

Second Million.

Wm. B. Ewald

Children's Bible History,

FOR

SCHOOL AND HOME USE;

FROM THE BEGINNING OF THE WORLD TO THE MARTYRDOM
OF ST. PETER AND PAUL.

WITH AN APPENDIX.

ENTERED AT STATIONERS' HALL,

BURNS & OATES, LIMITED,
LONDON AND NEW YORK.

PRICE TWOPENCE

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NEW YORK, CINCINNATI, CHICAGO: BENZIGER BROTHERS.

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by Rev. J. Reeve

1800 from the church

AEA 4107

Nihil obstat.

JOSEPH A. CAN. BANS, S.T.D

Imprimatur.

✠ HENRICUS EDUARDUS,

Archiep. Westmonast.

Die 29 Oct. 1874.

Deacidified

PRINTED IN ENGLAND

7th Day. God rested and blessed this day, showing us that we must give one day out of each week to His special service.

THE EARTHLY PARADISE.

This was a very large and beautiful garden called *Eden*, planted by Almighty God for the use of Adam. In it were all kinds of trees and plants, and the beasts roamed through it. One day whilst Adam was asleep God took out one of his ribs, which He formed into a woman, and filled up the vacant space with flesh.

God told Adam and Eve that they might eat of all the fruit except that which grew on 'the tree of knowledge.' He warned them that if they ate of this fruit they should die. For some time they kept God's command ; but the devil tempting Eve, she ate of it, and gave some to Adam, which he also ate. Then our first parents were banished from Eden on account of their disobedience, and were condemned to labour, suffering, and death. However, the Almighty promised them a Redeemer, who would save the Human Race.

CAIN AND ABEL.

These were two sons of Adam and Eve. Cain was a husbandman, and Abel was a shepherd. Both of them offered sacrifice to God, but with very different dispositions. God loved Abel because he was good, and this made Cain jealous. Cain then killed his brother and was banished. He became the father of a wicked race of people called 'the children of men.'

After Abel's murder another son was born to Adam called *Seth*, whose descendants for their piety are called the Sons of God, but falling in love with women of the race of Cain, they also were corrupted like the rest. Their wickedness became so great and universal, that scarce any remains of virtue could be found in them.

THE DELUGE.

God told Noah, who was a very holy man, to build a large ship in which he and his family might be saved from the deluge. Noah set immediately to work, and was 120 years in completing it.

When this was done, God destroyed all the people and all living things upon the earth. At the end of twelve months Noah came out of the Ark with his children and all the animals he had taken into it. He immediately offered sacrifice to God in thanksgiving for the special grace bestowed upon him and his family.

Noah and his three sons, *Sem*, *Cham*, and *Japhet*, began to cultivate the earth. Mankind soon increased in number, and all lived in the same place and spoke the same language. They agreed among themselves to build a city and a tower that might reach to heaven, and thus save them from a future deluge. But God punished them for their pride and want of faith by changing their language so that they could not understand one another. He scattered them throughout the world, and they ceased building their city and tower, which was called *Babel*.

ABRAHAM.

He was a just and holy man, who lived in the country of the Chaldees with all his family. When he was seventy-five years old, God ordered him to leave his own country and go into the land of Chanaan. On this occasion the Redeemer was promised to Abram.

Lot is Delivered. A dispute arising between Abram's servants and those of his nephew, Lot, they agreed to separate. After this, Lot being taken prisoner by the king of the Elamites, Abram delivered him. When returning home he was blessed by Melchisedech, king of Jerusalem and a priest of God, who offered sacrifice in bread and wine. When he was ninety-nine years old, God changed his name from '*Abram*' to '*Abraham*,' or '*father of the multitude*.'

Birth of Isaac. Soon after this his wife *Sara* gave birth to a son, whom they called Isaac. Isaac's birth had been foretold by three angels who had visited Abraham. God ordered that every male child among the Jews should be *circumcised* when eight days old.

Sodom. About this time the cities of Sodom and Gomorrhah were destroyed by fire from heaven, on account of their wickedness. Lot was saved with his family by the angels who had been with Abraham.

In the meantime Isaac had grown up under the eyes of his parents. Sara one day seeing *Ismael* (the son of the slave Agar and Abraham) persecuting him, requested Abraham to send Agar

and her son away. The Patriarch with much reluctance consented to do this.

Abraham's Sacrifice. God commanded him to sacrifice his only son Isaac. As he was about to slay him an angel stayed his hand, and he offered a ram instead. This was the greatest proof of Abraham's faith. S. Paul speaks of him as 'Faithful Abraham,' and as the 'Friend of God.'

ISAAC.

After the death of Sara, Isaac was married to his cousin *Rebecca*.

Abraham at his death left the chief part of his property to Isaac. He died at the age of 175 years, and Ismael and Isaac buried him beside Sara, in the double cave in the field of Ephron, over against Mambre. When Isaac was about sixty years old, there were two sons born to him; the elder child he called Esau because he was covered with red hair; the younger son was called Jacob. Isaac loved Esau, but Jacob was the favourite of his mother.

ESAU AND JACOB.

Esau was a skilful hunter, but Jacob loved to tend his flocks. When Isaac was about to give his blessing, Esau was sent out by him to get some venison; in the meantime Rebecca obtained the blessing for Jacob, who had already bought the birthright from his brother.

Jacob's Flight. After this Jacob had to fly from the anger of his brother into Mesopotamia.

On his way he had a vision, in which God promised him the land in which he then was, and that from him the Messiah should come.

Jacob at Laban's. After Jacob had arrived at his uncle Laban's, he was employed in minding the flocks and herds. While staying here Jacob married Rachel and Lia, and had by them twelve sons, who, with the exceptions of Levi and Joseph, became the chiefs of the tribes of Israel. They were: Reuben, Simeon, Levi, Juda, Dan, Nepthali, Issachar, Zabulon, Gad, Aser, Joseph, and Benjamin.

Jacob's Return. At the end of twenty years, Jacob with his wives and children left the house of Laban to return to the land of Chanaan. On his way thither he wrestled with an angel, whom he overcame. On this occasion his name was changed into '*Israel*,' or, 'a prince with God.' Next day he was reconciled to his brother Esau.

Dina. One of the princes of the Sichemites, having insulted Dina the daughter of Jacob, his sons surprised the city of this people and killed all the inhabitants. Jacob was much grieved, and bitterly deplored this deed of blood.

Death of Rachel. Soon after the massacre of the Sichemites, Rachel died and was buried at Bethlehem. Isaac died also about this time, at the age of 185 years.

Jacob's Death. During the latter part of the famine, Jacob dwelt in the land of Gessen, which was given to him by the king of Egypt. On his death-bed he called his sons around him, and gave to each a special blessing. He died here in the 147th year of his age.

JOSEPH.

He was the favourite son of Jacob and Rachel, and was so beloved by his father that he had many marks of special favour bestowed upon him, which were acknowledged by a return of the most sincere love and affection for his parents.

His Dreams. 1. He dreamt that the sun, moon, and eleven stars worshipped him; 2. That his brothers' sheaves of corn bowed down before his. His brethren became jealous of him, and at first intended taking away his life, but by Juda's advice they sold him to some merchants, who brought him to the house of Putiphar, an officer of the king of Egypt. Here he was cast into prison through lies told by Putiphar's wife, who wanted him to commit sin.

Interprets Dreams. Whilst in prison he explained the dreams of the chief baker and the chief butler of the king, who were also in prison with him. About two years after, the king dreamt that he saw seven lean cows devouring seven fat ones, and seven full ears of corn spoiled by seven blighted ones. Joseph interpreted these dreams by foretelling seven years of plenty in the land, to be followed by seven years of famine. He was then raised to the position of chief minister of the king.

In Power. During the famine which visited Egypt his brethren came to buy corn, but they did not know Joseph. At the third visit he revealed himself to them, and bade them bring his father and their families, and settle in the fertile lands of Gessen.

Death. Joseph died at the age of 110 years. He had two sons, Ephraim and Manasses, who became the heads of two of the twelve tribes of Israel.

STORY OF JOB.

This holy man dwelt in the land of Hus, about the time that Joseph died in Egypt, and was descended from Esau.

Job was patient, pious, and charitable; and was famed throughout the East, both for his great virtue and immense wealth.

God tried His servant by afflicting him in various ways. All his children died, and his riches were taken from him. After this he was covered from head to foot with sores; still he was patient, even when his friends mocked him and rebuked him for sins he had never committed.

After he had suffered all these trials patiently, God rewarded him sevenfold, and he had afterwards a large family of sons and daughters.

Job prophesied concerning the *Resurrection* in these words: 'For 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).

