solicitous for the honor of the host) with that kindness of heart so characteristic of her, she told Jesus. She did not make any request, so certain was she that the mere intimation of *her* wish would be sufficient; she only said to Him: "They have no wine." Now it was not yet his time for showing the divine power, and He answered his Mother's remark by reminding her that his hour was not yet come. Mary, however, felt that He would *anticipate his hour rather than refuse her*, so she said to the attendants: "Whatsoever He shall say to you, do ye." Her loving confidence prevailed. Turning to the attendants, He said, as He pointed to six large stone pitchers which stood near: "Fill the water-pots with water." They did so, filling them to the brim. "Draw out now, and carry to the chief steward of the feast," said the Redeemer. The chief steward having tasted, and not knowing whence the wine came, supposed the bridegroom had kept the best for the last, contrary to the custom. This miracle added to our Lord's greater glory, and strengthened the faith of his disciples. *It was also a striking proof of Mary's power with her Divine Son.*

Jesus at Capharnaum. After leaving Cana, Jesus went to Capharnaum with his Mother and his disciples, but did not remain there many days. These were the last days Jesus spent under the same roof with his Mother and friends. From that period He had no home, He went from place to place, wherever the salvation of souls called Him. It was about that time He invited Andrew and Peter, James and John,

to renounce *all*, and devote themselves exclusively to the divine service. Simon (afterward named Peter) and Andrew, were casting a net into the sea of Galilee, when He said to them: "Come ye after me, and I will make you to be fishers of men. And, they immediately leaving their nets, followed Him." James and John were mending their nets in a ship, with their father Zebedee, when in like manner He called them, and they forthwith left their nets and followed Him. These generous souls severed all kindred ties, renounced all property, and the liberty to dispose of themselves; they were the first who embraced the practice of *the Evangelical Counsels*. Before this time, though disciples, they had not abandoned their homes and goods.

QUESTIONS FOR EXAMINATION.

Where did St. John the Baptist pass his early life? Where did he first preach? When St. John baptized, did he give the sacrament of Baptism? Whom had he the honor of baptizing? Describe the baptism of Jesus. What happened to our Lord in the desert after He had fasted for forty days and forty nights? What was the first thing the devil tempted our Lord to do? The second? The third? Why did our Lord permit Satan to approach and tempt Him? What three vices has our Lord taught us to overcome? What title did St. John give our Lord when pointing Him out to his disciples? Who were the first disciples of our Lord? Tell all you remember of their first meeting with Jesus. Who was Nathanael? Tell all you know of him. When did the marriage of Cana take place? Where was Cana? Why did our Lord honor this marriage? What miracle did He perform at it? At whose intercession? Relate all you remember of the miracle. Of what was it a proof? Where did our Lord go when He left Cana? What invitation did He give Andrew, Peter, James, and John about this time? At what were they engaged when He called them? How did they act when called?

CHAPTER III.

THE HISTORY OF THE THREE YEARS' MINISTRY OF OUR LORD AND SAVIOUR JESUS CHRIST.

SECTION I.

First Year. It dates from the first Pasch, which is commonly reckoned the beginning of the "Three Years' Ministry of Our Lord and Saviour Jesus Christ."

Our Lord's Zeal for the Honor of the Temple. Jesus went up to Jerusalem to celebrate the feast of the Pasch. As He entered the Temple He found many who were there selling oxen, sheep, and doves, while the money-changers sat at their tables. Filled with a holy zeal, He made a little whip of cords, and expelled those who thus profaned the house of God. Then driving the sheep and oxen after them, He overthrew the tables of the money-changers, determined to put an end to this scandalous abuse which had been introduced. To those who sold doves Jesus said: "Take these things hence." Considerate and merciful, He permitted the dove-venders, who were poor and less instructed than the others, to take what they had away in the manner that would be safest for them.

Jesus and Nicodemus. Whilst Jesus was at Jerusalem celebrating the Pasch, Nicodemus, a member of the Great Jewish Council, came to Him in the night, and said: "Rabbi, we know that Thou art come a teacher from God: for no man can do these signs which

thou dost unless God be with Him." After they had conversed together for some time, Nicodemus asked what he must do to be saved; Jesus told Him, He must be born again of water and the Holy Ghost. Nicodemus did not understand the meaning of these words but our Lord only repeated them, and added: "God sent not his Son into the world to judge the world, but that the world may be saved by Him." It was at this interview that Christ taught the necessity of baptism.

The Samaritan Woman. Early in the first year of his Sacred Ministry our Lord's holy Precursor was cast into prison by Herod. He had reproved this wicked prince for marrying Herodias, the wife of his brother, and had thus drawn on himself his bitter enmity; hence, he awaited with peaceful resignation whatever should befall him in the cause of justice and virtue. The mission of Jesus was from that time more openly displayed. But being persecuted in Judea, He resolved to return to Galilee, through Samaria, and passed through Sichar, one of its chief cities. The way was long and toilsome, and Jesus, being greatly fatigued, sat down to rest by Jacob's well. This well was much used by the people, because it was near the gate of the city. While Jesus was seated there a woman came to draw water. He asked her for a drink. Now the Jews so detested the Samaritans that they would have preferred to die rather than seek a favor of them. So when the woman heard the request, she wondered, and inquired how it came that He, who was a Jew, asked her for a drink. Jesus informed her that if she knew who He was that did so she would ask Him for a drink, because He would give her living water, of which, if she drank, she would never thirst. She begged Him

to give it to her, so that she might not thirst, nor have to come to the well to draw water. Then Jesus revealed to her the secret sins of her life. At this, recognizing the Spirit of God, which she so clearly saw in Him, she said: "Sir, I perceive that Thou art a prophet." Our Lord also told her that He was the Messias. When she heard this she left her water-vessel, and, hastening into the city, told the inhabitants all that had happened, inviting them to come and see the man who had told her secret sins to her. They came, and were so charmed when they had seen and heard Jesus, that they besought Him to stay with them. Our blessed Lord granted their request, and remained in Sichar two days. Many believed in Him, and acknowledged Him to be the Messias. From Sichar Jesus went to Galilee to open a mission, which, through the fame of its miracles, verified his teaching.

Miracle of the Ruler's Son. The first miracle by which our Lord proved his divine mission was wrought for the comfort of an afflicted father, a man of distinction and well known in Galilee. He was a ruler, whose son was sick at Capharnaum. Having heard that Jesus was coming to Galilee, he went to Him, and prayed Him to come and heal his son, who was at the point of death. The ruler's hope of obtaining his son's cure sprang from a very imperfect faith. He did not expect that Jesus could cure him from a distance. Our Blessed Lord, therefore, said to him: "Unless you see signs and wonders, you believe not." The ruler received this reproof with humility, and at the same time renewed his request with respectful confidence: "Lord, come down before that my son die." These good dispositions obtained for him a more perfect faith,

and also the favor he sought. Jesus said to him: "Go thy way, thy son liveth." The man believed and went home. Great was his joy when the servants met him, and gave him the welcome news that his son lived; that "yesterday at the seventh hour the fever left him." The ruler acknowledged the power of God, declaring that it was at the same hour that Jesus said to him: "Thy son liveth," and he believed in his name, and with him his whole house.

Miracles of Jesus at Capharnaum. After preaching for a few days at Cana, Jesus went to Capharnaum, where He fixed his abode, rather than at Nazareth, or any other town of Galilee. This was likely, because Capharnaum was the most populous town in that province, and the centre of a large and important district. Owing to its commercial position it was a place peculiarly adapted for the preaching of the Gospel. The inhabitants needed much the ministrations of our Lord, for they were sadly corrupted by the wealth their extensive traffic had brought amongst them. Going into the synagogues on the Sabbath days, He taught and astonished all by the wisdom of his words. While He was instructing the assembled people, a man possessed by an unclean spirit, cried out, saying: "What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know Thee who Thou art, the Holy One of God." "Hold thy peace," said the Redeemer, "and go out of him." Immediately the evil spirit, tearing the demoniac, and crying with a loud voice, went out of him. This miracle produced a great sensation in the synagogue; all were amazed, and questioned among themselves, who this could be that had so much power over the unclean spirits.

Cure of St. Peter's Mother-in-Law. After the remarkable miracle which Jesus had performed in Capernaum, and which had won Him universal admiration, He might have counted on an honorable reception from any of the noblest and richest families in the town. But He had no thought of this, for He went to the house of Simon and Andrew, bringing with Him James and John, thus choosing a poor and simple abode. Jesus was also prompted by charity, for Peter's mother-in-law was dangerously ill of fever. As soon as our blessed Lord was told of her state, He went to her and lifted her up, taking her by the hand, which He had no sooner done than the fever left her. On recovering, she arose and ministered to Jesus and his disciples, performing the duty of hospitality to her divine benefactor with overflowing sentiments of love and gratitude.

QUESTIONS FOR EXAMINATION.

From what time does the first year of our Lord's sacred ministry date? Relate all you remember about our Lord's zeal for the honor of the Temple. Who was Nicodemus? What did he ask our Lord? What answer did he receive? What occurred to St. John the Baptist in the beginning of our Lord's sacred ministry? Why did our Lord go at this time to Samaria? Where did he rest on the way? Relate all you remember of the Samaritan woman. Describe the cure of the ruler's son. Why did our Lord fix his abode at Capernaum? Mention a remarkable miracle which he wrought there. Relate the cure of St. Peter's mother-in-law.

SECTION II.

Jesus has Compassion on all Infirmity. In the evening, after sunset of the same day on which our Lord

had cured St. Peter's mother-in-law, many sick were brought to Him. Encouraged by the goodness of Jesus, the people of Capharnaum brought their infirm and possessed to Him, and He, laying his hands on every one of them, healed them. It was late ; our Divine Lord was fatigued ; He could have cured them all at once and dismissed them quickly, but He preferred laying his sacred hands on each one singly, and addressing a few words of consolation to each. The people of Capharnaum sought to detain Him, that they might still enjoy his sweet presence, and hear his lessons of holy instruction. He was pleased with their good desires, but said to them : " To other cities also I must preach the kingdom of God, for therefore am I sent." Followed by a devout crowd, He soon after left Capharnaum and went about all Galilee, teaching in the synagogues, healing the sick, and preaching the kingdom of God ; and his fame spread throughout all Syria.

Jesus Stills the Storm. It happened one evening that Jesus with his disciples embarked in the boat of Peter. The light vessel sailed smoothly over the waters of the beautiful lake of Tiberias, which shone with a golden light ; our Lord, silent and thoughtful as He rested on the deck amidst his disciples, composed Himself to sleep. As He slept the tranquil waters became disturbed, the winds were agitated, and a violent storm ensued. The barque, tossed by the billows, rose and sank on the swelling tide, and at each moment seemed threatened with destruction. Terrified at their impending danger, the disciples bent over Jesus and awakened Him, saying : " Lord, save us, we perish." Their Divine Master, looking on them calmly, rebuked their want of faith. Then rising up, He commanded the winds and

the sea, and instantly a calm ensued. The disciples, awe-stricken at what they had seen, said one to another, "What manner of man is this, for the winds and the sea obey Him?" This vessel on which our blessed Saviour was embarked is an emblem of the Church, "The barque of Peter" — tossed on the troubled waters of a wicked world — in which He is ever present, which He upholds amid the storms of persecution, and steers safely to the haven of salvation.

The Demoniac Cured. Our Lord landed in the country of the Gerasens, and scarcely had He done so when a man possessed with an unclean spirit came toward Him and adored Him. The case of this poor demoniac was very deplorable. He ran wild and unclad throughout the country, no human force could subdue him, no chains were strong enough to bind him; he skulked among the tombs of the dead, he roamed about the mountains howling day and night, and tore his flesh with stones. He was so fierce that no one dared approach him, and when asked his name, he answered "Legion." Our blessed Lord, being touched with compassion at his sad state, in a loud voice commanded the unclean spirit to go out of the man. The devil, thus expelled, asked leave of our Lord to enter a herd of swine which was feeding close by. The leave was granted, and the swine, numbering two thousand, being instantly possessed by devils rushed wildly headlong down the steep into the sea and were drowned. The news of the miracle spread through the country and crowds flocked to the place. They were amazed to see the poor man who had been tormented by the devils now clothed and sitting meekly, like a lamb, at the feet of Jesus. He was filled with gratitude for the mercy

he had received, and would willingly have attached himself to the service of his Divine Liberator, but our Lord bade him return to his friends and make known the goodness of God to him. The Gerasens, when they became aware of the loss of their swine, besought the Redeemer to depart from them, for they were taken with great fear. Jesus punished their selfishness and wilful blindness by granting their prayer.

Cure of the Paralytic. Our Lord, soon after the cure of the demoniac, re-embarked on the lake of Tiberias, and returned to the coast of Capharnaum. He was warmly received by the people of that place, who came in crowds to welcome his approach. Having entered one of the houses of the city, immense numbers resorted to Him for the cure of their diseases, amongst whom was a man sick of the palsy. He was carried on his bed by four men, who, finding they could not bring him to our Lord because of the crowd, went up on the roof, and, letting him down through the tiles, laid him at the feet of Jesus. Seeing such lively faith, he said to the sick man: "Be of good heart, son, thy sins are forgiven thee." The paralytic had sought only his bodily cure, and he received with it the cure of his soul also. Jesus excited in him a perfect sorrow for his sins, and granted him the pardon of them. By this cure our blessed Lord desired to show the Scribes and Pharisees present, — who secretly construed his words into blasphemy, — that He was truly God, and had power to forgive sins. For this reason, He said: "That you may know that the Son of man hath the power on earth to forgive sins, Arise," (He said to the sick man), "take up thy bed, and go into thy house. And he arose and went into his house." "The multitude," says St.

Matthew, "seeing it, feared, and glorified God, that gave such power to men." In like manner we should praise God, who has given to his priests the power to forgive our sins in the sacrament of penance.

The Vocation of Levi, or Matthew. When Jesus was leaving Capharnaum, He noticed a publican, named Levi, sitting at the receipt of custom; and He said to him: "Follow me." As soon as Levi (afterwards called Matthew) heard the words of our Lord, he followed Him. Enlightened by grace, Matthew understood the real value of his vocation, and longed to show his gratitude. He invited Jesus to a sumptuous banquet, to which our Lord kindly went. There were many publicans and sinners there, whom, doubtless, the new convert had invited, in the hope of seeing them won by Jesus. Levi's conversion was really extraordinary. He was, as a publican, or taxgatherer, reputed a usurer, and he was called while actually engaged in counting his unjust gains. It was what we might term a "passing call," consisting only of one look and of one sentence, "Follow me." Happy for Levi that he obeyed with such readiness and fidelity; had he been slow and calculating, he might never have been St. Matthew the Apostle and holy Evangelist.

The Daughter of Jairus. The day following the vocation of Matthew, a ruler of the synagogue, named Jairus, came to Jesus and adored Him, asking Him to come and cure his only daughter, who was at the point of death. Jesus with infinite charity did so. As they approached the house, they were told the child was dead, but instead of doubting the power of our blessed Lord, the father turned to Him and said: "Lord, my daughter is even now dead; but come, lay thy hand

upon her, and she shall live." Jesus, benignly looking on him, said : "Fear not, believe only, and she shall be safe." Having entered the ruler's house our Lord went to the couch of the dead girl, then taking her hand, He bade her arise, and instantly she arose, restored to life and health.

Cure of two Blind Men. Soon after the raising of the ruler's daughter, two blind men followed our Lord, saying : "Have mercy on us, O Son of David." When He entered a house, they came to Him and implored Him to restore their sight. Whereupon He said to them : Do you believe that I can do this unto you ?" to which they answered : "Yea, Lord." Seeing their undoubted faith, Jesus touched their eyes, saying : "According to your faith, be it done unto you," and immediately they saw.

Cure of the Dumb Demoniac. No sooner had our Lord cured the two blind men, than a dumb man possessed by a devil was brought to Him. The heart of Jesus was touched with compassion for the sufferer. Without even waiting to be asked, He commanded the devil to leave the man. The man immediately received the gift of speech. Our Lord's example teaches us to compassionate the miseries of our neighbor, and assist him as far as we can in his spiritual and corporal necessities.

QUESTIONS FOR EXAMINATION.

Give an account of our Lord's goodness to the people of Capharnaum. Did they value it? When our Lord left Capharnaum where did He go? Relate the miracle of the tempest calmed. Recount all you remember of the cure of the demoniac in the country of the Gerasens. What number of swine became possessed by the evil spirits expelled

from the demoniac? What did the devils do to them? How did the owners of the swine act? When our Lord left the country of the Gerasens where did He go? How did the people of Capharnaum receive Him? Describe the cure of the paralytic. Who was Levi? Relate all you remember about his vocation. Describe the raising of the ruler's daughter. The cure of the two blind men. Describe the cure of the dumb demoniac.

SECTION III.

HISTORY OF OUR LORD'S THREE YEARS' MINISTRY. SECOND YEAR.

Miracle at the Pond of Probatica. After the cure of the dumb demoniac, our Lord went to Jerusalem to celebrate the Pasch. From this Pasch the second year of his sacred ministry began. There was at one of the gates of Jerusalem a pond called the Probatica—in Hebrew named Bethsaida. It was enclosed by walls, in which there were five porches. The name Probatica meant the sheep-pond; it was so called, either because the sheep that were to be offered in sacrifice in the Temple were washed therein, or because it was near the sheep-gate. This was a miraculous and celebrated pond. An angel descended at certain times into it, when the water was moved. Whoever went in first, on the moving of the water, was cured of whatever disease he had. Now, it happened that amongst those who sought their cure at the Probatica, or holy well, there was a man who for thirty-eight years had been a paralytic. Jesus, who was passing noticed him, and said to him: "Wilt thou be made whole?" The poor man imagined the question a reproach, and answered that he could find no one to put him into the pond when the waters

were moved, that whilst he tried to drag himself along, another more active got before him. Jesus, looking on him tenderly, said: "Arise, take up thy bed and walk," and immediately he stood up, perfectly cured, and took up his bed and walked.

The Choice of the Twelve Apostles. Jesus having performed the paschal duties, left Jerusalem and returned to Galilee. Soon after he selected from his disciples the twelve Apostles, who were to be the first bishops of his Church, and were to perpetuate through their successors his sacred mission among men. "And going up into a mountain, He called unto Him whom He would Himself, and they came to Him. And He made that twelve should be with Him, and that He might send them to preach. And he gave them power to heal sicknesses, and to cast out devils." — Mark iii. 13-15. These disciples our Lord named Apostles, which means *sent*. They were Simon (whom He named Peter) and Andrew (his brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (the son of Alpheus), Simon, Jude, and Judas Iscariot (the traitor). From the many disciples who followed Jesus, He chose twelve only, a number prefigured seventeen hundred years before by twelve princes or chiefs of the twelve tribes of Israel. Our blessed Lord made a special preparation for the choice of his Apostles. The evening before, "He went out into a mountain to pray, and He passed the whole night in the prayer of God." — Luke vi. 12. He had no need of this night-long prayer to seek direction, but it was for our instruction, to teach us to ask light in prayer when undertaking any important duty, and especially on making

choice of a state of life. When our Lord had chosen the Apostles, He made an admirable discourse to them, showing how imperfect were the ordinances of the Old Law, which, He said, He was not going to destroy, but to perfect in the New. He told the Apostles there would be much expected from them, because they were the



THE SERMON ON THE MOUNT.

“Salt of the Earth” and the “Light of the World.” After our Lord had instructed them on the virtues they were to practice, He came to the foot of the mountain, where great crowds were assembled. He had drawn them thither by his Providence to accomplish the Divine Will, by having many witnesses to the truth of his Heavenly Doctrine. He there delivered the discourse called the “*Sermon on the Mount.*” This discourse our Lord commenced by speaking of eight Christian virtues, to each of which He promised a particular bless-

ing. These eight blessings are called "The Eight Beatitudes." They are as follows :—

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are the meek for they shall possess the land.

Blessed are they that mourn for they shall be comforted.

Blessed are they that hunger and thirst after justice for they shall have their fill.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the clean of heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven." — Matt. v. 3-10.

Afterward our Lord condemned the hypocrisy of the Pharisees in pretending to make long prayers in public, and He taught his own beautiful form of prayer, called after him "The Lord's Prayer," or "Our Father." He added many holy and useful instructions, and spoke much of the virtues of charity, meekness and the forgiveness of injuries. "And," says the Evangelist, "it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine."

Cure of the Leper. Our Divine Lord having finished his "Sermon on the Mount," went into the plain, followed by his disciples and a numerous crowd. A leper, who saw Him coming, full of faith, reverently approached and knelt at his feet, saying: "Lord, if Thou wilt Thou canst make me clean." Jesus stretched forth his hand and touched him, answering: "I will; be thou made clean." "And," says St. Matthew, "forthwith his leprosy was cleansed." When Jesus had cured him—to teach obedience to the Divine Precepts—He

desired him go and show himself to the priest, and offer the gift as the law of Moses ordained.

Magdalene at the feet of Jesus. Our Divine Lord was invited by one of the Pharisees to a banquet, and He graciously went. While seated at table, a very beautiful young woman entered the banquet-hall, and knelt at his feet, which she bathed reverently with her tears, dried with her long and lovely golden hair, and anointed with precious ointment. Her name was Magdalene, and she was a penitent. Jesus had but lately delivered her from seven devils. Being possessed by his love, and prompted by grace, she was impatient to give Him a proof of her sincere repentance, and used this opportunity to make public reparation for the scandal she had given. Our Divine Lord received her kindly, at which Simon, the Pharisee, wondered, thinking it strange that Jesus, if He were a prophet, should not know Magdalene to be a sinner; or if He did, that He should let her come so near Him. The Redeemer read his secret thoughts, and took up her defence. He remarked the humble services she had done on entering the room, adding: "Many sins are forgiven her, because she hath loved much;" and then turning to her, He said: "Thy sins are forgiven thee; go in peace." — Luke vii. 47-50.

The Centurion. There was living in Capharnaum a centurion or Roman military officer. Though a pagan, he had acknowledged the Divinity of our Lord. A faithful servant, very dear to him, was struck with palsy, and hearing of the miraculous cures wrought by the Redeemer, he applied to the Jewish Elders to seek his cure. They pleaded the cause with our Lord, telling Him that this centurion loved their nation, and had

built them a synagogue. Jesus, ever compassionate, had regard to their petition, and went to grant it. When He had entered Capharnaum, the centurion came to Him, telling Him of the sickness of his servant. And Jesus said: "I will come and heal him." At these gracious words the centurion answered: "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my servant shall be healed." The centurion's prayer, so touching in its simplicity, delighted the heart of Jesus. He " marvelled," says the Evangelist, and said to those around Him: "Amen, I say to you, I have not found so great faith in Israel;" and then addressing the centurion, He said: "Go, and as thou hast believed, so be it done to thee. And his servant was healed at the same hour." This Gentile displayed an active, noble, and generous charity. He told his story, and made his petition with the frankness of a true soldier, and, enlightened by grace, with the humility and ardent faith of a man of good will. For these acts he was rewarded by the immediate grant of his request, as also by the praise of the Son of God, and by a perpetual fame throughout Christendom; for the words which he expressed are the *Domine non sum dignus*, repeated by priest and faithful at the moment of Holy Communion.