He died in his 140th year, and saw his children's children to the fourth generation.

MOSES AND THE DELIVERANCE.

After the death of Joseph the Hebrews multiplied to such an extent that a new king determined to oppress them, and so prevent them becoming too

powerful. He commanded overseers to compel them to do all the hard work in the country. But this law not having the desired effect, the king ordered all their male children to be drowned in the river Nile as soon as they were born.

Birth of Moses. About this time Moses, the son of Amram, of the tribe of Levi, was born. After being concealed for three months, he was placed on the banks of the river in a cradle made of rushes. Here he was found by the king's daughter, who reared him as her own son.

His Flight. When Moses was forty years old he one day saw an Egyptian kill a Hebrew. Moses went at once and killed the Egyptian and buried his body in the sand, which action being discovered, he left the country and lived among the Madianites. Here he stayed with a priest called Jethro for forty years, and married one of his daughters called Sephora.

His Vocation. One day while minding his flocks, God spoke to him and told him to go and deliver the Hebrews out of Egypt. God gave him his brother Aaron for his companion, and worked several miracles before him.

Plagues of Egypt. As the king of Egypt would not let the Children of Israel go with Moses, God told him to afflict the Egyptians with the following plagues: 1. The waters changed into blood; 2. Frogs covered the whole country; 3. The plague of gnats; 4. The plague of insects; 5. A plague among the cattle; 6. Ulcers on men and animals; 7. Storms mingled with hail and thunder; 8. Locusts ate up all green things; 9. Great darkness; 10. The death of all the first-born.

The Passover. Before afflicting the Egyptians with the tenth plague, God told Moses that each of the Hebrew families should sacrifice a lamb and eat it with unleavened bread. With the blood of the lamb they sprinkled the doors of their houses. The Hebrews were then allowed to leave Egypt after a residence there of 400 years.

The Red Sea. As they were encamping on the shores of the Red Sea, they saw the Egyptian army, led by the king, coming to attack them. God told Moses to stretch his rod over the waters, and immediately there was a dry passage. The Hebrews crossed over in safety ; but the Egyptians, following them, were all drowned.

THE HEBREWS IN THE DESERT.

After crossing the Red Sea, the Israelites marched through the desert for three days without finding water.

Mara. At last they reached a fountain, which they called Mara, because its waters were bitter. God ordered Moses to throw the branch of a tree into it, and at once the water became sweet. From this place the Hebrews proceeded to *Elim*, where there were twelve fountains and seventy palm-trees. They were now a month out of Egypt, and all their provisions were consumed.

Manna. To appease their hunger God sent manna from heaven. It fell every morning, when the Israelites gathered only as much as they required for the day. Its colour was white, and was supplied to them during the forty years they

spent in the desert. It is a type of the Holy Eucharist.

Rock of Horeb. When the Israelites reached Mount Horeb, they encamped there, and as there was no water, God told Moses to strike the rock; immediately water flowed in abundance, and the people ceased murmuring.

Defeat of Amalec. The Amalecites were the first who had the boldness to make war upon the chosen nation of God. The Israelites, led on by Josue, completely defeated their enemies. During the battle, Moses, and Aaron, and Hur ascended Mount Horeb. As long as Moses prayed, the Israelites won. This is an example of the power of intercessory prayer. Soon after this battle Moses appointed a number of judges to assist him in governing the people.

Mount Sinai. Fifty days after leaving Egypt the Hebrews came to Mount Sinai. Here Moses ascended the mountain and received from God the *Decalogue*, or ten commandments, written on two stone tables. He remained there forty days. During that time the people prevailed upon Aaron to set up an idol in the form of a golden calf. As they were adoring it, Moses came down from the mountain, and, in his anger at their wickedness, broke the two tables of stone.

After this he destroyed the golden calf, and ordered all those who persisted in idolatry to be put to death. About 23,000 perished by the hands of the Levites.

The Tabernacle. The people repented, and God ordered them to erect a Tabernacle, wherein He might dwell constantly in the midst of them.

It was divided into: 1. the *Holy of Holies*, having within it the Ark of the Covenant, which contained the Decalogue, Aaron's rod, and a pot of Manna; 2. The *Holy Place*, within which were the Golden Candlestick, the Table of Show-bread, and the Altar of Perfumes. The Brazen Laver and the Altar of Holocausts were placed in front of the Holy Place. All these things were made from the free gifts of the people. The Tabernacle was set up just two years after leaving Egypt.

Aaron and the Priests. After the erection of the Tabernacle, Moses set apart the tribe of Levi for its service. Aaron was consecrated High-Priest. *Nadab* and *Abiu* were destroyed by flames, for using unblest fire in their censers.

Numbering the People. Before leaving Mount Sinai, God ordered Moses to number the people. He found the number of fighting men to be 603,000, and the number of Levites about 22,000.

Election of Ancients. The people again began to murmur, and Moses, worn out by their complaints, asked the Almighty what he should do. God told him to choose seventy men from among the Ancients of Israel, to assist him and share his labours.

Twelve Spies. When the Israelites had reached the borders of the Promised Land, Moses sent forward twelve men to explore the country.

After being absent about forty days, they returned to the camp and represented it as 'a land flowing with milk and honey.' As a proof of its fertility, they brought with them some fruits which they had gathered. But most of these spies represented the people as mighty giants, and they

did all in their power to discourage their friends from entering the country.

Israelites Punished. The people began to murmur again, though *Josue* and *Caleb*, the two most deserving of the spies, encouraged them to enter the country. God then condemned the Israelites to wander through the desert for forty years, and said that not one of those over twenty-one years of age, who had left Egypt, should enter the Promised Land.

Revolt of Core. After having been defeated by the Chanaanites, about 300 of the chief men of the nation, led by *Core* of the tribe of Levi, and *Dathan* and *Abiron* of the tribe of Reuben, were swallowed up by the earth opening under their feet. They had disputed Aaron's right to the high-priesthood.

Rod of Aaron. As a proof that Aaron was the true high-priest, God ordered Moses to take a stick from each of the twelve tribes, and write the name of the chief upon it. In the morning the owner of the rod that bore blossom should be proclaimed the real high-priest. The rod of Aaron not only bore blossom, but fruit also; the other rods were not changed. After this the people never doubted the right of Aaron's family to the high-priesthood.

Sin of Moses and Aaron. After wandering about the desert for thirty-nine years, the children of Israel encamped at *Cades*, where there happened to be no water. God told Moses to strike the rock, but both he and Aaron betrayed a want of confidence and struck the rock twice, when an abundance of water spouted out. God punished them for their

sin by not allowing either of them to enter the Promised Land.

Death of Aaron. When the Jews reached Mount Hor, God told Moses to invest *Eleazar*, the son of Aaron, with the office of high-priest, as Aaron should die here.

Brazen Serpent. The Israelites were obliged to undertake a long journey, because the king of Edom would not allow them to pass through his territory. They murmured at this, and also complained of the manna, of which they were tired, and expressed their displeasure about using it as food. Then at the command of God venomous serpents came out of the sand and killed great numbers of the people by their bite. Moses implored the Almighty on behalf of the people. God ordered him to set up a *brazen serpent*; any person who looked at it with faith should be saved. This was a type of our Lord on the Cross.

Balaam. After the Hebrews had defeated several nations, Balac, king of Moab, sent the false prophet Balaam to curse them. But this man could not curse them; for the Spirit of God seized him, and he cried out, 'How can I curse that which God does not curse? How beautiful are thy tents, O Israel!' 'A star shall come out of Jacob, a sceptre shall arise out of Israel and shall strike the chiefs of Moab.' Balaam, not having power to curse the Hebrews, advised the king of Moab to corrupt them by bad example and wicked advice.

Death of Moses. Moses numbered the people again. He knew that his end was drawing near, and reminded the people of all the Lord had done for them. Then he read the chief portions of the

law and appointed Josue as his successor. After this he went to the top of Mount Nebo, from whence he beheld the Promised Land. Here he died at the age of 120 years. By Divine inspiration he composed the *Pentateuch*, or first five books of the Bible, and gave them to the Levites to be deposited in the Tabernacle.

JOSUE.

Josue was of the tribe of Reuben. He and Caleb were the only persons over twenty-one years old, out of all those who had left Egypt, allowed to enter the Promised Land. His mission was to put God's people in possession of the country which had been promised to Abraham.

Two Spies. Before crossing the Jordan, two spies were sent into Jericho. They were concealed by a woman called *Rahab*, who lived near the city-wall.

Crossing the Jordan. By the command of Josue the people prepared to cross the river. As soon as those carrying the Ark had touched the waters, a dry passage was immediately made. All the Israelites crossed dry-shod. At this time the country was inhabited by seven nations, all of whom Josue conquered.