Message of the Precursor. In his prison the Precursor had heard of the works of Jesus. He sent two of his disciples to ask Him if He were the "Messias." St. John knew He was, but he wished his disciples to see Him, and enter his divine service. When questioned, Jesus replied by performing several of the miracles foretold of the "Messias" by Isaias, and then sent them back, saying: "Go and relate to John

what you have heard and seen." When they had departed, our Divine Lord praised his precursor to the multitude, saying: "This is he of whom it is written, Behold I send my angel before thy face, who shall prepare thy way before thee."

Various Effects of our Lord's Miracles. The miracles performed before the eyes of the Precursor's messengers were almost instantly succeeded by a double miracle — the deliverance and cure of a possessed man, who was also blind and dumb. The people wondered greatly, and said: "Is not this the Son of David?" (in other words the Messiah). Those who were free from prejudice and malice formed a correct judgment respecting our Divine Lord; but the Scribes and Pharisees, biassed by pride and jealousy, closed their eyes to the light, and hardened their hearts in their hatred of Jesus. However, they could not deny the fact of a double miracle having taken place, so they attributed it to the devil, saying: "He hath Belzebub, and by the prince of devils He casteth out devils." Our blessed Lord confuted them, and showed their want of common sense, by answering: "If Satan cast out Satan, how then shall his kingdom stand?" The calm language of our Divine Lord is our model when unjustly accused.

QUESTIONS FOR EXAMINATION.

From what event does our Lord's second year's ministry date? Relate all you remember of the Miracle at the Probatica. Name the twelve Apostles. From whom were they chosen? Describe the Sermon on the Mount. Repeat the Eight Beatitudes. What prayer did our Lord teach at this sermon? Relate the cure of the Leper. Who was Magdalene? Tell her history. What did our Lord say of her? Who was

the Centurion? What is related of him? What was the Precursor's message? Mention the various effects of our Lord's miracles.

SECTION IV.

Raising of the Widow's Son at Naim. As our Lord entered Naim, accompanied by his disciples and a multitude, He was met by a funeral train. The only son of a widowed mother was being borne to the grave. The crowd, which went before Jesus, stopped silently as the sad procession moved sadly onward. The disconsolate mother followed, weeping bitterly. Jesus no sooner saw her, than his compassionate heart was touched, and going toward her, He said tenderly: "Weep not." At the same moment He laid his hand upon the bier, intimating to the bearers to stand, and then speaking in that tone of authority which belonged to Him as the Master of life and death, He said: "Young man, I say to thee arise," and the young man arose, restored to life and death.

Jesus is Persecuted at Nazareth. Jesus having come on the Sabbath to Nazareth—the home of his early life—He entered the synagogue or (religious assembly of the Jews). He rose up to read, and the Book of Isaias was given to him. When our Divine Lord took the parchment He unfolded it, and the place opened where it was written: "The spirit of the Lord is upon me, wherefore he hath anointed me, to preach the Gospel to the poor; He hath sent me, to heal the contrite heart. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."—Luke iv. 18, 19. When our Lord had

finished reading. He folded the book, and gave it to the sacred minister; then sitting down and speaking with that graceful eloquence which captivated all who heard Him, He applied to Himself, with humility and truthfulness, the prophecy relating to the Messiah. A low murmur ran through the synagogue. Some were in admiration at the power of his words, others were disposed to criticise and condemn. These latter were envious; then they took scandal, and ended in unbelief. "Is not this," they said, scornfully, "the son of Joseph?" Jesus, knowing their thoughts, said these words so true: "A prophet is not without honor, save in his own country and in his own house." He then exposed their real motive in coming to hear Him — which was that they might behold miracles — and spoke of the simple faith of the Widow of Sarepta and of Naaman the Syrian. At this they became greatly exasperated — being wounded in their national pride — and rising up they drove him rudely from the synagogue. They bore Him violently to the brow of the hill, on which their city was built, and prepared to hurl Him downwards; but, exerting his divine power, He passed through their midst and went his way.

Mission of the Twelve Apostles. Our Lord left Nazareth and went to teach in the surrounding country. "And seeing the multitudes, He had compassion on them," says the evangelist, "because they were distressed and lying like sheep that have no shepherd." Then He said to his disciples: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest." Having thus inflamed the zeal of his Apostles, He sent them forth two-and-two in different direc-

tions to preach the Kingdom of God. After they had acted as Jesus directed, they returned and related to Him all they had done in his name, and He invited them to come apart into a desert place and rest a little.

Martyrdom of St. John the Baptist. The martyrdom of St. John the Baptist took place during the mission of the Apostles. Herod gave a grand entertainment in honor of his birthday, to which he invited the princes of Galilee. The daughter of Herodias — his unlawful wife — was introduced to the company and asked to dance. The manner of her performance so pleased the king that he hastily pledged himself by oath to give whatsoever she should ask, though it were half his kingdom. The girl consulted her mother, who desired her to ask for the head of the Baptist; she did so, and Herod, struck at the unnatural request — unwilling to take the life of John, who, though the victim of his resentment, was nevertheless admired by him for his virtues — hesitated to grant it; but at length yielding, he gave orders for the execution. John was accordingly beheaded that night, and his head was brought on a dish to the inhuman daughter of Herodias, who presented it to her still more inhuman mother. Thus did John end his holy life, rewarded with the martyr's crown. The body of the saint was buried by his disciples.

The First Miracle of the Loaves and Fishes— Five Thousand Miraculously Supplied with them in the Desert. The evangelists tell us that our Lord went with his Apostles to a desert place, and soon multitudes followed Him. He received them with his accustomed sweetness, and from a rising ground, standing with the "Twelve," He spoke of the Kingdom of God.

The hours passed imperceptibly, the day declined, still the crowd stood motionless, captivated by the words of Jesus. Now the Apostles, becoming anxious about the necessities of the people, had recourse to Him, and reminded Him that the hour was late, and the people unprovided for. Addressing Philip, our Lord said, in order to test his faith: "Whence shall we buy bread



THE MIRACLE OF THE FIVE LOAVES.

that these may eat?" Philip replied that two hundred pennyworth would not be sufficient to supply them, even should each take but a little. There were five thousand people, and amongst them but one boy who had any eatables, and he had only five barley loaves and two fishes. Jesus desired his disciples to seat the multitude on the grass in groups of fifty; this being done, He took the loaves and fishes, and when He had given thanks, distributed them. The crowd was amply supplied, and though five thousand partook of the miracu-

lous repast fragments remained sufficient to fill twelve baskets. The admiration of the people for Jesus was so unbounded, that they contemplated making Him king; but He, knowing their thoughts, fled to the mountain.

QUESTIONS FOR EXAMINATION.

Describe the raising of the Widow's Son at Naim. What did our Lord prove to the synagogue of Nazareth? From what prophecy did He show that He was the Messiah? How did the Nazareans receive this truth? How did some of them act? What did they say? Why did the unbelieving portion get angry? How did they act in consequence? How did our Lord escape from their hands? Tell all you remember of the Mission of the Twelve Apostles. Describe the Martyrdom of St. John the Baptist. How many were miraculously fed by our Lord in the desert? What did He give them? How did He find fishes in the desert? How had so many people assembled there? Whom did our Lord send to look after and attend to them? What were the disciples told to do? Had the people quite enough for their repast? Was anything left?

SECTION V.

Jesus Walks on the Water. When the crowds which had partaken of the loaves and fishes had dispersed, our Lord returned to his Apostles, and directed them to embark for Bethsaida, while He remained on the mountain to pray. The Apostles promptly obeyed. They had not long set sail when contrary winds impeded their course. They struggled till midnight, when the sea arose by reason of a great wind that blew, "and the boat was tossed with the waves." Our Lord knew their difficulties and their efforts, but He delayed his divine succor in order to increase their faith. He did not

come to their aid until daybreak, when He appeared walking on the sea. The Apostles saw Him, but indistinctly, it being dark. They were startled, thinking the approaching figure was an apparition; but as Jesus drew near He calmed their fears, saying: "Be of good heart, it is I; fear ye not." No sooner had Peter heard the voice of his beloved Master, than he said: "Lord, if it be Thou, bid me come to Thee upon the waters." Jesus answered: "Come." Peter instantly sprang from the boat, and walked on the waves towards Jesus; but feeling the wind strong, he became afraid, and began to sink. In his distress he called on Jesus: "Lord, save me;" to which our Lord answered: "Oh, thou of little faith, why didst thou doubt?" and stretching forth his hand, He held him above the water, while Peter treading it, reached the boat in safety. When our Divine Lord entered it, the wind ceased, and presently the ship was at land. "And," says St. Matthew, "they that were in the boat came and adored Him, saying: Indeed Thou art the Son of God."

Faith of the Genesarens. Our Lord, on the morning following the event of his walking on the sea, landed with his Apostles in the country of Genesar or Genesareth. The report of the miraculous loaves and fishes had been spread around the coasts. So soon, therefore, as the Genesarens—a simple, truthful people—heard of our Lord's arrival, they flocked to Him and acknowledged Him as the Son of God. They carried their sick to Him from all quarters, and their faith was rewarded by a number of miraculous cures.

Jesus, the Living Bread. Jesus having spent the entire day in performing acts of infinite charity to the Genesarens, came on the Sabbath, towards evening, to

Capharnaum, and without resting went to the synagogue. He found a numerous assembly there, the greater part of whom had partaken of the miraculous bread. Their eagerness to see our Divine Lord again had no merit, and was even deserving of blame, because it came from a sensual motive, as we learn from his reproof: "Amen, amen, I say to you, you seek me not because you have seen miracles, but because you did eat of the loaves and were filled." Now, Jesus, in his adorable designs, was gradually preparing the minds of men to accept the sublimest of his doctrines, and believe in the greatest of his miracles—the miracle of the Eucharist. He had confirmed his mission by the most convincing proofs of his Divinity, and had permitted the multitudes to see unmistakably the attributes of the Godhead—the beauty, the sweetness, the holiness, the justice, the mercy, the omnipotence of God—which shone forth in his human nature. His *infinite perfections* had instinctively drawn numbers around Him, and though there were amongst them unbelievers, they felt, nevertheless, the influence of his grace, though they closed their hearts against it. To the crowd—the witnesses of the preceding day's miracle—who now pressed eagerly around Him, Jesus addressed these words: "Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. I am the Living Bread which came down from heaven. The Bread that I will give is my flesh for the life of the world."

"The Bread that I will give is my Flesh for the Life of the World." St. John tells us that when our Lord pronounced this truth, "The Jews therefore strove among themselves" (that is, they dis-

puted among themselves), "saying: How can this man give us his flesh to eat?" Our blessed Lord heard their doubts, yet He did not change his words nor deny the sense of the Real Presence. He did not say they had mistaken his meaning, but with that solemn expression with which He sealed truths grave and important, He continued: "Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you, for my flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh and drinketh my blood abideth in me and I in him. Your fathers did eat manna and are dead; he that eateth this bread shall live forever." Our Divine Lord, by these latter words, describes the Blessed Eucharist as infinitely more excellent than the manna, which was a heavenly food. This is sufficient to prove the error of those who believe that bread taken in commemoration of our Lord is the bread of which He spoke, since it was not bread, but his own DIVINE FLESH AND BLOOD under the appearance of bread and wine, which He declared would give everlasting life to those who received it worthily. "He that eateth my flesh and drinketh my blood abideth in me and I in him;" "he that eateth this BREAD shall live forever."

Unbelief of the Jews, and St. Peter's Profession of Faith in the Blessed Eucharist. When the Jews had heard the doctrine of the Blessed Eucharist from the lips of Jesus, St. John tells us that, "After this many of his disciples went back, and walked no more with Him." Jesus saw gradually departing from Him, those to whom He had so long ministered, whom He had enlightened with his heavenly doctrine, for whom

He had wrought countless miracles, suffered, labored, prayed; yet He did not call them back, He did not say, you misunderstand my meaning. *He suffered them to go* — an immense multitude — *because they would not believe*. Then turning to the Apostles, who alone remained, He said: “Will you also go away?” But Peter, the future head of Christ’s Church on earth, with the burning ardor of his lively faith, answered: “Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God.” With St. Peter the Holy Catholic Church has for more than eighteen hundred years made the same profession of faith in the Blessed Eucharist, not doubting as the carnal Jews, but believing *firmly* that in this most Holy Sacrament, Jesus Christ is received whole and entire, true God and true Man, his body and blood, soul and divinity, under the appearance of bread and wine. Let us often thank God for being children of the Catholic Church, where we have so often the happiness of receiving this “Bread of Life.”

QUESTIONS FOR EXAMINATION.

Where did the Apostles go after the miracle of the loaves and fishes? Did our Lord go with them? When did He re-join them? Give an account of what happened them. Of our Lord walking on the sea. What is recorded of St. Peter? What did our Lord’s arrival produce? Describe the faith of the Genesarens. What did our Lord speak of in the synagogue of Capharnaum? Why did He judge it a good time to do so? How did He commence his discourse? Repeat his words. Tell their effect. What is meant by the Jews striving among themselves? Did our Lord hear their doubts? Did He clear them by changing his words? When He found they would not believe, what did He say? To add force to his mean-

ing what very solemn expression did our Lord use? What did He say the Blessed Eucharist was more excellent than? Was it bread taken in *commemoration* of Him our Lord meant? What then? Give the account of the unbelieving disciples and of St. Peter's profession of faith in the Blessed Eucharist. When our Lord saw the unbelieving disciples leaving him how did He treat them? What did He ask the Apostles? Give St. Peter's answer. Where has our Lord received the same answer for more than eighteen hundred years? What does the Catholic Church believe concerning the Blessed Eucharist?

SECTION VI.

HISTORY OF OUR LORD'S THREE YEARS' MINISTRY.
THIRD YEAR.

The Canaanite Woman. Jesus knowing that the Jews sought his life (which it was the Divine Will should not yet be sacrificed), did not go to Jerusalem this year for the Pasch. Keeping far from it, He went towards the extreme limits of Galilee, and from thence into Phœnicia a country partly inhabited by the descendants of the ancient Canaanites. He had not the intention of preaching the Gospel to that idolatrous race. While there, a Gentile woman besought Him to cure her daughter, who was possessed by an evil spirit. Jesus made her no reply. The Apostles interceded in her behalf, but He refused, telling them that his mission was to the house of Israel. Not discouraged at the refusal, the woman cast herself at the feet of Jesus and renewed her petition. Seeming still to disregard her, our Lord by further remarks tested her faith very severely, but she continued to supplicate with humble confidence. At length He yielded to her pious importunity, saying: "Oh, woman, great is thy faith: be it

done to thee as thou wilt ; and her daughter was cured from that hour."

Cure of the Man Born Deaf and Dumb. Our blessed Lord after some stay on the coasts of Tyre, returned to Galilee, where He wrought many miraculous cures of the infirm and lame, of the blind and dumb ; amongst these the cure of a man born deaf and dumb.

Second Miracle of the Loaves and Fishes—Four Thousand Fed. The multitude, attracted by the fame of our Lord's preaching and miracles, continued to follow Him through Galilee, indifferent to their personal wants ; and once when they had been with Him for three days, they had no food nor means of procuring it. Filled with fatherly solicitude, our Lord called together his disciples and said to them : " I have compassion on the multitude ; for behold, they have now been with me three days and have nothing to eat : and if I shall send them away fasting to their home they will faint in the way, for some of them came from afar off." The disciples, looking around on the assembled thousands, answered Him : " From whence can any one fill them here with bread in the wilderness ?" Our Lord inquired how many loaves they had. They said, " Seven." Taking these, He gave thanks, broke them, and then distributed them to the disciples to divide amongst the people. There were also a few fishes, which Jesus blessed and distributed in like manner. The four thousand were amply supplied, and when the repast was concluded, seven baskets were filled with the fragments which remained.

Jesus in the country of Magedan. Immediately after the miracle of the loaves and fishes, our Lord embarked on the waters of Galilee. He sailed along its

eastern shore, and came into the land of Magedan. The Gospel tells us nothing of the ministry of our Lord here. It only relates the malice of the Pharisees and Sadducees towards Him. Jesus after visiting Magedan came to Bethsaida, where He restored sight to a blind man.

The Primacy Conferred on St. Peter. Journeying onwards, Jesus reached Cæsarea Philippi. As they walked by the way, He asked his disciples, whom did men say He was? They replied some people thought He was John the Baptist, others that He was Elias, others again Jeremias, or one of the former prophets come to life. "But," said our Lord, "whom do you say that I am?" Peter, turning to his beloved Master, answered: "Thou art Christ the Son of the Living God." "Blessed art thou, Simon Bar-Jona," said the Redeemer, "because flesh and blood hath not revealed it to thee, but my Father who is in heaven." The solemn profession of the Divinity of Jesus Christ made by St. Peter was instantly rewarded. Our Lord, looking on him with predilection, continued: "And I say to thee: That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose upon earth it shall be loosed also in heaven." Our Lord thus made Peter chief of the Apostles and the future visible head of the Church. For more than eighteen hundred years the Popes have been his lawful successors, while the bishops have been the lawful successors of the other apostles.

Jesus Reveals his Passion and Death. From

the period following the appointment of St. Peter to the primacy, our Lord began to unfold to his Apostles the mystery of his passion and death. They had very imperfect ideas of the kingdom of God, so often alluded to by our Lord, and were greatly disappointed when they learned that it was not a temporal, but a spiritual kingdom which He would win by his sufferings and death, and eternally reign over. Hence when He foretold his passion and resurrection, Peter became quite indignant, and said: "Lord, be it far from Thee; this shall not be unto Thee." Our Lord rebuked Peter for tempting Him to flee from that death which He had come into the world to endure; and then addressing the others, said: "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

Transfiguration of our Lord. Eight days after our Lord had foretold his passion and death to his Apostles, He took Peter, James, and John to Mount Thabor, where He was about to display the hidden glory concealed beneath his sacred humanity. These were ever the three chosen disciples who, both at this time and others, were favored by Him specially. Peter was the rock on which the Church of Christ was to be built; James its first martyr among the Apostles; John the virgin disciple and most beloved. When they had ascended to the summit of the mountain they beheld Jesus glorified. He was transfigured before them. His face shone as the sun; his garments appeared as white as snow; and Moses and Elias were seen talking with Him. Peter in a transport of joy at what he saw, exclaimed: "Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for thee,

and one for Moses, and one for Elias." As he was yet speaking, behold, a bright cloud overshadowed them. And a voice out of the cloud was heard saying: "This is my beloved Son, in whom I am well pleased: hear ye Him." The three Apostles at the sound fell prostrate on their faces and remained trembling till Jesus came and with a gentle touch bade them rise and not fear. He then went down with them from the mountain, charging them strictly not to say a word of what they had seen till after the Resurrection.

Our Lord's Journey after the Transfiguration to Capharnaum. It was near the end of our Lord's third year's ministry. Hitherto his mission had been almost confined to Galilee. Now Judea was to be the scene of his labors. But before going there, He wished to pay one last visit to Capharnaum, where He had ministered so long. He permitted no one to accompany Him except his apostles, that He might speak to them of the insults and the cruel death which He was about to suffer. He said to them: "The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again." Our Divine Lord never separated the prediction of his glorious resurrection from his death; and this is for our consolation, that the thought of our resurrection, and of the joys of heaven, which are promised us—if we are faithful—may sustain and encourage us on our way along the rugged path to eternal life. The Gospel relates only one act of our Lord at his last visit to Capharnaum. It was a striking miracle. Peter was asked if his Master paid the didrachma (or Jewish tribute money). He answered that He did, and instantly applied to Jesus for it. Our Lord told him to go to the

sea, cast in his hook, and take the first fish that would come up, in the mouth of which he would find a stater (a coin). Peter obeyed, found the coin, and paid the tribute.

QUESTIONS FOR EXAMINATION.

Relate all you remember of the Canaanite woman. With how many loaves did our Lord feed four thousand people? Where did He go after the second miracle of the loaves and fishes? What miracle did He perform at Bethsaida? What did our Lord create St. Peter, and when? Relate the circumstances of his divine appointment. Who are his successors? Who are the successors of the other apostles? By whom, and when were these words spoken: "If any man will come after Me, let him deny himself, and take up his cross and follow Me?" Relate all you remember of the Transfiguration. Give an account of the miracle relating to the didrachma. What was the didrachma?

SECTION VII.

Incidents on our Lord's Journey to Jerusalem. The Gospel mentions many remarkable events in the journey which our Lord made by short stages, from Capharnaum to Jerusalem. First of all, his relatives joined Him on the way, and begged Him to make more speed, so as to reach Jerusalem on the Feast of Tabernacles. They hoped He would perform some great miracles, which would bring credit on them; but He deferred his arrival until the third day of the feast, because of a plot against his life, which was to have been put into execution on the first day. At one town, on our Lord's journey through Samaria, the inhabitants refused to receive Him, owing to the dislike which existed between the Jews and Samaritans. James and

John asked our Lord, would He wish them to draw down fire from heaven to destroy the people? But He told them, He came not to destroy souls, but to save. Our Divine Lord bore their coldness with accustomed meekness. When repulsed from the city, whose hospitality He had deigned to ask, He made no complaint, but "went into another town."

The Petition of the Ten Lepers. In a certain town Jesus was met by ten lepers, who stood at a respectful distance, and cried: "Jesus, Master, have mercy on us." When He saw them, He said: "Go, show yourselves to the priests." They obeyed promptly, "And as they went, they were made clean." Of the ten lepers who were cleansed, only one, a Samaritan, proved grateful. He prostrated himself before our Lord, and gave thanks; the other nine made no return for the favor they had received. Jesus noticed this, and asked: "Were not ten made clean, and where are the nine? There is no one found to return and give glory to God but this stranger." Then, He said to Him: "Arise, go thy way, for thy faith hath made thee whole."

Jesus at the Feast of Tabernacles. Our Lord reached Jerusalem on the evening of the third day of the Feast of Tabernacles. He entered the city unobserved, and did not appear in the Temple until the following day, which was the Sabbath. The news of the leper's cure having preceded Him, created a strong desire among the Jews to see and hear Him. There were, of course, various opinions about Him. Some thought Him a good, well-meaning man, others, an impostor and seducer. On the day following his arrival, He taught in the Temple, and He did it with so much ability and grace, that the Jews wondered, saying: "How

doth this man know letters, having never learned?" Jesus, hearing the question, answered: "My doctrine is not Mine, but his that sent Me." The Scribes and Ancients, fearing that our Lord's renown would eclipse them, had long sought to ruin his reputation, and now maliciously tried to raise a tumult, in which they might get Him killed, without incurring the odium of murder. The people knew nothing of their intrigues, but the Son of God did, and openly charged them with them, saying: "Why seek you to kill Me?" To which question, with their accustomed cunning, they replied: "Thou hast a devil; who seeketh to kill Thee?"

Jesus Preaches again in the Temple. Jesus appeared again in the Temple. It was on the last and most solemn day of the Feast of Tabernacles — that on which the Jews went to drink of the fountain of Siloe, and when they sprinkle the altar with some of it to petition a plentiful harvest. Our Lord took advantage of the occasion to give the following invitation: "If any man thirst, let him come to Me and drink." The chief priests and ancients had stationed a guard in the Temple, with orders to arrest Jesus and bring Him before them, if He attempted to preach again. But they were so softened and impressed by Our Divine Lord's words, that they did not touch Him. Vexed at the failure of their plans, the Chief Priests and Scribes assembled in the evening to devise some means of securing the person of Jesus. One, however, was there to take his part (this was Nicodemus, who had before privately visited Him), but he was unsuccessful. The assembly separated, unwilling to admit the truth.

Mission of the Seventy-two Disciples. Our Lord, after warning his disciples against the wiles of

the Pharisees, left Jerusalem ; and about this time instituted an order of preachers, who were to assist the apostles in the work of spreading the Gospel. These were seventy-two chosen disciples, whom He sent two-and-two to the different places to which He was going. Our Lord instructed these new missionaries much in the same way as He had instructed the Apostles, before sending them to preach in Galilee.

Martha and Mary. Jesus having come to Bethania, went to the house where dwelt two sisters, named Martha and Mary. They received our Lord with great respect, and offered Him hospitality, which He was pleased to accept. Mary, attracted by the words of our Lord, sat absorbed in holy contemplation at his feet, as Martha prepared the evening repast. Martha, seeing that her sister had no intention of assisting her, thought she might fairly complain to our Lord. In answer to her complaint, He said : “ Martha, Martha, thou art careful, and art troubled about many things, but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.”

Jesus with the Little Children. While our Lord was engaged in a grave discussion with the Scribes and Pharisees, little children were brought to Him that He might bless them. It was clearly an ill-chosen time, on the part of the mothers, and the disciples rebuked them for it. But Jesus said to them : “ Suffer the little children, and forbid them not to come to Me.” Then stretching forth his divine arms, He took each little one separately to his Sacred Heart, kissed its brow, and laid his hand, with a gracious blessing, on its head. Jesus has the same love still for little children as He had

then, and will tenderly bless those who fail not to come to Him for their morning and evening prayers.



JESUS BLESSING THE CHILDREN.

Sickness and Death of Lazarus. Lazarus was a wealthy and distinguished man — living in Bethania — the brother of Martha and Mary. He was attacked with a serious illness, and the sisters had immediate recourse to Jesus. He was at a distance, and they sent Him the following message: “Lord, behold he whom Thou lovest is sick.” Our Divine Lord’s answer was short and mysterious: “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.” Hours passed, the sisters sighed for our Lord’s coming. He did not come, however, and Lazarus died. On the fourth day after his death Jesus reached Bethania. While journeying through this town He passed through Jericho, where He was enthusias-

tically received. Our Lord's visit to this city is remarkable for the conversion of Zacheus, the chief of the publicans. This man tried to see Jesus as He passed, but being of low stature, he could not, on account of the crowd; so he climbed a sycamore-tree, near where the Redeemer would pass. When Jesus approached the tree, He saw Zacheus, and looking up at him, He said: "Zacheus, make haste and come down, for this day I must abide in thy house." Zacheus, pleased at these gracious words, descended at once, and brought our Lord to his house. From that time he (who had been regarded as a sinner) became a just man. He made an offering to our Lord of half his goods for the poor, and restitution fourfold to any one whom he had wronged.

The Resurrection of Lazarus. When our Divine Lord reached Bethania, Martha went out to meet Him. As she approached, she said: "Lord, if Thou hadst been here, my brother had not died." Jesus answered, compassionately: "Thy brother shall rise again." Martha, on hearing these words, said: "I know that he shall rise again in the resurrection at the Last Day." "I am the resurrection and the life," replied Jesus; "he that believeth in Me, although he be dead, shall live, and every one that liveth and believeth in Me shall not die forever. Believest thou this?" Then, says the Gospel, she said: "Yea, Lord, I have believed that Thou art Christ, the Son of the living God, who art come into this world." Having made this beautiful profession of faith, Martha went for Mary, who was at home weeping. She told her of Jesus's coming, and Mary rose, and hastened to meet Him. He was yet

outside the town. Casting herself at his feet, she said, with a lively faith: "Lord, if Thou hadst been here my brother had not died." Jesus consoled Mary by a look of tender compassion, and asked where they had laid Lazarus. Being informed by the sisters, He went to the sepulchre, attended by an immense crowd. He wept over it. The Jews observing this, said to one another: "Behold, how He loved him!" and some again expressed surprise that He had suffered Lazarus to die. Our Lord desired the stone to be removed which covered the sepulchre. And this being done; lifting up his eyes to heaven, He prayed, and then cried, with a loud voice: "Lazarus, come forth." And presently he that had been four days in the grave came out, restored to life and health.

The Enemies of Jesus conspire against Him. Many of those who witnessed the resurrection of Lazarus believed in the Divinity of Jesus; but some who had been present carried the news to his enemies. They called a council to concert measures against Him. At this council they expressed their fears regarding the effects of our Lord's miracles, and displayed their undisguised hostility towards Him. One of them, the Chief Priest Caiphaz, declared that "it is expedient one man should die for the people." From that time they planned to put our Lord to death: "Wherefore," says the Evangelist, "Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem." Our Lord stayed there in retirement and prayer for six days. This retirement, a fortnight before the Passion, was intended as an instruction, to teach us how to prepare for seasons of trial.

The Supper at Bethania. Mary Magdalene had anointed the feet of our blessed Lord as He sat at table on a former occasion. On this one — eight days before the Passion, Lazarus being present — she did so again. This holy woman took every opportunity of testifying the love and gratitude she bore our Lord. She had formerly taken pleasure in adorning her hair and using rich perfumes. Now she makes a sacrifice of both in his service. Judas, who was at table, seeing Mary's piety, murmured at what he called "waste," asking, why this ointment was not sold, and the price given to the poor? St. John tells us he made this remark, not for love of the poor, but because he was a thief, and having charge of the alms, coveted it for himself. Jesus read the heart of Judas, yet He abstained from giving him reproof, as if, by sparing his reputation before men, He hoped to win him back to grace. He merely blamed him indirectly, whilst commending Magdalene. "Let her alone," He said, "that she may keep it against the day of my burial. She hath wrought a good work upon Me. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her."

QUESTIONS FOR EXAMINATION.

Give an account of the intemperate zeal of James and John towards the Samaritans. Of our Lord's forbearance with this people. Repeat the petition of the ten lepers, and tell how they acted on receiving their cure. Relate all you remember of our Lord's visit to the Temple at the Feast of Tabernacles. Who were Martha and Mary? Give an account of our Lord's visit to their house, and of what happened. What did our Lord say of Mary? Tell all about the little children with our Lord. Who was Lazarus? Give an account of his sickness and death. Mention all you remember of Zacheus. Relate

the miracle of Lazarus's resurrection. To what account did the enemies of our Lord turn it? What act of piety did Mary Magdalene perform towards our Lord at Bethania, eight days before his Passion? What remark did Judas pass? What reply did our Lord make?

SECTION VIII.

Jesus' Triumphal Entry into Jerusalem. The day after Mary Magdalene had anointed our Divine Lord's feet, He went from Bethania to Jerusalem. On the way He stopped at Mount Olivet, just outside the walls of the city. Thence He sent his disciples to Bethphage, a neighboring town, and bade them bring Him an ass's colt, which they would find tied up on the way, desiring them, if questioned as to why they took it, to answer: "Because the Lord hath need of his service." The disciples faithfully executed the order, and finding a colt tied before a gate at the meeting of two roads, brought it, without hindrance, to our Lord. Then they spread their garments on it, and He being seated thereon, rode towards Jerusalem. Numbers went out from the city to welcome his approach, and conduct Him in triumph. They carried branches of palm and olive, the emblems of victory, and walked in procession before and after Him, rending the air with peals of joyous acclamation. Some strewed the way with branches, others spread their garments, while they all cried aloud: "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest." Then were fulfilled the words of Isaias "*Tell ye, the daughter of Sion, 'Behold thy King cometh to the meek, and sitting upon an ass.'*" The acclamations of the multitude increased as the procession neared

the city ; but, to the tender heart of Jesus, the homage of that inconstant people, and the view of their devoted city, brought bitter anguish. He loved Jerusalem fondly ; his heavenly Father had made it the home of his chosen people, the favored site of his Temple, and had called it the Holy City, the City of God. Jesus wept over it, and foretold its destruction. When our Divine Lord entered Jerusalem, St. Matthew tells us : "The whole city was moved," and, as they saw Him pass, the people said : "This is Jesus, the Prophet, from Nazareth of Galilee." Impelled by a transitory enthusiasm, new crowds greeted Him with repeated outbursts of "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest," and followed Him on his triumphal way to the Temple. As a true King, and One having supreme authority, He entered it ; for, the Gospel tells us that, filled with holy anger, He "cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves," saying to them : "It is written : *My house shall be called the house of prayer*, but you have made it a den of thieves." Thus did our Divine Lord draw his sacred Ministry to a close — as He had commenced it — by a public act of zeal for his Father's honor, and reverence for the place where his glory dwelt. When He had purified the Temple of those who profaned it, He turned to the sick, the blind, and all who were brought to Him, and cured them. The Chief Priests and Scribes, witnessing such wonderful proofs of his power, were filled with jealousy ; and, hearing the children's voices mingling with the loud cries of Hosanna, said to our Lord : "Hearest Thou what these say?" Jesus was pleased

to reply, and He answered: "Yea, have you never read, '*Out of the mouth of infants and of sucklings Thou hast perfected praise?*'" When He had ministered with infinite charity to all who presented themselves to Him, He left the Temple, and went from the city to Bethania. The Church honors the Triumphal Entry of our Lord into Jerusalem (each year) by the distribution of palms on the Sunday (called Palm Sunday), which commences Holy Week. This week is so named, on account of the holy mysteries which it commemorates.

Monday in Holy Week. On the morning succeeding the Triumphal Entry of our Lord, He returned from Bethania, and proceeded to teach in the Temple. The people flocked to hear his instructions. He remained till late, and returned at night to Bethania.

Tuesday in Holy Week. On Tuesday our Lord went to the Temple, and taught chiefly in parables. While thus engaged, He observed people dropping money into the treasury: some cast in much, some little. Amongst the number, a poor widow put in two mites (very small coins). While in the act of giving her humble offering, our Lord called his disciples, and drew their attention to her, saying: "Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury; for all they did cast in of their abundance; but she, of her want, cast in all she had, even her whole living." Among the events of Tuesday, not the least remarkable was our Lord's answer to the Scribes and Pharisees, concerning the tribute-money. In order to render Him either odious to the people, or criminal in the eyes of the Roman Government, they asked Him if it were lawful or not, to give tribute to Cæsar. Jesus asked for a penny.

When they had given it to Him, He inquired whose image was on it. They replied, Cæsar's. Our Lord then said: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." On this day, also, our Lord spoke to the Jews of the Last Day, and of the signs that would precede it. He described the manner in which it would be heralded; the frightful darkness of sun and moon, the falling of the stars, the terrible fire that will consume the earth with its kingdoms, states and cities, the roaring of the waves and bursting of the ocean's bounds, the earthquakes and unnatural noises, which will make men wither away with fear—the trumpet's sound, which will be heard from the highest heaven to the bottomless pit of hell, and the great voice, crying: "Arise, ye dead, and come to judgment." Our Lord depicted the dead rising from their graves to answer the awful summons, and the splendor of his coming in the clouds of heaven, attended by countless angels. He described the order that will be observed at the Judgment (which, it is supposed, will take place in the valley of Josaphat, in view of Mount Calvary and Mount Olivet), how the good will be placed on his right hand, and the wicked on his left. He also pronounced the words which shall be addressed to the good: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world," and the sentence of condemnation which shall be passed on the wicked: "Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels." Our Lord finished his exhortation on Tuesday with these remarkable words: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto

thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say: Blessed is He that cometh in the name of the Lord."—Matt. xxiii. 37-39.

A Voice from Heaven. On one of the days in Holy Week, on the occasion of our Lord's addressing some people who had come to see Him, and hear his sacred words, He besought his heavenly Father thus: "Father, glorify thy name." A voice, therefore, came from heaven: "I have both glorified it, and will glorify it again." The people having heard the Omnipotent Voice of God, some amongst them said, it thundered, others that "an angel spoke to Him," but Jesus answered: "This voice came not because of Me, but for your sakes."

Wednesday in Holy Week. On this day Judas went to the chief priests, and agreed to betray his Divine Master into their hands for thirty pieces of silver. It is called Spy Wednesday, because it was the day on which the enemies of Jesus conspired, how they might take and put Him to death.

QUESTIONS FOR EXAMINATION.

Describe the Triumphal Entry of our Lord into Jerusalem. Repeat the acclamation of the Jews on this occasion. How was our Lord affected on entering Jerusalem? Why did He weep over it? What was our Lord's first act on entering the Temple? Mention some of the miracles He wrought there. How did the Scribes and Priests regard his miracles? What did they say about the good little children who praised our Lord? What answer did our Lord give to them? How is the

day named which honors the Triumphal Entry of our Lord into Jerusalem? What is the following week styled? Why? What events occurred on Monday in Holy Week? On Tuesday? Repeat our Lord's sayings, and relate his doings on Tuesday. What is recorded of the heavenly voice? Give the incident of the Tribute Money. Tell all you remember of our Lord's prediction concerning the Last Day. On what day did Judas close his perfidious bargain with our Lord's enemies? What was it?

SECTION IX.

Holy Thursday. Our Divine Lord, though He foreknew the plots of his enemies, prepared publicly to celebrate the Pasch, for the last time, with his disciples. On this day two solemnities conjointly occurred: the first was the sacrifice of the Paschal Lamb, the second, the Feast of Azymes, or Unleavened Bread, which lasted for seven days, and was in memory of the bread eaten by the Jews at the Passover before the Exodus, and, which on account of the haste with which it had to be taken, could not be leavened. The first day of the feast began on the evening of Thursday. The Jews kept their festivals from the evening of one day until that of the following, as they reckoned their day from sunset to sunset; thus, the Paschal Supper, the Institution of the Blessed Eucharist, the Agony in the Garden, and our Lord's death and burial all took place in one day (from Thursday to Friday evening). On the morning of Thursday our Lord sent two of his Apostles to Jerusalem to prepare the place for the Pasch. They were to be guided by certain tokens which Jesus gave them, namely, to be met on entering the city by a man carrying a pitcher of water, who would enter a particu-

lar house, and whom they should follow. They were to ask the owner of the house for the use of a large room, saying to him: "The Master saith to thee, Where is the guest-chamber where I may eat the Pasch with my disciples?" and this man, our Lord said, would show them a large dining-room furnished, in which they were to prepare all things. "And they going," says the Gospel, "found as He had said to them, and made ready the Pasch." The preparations consisted in procuring a Paschal Lamb, which was slain in the Temple, unleavened bread (azymes) and wild lettuce.

The Paschal Supper. At the appointed hour our Lord repaired with the Apostles to the house of his host, who was awaiting his presence. All being assembled, they celebrated the Pasch. At this repast our Lord told his Apostles how ardently He had longed to eat the Pasch with them before his Passion. And then, hoping by an indirect reproach to touch the heart of Judas, and win him to repentance, as also to show him that He understood his guilt, our Lord said: "Amen, I say to you, that one of you is about to betray Me." The other Apostles were much troubled on hearing this, and although they felt innocent, still, diffiding in themselves, they asked separately, "Is it I, Lord?" While commenting on the startling announcement, the supper proceeded, and of the thirteen who were seated at table, three or four, as was the custom, ate out of one dish; and as the Apostles entreated our Saviour to name the traitor, He, desiring rather to reclaim Judas than expose him, answered: "He that dippeth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth as it is written of Him, but wo to that man by whom the Son of Man shall be betrayed. It were

better for him if that man had not been born." Judas, reproached by these words, asked: "Is it I, Rabbi?" and Jesus, with gentleness and infinite forbearance, and as it would seem with lowered voice, since those present did not understand it, answered: "Thou hast said it."

Our Lord Washes his Apostles' Feet. When the Paschal Supper was concluded, Jesus arose from table, laid aside his upper garment, and taking a towel, girded Himself with it, after which He poured water into a basin, and, kneeling on the ground, commenced to wash the feet of the Apostles. Our blessed Saviour began this service with Peter, to whom in all things He gave the first place, as to the chief of the Apostles. Peter, feeling overpowered with the condescension of his Divine Master, would have resisted, but on our Lord saying: "If I wash thee not thou shalt have no part with Me," he at once yielded. After our Lord had rendered this lowly service to Peter, He did the same to the other Apostles, Judas not excepted.

Institution of the Blessed Eucharist. Having washed the Apostles' feet, Jesus resumed his upper garment, and, being reseated at table, in the midst of them, told them what He had done was intended for their imitation, saying: "I have given you an example that as I have done to you so you do also." Then taking in his sacred hands some unleavened bread, He blessed and broke and gave to his disciples, and said: "Take ye and eat, this is my Body," and taking a chalice of wine in his adorable hands, and giving thanks to his Eternal Father, He blessed and consecrated it in like manner, saying: "Drink ye all of this, for this is my Blood of the New Testament, which shall be shed for many unto remission of sins." To which He added:

“Do this for a commemoration of Me.” It was *then*, say the Doctors of the Church, that *the first Mass was celebrated*, and it was then *Christ created his Apostles priests* of the New Law. The Holy Sacrifice of the Mass is the “clean oblation,” which the prophet Malachy foretold would be offered to God in every place, from the rising to the setting of the sun, and which is daily offered by the priests of the New Law, to whom our



INSTITUTION OF THE BLESSED EUCHARIST.

Lord has given the power to consecrate; that is, to change bread and wine into his body and blood, and to administer it to those who approach the Holy Table. This change, which is called *Transubstantiation*, is wrought by the words of our Divine Lord at the Last Supper: “*This is my Body, this is my Blood.*” They are the words of consecration pronounced by the priest at Mass, in the name and person of Jesus Christ our Lord. He instituted the Blessed Eucharist, to be the

nourishment of our souls, and promises to abide with those who receive it worthily, and to raise them up on the last day. "He that eateth my Flesh and drinketh my Blood, abideth in Me and I in him." — John vi. 57. "He that eateth my Flesh and drinketh my Blood hath everlasting life, and I will raise him up in the last day." — John vi. 55. To receive worthily, we must be in the state of grace (that is, free from mortal sin). To communicate in mortal sin would be to receive unworthily, and incur a great evil; "For he that eateth and drinketh unworthily, eateth and drinketh judgment (that is, damnation) to himself, not discerning the Body of the Lord." — 1 Cor. xi. 29.

The Last Supper (continued). Knowing that his death was so near at hand, our Lord again reminded Judas of his wicked design, saying: "Amen, amen, I say to you, one of you shall betray me." The disciples looked at one another wondering of whom He spoke. St. John, who was sitting next his Divine Master, seeing Him troubled, and being encouraged by the especial love He had ever shown him, leaned his head on Jesus' breast, as though he would, by uniting himself more closely, prove to Him the sincerity of his loving sympathy. Our Lord reciprocated tenderly the affection of that loyal heart; and Peter, observing this particular favor granted John, signed to him to ask Jesus of whom He had spoken. St. John, still reclining on our Lord's sacred breast, asked with filial confidence who the traitor was; and his Divine Master, answering, as it seems, with a low voice, so as to be heard by St. John alone, said: "He it is to whom I shall reach bread dipped." Then, taking a piece of bread and dipping it in some sauce, He gave it to Judas. This action was to St.

John a token by which he might know the traitor, and to Judas it was a particular distinction which ought to have softened his obdurate heart; but the wretched man rejected this additional grace, and the demon, who had already possessed his soul, tempted him still more strongly to complete his perfidious crime. Our Lord, knowing his thoughts, said calmly and gently: "That which thou dost do quickly." No one at table understood the meaning of these words; some supposed that as Judas carried the purse, our Lord commissioned him to make some purchase, or distribute alms to the poor, as was his custom; but these words were a last preventing grace which Judas abused. So soon as he heard them, urged by the demon, he left the supper-room, *never again to return to the company of Jesus*. And when he went out it was already night.

Our Lord's Last Discourse to the Apostles.

When Judas had departed, our blessed Lord addressed the Apostles in most pathetic words, exhorting them to the observance of perfect charity, which He said would be the distinctive mark of his disciples. He also spoke of his departure from them; but consoled them by promising a comforter, the Spirit of Truth, who would teach them all things, and be with them forever. He warned St. Peter of Satan's designs against him, and told him He had prayed to the Father for him that his faith should not fail. Our Lord then foretold all that would happen to Himself; how He would be forsaken by his disciples; how before the crowing of the cock Peter would thrice deny Him; and how He would rise from the tomb and go before them into Galilee; and He gladdened the Apostles with the assurance that He would finally unite them to Him in eternal glory. Then,

lifting up his eyes to heaven, He prayed for them; and after his prayer, He and the Apostles having made the customary thanksgiving at the close of the repast, left the supper-room.

Jesus takes leave of his Blessed Mother.

Pious writers say that when our Lord had concluded his prayer, and the thanksgiving after the Last Supper. He went to take leave of his Blessed Mother, who had come with the other holy women who usually accompanied her. There can be no doubt she was in Jerusalem at that time, for we know that on the following day, Good Friday, she stood beneath the cross. It is certain that the Holy Virgin was not ignorant of the time and circumstances of the Passion. She had learned them in her early life, while in the seclusion of the Temple, through meditating on the Scripture; a second time, through the prophecy of Simeon; and thirdly, she must have heard them from the lips of our blessed Lord Himself; for if He spoke to his disciples again and again of his Passion, how much more frequently and confidentially did He not speak of it to his Mother! How sad that parting between Son and Mother must have been, we can well imagine!

QUESTIONS FOR EXAMINATION.

When did our Lord celebrate the Pasch? Repeat his directions to the Apostles regarding the preparation for it. Mention any one of the incidents which occurred during the Last Supper. Describe our Lord's manner towards Judas. Repeat his allusions to the approaching betrayal. Relate all you remember of the Institution of the Blessed Eucharist. At what time during the Last Supper was the first Mass celebrated? Name the prophet who predicted concerning the Holy Sacrifice of the Mass. What did he prophesy? What is the change

of the bread and wine into the Body and Blood of our Lord called? What words said by the priest at Mass effect this change? What are these words called? Mention the particular time when these sacred words were first said, and by whom. Why did our Lord institute the Blessed Eucharist? What does He promise to those who receive it worthily? Repeat his sacred words. What evil will those incur who receive unworthily? Repeat all that is related of St. John at the Last Supper. All you remember of our Lord's Last Discourse to the Apostles. Of his prediction concerning St. Peter.

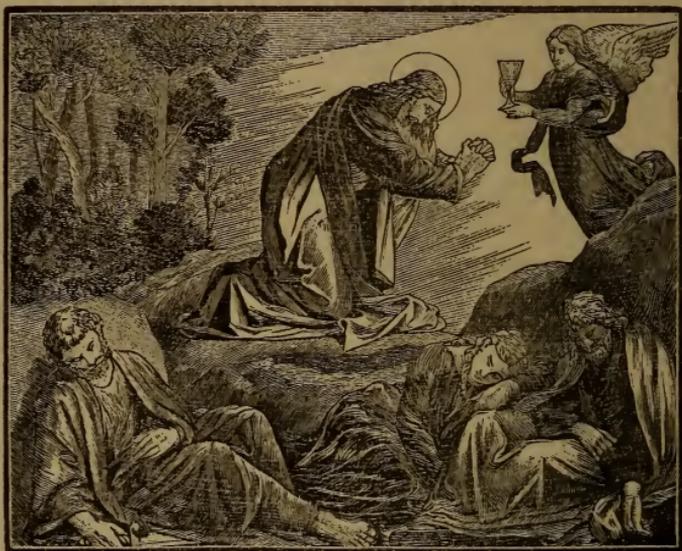
CHAPTER IV.