Taking of Jericho. After crossing the Jordan the Pasch was celebrated. Then Josue gave orders in the name of the Lord for all the people to make a procession round the city of Jericho for seven days, the priests bearing the Ark, and the trumpets sounding. On the seventh day the walls of the

city fell down, and gave the Israelites entrance on every side. Rahab and her household alone were spared.

Taking of Hai. This town, which was near Jericho, the people thought they could easily subdue. Only 300 men were sent against it, but they were repulsed. God then told Josue that there was one amongst them who had sinned. Lots were cast, and the lot fell upon *Achan* of the tribe of Juda, who confessed that he had kept some of the spoils of Jericho. He was stoned to death. The Israelites then took Hai by stratagem, and exterminated its inhabitants.

Josue now caused the law to be read before all the people. They swore to keep the commands of God.

League of Kings. A number of the kings of the South and East joined together against Josue, but were defeated. The Gabaonites, a neighbouring nation, deceived Josue. They said they belonged to a far-off country, and hoped that he would protect them. This he swore to do. When their deceit was found out, he condemned them to slavery. It was while defending this people that Josue commanded the sun and moon to stand still, in order that he might have time to finish the slaughter of the enemies of Israel.

Division of Judea. Josue conquered all but the Jebusites, who held Jerusalem till the time of David. He then set up the Tabernacle at Silo, and divided the conquered land among the twelve tribes.

Cities of Refuge. The tribe of Levi had no land, but possessed forty-eight cities scattered

throughout all Israel. Six cities of refuge were appointed, to which any man guilty 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.

Death of Josue. This holy patriarch ruled Israel for twenty-five years. Just before his death he gathered the people around him at Silo, and made them promise to observe all things that were written in the book of the law. The people said they would do this. Josue died at the age of 110 years, and was buried upon Mount Ephraim.

THE JUDGES.

These were persons raised up by God, from time to time, to deliver His people from the oppression of neighbouring nations.

For nearly forty years after the death of Josue, the Israelites were governed by the high-priest, and kept the commandments.

Othniel, Aod, and Samgar. As long as the ancients who had seen the wonderful things done by the Lord in their favour remained among them, the Israelites were faithful ; but after this generation had passed away, another arose, which intermarried with the Chanaanites and worshipped idols. Then God allowed the Mesopotamians to hold them in bondage for eighty years. When they repented, God sent Othniel, the nephew of Caleb, to deliver them. He ruled forty years. At the end of that time the Hebrews sinned again, and

were afflicted by the Moabites for eighteen years ; they were then delivered by Aod, and remained in peace twenty-four years.

Sangar also saved Israel from the Philistines soon after the victory of Aod, and slew 600 of them with a ploughshare.

Deborah was a holy woman, who, on account of her worth, judged Israel. By means of *Barac*, one of her generals, she delivered Israel out of the hands of the Chanaanites, who had oppressed them twenty years. The honour of the victory was, however, due to a woman named *Jahel*, who killed Sisera, the general of the enemy, while he was asleep in her tent.

Gedeon. When the Hebrews fell again into sin, God abandoned them into the hands of the Madianites for seven years. They were delivered by Gedeon, a humble man of the tribe of Manasses. His mission was made known to him by an angel who worked several miracles before his eyes. Out of 10,000 men who remained with Gedeon, God told him to select 300. Then he gave them trumpets, and torches shut up in large earthen vessels. At a given signal at midnight, the Israelites broke the vessels filled with flames, and shouted, 'The sword of the Lord and of Gedeon !' The Madianites were filled with terror, and in their confusion killed one another. Gedeon ruled Israel forty years.

Abimelech was one of Gedeon's sons, who, to gain power, murdered all his brothers. His rule only lasted three years. As he was laying siege to the town of Thebes, a woman threw a stone on his head and cast him down. He then ordered his

armour-bearer to stab him, so that it might not be said that he had died by the hand of a woman.

Thola and Jair. After Abimelech's death, these two judges ruled Israel in peace.

Jephte. Ninety years after Gedeon's victory, Israel again fell into sin. God delivered them into the hands of the Ammonites and Philistines, from whom they were rescued by Jephte. His brethren had cast him out from his home, and he became the chief of a band of robbers. When at the head of the troops collected at Maspha, he promised God that the first person he should meet coming out of his house, after the victory, should be offered as a holocaust. It was his daughter, who, it is supposed, was doomed to remain a virgin all her life. After this, Jephte defeated the Ephraimites, who were continually accusing him of faults which he had not committed. He judged Israel six years.

Samson. The Philistines annoyed the Israelites unceasingly. One day an angel appeared to *Manue* of the tribe of Dan, and told him that his wife should have a son called Samson, who would deliver Israel. The child was born, and from his youth showed extraordinary strength. At one time he tore a young lion to pieces; again he killed thirty Philistines; and after this he tied torches to the tails of 300 foxes, and turned them into the corn-fields and vineyards of this people. After this he was pursued by his enemies, who at length succeeded in taking him prisoner, by treachery. He broke their bonds and killed 1000 of them with the jaw-bone of an ass. Again they tried to take him prisoner at Gaza, but he escaped by carrying the gates away on his back. Samson's second wife got

the secret of his strength from him and told it to the Philistines. It lay in his hair, for he was a Nazarite. So one day *Dalila* cut off his hair while he was asleep. Then the Philistines took him and put out his eyes, and made him grind corn.

Samson prayed to God that he might regain his strength. God granted his request, and as he was in the temple of the Philistines, he laid hold of the two chief pillars and shook them. The temple fell down and killed Samson, together with a great multitude of the people. He judged Israel twenty years.

Heli was a holy man, who ruled Israel. He had not courage to chastise his two sons *Ophni* and *Phineas*, who had served false gods and set a bad example to the people. God was angry with the weakness of Heli, and severely punished him. War being proclaimed, the Philistines managed to capture the Ark and carry it to the temple of their idol, Dagon. When Heli heard this, he fell back from off a high stool and was killed.

Wherever the Philistines carried the Ark, death and sickness were sure to follow. So they placed it upon a chariot drawn by two heifers, without driver or guide. These went of themselves towards *Bethsames*. The Bethsamites were reaping their corn, and some of the Levites placed the Ark upon a great stone, whilst others prepared to offer sacrifice. Many of these people were struck dead for breaking the law, which forbade them to look upon the Ark when it was uncovered.

After this, the Ark was taken to the house of *Abinadab*, at Gabaa, where it remained until the days of king David.

Samuel was the son of a holy woman named *Anna*, who lived at Silo. In his infancy he was dedicated to the service of God. After the death of Heli, he became judge over Israel, and brought the people back to the worship of God. Being weakened by old age, he chose his two sons to do duty for him. But they allowed themselves to be bribed, and then the ancients of Israel begged Samuel to give them a king to rule over them.

He consulted God, and was told to inform Israel of all the rights a king would lay claim to. Yet, after drawing a lively picture of this, the people still held to their own opinions, and consequently Samuel called them together some time after, at Maspha, to behold their sovereign.

SAUL'S REIGN.

Saul in the meantime had been anointed king by Samuel. When the people had assembled, each tribe and each family drew lots, to learn which should be invested with royal dignity. The lot fell on Saul of the tribe of Benjamin. When he stood among the people he appeared taller than any one else. He was welcomed with shouts of 'God save the king.' In the beginning of his reign Saul was very humble.

Victory over the Ammonites. The first great act of Saul's reign was his splendid victory over the Ammonites, who had attacked part of the people of Israel.

After this Samuel summoned the people to meet

him at Galgal. Here he ordered them again to recognise Saul as their king, and peace-offerings were made to God.

Withdrawal of Samuel. Before ending these rejoicings, Samuel called the people in presence of God to bear witness to his government. All the assembly cried out, 'Thou hast neither wronged nor oppressed us.' Then this holy man told them to be faithful in future, and cautioned Saul that his happiness depended upon his faith with God.

Saul's first Sin. A short time afterwards the Philistines assembled at Machmas to attack Israel. The Israelites were filled with terror at the sight of so great a multitude. Samuel not coming to offer sacrifice, Saul in his impatience offered the holocaust, though he was not a priest. As he was finishing sacrifice, Samuel came up, and on the part of God threatened Saul that his kingdom should be given to another.

Other Victories. God still made use of this king to destroy His enemies. Jonathan, the son of Saul, one day surprised some Philistines. Believing they were betrayed, in the confusion they turned their arms against each other. In the disorder that followed, the Israelites completely defeated their enemies. They also obtained victories over all the surrounding nations.

Saul's second Sin. Samuel came to tell him, on the part of God, to march against the people of Amalec and exterminate them. Saul destroyed the people, but spared Agag their king, and kept a great part of the booty.