THE HISTORY OF THE SACRED PASSION OF OUR
LORD AND SAVIOUR JESUS CHRIST.

SECTION I.

The Agony in the Garden. When our Divine Lord left the house in which He had celebrated the Pasch, He passed out of the city, accompanied by his Apostles, and descended into the silent valley of Cedron, in the deepest hollow of which flowed the brook of Cedron. On the left side of this brook was the Garden of Olives, or Gethsemane, where, on account of its loneliness, the Redeemer often retired to pray. Although in passing through the valley and across the brook, the Apostles nerved themselves to courage, we may well suppose they were not without fear, owing to the alarming predictions of their Divine Master. Having arrived at the entrance of the garden, our Lord directed eight of his Apostles to remain there; and taking with Him Peter, James, and John, He withdrew into the interior of Gethsemane. There He began to experience an unusual fear and profound sadness, which caused Him to say to the chosen three: "My soul is sorrowful even unto death." The causes which our dearest Lord had for sorrow were truly great. He foresaw all the events of his approaching Passion, the weakness of his Apostles, the treachery of Judas. He also beheld the sins of the world, past, present, and to

come, with which He had charged Himself; and in addition, He had the clear knowledge of the souls to whom his sufferings and death would prove unavailing. "And going a little further, He fell upon his face, praying and saying: "My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as Thou wilt." — Matt. xxvi. 39. After our Divine Lord had besought his Eternal Father, if such were his holy will,



THE AGONY IN THE GARDEN.

to let the bitter chalice pass from Him, He permitted his sacred humanity to feel in anticipation all the pains of his passion, the natural horror of death, and the awful sensation of excessive fear. He prayed long in his bitter anguish, and then rising, went to the three Apostles, whom He found sleeping. Awakening them, He said to Peter: "What? could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh

weak." — Matt. xxvi. 40-41. Then leaving them, He resumed his prayer, saying the words: "My Father, if this chalice may not pass away, but I must drink it, thy will be done." Coming a second time, our Divine Lord found the Apostles sleeping; for, as the Gospel mentions: "Their eyes were heavy." — Matt. xxvi. 43. Jesus disturbed not their repose, but went back to prayer and repeated the same act of conformity to his Eternal Father's will. After this prayer, oppressed with a mortal agony, his sacred body was covered with a sweat of blood that trickled down in large drops to the ground. During this agony he was comforted by an angel, who ministered unto Him. Our Lord having passed through the conflict, which for our salvation He had endured, and having submissively to his Father's will accepted the chalice of suffering, now rose from the earth, and coming a third time to the slumbering Apostles, awoke them, saying: "Behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go; behold, he is at hand that will betray Me." — Matt. xxvi. 45-46.

The Kiss of Judas. When Judas left the supper-room he lost no time in carrying out his traitorous plans. Having obtained the promised aid from the Priests and Pharisees, and a guard of more than one hundred soldiers, with servants and attendants, all well armed with weapons and staves, having with them also a party of torch and lantern-bearers, he left the palace of Caiphas and passed through the streets of the city. Judas, having given the sign by which they should know our Lord, namely, "Whomsoever I shall kiss, that is He, hold Him fast," headed the band, and marching towards Mount Olivet, arrived at Gethse-

mane, just as our Saviour had risen from his agony. When Judas was near at hand, our Divine Lord advanced to meet him; Judas, with daring and deceit, pretending he was a friend, approached, and saluting his Divine Master with "Hail, Rabbi," treacherously kissed Him. But our Lord, still merciful to the traitor, replied by a gentle reproof: "Judas, dost thou betray the Son of Man with a kiss?" Although the guards had received from Judas the signal for seizing Jesus, they stood motionless, as they had not the power of doing so, until our Lord so willed. On our Lord's asking them: "Whom seek ye?" They answered: "Jesus of Nazareth." With a voice of majesty He answered: "I am He." Terror-stricken, they quailed and fell backwards to the ground, with Judas in their midst. During the entire time that his enemies were lying prostrate on the ground, our dear Redeemer continued standing in the same place; and when at length they arose, He asked them a second time whom they sought, but they answered with the same perplexity as before: "Jesus of Nazareth." Then our Lord, displaying to them their blindness, answered "I have told you that I am He." No sooner had He manifested himself by the words: "*I have told you that I am He,*" than Malchus, the servant of the High Priest, pressed forward to lay hands upon Him, whereupon Peter drew a sword which he had brought with him, and striking Malchus, cut off his ear. At this act the Redeemer said to Peter: "Put up thy sword into the scabbard, the chalice which my Father hath given me shall I not drink it?" Then, with his accustomed compassion, He drew near to the wounded man, and touching his ear, healed it. When He had performed this act of mercy towards an enemy,

“the band and the tribune,” says St. John, “took Jesus and bound Him.” They had brought with them ropes and chains, and with these they bound Him. This being done, they broke out into loud and coarse shouts of exultation, and dragged our blessed Lord rudely along, while the Apostles, dismayed at what they had witnessed, forsook their Divine Master, and fled. The traitor Judas separated from the throng, and slunk off with the priests and magistrates, well satisfied at the success of his plot.

Jesus before Annas. Our Lord being in the hands of his enemies, was rudely dragged from Gethsemane, to be presented at the tribunal of Annas, in Jerusalem. Annas was the father-in-law of Caiphas, the High Priest. Being unable to discover any grounds for condemnation, he sent Jesus to Caiphas. Our Lord passed through the streets of Jerusalem guarded by soldiers and followed by an insulting mob.

Jesus before Caiphas. Our Divine Lord, bound like a criminal, was led before Caiphas, who, besides being High Priest, was the supreme ecclesiastical judge of the Jewish people, and president of the Sanhedrim, or Council of seventy-two judges. It must have been midnight when Jesus entered the hall of Caiphas. The council — who thirsted for his blood — having decided on the most certain way of condemning Him, sat in judgment with Caiphas. Our Divine Lord stood in an attitude of humility before his judges. When questioned by Caiphas as to his doctrine, He reminded him that He had spoken openly and publicly, and had taught nothing hidden or secret. This reply, so full of truth, and given with so much humility, was regarded by one of the High Priest's officers as an insult to his master,

and raising his sacrilegious hand he struck our Divine Redeemer on the face, saying: "Answerest Thou the High Priest so." With his accustomed composure, our Lord addressed Himself to the man who had thus outraged Him, saying: "If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?" The hall of the great council was filled with the enemies of Jesus, many of whom acted as false witnesses; they invented all that rage and malice could devise to calumniate the fair fame of Jesus; but He was silent, and sought not to justify himself. Irritated at his silence, and wishing to criminate Him by his own words, Caiphas determined to extort from Him an acknowledgment of his Divinity, for the purpose of convicting Him of blasphemy, and accordingly he adjured Him, in the name of God, to tell him if He were the SON OF THE MOST HIGH. Then our Lord, because of the homage which He owed to his Father, in whose name he had been adjured, answered: "Thou hast said it; nevertheless, I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven." No sooner had Caiphas received our Lord's reply than he rent his priestly vestment, as if through horror of a shocking blasphemy, and addressing the council, he said: "What further need have we of witnesses; you have heard the blasphemy." They all exclaimed: "He is guilty of death." The meek Lamb of God was then led from the tribunal to another quarter of the High Priest's palace, and left, for the concluding portion of that night, in the custody of the soldiers, who kept Him bound in chains, and loaded Him with unheard-of affronts and cruelties.

Jesus Insulted by the Soldiers of Caiphaz.

During the night which our Divine Lord spent in the house of Caiphaz he was subjected to every species of ignominy. He was blindfolded, blasphemed, and derided. His inhuman tormentors vied with each other in outraging his sacred person; they spat on his face, they buffeted Him, and struck Him on the cheeks with the palms of their hands, saying: "Prophecy unto us, O Christ, who is he that struck Thee." Isaias describes, in the language of prophecy, the treatment our Lord endured: "I have given my body to the strikers, and my cheeks to them that plucked them; I have not turned away my face from them that rebuked me."

The Denials of Peter. The sufferings of our Divine Lord were greatly increased by the denials of Peter, who, not *once*, but *three different times*, denied his *Divine Master*, — first to a portress, and afterwards to other persons, who had each recognized him as the disciple of Jesus. Peter not only denied, but swore and protested solemnly that he knew not our Lord. When he had denied Him the third time the cock crowed, and our Lord turning, looked on Peter. That look was so tender that the Apostle understood the thoughts of his beloved Master, and entering into himself, "going forth he wept bitterly." Peter did not delay his repentance for one moment, nor cease during his entire life to shed tears of sincere contrition.

QUESTIONS FOR EXAMINATION.

When they left the house in which the Pasch was celebrated where did our Lord and the Apostles go? Where was the Garden of Olives or Gethsemane situated? Describe its appearance. Relate what our Lord did and said, on entering

it with the Apostles. Name the Apostles whom He directed to remain at the entrance. Those whom He brought with Him into the Garden. Give an account of all that occurred from the time our Lord commenced his prayer until the agony. Repeat the words by which He made known Judas' approach. Tell what you remember of the kiss of Judas. Relate all our Lord said and did until the seizure. Describe the seizure and what followed. Name the judge before whom our Lord was first brought. What was the Sanhedrim? Give an account of our Lord's trial. Of the false witnesses. The chief accusation. The judgment. Of the insults to which He was subjected in the house of Caiphas. Describe Peter's denial. -- His repentance.

SUMMARY OF PRECEDING SECTION.

Our Lord left the house in which He had celebrated the Last Supper, and went with the eleven Apostles to the Garden of Olives or Gethsemane. There He made a long and fervent prayer to his heavenly Father, asking pardon for our sins, and feeling for them all the sorrow that was due to each in particular. At the sight of these sins He fell into an agony, which caused a sweat of blood over his sacred body, during which He repeated three times the beautiful words: "My father, if it be possible, let this chalice pass from Me. Nevertheless, not as I will, but as thou wilt." Whilst thus suffering, an angel from heaven appeared and comforted Him. When his agony had passed away, our Lord rose from prayer, and went to meet Judas, who at the head of an armed band, was entering the garden. Judas approached and betrayed our Lord with a kiss, saying: "Hail, Rabbi." Jesus bore meekly with the traitor, and calmly replied: "Judas, dost thou betray the Son of Man with a kiss?" Then, as his enemies had not power to seize Him until He permitted them, He delivered himself of his own free will into their hands. Having bound our Lord, the rude soldiers dragged Him from the garden, and along the roads to the city. They led Him before Annas. He was sent by him to the High Priest Caiphas, who, with his council, judged Him worthy of death; and

who, when they had passed judgment, left Him that entire night to the mercy of the cruel soldiers. By them He was outraged, insulted, and mocked; and to all this great suffering was added the denials of Peter. The Apostle, on his third denial, hearing the cock crow, remembered the warning of our Lord, who then looked tenderly on him, and being filled with remorse and sorrow, he wept bitterly.

SECTION II.

Despair and Suicide of Judas. It would appear that when Judas betrayed his Divine Master, he supposed the Priests and Scribes would not take his life, but impose a lesser penalty, such as exile, or corporal punishment, or that our Lord, by his own power would escape from their hands. Hence, when the council had passed sentence of death on Jesus, and were dragging Him to Pilate, Judas was seized with *remorse*, but, unlike St. Peter, who turned to God with sincere sorrow for his sins, and received pardon, Judas yielded to *despondency*, and then *regretting his act, because it disgraced him*, went to the High Priest and Council, to whom he returned the thirty pieces of silver. But they would not take them. To his acknowledgment, "I have sinned in betraying innocent blood," they answered: "What is that to us? look thou to it." Judas, being refused by the chief Priests, went to the Temple and cast down the money before the priests who were ministering there. Then, filled with *despair*, he rushed out of the city, and, crossing the torrent of Cedron or "Dark Waters," he descended into the valley of Josaphat, between Jerusalem and Mount Olivet, where, on the branches of one of the very trees beneath which he had led his Divine Master from Gethsemane, he fastened

a halter, and putting it round his neck, hanged himself. The princes and magistrates on being consulted as to how Judas' thirty pieces of silver should be applied, agreed to buy a field with them, called "the Potter's Field," as a burial place for strangers, and they called it the Field of Blood; thus was fulfilled that which was predicted by Jeremias: "And they took the thirty pieces of silver, the price of Him that was prized, whom they prized, of the children of Israel. And they gave them unto the Potter's Field, as the Lord appointed to me." Judas Iscariot, from being an Apostle, became the worst of sinners by being unfaithful to the graces bestowed on him. He at first murmured against the honor done to Jesus Christ; avarice then prompted him to sell his Divine Master to the Jews; and despair, with suicide, filled the measure of his guilt. His end is a warning to such as would despair of the divine mercy. God will *never reject the repenting sinner*, nor be deaf to the sighs of an *humble and contrite heart*.

Jesus before Pilate. Good Friday dawned on the ill-fated city of Jerusalem—a day forever memorable in the annals of the world, and most blessed throughout all ages for the children of Eve. Early that morning the High Priest and Council re-assembled, and decided on delivering Jesus to Pilate the Roman Governor, that sentence of death might be executed on Him. Our Divine Redeemer came forth from Caiphas' house, with his hands bound, and a rope about his sacred neck. He came forth frozen with cold; his beautiful countenance disfigured with blows, and defiled with spittle; his beard and hair torn by plucking; his cheeks marked with cuts and stained with blood; and, in this pitiable state, passed through the streets of Jerusalem to the

hall of Pilate, followed by a rude and sacrilegious rabble. Pilate, knowing the malice of the Jews, and that through hatred they were seeking the death of their innocent Victim, asked what accusation they brought against Him. They answered: "If He were not a malefactor, we would not have delivered Him up to thee." Pilate would not take this answer, but desired them to judge Him according to their own laws. At this they remarked, that they had no longer the power of committing criminals to death. The Governor being still firm in refusing their demand, they began to charge our Lord with turbulence and sedition: we have discovered Him, they said, perverting our people, forbidding tribute to be paid to Cæsar, and declaring that He is Christ the King. Pilate hearing this last charge, examined our Lord in private, questioning Him as to whether He were a King. Jesus inquired, if the question were dictated by himself, or suggested by others. Pilate answered: "Am I a Jew? Thy own nation, and the chief priests have delivered Thee up to me: What hast thou done?" Our Lord, in reply, explained that his kingdom was not of this world (by his kingdom He meant not only the heavenly kingdom of the blessed, but also the congregation of his followers on earth, which is the holy Catholic Church). On being again questioned by Pilate, as to his being a king, our Lord modestly assented, saying: "Thou sayest that I am a king," and added: "For this was I born and for this came I into the world, that I should give testimony to the truth." Pilate asking, "What is truth?" left the room abruptly, and returning to the Jews, declared that he found nothing to condemn in Jesus. The priests and magistrates being afraid that he would acquit our

Lord, grew more earnest, and protested that He had been spreading revolt from Galilee to Jerusalem. Upon the mention of Galilee, Pilate asked if Jesus were of that province, and being told He was, he sent Him to Herod, the King of Galilee, who was then staying at Jerusalem.

Jesus before Herod. This Herod, being son of Herod the Great, who had massacred the Holy Innocents, was the same who had ordered the execution of St. John the Baptist, and having heard much of our Lord's fame, was glad of this opportunity to see Jesus. Expecting to witness a miracle, he put a variety of questions to Him, but Jesus was silent. Herod, enraged at his silence, and disappointed of the amusement he had promised himself, derided our Lord and treated Him as a fool. He had Him clothed in a white robe and sent back to Pilate, and so Jesus again passed through the crowded streets an object of ridicule and insult, hooted by the unfeeling crowd, and exhausted through fatigue and bodily pain.

Jesus a second time before Pilate. On the return of Jesus to the governor, he summoned the chief priests, magistrates, and ancients, to whom he announced that Herod had sent our Lord back to him uncondemned. An idea suggested itself to the mind of Pilate—it was customary at the Pasch to release a prisoner. Now there happened to be then one confined for murder and sedition, named Barabbas. Pilate offered to free either Jesus or this man. But the Jews preferred Barabbas. Pilate remonstrated, asking what he should do with Jesus. They shouted: "Let Him be crucified." Again he pleaded, asking: "Why, what evil hath He done?" But they cried out more vehe-

mently: "Let Him be crucified." Pilate seeing "that he prevailed nothing," washed his hands in the presence of the crowd, saying! "I am innocent of the blood of this just man; look you to it!" on which, with one voice, the crowd exclaimed: "His blood be upon us and upon our children." The governor, weak and irresolute, now partly yielded. Hoping, by the infliction of some chastisement, to satisfy the Jews, *he condemned Him, whom he believed innocent, to be scourged*, and consigned Him to the hands of the soldiers, that his order might be executed.



JESUS SCOURGED AT THE PILLAR.

The Scourging at the Pillar. Our dear Redeemer was led into Pilate's court, there stripped, tied to a pillar, and cruelly scourged. The stripes are believed to have numbered five thousand lashes of the Jewish scourge, given with indescribable barbarity. They fell heavily on the tender limbs, tore the virginal flesh, and

made the sacred body one entire wound. Truly, in the words of Isaias: "He was wounded for our iniquities, He was bruised for our sins." He chose to receive in his holy body the penance due to ours, and He who was beautiful above the sons of men, desired to be without beauty, that He might become as a leper, to make our souls beautiful and acceptable in his sight.

Jesus treated as a Mock King and Crowned with Thorns. The soldiers having cruelly scourged our Divine Lord, invented a new way of torturing Him. They wove a crown of sharp, strong thorns, and placed it on his sacred head, fastening it with great force. Then they threw an old cast-off military cloak around his shoulders, put on a reed, by way of sceptre, in his right hand, bent their knee in derision, spat in his face, and taking the reed from his hand, they struck Him on the face, saying: "Hail! King of the Jews."

"Behold the Man." Pilate, on seeing the pitiable condition to which the executioners of Jesus had reduced Him, hoped that so sad a spectacle would soften the hearts of his enemies. He therefore took Him to the balcony, in front of his palace, and showed Him to the crowd. The crown of thorns was on his sacred brow, in His hand he held the reed, and around Him hung the robe of mockery; His cheeks were pale, stained with blood and defiled with spittle; His limbs trembled, as much from cold as from weakness, and his whole body was bowed down, and bent beneath the weight of insult and suffering. Pilate, standing by the side of our dearest Lord, caused silence to be proclaimed, and pointing to Jesus, said in a loud voice: "Behold the Man!" but the hardened and cruel Jews, unmoved by a sight so heart-rending, rent the air with

the cry: "Crucify Him! Crucify Him!" Pilate once more declared he could find "no cause in Him." The Jews answered: "We have a law, and according to the law he ought to die, because He made Himself the Son of God." When Pilate heard this, he became alarmed, yet pleaded again, saying: "Shall I crucify your King?" but at the reply of the chief priests: "We have no king but Cæsar," the fear of that very Cæsar, who afterwards disgraced and deprived him of office, silenced the dictates of conscience, and he delivered Jesus to be crucified.

QUESTIONS FOR EXAMINATION.

When he betrayed our Lord, what did Judas Iscariot expect? When our Lord was condemned how did Judas act? From what did his remorse proceed? In what did it end? Give an account of his visit to the chief priests, and of what followed. To what use were the thirty pieces of silver applied? Give an account of Judas' despair and suicide. Relate all that happened to our dear Lord on Good Friday morning. Why is that day so called? On what did the council decide that morning? Describe our Lord's appearance and sufferings, on passing from the house of Caiphaz to the palace of Pilate. Give an account of all that passed in Pilate's hall. Repeat the charges brought against Jesus, and what followed. Give our Lord's answer to Pilate's first question. — Second. Why was our Lord sent to Herod? Who was he? Give an account of all that passed at his tribunal. How did he treat our Lord? What did our Lord say? In what condition did Herod send Jesus back to Pilate? How was Pilate disposed towards Him? What efforts did he make to save Him? Why did he wash his hands in presence of the crowd? What did he say while doing so? What answer did the Jews make? How did Pilate show a weakness and want of justice? Mention the several indignities to which Jesus was subjected before the scourging. How many stripes did He receive? Why did our Lord suffer the scourging?

SUMMARY OF PRECEDING SECTION.

Early on the morning of Good Friday the High Priest and Council met again, and agreed to send our Lord to the Roman Governor, Pilate, that he might put Him to death. Pilate, finding no cause in Jesus, sent Him to Herod, the King of Galilee, who was then staying at Jerusalem. Herod asked Jesus many questions, but He was silent; so he dressed Him as a fool and sent Him back to Pilate; who, wishing to save our Lord, offered to free Jesus or Barabbas (a murderer who was confined for guilt), but the Jews preferred Barabbas. Pilate, hoping to satisfy the Jews and save Jesus from death, ordered Him to be scourged. The soldiers having cruelly scourged our Lord, made of Him a mock king. They put an old cloak around his shoulders, a crown of thorns on his head, a reed in his hand, and bending the knee before Him in derision, saluted Him with the words: "Hail! King of the Jews." After the scourging, Jesus was shown to the people by Pilate, who said, as he pointed to Him: "Behold the Man!" He pleaded for Him again and again, but finding his efforts of no use, and being afraid of losing his office of governor, he made up his mind to pronounce sentence of death on Jesus, and having pronounced it, delivered Him into the hands of his enemies.

SECTION III.

Jesus carries His Cross to Mount Calvary. The enemies of Jesus, having at length extorted the sentence they so much desired, hastened to carry it into execution. They placed a heavy cross of rough, unplanned wood upon his sacred shoulders, regardless of his weakness, his weariness, and acute bodily pain. Our Lord accepted willingly the heavy burden, and commenced the rugged ascent to Calvary, which we venerate as the "Way of the Cross," and honor by the devotion of the "Stations." A great crowd went before our

Lord, also the Doctors, Scribes, and Pharisees; the soldiers and guards following. After these went the executioners with nails, gimlets, ropes, hammers, and other instruments of execution, while the two thieves immediately preceded Him. A faithful band followed Jesus, mourning and lamenting his approaching death.

The Meeting of Jesus and his Blessed Mother.

The weight of the cross was so immense that our Lord was obliged to drag it along the streets, and because of the roughness of the ground, it jolted against his wounded body, inflicting new torture. This, with the hurry and cruelty of the executioners, caused our Lord to fall after going a short way. His blessed and afflicted Mother had placed herself where she might see her Divine Son, and when in the distance she beheld the crowd, and heard the voices of those who were lifting Him up after He had fallen, the sharp sword of bitter anguish went deeper to her heart, and floods of tears flowed from her eyes. But when Jesus came closer, and she beheld his beautiful countenance, the light and joy of her existence, so disfigured, so blood-stained, so ghastly, and when his gaze met hers, an overwhelming tide of sorrow burst on the heart of that disconsolate Mother. Jesus and Mary uttered no words, for the hurry did not permit it, and if they had had much time, their sorrow was so great they could not have done so; but their looks told what they felt, and their hearts understood each other.

Jesus is assisted by Simon of Cyrene to carry the Cross. The chief priests, fearing our Divine Lord would expire on the way — through weakness and suffering — forced one Simon of Cyrene, a passer-by, to aid Him to carry the cross. Simon bore it with Jesus,

having Him before his eyes; and he assisted and relieved Him of its weight, even to the summit of Mount Calvary: *as do those souls who bear their trials generously for his love, and in union with his sufferings.* It was at this stage of the dolorous way that Veronica—a pious woman—seeing our Lord's sacred face covered with blood and sweat, drew near, and with the utmost compassion and reverence, wiped it with a white linen handkerchief doubled in three folds. On each of these there remained impressed by a miracle the image of the Holy Face. This pious action of Veronica is regarded as a tradition worthy of belief. The sacred impressions are still piously preserved—one at Rome, another in Spain, and the third at Jerusalem. Among the faithful crowd who followed our Lord were some pious women. They—evinced a tender compassion for his sufferings—were addressed by Him in these words: “Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children.”—Luke xxiii. 28. Jesus, having fallen a third time under the weight of the cross, and having been raised up, exerted again his sinking strength to ascend Calvary.

Crucifixion of Jesus. Our Lord's dolorous way was ended, and Mount Calvary reached a little before the third hour, or noon. Calvary was the public place of execution; it was a low hill outside Jerusalem, lying between the northern and western sides of Mount Sion, called in Hebrew, Golgotha; in Latin, Calveria, which latter means the “place of skulls.” Tradition says it was the site of Adam's grave. Our Lord, being come to the summit of Mount Calvary, was stripped of his garments, and then, in obedience to his executioners, He laid himself on the cross, which was placed on the

earth ; giving his hands and feet to be nailed. They took his right hand, and with heavy strokes of the hammer, fastened it by a rough, large nail to the cross. In like manner they nailed the left hand, causing streams of blood to pour down from these sacred wounds. One of the executioners then taking the right, another the left foot, drey them till they reached the spot prepared for the nail, and placing the adorable feet firmly on the cross, nailed them to it, causing thereby excruciating torture. Who can fully comprehend the extent of our dear Redeemer's sufferings, or ever know what he bore for love of us? The inhuman act of nailing having been accomplished, the cross was upraised by ropes, and fixed with a sudden jerk in the place prepared for it, between the two thieves, who were attached to their crosses by ropes, not nails. Jesus hung on the cross for three hours in bitter agony, his sacred hands and feet pierced with nails, his lacerated shoulders and back tortured by the rough wood of the cross, his body one entire wound, his head crowned with sharp thorns, his eyes blinded with the blood that trickled from his thorn-pierced brow, his lips parched with thirst, and his strength well nigh exhausted. Unmoved by a sight so harrowing, the unfeeling crowd surrounded the cross, only to mock and deride their Divine Victim, defying Him to come down from it and save Himself; but Jesus forgave, and prayed for them. He uttered seven beautiful words, and for his *enemies* pleaded first.

The Seven Last Words of our Lord on the Cross :

1. To the Eternal Father — "Father, forgive them, for they know not what they do."
2. To the Penitent Thief, in answer to his prayer —

“Lord, remember me when Thou shalt come into thy kingdom ; ” — This day thou shalt be with Me in Paradise.”

3. To his Blessed Mother and St. John — “ Woman, behold thy son ! (son) behold thy mother ! ”

4. To the Eternal Father — “ My God ! my God ! why hast Thou forsaken Me ? ”

5. “ I thirst ” — in answer to which, one that stood near the cross “ took a sponge and filled it with vinegar, and put it on a reed, and gave Him to drink.”

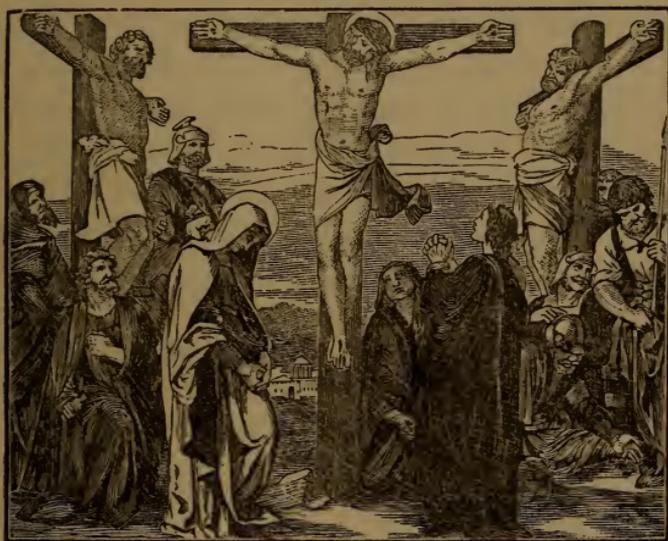
6. “ It is consummated.”

7. “ Father, into thy hands I commend my Spirit.”

The chief sufferings of our Lord in his Passion were — his sweat of blood, his scourging at the pillar, his crowning with thorns, his carrying the cross, and his crucifixion.

Jesus dies on the Cross. At the ninth hour, when Jesus had been three hours on the cross, He commended his spirit to his Father, and with the calm composure that had characterized all his actions, closed his life. So soon as death approached, He gently bowed his head upon his breast and gave up his spirit into the hands of his Eternal Father, and his life and precious blood for the redemption of mankind. At the moment our Lord expired, nature shook to her centre, the earth trembled, the rocks were split, the graves opened, the dead came forth, and the veil of the temple was rent in two. When the centurion and the soldiers that stood round the cross saw the wonders that happened, they exclaimed : “ Indeed, this was the Son of God.” The multitude returned to Jerusalem marvelling at what they had witnessed, many unbelievers believed, and many sinners were converted. With Christ's death

ended the Mosaic Law; the veil of the temple which had separated the people from the sanctuary was torn, as a sign that our Lord had opened to us the gates of heaven. The bloody sacrifices of the Old Law had passed away, the shadow had given place to the reality, and in their stead was substituted the only true and real sacrifice — that of the victim of the New Law, Jesus Christ Himself.



JESUS DIES ON THE CROSS.

The Church, by making each Friday a day of abstinence in memory of our Lord's sufferings, preserves in the minds of her children a perpetual memorial of his Passion, but on Good Friday (good because it was a day of the greatest good to us) she commemorates it specially; she enjoins a rigid fast, strips her altars of all ornaments, and robes her ministers in vestments of mourning, there is no consecration of the Holy Eucharist, the priest at the solemn service called the Mass of

the Pre-sanctified, receiving the Sacred Host which was consecrated on the previous day. With particular reverence the cross is venerated, the ceremony being called the "Adoration of the Cross." *This outward respect is not paid to the graven crucifix, but to our Lord alone, whose ensign of victory and standard it is, and who has honored the cross by having shed on it his most precious Blood.*

The Seamless Garment of Jesus. According to custom, the executioners were given the garments of the crucified. Our Lord's they divided into four parts, one for each soldier; but on the seamless garment (said to have been woven by his Blessed Mother) they cast lots. Thus was the Scripture fulfilled—"They have parted my garments among them, and upon my vesture they have cast lots."

QUESTIONS FOR EXAMINATION.

Give the account of our Lord carrying his cross. Describe the order in which the procession went to Calvary. By what devotion do we honor the way of the cross? Describe the meeting of our Lord with his blessed Mother. How many times did He fall beneath the cross? Who aided Him to carry it? Who was Veronica? What is recorded of her? Repeat our Lord's words to the women who compassionated his sufferings? Give the particulars of our Lord's crucifixion. In what way did it differ from that of the thieves? What happened at the death of Christ? How does the Church commemorate our Lord's Passion? What were the chief sufferings of his Passion? Relate what is recorded of his seamless garment. Repeat the seven last words of our Lord on the cross.

SUMMARY OF PRECEDING SECTION.

No sooner had Pilate given Jesus to be crucified than a cross was hastily made and placed upon his sacred shoulders, and bearing its heavy weight (with that of our sins, which pressed

still more heavily), He went forth to Calvary. Our Divine Lord met his Blessed Mother on the way to death. He was not allowed a moment's stay with her. Jesus and Mary had not time to speak, but their looks told to each other their love and grief. Jesus was consoled by a crowd of faithful followers, and by many holy women, who wept over his sufferings, but especially by the piety of Veronica, who reverently wiped the blood from his sacred face with a handkerchief, on which its divine image became impressed. Our Lord was helped by Simon to carry his cross, and being come to Mount Calvary, was cruelly fastened to it with nails. The cross was upraised by ropes and fixed in the place prepared for it between two thieves, who were fastened to their crosses by ropes, not nails. Jesus hung on the cross for three hours in bitter agony, his sacred hands and feet pierced with nails, his body one entire wound, his head crowned with thorns, his eyes blinded with the blood that trickled from his pierced brow, his strength failing, and his outstretched arms sinking wearily from exhaustion. Jesus uttered seven beautiful words — the Seven Last Words on the Cross: —

1. "Father, forgive them, for they know not what they do."
2. "This day thou shalt be with Me in Paradise."
3. "Woman, behold thy son! (son) behold thy mother!"
4. "My God! My God! why hast Thou forsaken Me?"
5. "I thirst."
6. "It is consummated."
7. "Father, into thy hands I commend My spirit."

At the ninth hour, our Blessed Lord, having bowed his sacred head upon his breast, calmly died.

SECTION IV.

The Title on the Cross, I.N.R.I., Jesus of Nazareth, King of the Jews. Pilate wrote this title, "and it was written in Hebrew, in Greek, and in Latin" — John xix. 20. The Roman Governor, by placing this

apparently honorable title on the cross in the three then best known languages, fulfilled, unconsciously, the prophecy that the Gospel should be made known to Hebrews, Greeks, and Romans, and from them carried into every land, to be preached in every tongue. This inscription wounded the pride of the Chief Priests, who came in a body to Pilate, and requested him to change it; but he, so weak and cowardly before, was firm now, and only replied to their demand: "What I have written I have written." The title thus inscribed by Pilate was buried with the cross on Mount Calvary, and for many years there were no traces of these sacred objects, nor any traditions concerning them amongst the Christians. The holy cross having been, however, miraculously discovered in the year of our Lord 326, by St. Helen* (the mother of the first Christian Emperor of Rome) the title was also recovered. This, with a portion of the cross, was sent to Rome. St. Helen, full of joy at having found the Holy Cross, built a church on the spot where it was discovered. She afterwards carried part of it to Constantinople. Her son, Constantine, was converted by the appearance of a luminous cross in the sky, as he was marching to battle; above it were the words: "By this sign thou shalt conquer." He took it as his standard, and entered Rome victorious. The cross henceforth became an object of universal veneration throughout the Roman Empire. This memorable event, together with the finding of the holy cross, is commemorated by the feast of the 3rd May, called the Invention of the Holy Cross. The Church in the seventh century established the Feast of the "Exaltation of the Holy Cross," in memory of its having been

* St. Helen was a British Princess.

regained from the Persians by the Emperor Heraclius, who carried it on his own shoulders to Mount Calvary. This feast occurs on September 14. We confess our faith by the Sign of the Cross, and profess the three principal mysteries of Christianity, viz., the mysteries of the Trinity, the Incarnation, and the Redemption. The custom of making this holy sign dates back to the Apostles. The first Christians used it on every occasion; let us try to imitate them by making it always with reverence and devotion.

The Side of Jesus Wounded by a Spear. The Chief Priests, desirous that the bodies of the crucified should not remain on their crosses during the great Sabbath of the Pasch, asked Pilate to hasten death by the breaking of their legs. He consented, and the executioners having inflicted this torture on the bodies of the two thieves, came to Jesus, but finding He was already dead, did not do so to Him; a soldier, however, more cruel and impious than the rest, imagining He might be still alive, wounded Him in the side with a spear, piercing his Sacred Heart, and causing a stream of blood and water to flow from this fresh and sacred wound. Thus were the prophecies fulfilled: "You shall not break a bone of Him." "They shall look on Him whom they pierced."

Jesus is laid in the arms of his afflicted Mother. Joseph of Arimathea, a good and upright man, and secretly a disciple of our Lord, went boldly to Pilate and begged the sacred body from the cross. Having been granted his request, he left the city, accompanied by Nicodemus, a distinguished Doctor, who had once visited our Lord privately, and who now brought with him precious spices for embalming. They were followed

by attendants bearing the instruments and preparations necessary. Having reached Calvary, they approached the cross. The Chief Priests, the crowd, and the soldiers had gone, and there stood by it only our Blessed Lady, Mary of Cleophas, Mary Magdalene, and St. John. We may well suppose that Joseph and Nicodemus adored with tears of burning devotion the divine victim there immolated. Then honoring the sorrow of the disconsolate Mother, they performed the last offices to her Divine Son with utmost consideration. Mary knelt to receive Jesus in her arms, while they ascended the ladder to detach Him from the cross. Before his sacred presence these holy men bowed in holy worship, took reverently the crown of thorns from his blood-stained brow, the nails from his hands and feet, and supporting Him who bears up the world, descended from the cross; then laying the Son in the arms of his Mother, they prepared to place Him in the tomb. Mary bent o'er the lifeless form, wiped the livid face, closed the eyes, and bathed with her tears the wounds of Him who was her consolation and her life; and having poured forth the loving sorrow of her heart, she sweetly accepted the aid of Joseph and Nicodemus to embalm the sacred body with spices, bind it in linen cloths, and place it in the monument which Joseph's piety had prepared. This monument was cut out of a rock, and situated in a garden near Calvary.

Jesus is laid in the Tomb. The funeral train approached the sepulchre; Mary, with Joseph, entered its narrow chamber, and when he had gently laid her Divine Son within it, her loving hands folded the winding-sheet around the sacred body, and placed the instruments of the Passion within that holy shrine; then,

giving a parting look, she made her last act of adoration. Joseph, as St. Matthew tells us, rolled a great stone to the door of the monument, after which the pious mourners returned slowly over the hill of Calvary. The cross was on their path, and holy writers suppose that Mary, as she passed, kissed the blood-stained wood, now become sacred. Then having venerated it, she descended to the city, accompanied by her faithful followers. This last station of the cross (Jesus is laid in the tomb) closes the history of the Sacred Passion of our Lord; let us ask Him to impress the memory of its sacred mysteries indelibly on our minds, that we may never forget the "charity of Christ, which surpasseth all knowledge." — Ephes. iii. 19.

QUESTIONS FOR EXAMINATION.

What did I.N.R.I. signify? Who wrote the title on the cross; and why? How did the enemies of our Lord regard it? What became of it after the crucifixion? By whom were it and the holy cross found? Where had St. Helen the title taken? In what way does the Church honor the cross? Of whom is its sign the distinguishing mark? What was the last indignity offered to our Lord on the cross? Who were Joseph and Nicodemus? Give an account of all they did to honor our Lord's burial. Whom did they find standing beneath the cross? Give an account of the descent from the cross. What is recorded of our Blessed Lady from the descent from the cross till her return to Jerusalem?

SUMMARY OF PRECEDING SECTION.

Pilate wrote on a large board the title I.N.R.I., "Jesus of Nazareth, King of the Jews," and had it fastened to the cross over our Lord's head. The Chief Priests were very angry because he styled Jesus their king, and asked him to change the title, but he refused. The cross is the emblem of our holy

faith, and it is a mark by which we are known to be Christians. We should be very careful at all times to make the sign of the cross with reverence and devotion. After our Lord was dead his most holy side was pierced by the spear of a cruel soldier, who thought He might still be alive. From this fresh wound blood and water gushed forth. Our Lord's sacred body was taken down from the cross by two holy men, Joseph of Arimathea, and Nicodemus. Our Blessed Lady knelt beneath to receive it from these pious men, who took off the crown of thorns, gently drew out the nails, and having unfastened Jesus from the cross, laid Him in her arms. With many tears Mary assisted in embalming and preparing the sacred body for burial; and when it was laid in the sepulchre, her loving hands folded the winding-sheet reverently around it, and placed the crown of thorns and the nails in the tomb with it. Having performed these last sad duties to her Son, she descended the mountain with her faithful followers, and returned to the city.

CHAPTER V.

THE HISTORY OF THE RESURRECTION AND ASCENSION OF OUR LORD AND SAVIOUR JESUS CHRIST.

SECTION I.

Jesus rises Glorious and Immortal from the Tomb. The Scribes and Pharisees were not at ease, though they knew Jesus was in the grave. Remembering what He had said about his resurrection, they pretended to suspect a design on the part of his disciples to steal away the sacred body; therefore they asked Pilate to set a guard round the sepulchre, but he reminded them they had their own guard, whom they could employ as they judged fit. Treated thus coolly by the Roman Governor, the enemies of our Lord lost no time in executing their purpose. They secured the monument, and setting a seal upon the stone, placed sentries at the entrance, fancying by these precautions they would falsify our Lord's prediction. But they only fulfilled more clearly that which they sought to disprove. Having remained in the tomb from Good Friday afternoon to the third day (Easter Sunday), our Lord arose glorious and immortal from the dead. At the same time an earthquake took place; an angel descended from heaven, and coming, rolled back the stone from the sepulchre, and sat upon it. "And his countenance was as lightning, and his raiment as snow. And for fear of him the guards were struck with terror, and

became as dead men." — Matt. xxviii. 3-4. Some of them, on recovering, made known all that had occurred to the Chief Priests, and accepting bribes, published a report to the effect, that while they slept the body of Jesus had been stolen. The Resurrection of our Lord is one of the chief proofs of his divinity, and of the truth of the Christian Religion. The Church has always honored this as the first and most solemn of the festivals which she celebrates. As our Divine Redeemer rose gloriously from the dead, so shall we also rise gloriously if, during the short period of our lives, we have faithfully imitated his example, "For as the sufferings of Christ abound in us," says the Apostle, "so also by Christ doth our comfort abound, knowing that He who raised up Jesus will raise us up also with Jesus." — 2 Cor. i. 5 ; iv. 14.

Appearances of Jesus after the Resurrection.

"And on the first *day* of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in they found not the body of the LORD JESUS. And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel. And as they were afraid and bowed down their countenance towards the ground, they said unto them: "Why seek you the living with the dead?" He is not here, but is risen. Remember how He spoke unto you, when He was yet in Galilee, saying: "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered his words: And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

Now it was Mary Magdalene, and Joanna, and Mary of James, and the other women that were with them who told these things to the Apostles. And these words seemed to them as idle tales; and they did not believe them. But Peter, rising up, ran to the sepulchre; and stooping down he saw the linen clothes laid by themselves, and went away wondering in himself at that which was come to pass." — Luke xxiv. 1-12. Mary Magdalene having, with the other holy women, brought the news of our Lord's resurrection to the Apostles, returned to the sepulchre, where she stood at the entrance, weeping. Eager to find Him whom she loved, she stooped down, and looking into the tomb, perceived two angels clad in white sitting one at the head and the other at the feet where the sacred body had lain. They asked her why she wept, "Because," said Mary, "they have taken away my Lord, and I know not where they have laid Him." Noticing that the angels gazed in rapture on some one behind her, she turned round and saw Jesus standing, but as yet she did not know Him; thinking it was the gardener she said to Him: "Sir, if Thou hast taken Him hence, tell me where Thou hast laid Him, and I will take Him away." Jesus (for it was He) said: "Mary." Mary knew Him at the word, and in an ecstasy of joy, answered Him, "Master," and then prostrating, adored Him. Shortly afterwards our Lord appeared to the holy women on their way to Jerusalem, and also to St. Peter. Two disciples going to Emmaus were joined on the road by our Lord, but they did not recognize Him till the evening, when He took bread, and blessed and broke it, and gave it to them. On the same day when it was later, and the Apostles were assembled, having the doors closed (for

fear of the Jews), our Lord suddenly appeared standing in the midst of them and said : " Peace be to you. As the Father hath sent Me I also send you. When He had said this, He breathed on them, and He said to them, Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained." Four days previously, Jesus, at his Last Supper, had given to his Apostles the power of changing bread and wine into his Body and Blood, *by the words of Consecration*, and now He gave them power to forgive sins in the Sacrament of Penance, *by the words of Absolution*. Thomas (one of the twelve) was absent on this occasion, and when told what had happened, refused to believe. At the end of eight days Jesus appeared again to the Apostles. Thomas was then present. Jesus turning to him, said : " Put in thy finger hither, and see my hands ; and bring hither thy hand, and put it into my side ; and be not faithless, but believing." Thomas convinced, immediately answered : " My Lord, and my God." And the Redeemer looking on him, said : " Because thou hast seen Me, Thomas, thou hast believed ; blessed are they that have not seen, and have believed."

Our Lord's Charge to St. Peter. Jesus showed Himself for the third time to his Apostles when they were fishing in the Lake of Tiberias, and then it was that He fulfilled the promise which He had made to St. Peter of *building his Church upon him, as upon a rock*, against which the storms of persecution, and the powers of hell, should not prevail. The Apostles had taken no fish, though they had spent a considerable time casting their nets. Our Lord desired them to let down on the right side of the ship, and having done so, they caught

an immense draught. When they had come to shore and had dined, our Lord asked Peter the following question thrice: "Simon, son of John, lovest thou Me?" To which Peter answered, "Lord, thou knowest that I love Thee." The first and second time our Lord told Peter to feed his lambs, but the third time to feed his sheep also; by which, as the Holy Doctors notice, He meant to guide, rule and govern, and to exercise supreme spiritual power over the whole flock of Christ in matters relating to faith and morals. The Popes are the successors of St. Peter, to whom is transmitted Christ's charge: "Feed My lambs;" "Feed My sheep." Let us ever be devoted children to our Holy Father the Pope, and loyally attached to the chair of Peter.

The Ascension of Our Lord to Heaven. Our Blessed Lord remained forty days on earth after his Resurrection, to prove He was truly risen from the dead, and to instruct his Apostles in the nature and use of the powers He had conferred on them. St. Luke says, He spoke to them of the Kingdom of God, which the holy doctors teach is his Church on earth. St. Matthew finishes his Gospel with these remarkable words of our Lord to the Apostles before the Ascension: "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world." Our Lord had now finished the work for which He had descended from heaven; He had enlightened the world by his doctrine, and redeemed it by his Blood; He had

established his Church, and appointed his Vicar as universal pastor, to feed his flock, both sheep and lambs, in his absence ; and He had promised to direct his Church by the spirit of truth to the end of ages. Nothing more remained than to take possession of that seat of bliss which He had merited for His own sacred humanity and us. Therefore, on the fortieth day after his Resurrection, He led his disciples forth to the Mountain



THE ASCENSION.

of Olives ; He there gave them His last blessing, and raised Himself from the earth towards heaven. Transfixed to the spot, their gaze followed Him as He ascended through the air until a cloud received Him out of sight, above which He entered triumphant into heaven. There above the angels and saints, and Queen of saints, He sits at the right hand of the Father, *equal to Him as God*, and where *as Man*, He holds the next place in honor and dignity to God in heaven. *The*

Second Person of the Blessed Trinity as God, has always been in heaven ; *but as Man*, only since the day of the Ascension. The Apostles, still gazing upwards, were accosted by two young men in white vesture, who asked why they looked so mournfully after Jesus, who, they said, would come in glory as they had seen Him ascend, Greatly consoled at this assurance, the Apostles descended the mountain, and returned to Jerusalem. The Ascension is the last mystery of the life of Jesus Christ on earth, and the Church celebrates it on the fortieth day after the Resurrection.