Samuel reproached him with his crime, but he

said in excuse that he had kept the spoil to offer in sacrifice to the Lord. 'Obedience is better than sacrifice,' answered the prophet; 'therefore the Lord hath rejected thee and chosen another.' Samuel then caused the king of Amalec to be put to death.

Election of David. After this, God told Samuel to anoint *David*, the youngest son of Isai, whom He had chosen to be king. From that moment the Spirit of God rested upon David; but an evil spirit entered into Saul.

David and Goliath. Not long after, the Philistines invaded Israel. As the two armies were encamped opposite each other, a Philistine giant, named Goliath, 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.

He went forth to meet him with no other weapons than his staff and sling, and five small stones out of the brook, but he placed his hope of success in Almighty God. David hurled a stone at Goliath and buried it in his brain. Then he cut off the giant's head with his own sword. The Philistines immediately dispersed, leaving the Israelites an easy victory.

Jealousy of Saul. When David was returning, the people came out to meet him with songs of triumph: 'Saul slew his thousands, but David his tens of thousands.' This saying displeased Saul, and ever afterwards he looked on David with an evil eye, and sought to kill him. David, to avoid the malice of Saul, took refuge in the house of the high-priest at Nobe. Then the king put to the

sword all the people of that town, including eighty-five priests.

David spares Saul. Twice after this Saul was in the power of David, yet he spared him each time. On the first occasion Saul entered the cave in which David and his followers lay hid. He cut off the hem of the king's garment and allowed him to go away. On another occasion he entered Saul's tent at night whilst the guards were asleep, and took away his goblet and lance.

Saul after this saw plainly the great power of David, and that God was with him.

Witch of Endor. Saul was foolish enough to consult this witch respecting the coming struggle with the Philistines. The ghost of Samuel appeared, and told him that on the morrow both he and his sons should be slain, and that his enemies should gain the victory.

Saul's Death. Next day the Israelites were put to flight, and the Philistines fell upon Saul and his sons.

The king, in a fit of despair, bade his armour-bearer slay him, and on the man's refusal, he died by his own hand. David mourned over Saul and Jonathan in the most touching manner.

STORY OF RUTH.

In the time of the judges, a certain man of the city of Bethlehem called *Elimelech* went into the land of Moab, with his wife *Noemi* and their two sons.

Elimelech being dead, his sons married two

Moabite women called *Orpha* and *Ruth*. Both sons died, and after Noemi had been living in Moab ten years, she returned to Juda. Orpha remained in her own country, but Ruth accompanied Noemi.

They arrived at Bethlehem in the harvest time, and Ruth went to glean the ears of corn.

The field in which she gleaned belonged to *Booz*, a very rich man, and a near relation of Elimelech's. Booz, hearing of the manner in which Ruth had behaved towards Noemi, treated her with marked respect, and ordered his servants to do likewise.

According to the Jewish law, the nearest relation of a man who died childless should marry his widow. Booz, being reminded of this by Ruth, requested a nearer relation than himself to give up his rights. His request being granted, Booz married Ruth.

They had a son, to whom was given the name of Obed. Obed was the father of Isai, and Isai was the father of David, from whom was descended *Mary*, the mother of our Lord.

DAVID'S REIGN.

Isboseth. After Saul's death, David was anointed king over the people of Juda; but *Abner*, the general of Saul's army, placed Isboseth, the son of Saul, on the throne of Israel.

The two parties took up arms, and the soldiers of Israel were defeated. Azael, the brother of Joab, was killed by Abner.

Abner killed. Abner, being treated unjustly by Isboseth, offered his services to David, who accepted them eagerly. But as Abner came to Hebron he was killed by Joab, which circumstance grieved David very much.

Isboseth's Death. Whilst asleep, Isboseth was murdered by two of his officers, who brought his head to David, expecting to receive a large reward ; but he ordered them to be slain in punishment for their foul crime.

All Israel, admiring David's virtue, assembled at Hebron, and there acknowledged him as their king.

Taking of Sion. To commemorate this event, David marched against Jerusalem. The people of this town laughed at him, and relied on the strength of their walls ; but he took possession of this city and made it his capital.

After taking Jerusalem, David completely defeated the Philistines, and burnt some of their towns.

The Ark. To place his crown under the protection of Heaven, David had the Ark taken to Jerusalem. On the journey the Ark seemed to fall at one time, and *Oza*, son of Abinadab, put out his hand to sustain it, but was struck dead for breaking the law in doing so.

Victories of David. He took from the Philistines all their possessions. His greatest enemy was the king of Sola. However, David destroyed not only this king, but all those who were trying to assist him. After this he subdued the power of the Ammonites. The kingdom of David now extended from the river Euphrates to the Medi-

terreanean Sea, and from Phenicia to the Arabian Sea.

The Sin of David. From his palace he saw a beautiful woman called *Bethsabee*, the wife of Urias, one of his officers. To obtain this woman as his wife, he resolved to slay her husband. He ordered Joab to place Urias in front of the army when they went to battle. This was done, and Urias was killed by the enemy.

Punishment of David. When a year had passed, the prophet *Nathan* came to David and reminded him of his sin. He also told him that the child born of Bethsabee should die. Not long after this, serious trouble broke out in the house of David.

Absalom slew his half-brother Amnon, and afterwards left the country. But David forgave him and he returned. Before long Absalom gathered a party around him and declared himself king of Israel. David took to flight, and then his son committed the most frightful sins, even in public. But David assembled an army and defeated Absalom, who was killed by Joab whilst hanging by his hair from the branches of an oak-tree.

Fresh Sin of David. The death of Absalom ended the war, and David returned in triumph.

From pride, and without any necessity, he caused the people to be numbered. God punished him by sending a plague upon the country, which carried off 70,000 of his subjects.

Anointing of Solomon. David, being advanced in years, had his son Solomon anointed king, and all Israel obeyed him.

Death of David. David gave Solomon his last

instruction, and told him always to walk in the ways of God and observe His laws.

David died at the age of seventy years. He reigned forty years; seven at Hebron, and thirty-three at Jerusalem. No monarch ever left so glorious a memory in the minds of his people as he did. He is looked upon as a noble king, an inspired prophet, and a sublime poet. Several works were written by him, among which are the *Psalms*.

SOLOMON'S REIGN.

He was the son of David and Bethsabee, and was famous both for his wonderful wisdom and immense wealth. Tradition still preserves the memory of this great king throughout all the East.

Solomon's reign began with a revolt. Adonias, his brother, together with Joab and the high-priest, tried to dethrone Solomon, but were defeated.

Alliance with Egypt. After quelling the rebellion, Solomon married the daughter of the king of Egypt. God having bidden Solomon, in a vision in the night, to ask whatsoever he would, he chose the gift of wisdom, with which he might judge the people, and discern between good and evil. To this God added great wealth and glory.

Judgment of Solomon. Only a short time elapsed before he had occasion to show the wisdom which God had bestowed upon him. Two women appeared before him with a child. Each of them claimed it as her own. Solomon ordered it to be cut in two, and that each should take a half. Then the true mother said that she would give up her

right rather than see the child suffer death. Solomon at once knew this to be the real mother, and restored the child to her.

Solomon's Glory. The people lived in peace and in abundance under Solomon's mild laws. He had fleets which traded with distant countries, bringing back their costly productions to add to the splendour of his kingdom.

The great work of Solomon's reign was the building of the Temple at Jerusalem for the service of God. The king of Egypt sent skilful workmen he also contributed rich materials towards the building of this Temple.

Altogether, including Israelites, Egyptians, and Syrians, there were 343,000 men employed in this work. It took seven years to build it. When all was finished, Solomon assembled the chief men of the nation at Jerusalem. They carried the Ark to the Temple on the feast of Tabernacles amid universal rejoicing.

Solomon also built a palace for himself at Jerusalem, and one for his queen. The arms of the soldiers on guard there were all of gold. He also built several new towns, and fortified those that were defenceless.

Queen of Saba. This queen, having heard of the wisdom and glory of Solomon, travelled from Arabia-Felix to Jerusalem and offered presents to him herself. She was so astonished at his wisdom that on her departure she said to him, 'Thy wisdom and thy works exceed even thy fame.'

Sins of Solomon. He married a number of foreign women and served idols. God then said that the kingdom should be taken away from his

descendants. After this, several insurrections took place throughout the country. The prophet *Ahias* told one of the chief servants of the king, named *Jeroboam*, that he should reign over ten of the tribes of Israel. At length Solomon died, and was buried in the city of David.

SCHISM OF THE TRIBES.

After the death of Solomon, his son *Roboam* went to Sichem, where he was to be anointed king. *Jeroboam* was also there, and presented himself with the elders of Israel before *Roboam*. These people desired the young king to lessen the burdens which Solomon had laid upon the nation towards the end of his reign. The old men advised *Roboam* to do this, but he listened to what the young men said, and would not grant the reasonable request of the nation.

Then ten of the tribes received *Jeroboam* as their king; thus forming the new kingdom of Israel. The tribes of *Juda* and *Benjamin* remained under the government of *Roboam*, and formed the new kingdom of *Juda*. Thus a separation took place between the twelve tribes.

KINGDOM OF ISRAEL.

This kingdom was governed by wicked princes, who encouraged the worship of idols, both by their example and their laws.

Many great prophets reproached them, but they paid no attention to their words.

Jeroboam I. banished all the Levites and created

a new priesthood, which was not of the house of Aaron ; he also established idolatry, and forbade the people to go to Jerusalem. The prophet Ahias often warned him. After an unquiet reign of twenty-two years, Jeroboam finished a wicked life by an unhappy death.

The entire family of Jeroboam was exterminated in the reign of his son Nadab, by a man called Baasa.

Baasa was of the tribe of Issacher, and reigned twenty-two years. He killed the prophet Jehu, and died some time after. His son reigned two years, and was killed by Zambri, who destroyed the whole race of Baasa and ascended the throne, but reigned only seven days.

Amri was chosen by the army. He had the city of Samaria built. After a life of sin, he died, and was succeeded by his son.

Achab. We are told that Amri had been worse than any of his predecessors, but that Achab was still more perverse than his father Amri. He married a very wicked woman called *Jezabel*, who encouraged him to build temples to false gods. For three years neither dew nor rain fell in Israel, on account of the sins of Achab.

In this reign nearly 800 false prophets were one day put to death by the people, after witnessing a wonderful miracle worked by the true prophet *Elias*. Achab took away unjustly the vineyard of a poor man called *Naboth* and gave it to Jezabel.

This king was killed in battle, and was succeeded by his son Ochosias, who followed in his footsteps, and only reigned about two years.

Joram succeeded his brother, and was equally as

bad as he had been. This king and all his brethren were put to death by Jehu, who had been chosen by God. Jezabel was eaten by dogs in the vineyard of Naboth.

Jehu assembled the people at Samaria, and when all the priests of Baal were gathered together in the Temple expecting some grand ceremony to take place, he had them all put to death and destroyed their idol. But this king did not allow the people to go to Jerusalem; accordingly God allowed the king of Syria to ravage his country. Jehu reigned about twenty-eight years.

Joas the son of Joachaz gained many great victories over the Syrians. He was good while the prophet *Eliseus* lived. He defeated the king of Juda, and plundered the Temple and the palace of all their riches. He died about a year after.

Jeroboam II. was the son of Joas, and followed the example set by Jeroboam I. The prophets *Osee*, *Amos*, and *Jonas* lived during his reign. Jeroboam II. was succeeded by his son Zacharias, who followed the example of his father. Zacharias was put to death by Sellum, who was soon defeated and killed by a person called Manahem.

Manahem sought to strengthen his power by exercising the most violent tyranny. The king of the Assyrians attacking him, Manahem bought peace by paying a tribute of 1000 talents, which he levied from the rich. He died soon after, and was succeeded by his son Phacei, who was put to death by Phacee after a reign of two years.

Phacee reigned twenty years. He obtained a complete victory over Achaz king of Juda. The king of Assyria destroyed a portion of Israel.

Phacee was killed by Osee, who became king of Israel.

Osee vexed God by his crimes. In the ninth year of his reign the kingdom of Israel was destroyed, after an existence of 250 years. Salmanazar king of Assyria made two expeditions against it. The first time he made the king tributary. Osee then tried to regain his position, but the Assyrian king came again and ravaged the whole country. He loaded Osee with chains and led all Israel into captivity.

STORY OF TOBIAS.

Tobias was a pious man of the tribe of Nephthali. He lived at Ninive during the captivity of the ten tribes of Israel, and was always a model of piety and virtue. He was the only one of all his tribe who went to the sacrifices at Jerusalem. When in captivity he laboured for the good of his brethren, and consoled them in their afflictions.

To make a trial of his patience God afflicted him with blindness. Then his friends mocked and rebuked him. Thinking his end approaching, he told his son Tobias to go into the country of the Medes, and there seek out a certain man called Gabelus, to whom he had lent ten talents. An angel dressed as a man offered to guide young Tobias on his journey. As Tobias was bathing in the river Tigris, the angel told him to drag on shore a large fish, which had nearly devoured him. He preserved the heart, liver, and gall, according to the angel's advice.

After they had arrived in Ecbatana, young Tobias married Sara the daughter of Raguel. Gabelus

came to the marriage, and returned Tobias the money which he owed his father.

After the return of Tobias, the angel told him to rub his father's eyes with the gall, and immediately the sight was restored. Then the archangel Raphael made himself known to this holy family, and told them always to love and fear almighty God. Tobias died at the age of 127 years.

KINGDOM OF JUDA.

This kingdom, unlike that of Israel, always retained the worship of the true God, and possessed the true order of priesthood. Many of its kings were wicked, but others were models of piety and justice.

Roboam. In the beginning of this prince's reign the people served God, but when they thought themselves secure from their enemies they began to offend Him. Almighty God allowed them to be humbled by the king of Egypt, but not destroyed, because they repented of their sin. Roboam reigned seventeen years.

Abias began his reign with a splendid victory over Jeroboam king of Israel. But unfortunately he abandoned the service of God and fell into sin. He reigned only three years.

Asa was a mere child when he succeeded his father. During his youth the kingdom was governed by his grandmother. This wicked woman did all she could to spread idolatry throughout the kingdom.

When Asa was old enough he pulled down all the idols, and told the people to be faithful to God. During ten years the kingdom enjoyed peace.

This king gained many great victories. Unfortunately, towards the end of his reign, which lasted forty-one years, he became careless in the service of God.

Josaphat at the age of thirty-five years came to the throne. He was a very holy man, and sent priests about the country to instruct the people. He was loved by his subjects and feared by his enemies. This monarch was guilty of some grave faults, such as marrying his son to the infamous *Athalia* and allying himself with Achab of Israel. But he repented and was forgiven. He appointed judges to settle the disputes of the people, as Moses had done in the desert. After gaining a great victory over the Moabites and others, he died at the end of a reign of twenty-four years.

Joram was the son of Josaphat, but he did not imitate the virtues of his father. He followed the advice of his wife Athalia, and ordered the worship of false gods. After an unhappy reign of seven years, he died of a frightful malady, and was deprived of royal burial.

Ochosias only reigned one year. When Athalia his mother heard of his death, she ordered all the relations of the king to be executed. Joas, son of Ochosias, alone escaped. He was brought up by the high-priest in secret. Athalia then set up idols in every part of the country. At the end of seven years, Joas was brought from his concealment and proclaimed king. Athalia was executed by order of the high-priest.

Joas. As long as the high-priest *Joiada* lived, this king remained faithful in his service to God, and did all he could to put down idolatry. But

after the death of this holy man, the king became wicked and worshipped idols. He even killed the son of the high-priest for accusing him of his sins. The king of Syria defeated Joas and weakened his power. After reigning forty years he was killed in his bed by his own servants.

Amasias was the son of Joas. He conquered the Idumeans, but was foolish enough to adore their idols. When reproached for this he rejected the good advice. He was utterly defeated by Joas king of Israel, who sacked Jerusalem and the Temple before his eyes. After a reign of twenty-nine years he was assassinated.

Ozias succeeded his father at the age of sixteen years. He defeated all the surrounding nations, and improved the state of his country considerably. Unfortunately he fell into grievous sin, by daring to offer incense in the Temple. For this he was struck with a leprosy. His son Jonathan reigned in his place.

Jonathan was one of the most virtuous kings who had ever sat upon the throne of David, and was always zealous in the worship of the true God. He died after a reign of sixteen years.

Achaz succeeded his father Jonathan, and was one of the most impious kings of Juda. He re-established idolatry, and experienced severe defeats. After a wicked reign of sixteen years he died, and was deprived of royal burial.

Ezechias, unlike his father, faithfully served the true God. In the first month of his reign he established everything in its former splendour. During his reign *Sennacherib*, king of Assyria, attacked Juda. But the angel of God passed

through the camp of the enemy and destroyed 185,000 men. Sennacherib then retired to Ninive.

Ezechias, thinking he was dying, prayed to God to lengthen his days, and the Lord granted his request. He died after a reign of twenty-six years.