QUESTIONS FOR EXAMINATION.

Give the particulars of our Lord's Resurrection. How was it announced? Did the wonderful events which followed convert the guards? How did they show their obduracy? What does the Resurrection prove concerning our Lord? How does the Church honor this mystery? Relate all you remember of the appearances of our Lord after the Resurrection. What is recorded of Mary Magdalene? Of our Lord's appearance to the disciples at Emmaus? Mention the exact time when our Lord conferred on the Apostles and their successors in the priesthood the power of forgiving sins. Repeat his sacred words.

CHAPTER VI.

ACTS OF THE APOSTLES.

SECTION I.

Book of the Acts. This book was written by St. Luke the Evangelist. The original was in Greek ; it dates from the Ascension of our Lord to the year 63, and is a brief narrative of the Church for the space of about thirty years.

Election of Matthias. When the Apostles departed from the scene of the Ascension they returned to Jerusalem, where they prepared for the descent of the Holy Ghost ; keeping together in the upper room of a certain house, united in fervent prayer. With them was our Blessed Lady and about one hundred and twenty disciples. While thus engaged, Peter proposed to appoint an apostle in the place of Judas. Two of the disciples present were named, Joseph (called Bar-sabas) and Matthias. The election was decided by lot, and the Divine Will being consulted in prayer, the lot fell on Matthias, who was immediately raised from the position of a simple disciple to the privileged rank of an Apostle.

Descent of the Holy Ghost. About the ninth hour of the tenth day, a great sound, as of a mighty wind, was heard throughout the whole house where the Apostles were. At the same time there appeared tongues of fire, which rested on the head of each of the

Apostles ; immediately they began to speak different languages ; and being filled with zeal and courage, went forth to preach Jesus Crucified. A number of people having heard what had happened, came together into the "upper chamber ;" there were among them Jews of all nations, who had come to Jerusalem to celebrate the Jewish Pentecost, and each one hearing his own native tongue spoken by the Apostles, understood their words ; this miracle, with the discourse of St. Peter delivered on the same day, converted three thousand persons. The Holy Ghost descended on the Apostles in the form of *tongues* to show that they would receive grace and unction to preach and teach ; fiery tongues because they would receive ardent love of God. They were now no longer a mere society, but the One True Church, guided by the Holy Ghost, and gifted with divine life and Infallibility. The Church teaches three things about the Holy Ghost — 1, He is God ; 2, He is a distinct person from the Father ; 3, He proceeds from the Father and the Son. The name Holy Ghost means Holy Spirit. He is often styled the Paraclete or Advocate, and the Dove, from appearing under that form at the baptism of our Lord. Whit-Sunday (the day of the descent of the Holy Ghost), means in old Saxon, "Holy Sunday." It is also called Pentecost, because it occurred fifty days after Easter.

Cure of the Lame Man. As Peter and John were passing through the gate of the Temple called "Beautiful," a man who had been a cripple from his birth, and who sat daily there to beg charity, asked an alms of the Apostles. Peter, in answer to his petition, said : "Silver and gold I have none, but what I have I give thee : in the name of Jesus Christ of Nazareth, arise and

walk." Then taking his hand, he raised him up and he walked, perfectly cured. Filled with gratitude, the man followed the Apostles into the Temple, praising God and publishing His mercies. The miracle attracted a crowd to St. Peter and St. John, and Peter addressing them in Solomon's Porch, converted five thousand. After this they were taken before the Council, but there being no grounds for detaining them, they were dismissed. The Apostles on returning to the faithful related what had taken place, and the whole congregation gave thanks to God.

The Spirit of the First Christians. The first Christians had but one heart and one soul in God; they shared their goods with one another, so that there were no poor amongst them.

Ananias and Sapphira. A certain man named Ananias with his wife Sapphira sold a piece of land. When they laid the money at the feet of the Apostles, they denied the true value of the land, and in punishment of their lie were struck dead by the power of the Holy Ghost.

Imprisonment and Miraculous Release of the Apostles.* The High Priests, instigated by the Sadducees, were filled with envy at the wonderful effects produced by the ministry of St. Peter and St. John, and had them cast into prison, whence they were released daring the night by an angel, who charged them to preach to the people.

Gamaliel. On the morning succeeding the miraculous release from prison of St. Peter and St. John, they

* Miracles of the Apostles. — The fame of the Apostles had so spread, that the sick were brought to the streets when St. Peter passed, that even his shadow might touch and heal them.

preached as usual in the Temple. Being apprehended and brought before the Jewish Council, sentence of death was about to be passed on them, when Gamaliel, a doctor of the law, warned the Council not to molest them. His advice was followed, and the Apostles were dismissed with a strict charge to abstain from speaking of the Holy Name. This injunction, however, they did not feel bound to obey.

St. Stephen. He was a holy deacon,* and the first to shed his blood for proclaiming the Divinity of Christ. He was stoned to death. His feast is kept on December 26.

QUESTIONS FOR EXAMINATION.

Who wrote the Acts of the Apostles? Tell of the Election of Matthias. Give the particulars of the Descent of the Holy Ghost. What does the Church teach concerning the Holy Ghost? What does the name Holy Ghost mean?—Paraclete?—Pentecost? What is recorded of the Cure of the Lame Man? What was the spirit of the first Christians? Why were Ananias and Sapphira struck dead? Who released the Apostles from prison? What is related of Gamaliel? What of St. Stephen?

SECTION II.

Simon Magus. Simon Magus was converted to Christianity by St. Philip the deacon. He had been a magician. Having seen St. Peter and St. John administering confirmation at Samaria, and that by the imposition of hands the Holy Ghost was given, he sought to buy this power from the Apostles. For this he was reprov'd by St. Peter, but instead of repenting he became

* The Deacons were chosen from the Disciples to assist the Apostles, and were seven in number.

a bitter enemy. From Simon is derived the word *simony*, which means to sell any sacred office or thing for money, but this does not apply to the custom of giving money to a priest for offering Mass, as the money thus given is not meant to pay for the Mass, but to be a contribution for the support of the priest. "They that serve the altar partake with the altar." — 1 Cor. ix. 13.

Conversion of Saul. Saul was a persecutor of the Christians; he had taken an active part in the martyrdom of St. Stephen, and after the saint's death sought permission from the High Priest to bring bound to Jerusalem all Christians whom he might find in Damascus. Having received the commission, he set out on his way, but had not gone far when he was suddenly dazzled by a light, brighter than the sun, and startled by the sound of a voice from the heavens, saying: "Saul, Saul, why persecutest thou Me?" Stunned by its effect, he fell to the ground, and humbly answered: "Who art Thou, Lord?" "I am Jesus whom thou persecutest," was the reply. Greatly astonished, Saul tremblingly asked: "Lord, what wilt Thou have me to do?" to which question he received the answer: "Arise and go into the city, and there it shall be told thee what thou must do." Saul arose, but he could not see, the splendor of the light which burst upon him had blinded him, and he had to be led into Damascus. "And he was there three days without sight, during which time he did neither eat nor drink." There was then living in Damascus a certain disciple named Ananias, who was directed by our Lord in a vision to go to Saul. He instantly obeyed, and being come, laid his hands on him, saying: "Brother Saul, the Lord Jesus hath sent me;

He that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost." And immediately scales, as it were, fell from his eyes, and he saw. Yielding to the influence of divine grace, Saul believed, and was baptized, and going into the synagogues boldly proclaimed the Divinity of our Lord. A conversion so sudden astonished and enraged the Jews; but Saul confounded them. They conspired against his life, but he was delivered out of their hands by his disciples, who let him down by night in a basket from the city walls.

Æneas and Dorcas. St. Peter on going to Lydda cured Æneas, who had been afflicted with palsy for eight years. There dwelt in Joppe a good woman named Dorcas, who was much esteemed for her spirit of alms-giving. She died about this time, and St. Peter being sent for, raised her to life.

Cornelius. He was a Roman Centurion, remarkable for virtue and alms-giving. Being at Cæsarea he was favored one day with the apparition of an angel who made known to him that God had heard his prayer and had accepted his alms, that he was to send to Joppe for St. Peter to the house of Simon a tanner. Cornelius immediately despatched two messengers for St. Peter. When they arrived the Apostle was in prayer, during which he had a vision. He saw the heavens opened, and a vessel like a great sheet let down by the four corners, in which there was a variety of living creatures, of fowls, reptiles, and four-footed beasts. He heard a voice telling him to kill and eat, to which he replied that it would be far from him to eat of things unclean. When he had returned this answer the voice admonished him not to call that unclean which God had

purified. This admonition was repeated three times over, and then the vessel was taken up into heaven. Now, whilst Peter was considering what could be the meaning of this vision, the Centurion's servants came to the house and inquired for him. They delivered their message, and the spirit of God directing him, he set off next morning in their company with some disciples. Cornelius received the Apostle with marked respect, related his apparition, and was instructed in the mysteries of our holy faith. While St. Peter was speaking the Holy Ghost descended upon all who heard him. They began immediately to speak different languages; and to glorify God, which determined the Apostle to baptize them. St. Peter after some stay went to Jerusalem, where he was censured by the Jewish converts for baptizing the uncircumcised Gentiles. He gently explained his motive, relating his own and the Centurion's vision, adding that he could not refuse baptism to those who had received the Holy Ghost so remarkably. It was thus that the Almighty God had the true faith borne to the Gentiles, of whom the living creatures were a figure.

St. Peter's Deliverance. Herod Agrippa, a nephew and successor of the Herod Antipas, who had clothed our Lord with the robe of mockery, put St. James (the brother of St. John), to death by the sword. Seeing that this pleased the Jews, he apprehended St. Peter and cast him into prison. But the prayers of the Church for its chief pastor were offered, and his chains were struck off by an angel as he slept at night surrounded by guards. The angel conducted him to the iron gate of the prison which led to the city, and which of itself opened to them; and having passed into the

street with St. Peter, he disappeared. On the death of Herod, who in the midst of his glory was struck by God with a horrible death, being "eaten up by worms," the violence of the persecution diminished, and "the word of the Lord increased and multiplied."

QUESTIONS FOR EXAMINATION.

Relate all you remember of Simon Magus. On what occasion did St. Peter and St. John meet him? Who was Saul? Mention what occurred to him on the way to Damascus? On what business was he going at the time? Who was selected by God to instruct and baptize him? Was Saul faithful to grace? Relate the particulars of his conversion. What corporal gift did he receive with the light of the true faith? How did he show his fidelity? How escape from the snares of his enemies? Who were Dorcas and Æneas? Who was Cornelius? Give the account of the apparition? Relate St. Peter's vision; its result. Who was Herod Agrippa? Which of the Apostles did he put to death? How did he die? Relate the circumstances of St. Peter's deliverance.

SECTION III.

Paul and Barnabas. God had chosen Saul, whom the Church styles by his Roman name, Paul, for the especial office of "*Apostle of the Gentiles.*" By the command of the Holy Ghost, he and Barnabas were set apart for their service. They went to Seleucia, to Salamis, and to Paphos, where St. Paul converted the proconsul, Sergius Paulus. Thence they proceeded to Perga in Pamphylia, and to Antioch in Pisidia, preaching always in the synagogues. At this Antioch the Jews contradicted and opposed the truth; Paul and Barnabas passed hence into Iconium and the cities of Lycaonia, whence, after enduring many sufferings, they returned to Antioch in Syria.

The First Council of the Church. A controversy having arisen among the newly-converted Jews on the subject of circumcision, it was resolved that the question should be submitted to the Apostles. This being done, they assembled in council at Jerusalem, and the point having been discussed, it was decided by the decree of *St. Peter*, commencing with the words: "For it hath seemed good to the Holy Ghost and to us," that the Gentile converts should not be required to observe the law of Moses commanding *circumcision*. This was the first council of the Church, and the model on which have been formed all those that have been held since.

The Apostles' Creed. The Apostles, dispersed by persecution, preached everywhere; but before their separation they agreed upon a brief symbol of faith which might serve to distinguish the Christians from the Jews and heretics. This is the Creed which we say daily in our prayers, and which is called the Apostles' Creed. It is divided into twelve articles of short clauses: the 1st treats especially of God the Father and the work of creation; 2-7, inclusive, refer particularly to God the Son; 8-12, inclusive, relate to the Holy Ghost and the work of sanctification.

QUESTIONS FOR EXAMINATION.

Who was Barnabas? Of what people was Paul chosen to be the Apostle? Who was Sergius Paulus? Name the scenes of Paul's and Barnabas's missionary labors? What is related of the first council of the Church? Where was it held? Why was it convoked? What was decreed? When was the Apostles' Creed drawn up? For what purpose? How is it divided?

CHAPTER VII.

SUMMARY OF THE MISSIONARY LABORS AND DEATHS
OF THE APOSTLES.

SECTION I.

St. Peter. St. Peter is styled "Prince of the Apostles," because he is the chief. He fixed his chair at Antioch,* the capital of Syria, where the disciples were first called Christians, and afterwards at Rome, where he sat twenty-five years, and which has been ever since the chair of his successors. St. Peter founded many churches, and evangelized a great part of Asia. At Rome he confuted Simon Magus, who had gone there to oppose the preaching of the Gospel. He wrote two Epistles to the faithful who were dispersed through the different provinces of the Roman empire; they breathe the tenderness of a father, and the dignity of the head of the Church. St. Peter received the crown of martyrdom during the persecution of Nero; for nine months previously he was confined in a dungeon at the foot of the capitol (the temple of the chief idol of Rome). In this prison, called the Mamertine, St. Peter converted forty-seven fellow-prisoners, also his two guards; and to enable him to give them baptism, a spring of water gushed forth by a miracle beneath his feet from the rocky floor of the dungeon. This spring remains in the

* St. Peter sat for seven years at Antioch, and afterwards twenty-five complete years at Rome.

floor of the Mamertine prison up to the present day. It never overflows, its depth is not more than an arm's length; crowds drink of its water, and it has never been known to fail. Some time before his death the faithful of Rome persuaded St. Peter to avail himself of the means which they had planned for his escape; he yielded for the general good. As he approached the gate of the city, our Lord appeared to him bearing his cross; St. Peter asked in wonder: "Lord! whither goest Thou?" Our Lord replied that He was going to Rome to be crucified. The Apostle understood that it was *in the person of his Vicar* that his Divine Master was now to be crucified, and returning to his prison, he was eventually condemned to the cross, to which, at his own request, he was attached with his head downwards.* The martyrdom of St. Peter occurred on June 29 in the year A.D. 66.

St. Paul. Though St. Paul was not one of "The Twelve," yet so miraculous was his vocation, and so great the things he did and suffered for the spread of the Gospel, that he has been justly ranked among the Apostles. He was of Jewish origin, but being a native of Tarsus, one of the chief cities of the Roman commonwealth, he was a Roman citizen by birth. St. Paul preached the Gospel first at Damascus. He travelled through Asia Minor and wrought many miracles. By expelling the devil from a girl at Philippi he drew on himself a violent persecution. He and his companion Silas were beaten with rods and cast into prison; but during the night the foundations of the prison were shaken, the gates thrown open, and the chains of the

* St. Peter deemed himself unworthy to die on the cross in the same manner as his Divine Master.

prisoners unloosed. By this miracle the jailer and his family were converted, and Paul and Silas set free. On leaving Philippi St. Paul went to Thessalonica, where he founded a church. Thence he came to Athens, the capital of Greece, and entering its highest Court of Justice, "The Areopagus," preached the *Unknown God*; refuted the false principles of the philosophers; confounded the idolaters; and converted Dionysius (afterwards St. Dionysius the Areopagite), one of the leading members of the council, with many others. St. Paul soon after visited Ephesus, where he became the object of a violent tumult, excited by a silversmith, who made statues of the goddess Diana. At the cry "Great is Diana of the Ephesians," the whole city was roused. When the tumult had ceased, St. Paul directed his course to Jerusalem, where he was apprehended in the temple by the Jews. They conspired his death, and he was sent to Cæsarea. There he appealed to the Roman Emperor, and was called to Rome to have his case adjudged. On his way he was shipwrecked on the coast of Malta, but was miraculously saved, two hundred and seventy-six persons sharing in the divine protection. He remained three months at Malta, and then re-embarking, went to Rome. There, after two years of easy captivity, he was set at liberty. Again Paul revisited the scenes of his former labors, preaching and confirming the converts in the faith. It was during the persecution of Nero he won the martyr's crown. Being a Roman citizen he was beheaded. Before their execution he and St. Peter were publicly beaten with rods. The two Apostles embraced each other previously to being led to death. St. Paul was beheaded at the place now named "The Three Fountains." His head on being

struck off made three bounds, and from the spots it touched water sprung up, which continues to flow to the present day. St. Peter and St. Paul are joined in one solemnity, because they were the chief co-operators in the conversion of the world: the first converting the Jews, the other the Gentiles. Their holy relics are specially honored in St. Peter's Church at Rome, where they are preserved in a stately shrine, called from the earliest ages "The Confession of St. Peter." This sacred shrine is also called "The Tomb of the Apostles." *

The Destruction of Jerusalem. On April 14 in the year A.D. 72, a few years after the death of St. Peter and St. Paul, our Lord's prediction concerning the destruction of Jerusalem was literally verified. A Roman army, under Titus, the son of Vespasian, suddenly appeared on Mount Olivet before the walls of the city. In the wonderfully short space of three days they surrounded it with a trench. At this very time Jerusalem was filled with Jews from all parts, who had come to celebrate the Pasch. The supplies were exhausted and the city besieged. Pressed by famine, many endeavored to escape through the enemies' lines, and on their being seized, Titus nailed them to crosses in sight of the city walls. In this way it came to pass that numbers of those who cried out, "Crucify Him," suffered the very death they had demanded and procured for our Lord. The city was fortified by three walls, one within another; yet the Roman legions made a breach and took possession of it on August 8 in the same year.

* St. Paul, some years before his death, was rapt in ecstasy to the "Third Heaven," "and heard secret words which it is not granted to man to utter."

Titus wished to spare the Temple, but a soldier cast into it a lighted torch, and no effort could extinguish the flames. The city was razed to the ground, not one stone was left upon another, and all who escaped the famine and the sword, were sold as slaves. Thus fell Jerusalem, the once holy city, and by *the hands of the self-same power from whom the Jewish people had wrung the warrant for Our Blessed Lord's Crucifixion*. That city has had ever since to bear the judgment pronounced on it by Jesus Christ: "Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled." — Luke xxi. 24. Scattered in all lands, the Hebrew nation bears the mark of God's just judgment, and the effect of their terrible imprecation, "*His blood be upon us and upon our children.*"

QUESTIONS FOR EXAMINATION.

Where did St. Peter first fix his chair? Where at a later period? Where were the faithful first called Christians? Relate all you remember of St. Peter's missionary labors. During what persecution and in what year did St. Peter win the crown of martyrdom? Relate the circumstances of his imprisonment and death. Why is St. Paul, though not one of the Twelve, ranked amongst the Apostles? Where did St. Paul first preach the Gospel? What did his zeal draw on him? How did he escape from the snares of his enemies? Who was Sergius Paulus? Why was St. Paul imprisoned at Philippi? Describe the miraculous manner in which he and his companions were released; the effect. What was the subject of St. Paul's sermon at the Areopagus? What was the Areopagus? Name the distinguished convert he made there. Give the account and cause of the silversmith's tumult at Ephesus? Where was St. Paul shipwrecked? When did he win the martyr's crown? Describe his martyrdom. Why are he and St. Peter joined in one solemnity? Relate all you remember of the destruction of Jerusalem.

SECTION II.

St. Andrew (brother of St. Peter). He carried the Gospel into Asia Minor and the country of the Scythians, and was crucified in the city of Patras, in Achaia, A.D. 69. His feast is kept on November 30.

St. James the Greater (brother of John the Evangelist). He preached the Gospel to the Twelve Tribes dispersed in different countries, and penetrated as far as Spain. He then returned to Jerusalem, where he suffered martyrdom, being beheaded by order of Herod Agrippa, A.D. 42. He was the first of the Apostles to shed his blood for Christ. Feast July 12.

St. John the Evangelist (and Beloved Disciple). He was the first "*child of Mary*" who received him at the foot of the cross from Jesus, and whom He loved with filial affection. He wrote the Holy Gospel and Apocalypse,* and at Rome, for confessing the faith, was cast into a caldron of boiling oil, from which he came forth unhurt. For thirty-five years he preached the Divinity of Christ and fraternal charity, and died at Ephesus, full of sanctity, in the ninety-fourth year of his age, A.D. 100. His feast is kept on December 27.

St. James the Less (was the son of Mary, a near relative of the Blessed Virgin). His father's name was Alpheus. Before the Ascension our Lord commended to him the church of Jerusalem; he was afterwards its first bishop. He wrote an epistle to all the churches.

* In the first, second, and third chapters of the Apocalypse are contained instructions which St. John was commanded to write to the seven Bishops of the churches in Asia. In those which follow are prophecies that are to be fulfilled towards the end of the world, in the time of Antichrist. The Apocalypse was written in the Island of Patmos, whither St. John had been banished by the Emperor Domitian.

St. James suffered martyrdom at the hands of the Jews, who threw him from the top of the Temple, and then having stoned him, killed him by the blow of a heavy club, A.D. 63. His feast is observed with that of St. Philip on May 1.

St. Philip. He was of Bethsaida in Galilee, and called by our Saviour to follow Him the day after He had invited St. Peter and St. Andrew. St. Philip was the Apostle of Scythia, and was martyred A.D. 44. His feast is kept with that of St. James May 1.

St. Bartholomew. He is supposed to have been the same person as Nathaniel. He was a native of Cana in Galilee, a doctor of the law, and one of the seventy-two disciples. He carried the Gospel into Arabia and Persia, and lastly into Great Armenia, where, preaching to a people obstinately addicted to the worship of idols, he was crowned with a glorious martyrdom, by being flayed alive, A.D. 44. Feast August 24.

St. Matthew, who had been a publican, became one of the most zealous of the Apostles. Having preached the faith to the uncivilized races of Southern and Eastern Asia, he won the martyr's crown at Nadabar, a city in those parts, A.D. 44. Feast September 21. St. Matthew was not only an Apostle, but also an Evangelist.

St. Simon. He was of Cana in Galilee. He preached the Gospel in Persia, where he was martyred by order of the idolatrous priests, A.D. 68. It is said he was crucified. Feast October 28.

St. Jude (surnamed Thaddeus), was brother to St. James the Less. He carried the Gospel into Mesopotamia, afterwards to Persia, and there received the crown of martyrdom. It is thought that he was attached to a cross and shot to death with arrows. He

wrote an epistle to all the churches. His feast is observed with that of St. Simon, October 28.

St. Thomas. He carried the Gospel into Persia and India. It is supposed he was martyred on the coast of Coromandel, by being pierced with lances. Feast December 21.

St. Matthias. He planted the faith about Cappadocia, and on the coast of the Caspian Sea, residing chiefly near the port Issus. It is said he received the crown of martyrdom in Colchis, which some writers call Ethiopia. Feast, February 24.

The Evangelists. There were four Evangelists or writers of gospel history, viz., St. Matthew, St. Mark, St. Luke, and St. John. Of these, only St. John (of whom we have already spoken), were personally acquainted with our Lord.