Manasses was as zealous in the worship of idols as his father had been in that of the true God. He ordered the prophet *Isaias* to be sawn in two with a wooden saw. He deluged Jerusalem with blood. God made use of the king of Assyria, who took Manasses to Babylon bound in chains. Here he saw his folly, and bitterly repenting, God allowed him to return. He spent the rest of his life in repairing the mischief he had done. He reigned fifty-five years.

Judith. Whilst Manasses was at Babylon, *Holofernes*, with an immense army, came to destroy Judea. He laid siege to Bethulia, which was reduced to the last extremities. In that city lived a holy widow called Judith. She entered the camp of the Assyrians and was brought before their general. At the end of four days Holofernes gave a great feast at which Judith was present. During the night, when all in the camp were sound asleep, she cut off the head of Holofernes, and brought it to Bethulia, and set it up on the ramparts. When the Assyrians found out what had happened they dispersed, and many of them were slain by the Israelites.

Amon was the son of Manasses. After a wicked reign of two years he was put to death by his own servants.

Josias succeeded his father when eight years old. When he was twenty, he cleansed the country

from every stain of idolatry. The book of the law written by the hand of Moses was found. Josias died of a wound received in battle with the Assyrians.

Sellum was the son of Josias ; but, unlike him, he was very wicked. His reign only lasted three months, for he was carried captive into Egypt, where he died.

Joachim succeeded his brother, and was also a most wicked prince. God punished him by allowing the king of Babylon to attack and defeat him. He was succeeded by his uncle *Sedecias*, in whose reign Jerusalem and the Temple were totally destroyed.

BABYLONIAN CAPTIVITY.

B.C. 606. In his first expedition Nebuchodonor II. took Jerusalem and carried captive a great number of people and nobles, and among them the prophet *Daniel*.

B.C. 598. The second time all the treasures of the Temple and palace were carried away, also a great many captives, among whom were the king and the prophet *Ezekiel*, together with the best soldiers and artificers of the land.

B.C. 588. In this last expedition Jerusalem was destroyed ; the Temple and public buildings were burnt, and the country almost changed into a vast desert. The prophet *Jeremias* was treated with respect, and allowed to go wheresoever he pleased. He remained with his afflicted brethren in Judea.

Divisions during Captivity. During the captivity, the people of Israel were divided as follows :—

1st. Those under Daniel, who resided about the king's court and were raised to honours.

2nd. Those under Ezechiel, who lived on the banks of the Chobar.

3rd. Those under Jeremias, who remained in Judea, and comprised the remnant of the poorer classes.

We see from this division of the nation that the spirit of prophecy accompanied the people, wherever the conqueror chose to send them.

The Jews were scattered throughout the different countries subject to Babylon. Many were reduced to slavery, others were treated with kindness. They acquired possessions, contracted marriages, and established judges to decide quarrels, according to their own laws. The prophets declared the destinies of the surrounding nations.

Daniel by his wisdom saved the chaste Susana. He also interpreted the king's dreams, for which he was raised to one of the highest positions in the kingdom.

Upon the refusal of Sidrach, Misach, and Abdenago (the Babylonist names of Daniel's three companions) to adore a golden statue set up to the king's honour, they were cast into a fiery furnace. By divine power they were miraculously preserved uninjured amidst the flames.

Nebuchodonozor, according to Daniel's prediction, was separated from the society of men; he had a beast's heart given him, and ate grass like an ox for seven years. His hair meanwhile grew like an eagle's plumage, and his nails became like the claws of a bird of prey. At the end of that time, he was restored to his kingdom and former glory.

Evilmerodoch, his son, cast Daniel into a den of lions; but the holy prophet was saved by the power of God.

Baltassar was the last of the Babylonian kings. While *Cyrus*, king of the Medes and Persians, was besieging his capital, he ordered the holy vessels belonging to the Temple at Jerusalem to be used at his table. During the feast, a hand was seen to write on the wall. Daniel interpreted the writing as follows:—

‘Mane.’ God hath numbered thy kingdom, and hath finished it.

‘Thecel.’ Thou art weighed in the balance and found wanting.

‘Phares.’ Thy kingdom is divided, and given to the Medes and Persians.

That very night the king was slain, and Cyrus took possession of his kingdom. Cyrus allowed Daniel and the Jews their ancient privileges. When the seventy years foretold by Jeremias were ended, Daniel acquainted the king of the fact, and the Jews were allowed to return to their own country, and take with them all their sacred vessels.

Only 42,000 Jews consented to return, under Zorobabel the governor, and Josue the high-priest. When rebuilding the Temple, they met with great opposition from the people of Samaria, who had built one of their own on Mount Gerizim. But the prophets *Aggeus* and *Zacharias* encouraged them, and at length the new Temple was dedicated. The old men wept when they thought of the difference between this Temple and the glory of Solomon's. But *Aggeus* foretold that the Messiah should honour this Temple with His presence.

Esdras. Through the mediation of *Esther*, a Jewess whom the Persian king had made his wife on account of her virtue, a great number of the Jews returned to Judea with Esdras. This holy man re-established the ancient laws and customs.

Mardochai. The prime minister of Cyrus had ordered all the Jews in the Persian Empire to be put to death on a certain day. Mardochai told this to Esther, who prevailed upon the king to stop the wicked edict. Mardochai was raised to a high position in the kingdom, and *Aman*, the minister, was hanged on a high gibbet.

Nehemias received permission to rebuild the walls of Jerusalem. He governed the city for thirty-seven years, during which time he wrought many improvements, and was greatly respected by his fellow-countrymen.

THE FOUR EMPIRES.

From the time of Nehemias to that of the Machabees, the Jews were governed by the following nations:—

The Persians. The people lived under their own laws, and had only to pay a small tribute. There was abundance in town and country, and the inhabitants enjoyed peace and tranquillity.

The Greeks. When Alexander the Great, king of Macedon, came to Jerusalem, the high-priest showed him prophecies concerning him in the book of the law. He allowed the people their own laws and customs.

The Egyptians. When Alexander died, the king of Egypt took 100,000 Jews captive, but

treated them mildly. A translation of the scriptures, called the *Septuagint*, was made. The Egyptians ruled the Jews 100 years, during which time they were governed by their high-priests and their Sanhedrim.

The Syrians. When the Egyptians began to persecute them, the Jews helped the Syrians, who were at war with the Egyptians, and thus they came under the dominion of the king of Syria. The Syrians treated the Jews very harshly. Thousands of the people were martyred, because they did not honour idols. Among the most famous champions of the faith was the venerable *Eleazer*, one of the greatest doctors of the law.

THE MACHABEES.

The Lord, who had sent these chastisements upon His people, did not forsake them in their extremity. He raised up *Mathathias*, of the house of Aaron, and his five valiant sons, to fight for the faith. They called together all the good men of the nation and prepared to drive out the Syrians. Led on by Judas Machabeus, they gained several victories, and delivered the people from the yoke of their oppressors.

After the death of Judas, his brothers Jonathan and Simon ruled the people. John Hyrcanus, Simon's son, was the last of the Machabees.

JEWISH SECTS AND PARTIES.

During these later times, several sects and parties had arisen, and by their contentions for political

power furnished a pretext for Roman interference. The most noted among them were the following :—

The Pharisees, who pretended that fasting, alms, and sacrifice alone were sufficient to save them from the punishment of the wicked. They were also very proud and fond of vainglory. Our Lord compared them to whited sepulchres, and often publicly rebuked them.

The Sadducees, who denied the resurrection of the body and the immortality of the soul. The chief men of the nation belonged to this sect.

The Essenians, who lived retired from the world, and took no part in the affairs of government. They denied the resurrection of the body.

The Publicans, who were the tax-gatherers, and were very much disliked on account of their injustice.

The Herodians, who upheld the principles of king Herod, and the paying of the tribute-money to the Roman emperors.

HEROD.

This man was appointed governor of Judea by the Romans. By their aid he seized the sovereignty of the land, putting to death the last of the Machabees, and exterminating the whole Sanhedrim. Herod erected several new towns and public buildings. He was a Roman in heart and mind, and it was easily perceived by the people that the time for expecting the Messiah had come, for the sceptre had passed away from the race of Juda, and was held in the grasp of an alien. It was in the thirty-seventh year of this same king Herod's reign that

Christ was born, who came to reign over the house of Jacob ; that is, over all the true people of God, —a King and Priest for ever, after the order of Melchisedech, and of whose kingdom there shall be no end.

Part the Second.

THE LIFE OF OUR LORD.

S. John the Baptist. During the reign of Herod, there lived a priest of the name of *Zachary*, who resided at Hebron, with his wife *Elizabeth*. The angel *Gabriel* foretold that they should have a son, who would go before the Lord, in the spirit and power of Elias. This son was S. John the Baptist, the precursor of our Lord. He went among the Israelites, telling them to prepare themselves for the coming of the Messias.

The Annunciation. About six months after Zachary's vision, the same angel visited a humble virgin living at Nazareth, and announced to her in the words of the 'Hail Mary !' that she was chosen to be the mother of God. The Virgin's name was *Mary*, and she was of the house of David.

The Visitation. Shortly after this, Mary visited her cousin. Elizabeth, filled with joy, and inspired by the Holy Ghost, cried out : 'Blessed art thou amongst 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 ?' The Blessed Virgin replied with the *Magnificat*.

Dream of S. Joseph. Our Blessed Lady was espoused to a holy man of the house of David,

whose name was *Joseph*. Not knowing the mystery that had been wrought in her, he wished to put her away privately. But an angel appeared to him in the night, and told him that it was God Himself who had taken flesh in the womb of the Virgin Mary, and that this was done by the power of the Holy Ghost. The angel also told S. Joseph to call the child by the name of 'JESUS,' because He was to save all mankind.

Birth of Our Lord. The Emperor Augustus, wishing to know the exact number of his subjects, published an edict, by which the people were commanded to repair to the town of their ancestors, that their names might be enrolled by the proper officer. In obedience to that edict, Joseph, with his spouse, was obliged to go to Bethlehem, the city of David, to whose house and family they belonged. Jesus Christ, the second person of the Blessed Trinity, was born in the middle of winter, in a stable at Bethlehem. His holy mother had nothing to wrap His poor little shivering body in but a few pieces of linen. Thus did Jesus, the King and Lord of all things, come amongst us as a poor outcast.

Adoration of the Shepherds. Some shepherds, whilst attending their flocks, were told by an angel of the birth of Christ. They went at once to the place the angel had told them of, and adored the Messias.

The Circumcision. Eight days after His birth, our Lord was circumcised, according to the law of Moses, and received the adorable name of 'Jesus,'—a Name the most glorious and expressive of His power—a Name above all other names, that at the

Name of Jesus every knee should bow, in heaven, on earth, and in hell.

The Presentation. At the end of forty days, Mary repaired to Jerusalem, and presented our Lord in the Temple, where He was received by holy Simeon.

Adoration of the Magi. Three kings of the East, seeing a remarkable star, followed it as far as Jerusalem. Here they inquired of Herod where was the new-born King of the Jews. He consulted the doctors of the law, because they were well acquainted with the Scriptures. They told him that *Bethlehem* was pointed out by the prophet *Micheas* as the birthplace of the Messias. The wise men left Jerusalem, and were guided again by the star, until it rested over the place in which our Lord was. They adored Jesus, offering Him gold, frankincense, and myrrh, in token of His being a King, God, and Man.

The Holy Innocents. The Magi not returning to Herod as they had promised, this wicked man had all the male children, under two years of age, who lived in and about Bethlehem, put to death.

Flight into Egypt. An angel, in the night, informed Joseph of the wicked design that Herod had upon the life of Jesus. Then the holy patriarch took the Blessed Virgin and our Lord and went with them into Egypt. They remained there till the death of Herod, when they returned to Nazareth.

Loss of Jesus. When Jesus was about twelve years old, He accompanied His parents to Jerusalem, in order to celebrate the *Pasch*. After this feast was over, our Lord remained in Jerusalem. At the end of three days, the Blessed Virgin and S. Joseph

found Him in the Temple, in the midst of the doctors, hearing them and asking them questions. He then went with them to Nazareth, and we are told He was obedient to His parents, and was beloved both by God and man. Our Lord lived at Nazareth till He was thirty years of age.

Baptism of Jesus. As John the Baptist was preaching to the people on the banks of the Jordan, Jesus came to him, and asked to be baptized. S. John made known to the people who Jesus was. When our Lord was baptized, the Holy Ghost descended upon Him in the form of a dove, and a voice from heaven was heard to say: 'This is My beloved Son, in whom I am well pleased.'

In the Desert. After this Jesus Christ fasted for forty days in the desert. He was then tempted by the devil three times. Satan asked our Lord to change the stones into bread, in proof that He was the Son of God. Jesus said: 'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.' Satan then asked Jesus to throw Himself down from off the Temple; but Jesus said to Him: 'Thou shalt not tempt the Lord thy God.' After this the devil said he would give the whole world to Jesus if He would adore him. But Christ said to the tempter: 'Begone, Satan, for the Lord thy God shalt thou adore, Him only shalt thou serve.'

Some people coming from Jerusalem were told by S. John that Jesus was the Messias. Two of the Baptist's disciples, together with S. Peter and others, followed our Lord.

Marriage at Cana. With these disciples, Jesus went to a marriage feast at Cana in Galilee. Here,

at the request of our Lady, He changed water into wine ; this was His *first public miracle*.

First Pasch. As the great feast of the Passover was drawing nigh, Jesus went to the Temple to restore its glory, as the prophet Aggeus had foretold. Seeing the people making a market-place of it, He tied a few pieces of cord together, and drove out both the people and the animals they were selling. At the same time He prophesied concerning the resurrection of His body.

Nicodemus. While in Jerusalem, our Lord held a conversation with a learned Pharisee, named Nicodemus, and showed him the necessity of baptism, in order to gain heaven : 'Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God' (S. John iii. 5).

Samaria. In leaving Judea, and going into Galilee, Jesus should pass through Samaria, as this province divided the other two. This country, formerly the possession of the ten tribes that were carried away captive by the king of Assyria, had been repeopled by a colony of Babylonians. This pagan people adopted the worship of the Israelites whom they had replaced, mixing with it their own superstitions. Many of the old inhabitants of the land, who had been left behind at the general captivity, or who had straggled back, became blended with the new colonists, and together they formed one people under the name of Samaritans. They reputed themselves the descendants of Abraham, and heirs of the promises, but were despised and hated by the Jews, both on account of their origin and their animosity to the true

people of God, and for their rival worship on Mount Gerizim. When Jesus arrived at Jacob's well, at Sichem, He sent His disciples into the neighbouring town. A woman coming to draw water from the well, Jesus told her that He was the Messias. A great number of the people here believed in Him.

The Ruler's Son. When Jesus arrived in Galilee, a certain ruler came to Him and asked Him to come and heal his son, who was dying at Capharnaum. Jesus told him to go home, that his son lived. The ruler obeyed, and in reward for his faith his son was restored to health.

Preaching at Nazareth. On the Sabbath-day Jesus entered the Synagogue at Nazareth, and proclaimed Himself to be the Messias. Hearing this, the people present were angry, so they took our Lord to the edge of a hill, intending to cast Him down. But He passed safely through their midst.

Miraculous Draught of Fishes. One day Jesus, going down to the lake of Genesareth, got into Simon's boat and preached to the people. After the discourse He told Simon to cast his net into the water; almost immediately it was filled with fishes. The apostle wondered at this, as both he and his partners had been fishing all night and yet had caught nothing. But Jesus said to him: 'Fear not, henceforth thou shalt catch men.' Then Simon, with James and John, followed our Lord.

Sabbath at Capharnaum. Our Lord in company with His disciples entered the Synagogue at Capharnaum on the Sabbath-day. Here He cast a devil out of a man. Going out, He healed S. Peter's mother-in-law and several sick people.

The Paralytic. Next day, as our Lord was preaching, a man sick of the palsy was let down through the roof of the house where Jesus was. Our Blessed Saviour sent him away healed, and told him that his sins were forgiven him.

Second Pasch. After these things, Jesus again went up to Jerusalem. Here on the Sabbath-day He healed a man at the pool of Bethsaida, who had been under his infirmity thirty-eight years. Then the Jews sought to kill Jesus for working miracles on the Sabbath-day.

On another occasion Jesus healed a man's hand that was withered. This He also did on the Sabbath, and the Pharisees consulted together how they might destroy Him.

Choosing the Apostles. At that time Jesus went up into a mountain, and spent the whole night in prayer, as it was His custom continually to do, retiring for this purpose into desert places. When it was day, He called His disciples to Him, and chose twelve whom He named *Apostles*: first, Simon, whom He surnamed Peter; and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alpheus; Simon, who is called Zelotes; Jude the brother of James; and Judas Iscariot, who was the traitor.