St. Luke. It is not certain whether St. Luke was a convert from paganism or Judaism ; some think he was received into the Church by St. Paul. He was that Apostle's faithful assistant. After the martyrdom of St. Paul, St. Luke preached in Italy, Gaul, Dalmatia, and Macedonia. It is stated he was crucified in Elæa in Peloponnesus, near Achaia. Feast, October 18.

St. Mark. He was of Jewish extraction ; the disciple and interpreter of St. Peter, who appointed him Bishop of Alexandria. The heathens called him a magician on account of his miracles, and resolved upon his death. As he was offering the Holy Sacrifice, they seized him, tied his feet with cords, and dragged him about the streets to a place near the sea, full of rocks, staining the stones with his blood, and leaving the ground strewed with pieces of his flesh. At night he was thrown into prison, where God comforted him by

visions. The next day the infidels dragged him as before till he happily expired. This saint is especially honored at Venice, of which city he is the patron. Feast, April 25.

QUESTIONS FOR EXAMINATION.

Who was St. Andrew? What parts of the world were the scenes of his missionary labors? Where did he suffer martyrdom? When is his feast kept? To whom did St. James the Greater preach the Gospel? How did he close his holy life? What special privilege had he? What is St. John the Evangelist styled? What favor was conferred on him by our Lord? Of what city was St. James the Less Bishop? How was he martyred? Where did St. Bartholomew carry the Gospel? How was he martyred? Name the scenes of St. Matthew's missionary labors? Of St. Simon's, and give the account of his martyrdom. Of St. Thomas'. St. Matthias'. Who were the Evangelists? Tell what is recorded of them.

CONCLUDING CHAPTER.

THE DEATH OF THE EVER BLESSED VIRGIN.

Death of the Blessed Virgin. As Mary's birth led us in the opening pages of this little book to the knowledge of our Lord's holy life and Passion, it may not be inappropriate, at the close of his sacred history and that of his Apostles, to devote its concluding chapter to the subject of her holy and happy death. We are told that after the Ascension of our Lord, Mary joined the Apostles in the retirement which they observed previous to the descent of the Holy Ghost. She remained at Jerusalem until the year 44, when a terrible persecution against the Church bursting forth, she was obliged to depart with the Apostles. St. John, her adopted son, took her to Ephesus. Nothing has been recorded of the Blessed Virgin's life there. Long years of exile rolled on, and at length Mary and John returned to Israel, but for Mary it was only a last glimpse of Sion. She died very soon after, surrounded by the Apostles, and — it is said — in the house which had been sanctified by the descent of the Holy Ghost. It is mentioned by pious authors that a miraculous light filled the chamber at the moment when Mary had just drawn her last breath. "All the heavenly host," says St. Jerome, "came to meet the Mother of God, with praises and canticles, and surrounded her with a light of intense brilliancy, and conducted her to the throne."

She was embalmed according to the custom of her people, but her blessed remains exhaled an odor sweeter than the aromatic spices which love had supplied. The funeral preparations being finished, the bier was covered with a costly veil, and the Apostles bore her on their shoulders into the Valley of Josaphat. The Christians of Jerusalem, carrying lighted torches and chanting hymns, joined in this first procession in honor of Mary. By the loving hands of the holy women of Jerusalem, the tomb was divested of its sepulchral aspect, and appeared like a shrine of flowers. For three days the Apostles and the faithful prayed and watched by it. Juvenal, Patriarch of Jerusalem, who lived in the fifth century, writing to the Emperor Marcian, says: "That the Apostles, relieving one another, spent the day and night with the faithful at the tomb, mingling their canticles with those of the Angels, who for three days ceased not to make the most heavenly harmony." St. Thomas, returning from a distant country, having been absent at the death of Mary, wished to take a last look at the blessed remains. He was permitted to remove the stone that closed the entrance of the sepulchre, when he, and those who accompanied him, found but flowers and the winding-sheet in which the body had been laid. The most pure body of the Immaculate Virgin was not destined to be the prey of worms. It is a pious belief that she was assumed body and soul into heaven. No people, no city, no church has ever boasted of possessing her relics. Our Blessed Lady died, it is generally thought, in the sixty-sixth year of her age. The Church encourages devotion to the Mystery of the Assumption, by granting a feast in its honor, August 15.

Honor given by Catholics to Mary. When we

honor Mary we only honor her with the honor due to her as Mother of God, with a relative not a supreme honor. The adoration of God alone "in spirit and truth," is the end of our holy religion. We worship Him by prayer, and adore Him by sacrifice. When we pray to Mary we only ask her to pray for us. In Jesus Christ is infinite sanctity, in Mary is reflected the sanctity of Jesus. Her image is a book of sublime meditation and instruction, ever reminding us of the mysteries of the Incarnation, Death and Resurrection of our Lord — with which she is so closely associated — and teaching us the beauty of virtue and holiness. What Christian youth can kneel before her statue and not desire to imitate the fortitude, piety, and purity of his good Mother, Mary? What daughter or child of Mary can behold it without resolving to imitate the modesty, sweetness, and gentleness of her blessed model? May her guidance and holy protection be with the children who study these pages; may they advance daily in the knowledge and love of her divine Son, under her maternal patronage.

QUESTIONS FOR EXAMINATION.

What is recorded of our Blessed Lady after the Ascension? For how many years after our Lord's death did she remain in Jerusalem? Why did she leave it? Whither did she go? Did she ever return to Jerusalem? Relate the particulars of Mary's death? Where is she said to have been buried? What is recorded of St. Thomas? What does the Assumption of the Blessed Virgin mean? Why do we honor the Blessed Virgin; what kind of honor do we give her? Is it the same honor that we give to God? In what two ways do we give Him supreme honor? Would it be wrong to adore Mary? What sin would it be? What do we ask of her? Why can she help us with her prayers and intercession?

APPENDIX TO THE OLD TESTAMENT.

NOTES.

NOTE 1. Page 63. The prophet Samuel, when a child, was consecrated as a Nazarean and brought up in the Tabernacle under Heli. One night he was called four times in his sleep, and each time he arose and went to Heli. Heli at last felt that the call came from God, and desired him, if called again, to say, "Speak, Lord, thy servant heareth." Having done so, God instructed him to acquaint Heli of the punishment about to be inflicted on him and his family, for the sins of the sons, and culpable negligence of the father.

NOTE 2. Page 88. Being inspired by God to oppose idolatry, Elias brought a drought of three years and a half on the Land of Israel, during part of which time he was miraculously fed by ravens. Afterwards, the widow of Sarepta shared with him the meal and oil which by his prayers were kept from failing. He also raised to life the son of this poor widow.

NOTE 3. Page 88. Ezechias, King of Juda, having refused to pay Senacherib the unjust tribute imposed by the Assyrians on his father, this prince declared war, and, entering Juda, took several of the fortified cities. Ezechias sued for peace, which, on the payment of a large sum of money, was granted. The treaty did not last long, however, for Senacherib renewed hostilities on learning that the forces of Egypt and Ethiopia were marching to the assistance of the Jews. These allies, in whom the nation, contrary to the advice of Isaïas, and the opinion of their pious king, had placed their hopes, were defeated, and Egypt laid waste. Senacherib, after his victory, wrote in blasphemous and insulting terms to Ezechias, threatening dire vengeance to enforce his submission. But the holy king had recourse to God, united in prayer with Isaïas, and was counselled by him to confide undoubtedly in the divine protection. Laying the letter of Senacherib before the Lord in the Temple, Ezechias deplored the blasphemies it expressed against the holiness of God, represented all the evils Senacherib had inflicted on his people, and humbly supplicated the

divine aid. A prayer so full of faith was not without effect. Senacherib met a signal defeat: blinded to his ruin, he advanced to Jerusalem, and on the same night the Divine justice overtook him. A destroying angel passed through the camp, and one hundred and eighty-five thousand of his soldiers fell. The early dawn revealed to the proud monarch the havoc of his army, and, terrified, he fled from the scene to Ninive. There he vented his rage against the Israelites, putting many of them to death, and stripping others of their possessions. His tyranny rendered him odious to his own family, and he was murdered near the altar of an idol by his two sons, who then fled to Armenia, and left the throne of Ninive to be occupied by their younger brother.

NOTE 4. Page 91. After the destruction of Bel and its temple, the Babylonians next set up a dragon for worship, which they found in the same place. Daniel proposed to destroy it without sword or club, and having obtained the king's permission to try, he fed it with balls of pitch, fat, and hair, which, when it had eaten, it burst asunder. The enraged nobles raised a tumult, insisting that Daniel should be delivered into their hands. The king yielding in fear, Daniel was cast into a den of seven hungry lions, where he was kept for six days. During this time the prophet Habacuc, being in Judea and going with dinner to some reapers in the fields, was met by an angel, who, taking him up by the hair of the head, carried him to Babylon, and set him down before Daniel with the food he bore. Daniel having partaken of it, Habacuc was transported to his own country by the angel in the same manner as he had been carried away. On the seventh day the king came to mourn over Daniel's death, but finding him alive amidst the lions, he cried out, "Let the whole earth fear the God of Daniel." He had his accusers thrown into the lion's den, and they were devoured in a moment before him. (Dan. xiv.)



HISTORICAL MEMORANDA OF THE HEBREWS.

The various forms of Hebrew Government *before* the Babylonian Captivity were:—The Patriarchal Form, The Mosaic Dispensation, Government by Judges, by Kings. *After* the Captivity: The Persian, Grecian, Egyptian, Syrian Rule; Government by the Machabees.

The Patriarchal Form. Under the Patriarchal form the Hebrews lived until they had considerably multiplied. The chiefs were the heads, or fathers of families—the word family in this sense denoting lineage, clan, or kindred. These patriarchal tribes were spread over Palestine,

called in Scripture, by way of eminence, "The Land." It was first peopled by the descendants of Chanaan, fourth son of Ham, hence frequently called Chanaan. When Abraham settled there it was held by ten tribes, including the Philistines: Josue conquered six of these tribes.

The Mosaic Dispensation, or Hebrew Theocracy. This form was established amongst the Israelites after the Exodus, and was a divine government, having been given by God through the ministry of Moses; God *Himself* was pleased to be the King of this favored people. Enthroned at the Oracle or Propitiatory in the Tabernacle, He received their petitions, and answered them through His Chief Minister, the High Priest. This theocratic system embodied in its code principles and advantages eminently calculated to render the Hebrews a great and happy nation, had they duly valued them. It had its sacred, civil, and military organization; its ministers and officers of state to the great King; the religious and moral training were confided to the Levites; the administration of justice amply provided for, and the internal affairs of the respective tribes entrusted to the patriarchal chiefs, or elders.

Religious Institutions. The Jews being the chosen people of God, to whose keeping the prophecies and figures of the Messias were entrusted, constituted "the Synagogue" in the same sense as the faithful constitute "the Church." The Synagogue was the type of the Church, which it foreshadowed in its ordinances, sacrifices, and religious institutions. The first place specially set apart for divine worship was the Tabernacle. It was erected by Moses in the desert, and was not only God's Temple, but the Palace in which His mystic presence was enthroned—a faint image of the Tabernacle of the New Law in which He reigns really present. The Temple of Solomon was erected on the same plan as the Tabernacle, save that the materials and sacred vessels were more costly. Plain, simple buildings, in which the Israelites met on the Sabbath to pray, to hear the Sacred Writings read, and to receive instruction, were called Synagogues. *They* do not seem to have been used until after the Captivity: they are frequently alluded to in the New Testament. As the Tabernacle was not only the Temple but the court of the Divine King, so the Priests and Levites were not only sacred ministers, but also officers of state and royal guards of his palace. The tribe of Levi, to which Moses and Aaron belonged, was chosen for the Divine service and this service extended to the religious and moral training of the nation. The family of Aaron was selected for the more exalted and special duties of the Priesthood, and Aaron himself was consecrated High Priest by Moses. (Lev. viii.) Previous to this the office of Priest was the privilege of the first-born of each tribe, who offered the sacrificial rites of their simple worship. The office

of the Mosaic Priests was also to offer sacrifice, but their rites were dictated, as in Num. xvi. The Priests, when not engaged in their sacred duties, dressed as the other Israelites; but when officiating, their tunics, turbans, etc., were all of white linen. The full sacerdotal vestments of the High Priest were very splendid. (See page 49.) In the reign of David, the Priests or family of Aaron had become so numerous that, in order to regulate their service in the Temple, the king divided them into twenty-four companies, which officiated in weekly rotation. Each division had its own senior or chief, and these are supposed to be the Chief Priests so frequently alluded to in the New Testament. The tribe of Levi had been originally classified into three divisions, according to their descent from the three sons of Levi. Their offices were, to assist the Priests by slaying the victims; to provide and prepare whatever was required for the religious ceremonies; and to discharge the minor duties of the Tabernacle. While journeying in the desert they bore the Ark from place to place or encamped with the Priests around it as a royal guard. They were also divided by David into twenty-four companies. The first division attended upon the priests in their ministries; the second constituted the choir of singers; the third acted as porters or guards of the sacred place. They entered on their privileged state at the age of twenty-five, and retired at fifty. As the tribe of Levi, in order that its members should be free from secular cares, received no territorial possessions in the Land of Promise, the law provided for their maintenance. It was enacted that they should receive from the other tribes the tenth or tithe of the produce of their flocks and fields. (Lev. xxvii. 30.) A tenth of the Levitical tithes was to be the portion of the priests. It was also ordained that a similar tithe in the form of Feast Offerings should be given to the Levites; and lastly, forty-eight cities (the six cities of Refuge were included in these) with their suburbs, composed of four from each tribe, were assigned for their residence. Thus were they equally distributed through Chanaan. In time, the Levitical cities became schools and seats of justice, since it would appear that learning and the learned pursuits were exclusively confined to the Levites. The business of public instruction was committed to their care; it was their office to preserve the language, the history, the tradition, and the laws of the nation, and also to keep the genealogical tables of the Israelites, in the latter of which, the Scribes, a section of the Levites, marked the lineage of every family that could show descent from Abraham. The Levitical body gave to Israel its Doctors of the Law, scribes, magistrates, etc. In the reign of David, and of succeeding sovereigns, the judges and other legal officers were chosen from it. The RELIGIOUS SACRIFICES of the Old Law were of four kinds. (See page 49.) The offerings were: *Victims*, as sheep, cows, etc.; *Immolations*, as flowers, corn, etc.; *Libations*,

as wine, oil, etc. The PRINCIPAL RELIGIOUS FEASTS were the four great annual feasts: three were of thanksgiving; thus the *Pasch* was the thanksgiving feast for the Delivery from Egypt. It began at sunset on the 14th day of the first month, with the eating of the Paschal Lamb, and was continued through the week, during which no leavened bread was to be eaten. The first ripe ears of corn were offered on the 16th day, and until this oblation was made the early harvest could not be commenced. (Lev. xxviii.) At the *Feast of Pentecost*, the Israelites returned God thanks for the produce of their lands, and presented first-fruits in the form of bread baked of the new corn. At the *Feast of Tabernacles*, they offered thanksgiving for the autumnal fruits, from which circumstance this feast is sometimes called the Feast of In-gathering. On the *Feast of Expiation*, the fourth annual feast was observed. It occurred between the period of the Feast of Trumpets and of Tabernacles. On this day the people bewailed the sins of the past year, and the High-Priest made a ceremonial expiation. (See Lev. xvi. Also page 49.) Besides the above, the Israelites had a number of minor observances; the *weekly* or *Sabbath*, the *monthly* or *new moon*, which was proclaimed by the sound of trumpets; and the *Feast of Trumpets* held at the commencement of the civil year, and which, from the custom of being ushered in by the sound of the sacerdotal trumpets, received its name. There were two other festivals, which, although not ordained by the Law, were of considerable importance: the *Feast of Purim*, observed in memory of Esther's triumph over Aman, and kept with great rejoicing; the other, the *Feast of Dedication*, appointed by Judas Machabeus, to commemorate the restoration of divine worship at Jerusalem after Antiochus had been vanquished, and the Temple purified. Besides these several festivals, there were two notable ordinances: the *Sabbath* or *Fallow Year*; and the *Jubilee* or *year of rejoicing*. It was directed by the Law that every seventh year should be a year of rest to the land; there was to be neither sowing, nor reaping, nor vintage, nor gathering of fruits, no husbandry of any kind, and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field. (Lev. xxv.) To supplement the seventh year's loss, Almighty God, in his paternal goodness, increased the sixth year's produce, which yielded a sufficiency for three; that is, for its own year, for the Sabbath Year, and for the eighth or sowing year. The Jubilee Year was one of rejoicing; it occurred every fiftieth year. (Lev. xxv.) To it were attached special civil rights: it restored liberty to those who had forfeited it, and released landowners from all obligation to their creditors. Property held by the latter in lieu of payment had then to be returned, since the divine decree directed that a Hebrew could not under any circumstances part forever with his land. He or his relations could redeem it whenever they had the means, and in the event of not

being able to do so, they had the certainty of regaining it at the year of Jubilee.

Civil Institutions. The Hebrew nation, according to its constitution, acknowledged God as supreme sovereign; the High Priest being his minister, and the interpreter of his Divine Will. Moses and Josue in the early period of Jewish history represented his authority, the one to organize the nation, and the other to establish it in Chanaan. But their offices were temporary, created for the exigencies of the moment. From the death of Josue it does not appear that there was a regular and unbroken succession of human governors, the authority of the judges having been intermitting and variable. There was a domestic authority vested in the several tribes, each of which was divided into families or clans, and these were subdivided into lesser sections. The paternal chief, he who represented the eldest branch of the entire tribe, was styled the Prince of the Tribe, or Head of Thousands, and under him were the subordinate chiefs, styled the Ancients or Commanders of hundreds. During the journeying of the Israelites in the desert, Moses, by the advice of his father-in-law, Jethro, organized a judicial system. He appointed officers styled judges of "Thousands," of "Hundreds" of "Fifties" (Exod. xviii). But the Law directed that at their settlement in the Land of Promise, judges should be appointed in every city, with jurisdiction over the surrounding villages (Deut. xvi. 18). In obedience to the sacred decree, tribunals were held at the gates of the cities. Cases of great importance were submitted to the Chief Civil ruler, or to the High Priest. This custom seems to have continued to the time of the Machabees, when a supreme judicial court was established at Jerusalem, consisting of seventy members, and called the Sanhedrim. It was composed of Chief Priests, ancients, and scribes. The Jewish historians relate that its members sat in a semi-circle, of which the presiding judge occupied the centre, and that it was attended by secretaries, etc. It was by a hurried and incomplete assembly of its members that our Divine Lord was tried at the house of the High Priest; but the Sanhedrim could not themselves put Him to death as they desired, because the Romans deprived them of the power to inflict capital punishment. The punishments peculiar to the Jews were imprisonment and scourging, given with a rod, the strokes *in no case to exceed forty*. The national mode of inflicting death was by stoning, but when sentence was pronounced by a king or military governor, it was commonly given by stabbing with a sword. The other forms of execution mentioned in Holy Scripture were introduced by foreigners, crucifixion being the Roman.

Military Institutions. At the second year of the Exodus, soon after the law had been proclaimed, Almighty God commanded Moses to number

the Israelites, and to enroll as soldiers all the men from twenty years of age and upwards, the Levites not included. Moses, having executed the divine order, the Israelites broke up their encampment at Mount Sinai, and assumed the appearance of a regular army. Each tribe marched in discipline under its own leader, with banner unfurled, the number being 603,350 (Num. ii.), and they went forth singing, "Let God arise, and let His enemies be scattered." As they advanced to the Land of Promise they encountered many difficulties, caused chiefly by their own rebellious murmurings. They were obstinately opposed by the Moabites, Madianites, and Amorrhites. When settled in Chanaan, the military organization of the Israelites was rather that of a militia, than of a regular army; and though Saul, David, and later kings maintained a certain number of troops, we do not find that the Jews were ever soldiers by profession. As a class, the mercenaries of Herod were foreigners. With regard to the weapons in use among the Jews, we read of slings, darts, bows, and arrows, and in later times of spears and bucklers, swords and shields. The commander-in-chief of the army was called "Captain of the Host." Josue was the first who held this post. The army seems to have consisted of three grand divisions, each commanded by a general under the Captain of the Host. The subdivisions were companies of ten thousand, one thousand, one hundred, fifty, each under their respective leaders, who were generally the paternal chiefs of the clans and families from which the troops were levied.

Government by Judges. Israel was under the jurisdiction of judges for more than three centuries. Unhappily the inconstant Jews frequently withdrew allegiance from their Divine King, and in punishment were generally abandoned by Him, and delivered into the hands of their enemies. Under the yoke of oppression they invariably repented, and turned to Him in their misery, when He mercifully raised up deliverers called judges, under whom they prospered until they again relapsed. Some of the judges were millitary commanders, some civil governors.

Government by Kings. Saul was the first King of Israel, and was succeeded by David. On the death of the latter, Solomon, his son, ascended the throne, and the crown next passed to his son, Roboam, in whose reign the schism of the ten tribes took place. (See page 65, also table of kings, page 97.)

Dispersion of the Kingdom of Israel. Osee, the last King of Israel, having been defeated by the Assyrians, lost his kingdom, and the ten tribes were dispersed. (See page 77.)

Captivity of the Kingdom of Juda. Jerusalem being besieged and taken by Nabuchodonosor, King of Babylon, Zedekiah, or Sedecias, the last King of Juda, was sent prisoner to Babylon, and his people led into captivity. During that time the Jews were permitted to choose for themselves a governor of the House of Juda, and after their delivery, Zorobabel, of the same tribe, was their captain, and so others after him until the time of the Machabees. (See page 79.)

Forms of Government after the Babylonian Captivity.—

PERSIAN. On their return to Jerusalem from the captivity, the Jews were governed by Persian satraps, who exercised civil and military rule in Syria. (See page 83.)

GREEK. Alexander the Great, having conquered the Persians, became master of Syria, the Jews submitted to him, and at their request he secured to them their national civil rights.

EGYPTIAN. From the Greeks the Jews passed to Egyptian masters. On the death of Alexander, Ptolemy, King of Egypt, conquered Syria and took Jerusalem. He governed the Israelites through their High Priest.

SYRIAN. The peace enjoyed by the Israelites under the Egyptian kings was disturbed by the ambitious designs of Antiochus, third King of Syria. He had determined on wresting the Syrian provinces from the Egyptian Crown. Having succeeded in obtaining the submission of the Jews, he at first granted them several political privileges; subsequently, however, he conceived a bitter hatred towards the nation; charged them with sedition, slaughtered four thousand, seized and sold an equal number as slaves. He plundered the Temple, and impiously sacrificed a hog on the altar of burnt offerings. After this outrage his soldiers took absolute possession of the Temple. The daily sacrifices ceased to be offered, and Jerusalem was deserted. Antiochus next commanded the worship of idols; many refused to obey, and were cruelly martyred. (See page 84.)

Government of the Machabees or Asmonean Princes.

The persecution of Antiochus had lasted about half a year when God raised up deliverers for Israel in the noble family of the Asmoneans, viz., Mathathias, a holy and heroic priest, and his five valiant sons, John, Simon, Judas, Eleazer, and Jonathan, better known as the Machabees. Asmoneus, from whom they derived their name, was descended from the elder branch of the family of Aaron. During the persecution of Antiochus, Mathathias openly refused to sacrifice to idols, and, filled with zeal, slew a Jew who basely did so. By this action he roused the spirit of his countrymen; his sons and others flocked round him and slew the officers appointed to enforce idolatry. After this they went through the city, inviting all who

had zeal for the divine honor to espouse their cause. Many responded to their call, and they took up their quarters in the wilderness to prepare for action. They were pursued by the king's troops and some were slain; but reinforcements swelled the patriotic ranks, and they assumed the offensive. Coming at night into the city, they pulled down the idols from their altars and reopened the synagogues. After a year of incessant exertion, the noble Mathathias fell sick, and peacefully expired. His dying wish was that his son Simon should be his country's adviser, and the brave Judas its captain; both realized his expectations. Judas may be considered in many respects the greatest hero that Israel ever produced; he won several victories over the armies of Antiochus, took many of the principal towns and fortresses of Judea, and from them expelled the idolatrous Jews. His great success encouraged him to advance to Jerusalem, of which he gained possession, then purified the Temple and restored divine worship. Judas compelled the Syrians to conclude a treaty with the Jews, granting all their demands. The nation acknowledged him governor of Judea, and it is from this period that his term of government usually dates. Judas met his death in conflict with the Syrians, the enemies of his country and religion. They attacked the Jews with an immense army under Bacchides and Alcimus, the latter a traitorous Israelite who persuaded the Syrian monarch Demetrius to nominate him High Priest of the Jews and to send him with an army against Judas. The Asmonean princes, having made a truce, buried their valiant brother at Modin, and all Israel mourned for him. This noble family continued to govern the Jews for about a century. In Jonathan, who succeeded Judas, were united the spiritual and temporal power; he was High Priest and civil governor. Simon, the last of these five brave Hebrews, was succeeded both in the sacred and civil office by his son John, who, from having gained a victory over the Hyrcanians, was named Hyrcanus; his son, Aristobulus, assumed the title and crown of king. The Asmonean dynasty continued illustrious in the line of Judas Machabeus, and his brothers, Jonathan and Simon, until the time of Pompey, when an unhappy event led to its downfall. Two of its princes, brothers, Hyrcanus and Aristobulus, disputed the sovereign power. They invited Pompey to arbitrate; he did so, and decided in favor of Hyrcanus. Aristobulus, thus discomfited, asserted his claim by open force, on which Pompey marched his troops to Jerusalem and entered the city as conqueror. He reinstated Hyrcanus in the dignity of High Priest, but took from him the title and insignia of King. He moreover obliged the Jews not only to restore the cities and territories they had taken from the Syrians, but likewise to pay a considerable tribute to the Roman government. With the Machabees, descendants from Levi by the paternal and from Juda by the maternal side, fell Israel.

A few years later, Herod,* son and successor of Antipater, the Idumean Governor of Galilee, was appointed Tetrarch of Galilee, and subsequently King of the Jews, by Anthony of the second Roman Triumvirate, and Judea became a Roman province.

Eusebius and Josephus relate that Herod's grandfather was a sexton in the Temple of Apollo, and that his father was brought up among thieves in Idumea. On obtaining the Crown of Juda, Herod determined to destroy every vestige of its ancient house. For this purpose he put to death his own wife, Mariamme, granddaughter of Hyrcanus, her mother, grandfather, brother, uncle, and two sons,† because they were of the royal blood of Juda. He put to death all the Sanhedrim, or seventy senators of the same tribe, also forty of its principal nobles; he burned the genealogies of all its kings and princes, and had a pedigree drawn out for himself and his line to show his descent from the ancient kings of Juda. He translated the high-priesthood, selling it to strangers, and finally he so dispersed the tribe that no trace of its principality remained; but in the mean time, Jesus, of the same House, was born in Bethlehem, and the prophecy of Jacob fulfilled, *i. e.*, "The sceptre shall not be taken from Juda until He come who is to be sent; the Expectation of Nations." (Gen. xlix.)



GEOGRAPHICAL MEMORANDA OF CHANAAN.

THE geographical divisions of Chanaan varied in different ages. In the Patriarchal age the land was distributed among the tribes descended from the sons of Chanaan, as the Cineans, Cenezites, etc. (See Gen. xv. 18, 21.) In the time of Moses the divisions of Chanaan had undergone very little changes, no new territories having arisen except Bashan in the north, Gilead in the middle, and the Land of Moab in the south.

After the Conquest, Chanaan was occupied by the tribes, as follows:—

Juda, Benjamin, Simeon, Dan, held the south; Issachar, Ephraim, Manasseh (West), the middle; Zabulon, Nephthali, Asser, the north; Reuben, Gad, Manasseh (East), beyond Jordan.

The Levites possessed forty-eight cities, distributed throughout the divisions of the tribes, six of which were cities of refuge: viz., Hebron, Cades, and Sichem, west of Jordan; Romothgilead, Golan, and Bosar, east of Jordan.

* The murderer of the Holy Innocents, commonly known as Herod the Great.

† Augustus Cæsar said of him, "It were better to be Herod's hog than his son."

The Roman Provinces were:—

Galilee, in the North.
Judea, “ “ South.
Samaria, “ “ West of Jordan.
Perea, “ “ East of Jordan.

REMARKABLE CITIES OF THE TRIBES.

JERICHO—in *Benjamin*—first city taken by the Israelites, after crossing the Jordan.

EENDOR—in *Manasseh*—where the witch raised Samuel.

SAREPTA—in *Asser*—where Elias raised the widow's son to life.

BETHLEHEM—in *Juda*—where our Divine Lord was born.

NAZARETH—in *Zabulon*—the residence of the Holy Family.

JERUSALEM—in *Benjamin*—where our Divine Lord was crucified.

CHRONOLOGICAL MEMORANDA.

First Age of the World.

	B. C.
From the Creation of the World (Gen. i.)	4004
To the Deluge,	2348
Comprising a space of 1,656 years.	

Second Age of the World.

From the Deluge (Gen. viii.)	2348
To the Vocation of Abraham,	1921
Comprising a space of 427 years.	

Third Age of the World.

From the Vocation of Abraham (Gen. xii.)	1921
To the Exodus,	1491
Comprising a space of 430 years.	

Fourth Age of the World.

From the Exodus (Exod. v.)	1491
To the Foundation of Solomon's Temple,	1012
Comprising a space of 479 years.	

Fifth Age of the World.

From the Foundation of Solomon's Temple (3 Kings vi.)	1012
To the End of the Babylonian Captivity,	536
Comprising a space of 476 years.	

Sixth Age of the World.

From the End of the Babylonian Captivity (1 Esdras i.) 536
 To the Birth of Christ.
 Comprising a space of 536 years.

Seventh Age of the World.

From the Birth of Christ (Luke ii.) Anno Domini, . . . I
 To the End of Time.

THE PATRIARCHS.

Names and Ages of the Ten Patriarchs of the First Age.

	BORN	DIED	AGED
	<i>Anno Mundi.</i>		
1. Adam		930 . . .	930
2. Seth	130 . . .	1042 . . .	912
3. Enos	235 . . .	1140 . . .	905
4. Cainan	325 . . .	1235 . . .	910
5. Malaleel	395 . . .	1290 . . .	895
6. Jared	460 . . .	1422 . . .	962
7. Enoch	622	365
8. Methusalem	687 . . .	1656 . . .	969
9. Lamech	874 . . .	1651 . . .	777
10. Noe	1057 . . .	2006 . . .	950

Names and Ages of the Ten Patriarchs of the Second Age.

	BORN	DIED	AGED
	<i>Anno Mundi.</i>		
1. Sem	1558 . . .	2158 . . .	600
2. Arphaxad	1658 . . .	1996 . . .	338
3. Sale	1693 . . .	2126 . . .	433
4. Heber	1723 . . .	2187 . . .	464
5. Phaleg	1757 . . .	1996 . . .	239
6. Rehu	1787 . . .	2026 . . .	239
7. Sarug	1819 . . .	2049 . . .	230
8. Nachor	1849 . . .	1997 . . .	148
9. Thare	1878 . . .	2083 . . .	205
10. Abraham	2008 . . .	2183 . . .	175

Names and Ages of the Patriarchs of the Third Age.

	BORN	DIED	AGED
	<i>Anno Mundi.</i>		
Abraham	2008 . . .	2183 . . .	175
Isaac	2108 . . .	2288 . . .	180
Jacob	2168 . . .	2315 . . .	147
Levi	2255 . . .	2392 . . .	137
Moses	2433 . . .	2313 . . .	120

APPENDIX TO THE NEW TESTAMENT.

THE MESSIAS.

God made known the Redeemer to come in three ways:— 1st, by promises; 2d, by figures; 3d, by prophecies.

PROMISES.

1st. *To Adam.* "The seed of the woman shall crush the serpent's head." (Gen. iii.)

2d. *To Abraham.* "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. xxii.)

3d. *To Isaac.* "I will multiply thy seed like the stars of heaven, and in thy seed shall all the nations of the earth be blessed." (Gen. xxvi.)

4th. *To Jacob.* "The land wherein thou sleepest I will give to thee and to thy seed, and in thy seed all the tribes of the earth shall be blessed." (Gen. xxv iii.)

5th. *To Juda.* "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations." (Gen. xlix.)

6th. *To Moses.* "I will raise them up a prophet out of the midst of their brethren, like to thee; and I will put my words in his mouth, and he shall speak all that I shall command him." (Deut. xviii.)

7th. *To David.* "I will raise up thy seed after thee, and I will establish his kingdom; I will establish the throne of his kingdom forever." (2 Kings vii.)

TYPES OR FIGURES OF OUR LORD.

Certain persons or events representing the character and actions of the Messiah before his coming are said to be types or figures of Him. The chief are Adam, Abel, Melchisedech, Isaac, Jacob, Joseph, Paschal Lamb, Manna, Brazen Serpent, the Sacrifices, Moses, Josue, David, and Jonas.

CHIEF PROPHECIES.

1. *Jesus to be born of a Virgin.* "Behold, a virgin shall be with child, and bring forth a Son, and they shall call his name *Emmanuel*, which being interpreted is, God with us." (Isaias, Matt. i. 23.)

2. *Birth-place of Jesus.* "And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." (Micheas, Matt. ii. 6.)

3. *Flight into Egypt.* "Out of Egypt have I called my Son." (Osee, Matt. ii. 15.)

4. *Massacre of Holy Innocents.* "A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not." (Jeremias, Matt. ii. 18.)

5. *Mission of St. John Baptist.* "A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths." (Isaias, Matt. iii. 3.) "Behold, I send my angel before thy face, who shall prepare thy way before thee." (Mal., Matt. xi. 10.)

6. *Healing the Sick.* "He took our infirmities, and bore our diseases." (Isaias, Matt. viii. 17.)

7. *Our Lord's Zeal.* "The zeal of thy house hath eaten Me up." (Ps. lxxviii.; John ii. 17.)

8. *Our Lord's Gentleness.* "Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon Him, and He shall show judgment to the Gentiles." "He shall not contend, nor cry out, neither shall any man hear his voice in the streets." (Isaias, Matt. xii. 18.)

9. *Triumphal Entry into Jerusalem.* "Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt." (Zach., John xii. 15.)

10. *Stone rejected by Builders.* "The stone which the builders rejected, the same is become the head of the corner." (Isaias, Luke xx. 17.)

11. *Flight of the Disciples.* "I will strike the shepherd, and the sheep of the flock shall be dispersed." (Zach., Matt. xxvi. 31.)

12. *The Betrayal and the Price.* "And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel." (Zach., Matt. xxvii. 9.)

13. *Parting of Christ's Garments.* "They divided my garments among them, and upon my vesture they cast lots." (Ps. xxi.; Matt. xxvii. 35.)

14. *Piercing of Christ's Side.* "They shall look on Him whom they pierced." (Zach., John xix. 37.)

15. *Christ led as a Sheep to the slaughter.* "He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth He not his mouth." (Isaias, Acts viii. 32.)

16. *The Resurrection of Christ.* "Thou art my Son; this day I have begotten Thee." (Ps. ii.) "Thou shalt not suffer thy Holy One to see corruption." (Ps. xv.; Acts xiii. 35.)

17. *A Warning to Unbelievers.* "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe if any man shall tell it you." (Habac., Acts xiii. 41.)

18. *The Gospel to be preached to the Gentiles.* "I have set Thee to be the light of the Gentiles; that Thou mayest be for salvation unto the utmost part of the earth." (Isaias, Acts xiii. 47.)

19. *Holy Eucharist.* "From the rising of the sun even to the going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." (Malachias i. 11; Ps. cxii.)

20. *Our Lord's Priesthood.* "Thou art a priest forever, according to the order of Melchisedech." (Ps. cix.; Heb. vii. 17.)

CHIEF MIRACLES OF OUR LORD.

Miracles of raising the Dead to Life. The raising of Jairus's daughter. The raising of the widow's son at Naim. The raising of Lazarus.

Miracles of Healing. The healing of the ruler's son. Of St. Peter's mother-in-law. The cleansing of the leper. The healing of the man sick of the palsy. Of the paralytic at the Probatica. Of the Centurion's servant. Sight restored to two blind men — to one born blind. The cure of one deaf and dumb. The cleansing of the ten lepers. The healing of Malchus' ear.

Miracles of casting out devils. The unclean spirit expelled from a man in the synagogue of Capharnaum. From one blind and dumb. From the demoniac in the country of the Gerasenes. From the daughter of the Canaanite woman.

Miracles of Providence and Creative Power. The water changed to wine. The stilling of the tempest. The feeding of the five thousand. The walking on the water. The didrachma. The feeding of the four thousand.

THREE HEAVENLY VOICES.

1. *At our Lord's Baptism.* "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17.)

2. *At the Transfiguration.* "This is my beloved Son, in whom I am well pleased : hear ye Him." (Matt. xvii. 5.)

3. *During Holy Week at Jerusalem.* "Father, glorify thy name. A voice therefore came from heaven : I have both glorified it, and will glorify it again." (John xii. 28.)

PARABLES OF OUR LORD.

Towards the middle of the second year of our Lord's sacred ministry He delivered many of his instructions under the familiar and attractive form of PARABLES. The chief of these are, THE SEVEN PARABLES OF THE KINGDOM OF GOD. (1) The Sower; (2) The Cockle; (3) The Mustard Seed; (4) The Leaven; (5) The Treasure; (6) The Pearl; (7) The Draw-net.

THE SEVEN PARABLES OF THE KINGDOM OF GOD.

1. *Account of the Parable of the Sower.* A man went out to sow seed. As he scattered it, some fell by the wayside, and the birds picked it up. A share also fell on stony ground, and springing up soon withered away, because it had no root. Then a portion dropped among thorns, and was soon choked up; but others of the seeds fell upon good ground and brought forth fruit; some a hundred, some sixty, and some thirtyfold. The seed is the Word of God; the four different surfaces on which it falls are four classes of hearers. The wayside represents those who hear the Word of God, but allow worldly distractions to rob them of its graces, and prevent its bringing forth fruit in due season. The stony surface represents the souls of the obdurate, who resist the graces communicated by holy doctrine, and are therefore unfruitful in virtue. And the thorns signify the enjoyments and cares of life, which choke up the germs of virtue, and render the soul unproductive of good works. But the good ground is a type of the good, who hearing the Word of God, treasure it faithfully, correspond to the graces it imparts, and bring forth the fruits of virtue, some a hundred, some sixty, and some thirtyfold.

2. *Account of the Parable of the Cockle.* A man having sowed good seed in his field, hoped in due time to see it produce grain; but whilst he slept, his enemy came and sowed cockle. Now, when the blades sprang up the cockle appeared. The owner of the field seeing this, directed his

servants to let both grow until the harvest, which having been done, he had the cockle burned by the reapers, and the wheat gathered into his barn. In this parable the sower signifies Almighty God; the field is the world; the seed is the just; the cockle is the wicked; the enemy who sowed the cockle is the devil; the harvest is the end of the world, and the reapers are the angels. As the cockle was gathered and burned, so shall the wicked be in the Day of Judgment.

3. *Account of the Parable of the Mustard Seed.* The Kingdom of Heaven is like to a grain of mustard seed; it is the smallest of seeds, but when grown it is greater than all plants, becoming a tree with o'erspreading branches, in which the birds find refreshing rest and shade. Our Lord used this parable as a likeness of the Church — his kingdom on earth. It was little during his mortal life, little on the day of Pentecost; but He predicted (as has been verified) that it would increase and resemble a majestic tree, whose branches would o'erspread the earth, and be the calm retreat of all those who would seek that peace and happiness which the world cannot give.

4. *Account of the Parable of the Leaven.* A woman took leaven, and put it into three measures of meal, until the whole was leavened. This parable is applied to the Blessed Eucharist, which we receive as a sacred leaven. It raises us above our weakness, and gives supernatural strength to the three powers of our soul — our memory, understanding, and will.

5. *Account of the Parable of the Treasure.* The Kingdom of Heaven is like to a treasure hidden in a field, which when a man finds, he sells all he has and buys that field. Even so should we part with all things rather than forfeit God's grace.

6. *Account of the Parable of the Pearl.* The Kingdom of Heaven is like to a merchant seeking pearls; he finds one of great price; then he goes and sells all he has and buys it. By pearls our Lord means us to understand virtues. All are precious; but there is *one* of greater value than the rest — it is charity, the queen of virtues.

7. *The Draw-Net.* The Kingdom of Heaven is like a net cast into the sea; it takes all kinds of fishes; but when it is drawn out, men select the good, and cast away the bad. So shall it be at the end of the world: the angels shall separate the just from the unjust. The draw-net means the Church, which being spread over the whole world, receives and contains within its fold the just and sinners. On the day of general judgment the angels shall separate these, after which the good shall go into everlasting life, and the wicked into everlasting punishment.

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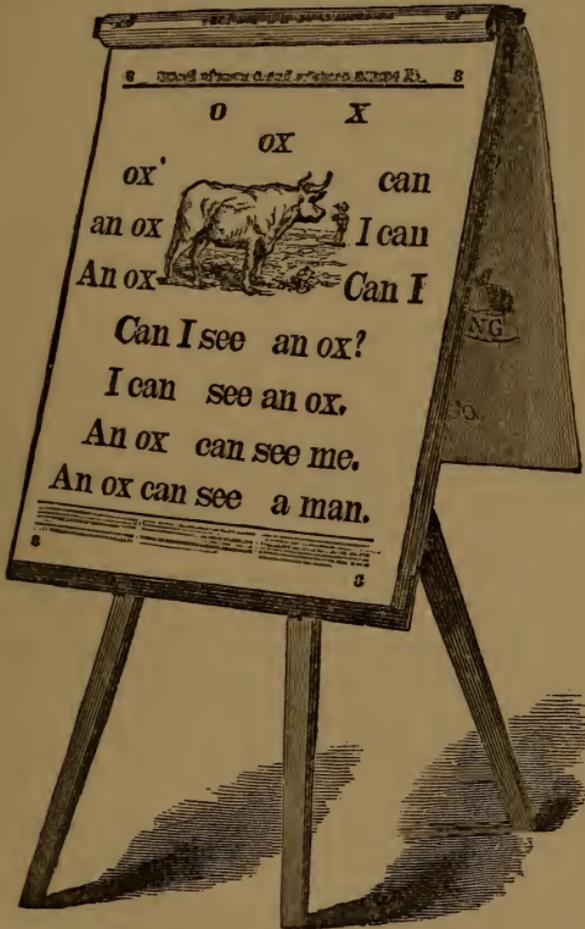
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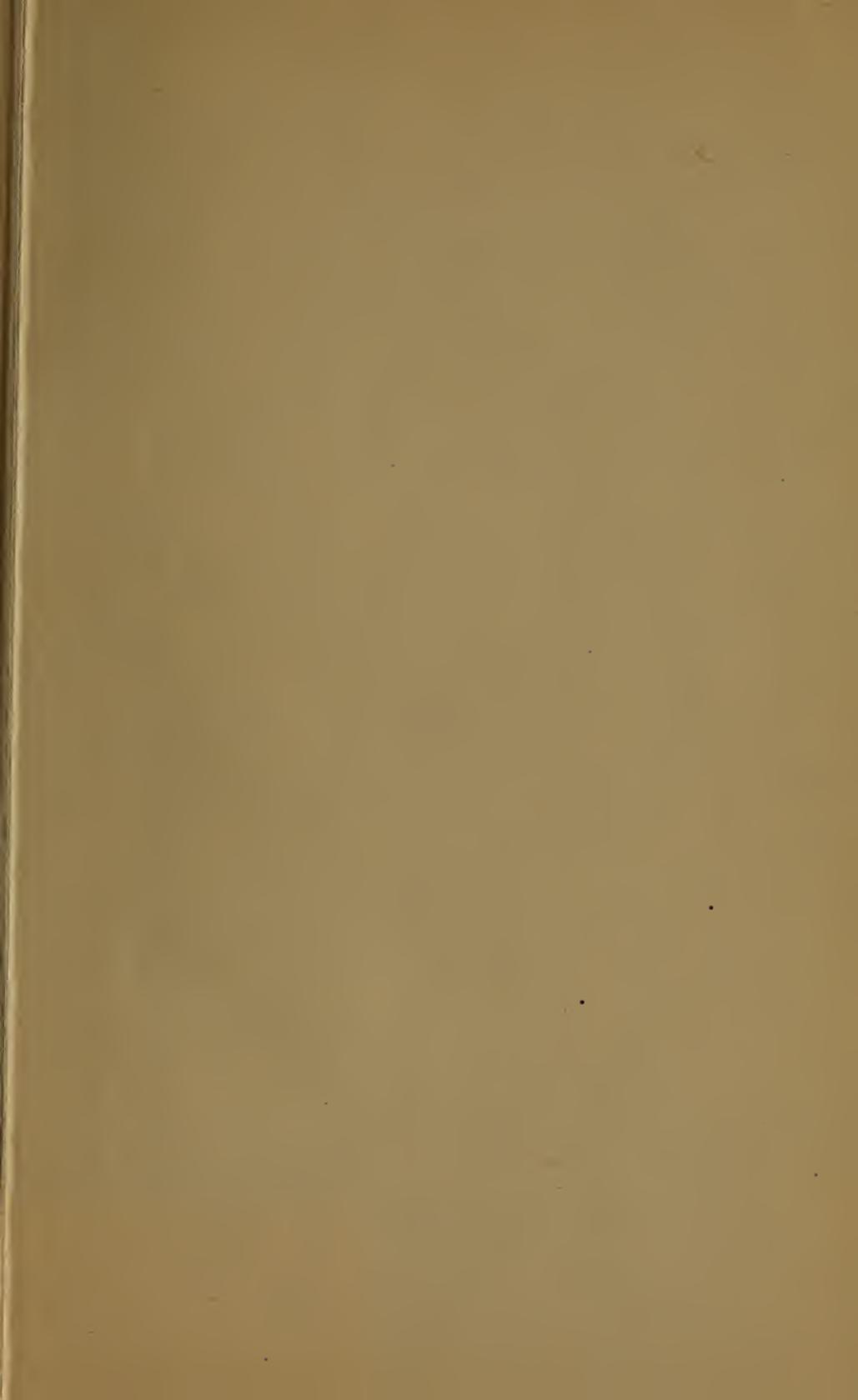
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