Sermon on the Mount. Jesus then delivered that beautiful discourse so well known as the Sermon on the Mount; in which is to be found the whole morality of the Gospel. In it He speaks first of the eight beatitudes, then He calls the apostles the salt and light of the world, and shows us why we should give up whatever might be an occasion of

sin, though it be as dear to us as part of ourselves. After speaking of the three eminent good works, our Lord tells us to pray in secret, and gives us the *Our Father*, in which we pray for all necessary things. He also encourages us to persevere in prayer: 'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.' Lastly, He says, every one that does according to His teaching shall be likened to the wise man who built his house upon a rock, and when the storms came that house stood firm; but those who do not follow His counsel are like unto the man that built his house on the sands, and the storms coming, destroyed it, not leaving even a trace behind.

The Centurion's Servant. Our Blessed Saviour, having finished His discourse upon the mountain, visited Capharnaum, where a certain centurion's servant was lying at the point of death. This officer had done good services to the Jewish nation, therefore the ancients of the Jews interceded in his behalf with Jesus. As our Lord came near the house this ruler sent a message to Him, saying: 'Lord, I am not worthy that Thou shouldst enter my house, but say only the word and my servant shall be healed.' Then Jesus turning to the people, said: 'Amen, I say to you I have not found so great faith even in Israel.' The servant was healed at that hour.

The Widow's Son. As Jesus came near the city of Nain He met a funeral procession. It was that of a young man, the only son of his widowed mother. Jesus observing her grief, stopped those who were carrying the bier, and said: 'Young

man, I say to thee arise.' And the youth came to life, and Jesus gave him to his mother.

Mary Magdalene. At the desire of a certain Pharisee Jesus entered his house and ate with him. While they were at table, a sinful woman of the city came in, and bathed the feet of our Lord with her tears and wiped them with her hair, and then anointed them. Jesus, seeing her sorrow and repentance, said to her : 'Thy sins are forgiven thee ; go in peace, thy faith hath made thee whole.'

Stilling of the Tempest. After teaching the people in parables near Capharnaum, Jesus entered the ship with His apostles and others. It was night, and when they were near the middle of the lake a great storm arose which threatened to destroy the ship. Jesus was asleep. The disciples calling Him, He arose and bade the storm be still, and immediately there was a great calm.

Legion of Devils. When they arrived at the opposite side, a man came to them who was possessed of a devil, and he adored Jesus, saying : 'What have I to do with Thee, Jesus, Son of the Most High God?' And Jesus cast out the devil, whose name was Legion, and allowed him to go into a herd of swine. Then the herd ran with great violence into the sea and was drowned.

The Daughter of Jairus. When Jesus recrossed the lake, there came to Him Jairus, a ruler of the synagogue, beseeching Him to come and heal his daughter, who was near dying. As Jesus was on His way thither there came behind Him a woman troubled with an issue of blood, who touched His garment, for she believed even this would heal her. Her faith was rewarded, for she was cured from

that moment. When near the ruler's house, they received word that the girl was dead. But Jesus entering in, took her by the hand, saying : ' I say to thee, Arise,' and she was restored to life. Soon after this, Jesus sent the twelve apostles to preach among the people, and to cast out unclean spirits.

Beheading of S. John. In the meantime Jesus heard that John the Baptist had been beheaded by order of Herod, in order to fulfil a promise which he had rashly made to his wife's daughter.

Five Thousand fed Miraculously. When the apostles returned, Jesus took them into a desert place across the lake, and seeing that a great multitude had followed them, asked whether there was not something for the people to eat. But the apostles said there were only five loaves and two little fishes. Jesus blessed these, and told the apostles to distribute them among the people, and give them as much as they desired. Afterwards twelve baskets were filled with the fragments. The multitude who witnessed this miracle said : ' This is of a truth the Prophet that is to come into the world ;' meaning thereby, the prophet that Moses had foretold ; for, as he had fed the people with manna in the desert, so had Jesus miraculously supplied them with bread.

Jesus on the Lake. After working the miracle just spoken of, Jesus told his disciples to return to Capernaum. When they were a great distance from land, they saw Jesus walking towards them on the water. But thinking it was an apparition, they became afraid. Jesus said to them : ' It is I, fear ye not.' And Peter answering, said : ' Lord, if it be Thou, bid me come to Thee upon the water ;'

and Jesus said : 'Come !' and Peter walked towards Jesus ; but he became afraid, and when he began to sink, he cried out : 'Lord, save me, or I perish.' And Jesus held out His hand and saved him.

The Canaanite Woman. As our Lord was journeying through Tyre and Sidon, there came to Him a woman of that country, a Gentile, beseeching Him to cast forth the devil out of her daughter. Jesus said to her : 'It is not good to take the bread of the children and cast it to the dogs.' She answered Him : 'Yea, Lord, for the whelps also eat of the crumbs of the children.' Jesus, seeing her great faith, told her the devil had left her daughter, and she, going home, found it to be so. This pagan woman represented in her person the Gentile world, who, when the Gospel was rejected by the Jews, received it with faith and humility.

The Deaf and Dumb Man. As Jesus was preaching at Decapolis, the people brought Him a deaf and dumb man. Taking him apart Jesus put His fingers in his ears, spat upon his tongue, and looking up to heaven He groaned, and said to him : 'Ephpheta,' *i.e.*, 'Be thou opened,' and he immediately heard and spoke aright.

Four Thousand fed Miraculously. So eager were the people to hear the words of our Lord and behold His acts, that they remained with Him in the desert without provisions. Jesus had compassion on them, and repeated His former miracle. With seven loaves and a few little fishes, He fed a multitude of four thousand men, besides women and children. And seven baskets filled with fragments were left after all present had eaten

S. Peter's Confession of Faith. At Cesarea-Philippi, Jesus asked His disciples, 'Whom do men say that I am?' to which they replied, that some said that He was John the Baptist; others Elias, or one of the ancient prophets risen from the dead. 'But whom do you say that I am?' rejoined our Lord. Simon Peter answering, said: 'Thou art Christ, the Son of the Living God.' Then Jesus said to him: 'Blessed art thou, Simon, because flesh and blood hath not revealed it to thee, but My Father who is in heaven. 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 on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven' (S. Matt. xvi. 18).

The Transfiguration. Then going up to Mount Thabor, Jesus took with Him Peter, James, and John, and He was transfigured before them, and His face shone like the sun, and His garments became white as snow. And there appeared before them Moses and Elias, talking with Jesus. Peter said: 'Lord, it is good for us to be here; if Thou wilt, let us build three tabernacles, one for Thee, and one for Moses, and one for Elias.' Then a voice was heard, saying: 'This is My beloved Son, in whom I am well pleased, hear ye Him.' And the disciples were afraid, but Jesus told them not to fear, and as they came down from the mountain, He told them to tell no one until after His resurrection.

The Demoniac Boy. At the foot of the moun-

tain, He cast a devil out of a boy. The disciples had tried to do the same thing, but could not succeed. Jesus rebuked them for want of faith. On their way to Capharnaum, Jesus spoke to His disciples concerning His Passion.

The Tribute Money. When our Lord came to Capharnaum, those who received the tax for the service of the Temple asked Peter whether his master paid it. Before the disciple could question his Lord, Jesus said to him: 'Go to the sea, and the first fish thou shalt catch, open its mouth, there thou shalt find a *Stater*: take that, and give it for Me and thee.'

Feast of Tabernacles. Jesus, going to Jerusalem on the Feast of Tabernacles, taught the people in the Temple. Some of the Pharisees sought to apprehend Him, but no man dare lay hands on Him, as His hour was not yet come. Nicodemus pleaded for Jesus before the rulers and Pharisees.

The Adulterous Woman. A woman taken in adultery being brought to Jesus, He turned to her accusers, and commanded the one among them who had not sinned to cast the first stone at her. The Pharisees, self-convicted, stole away one by one, and left the woman standing alone before our Lord. Then Jesus bade her go and sin no more.

The Man born Blind. After leaving the Temple on the Sabbath-day, our Lord saw a beggar who had been blind from his birth. Spitting on the ground, He mixed the spittle with the dust, which He spread upon the man's eyes and told him to go and wash in the pool of Siloe. The man did so, and he came back seeing. This miracle soon became known throughout the city, and the

Pharisees were more than ever desirous of having our Lord in their power.

Lazarus raised to Life. When Jesus had come to Bethania, near Jerusalem, Martha and Mary, the sisters of Lazarus, requested Him to restore their brother to life. Jesus seeing the people weep, groaned in spirit, and asked where they had laid him. When they came to the tomb, He groaned again, and bade them take away the stone. Then lifting up His eyes, said: 'Father, I give Thee thanks that Thou hast heard Me.' He then cried out with a loud voice: 'Lazarus, come forth.' Jesus told the people to loose his hands and feet and let him go.

✓ **The Ten Lepers.** ✓ As Jesus was journeying through Samaria, ten lepers requested Him to cleanse them. He told them to go and show themselves to the priests. On their way they became clean. Only one of them, a Samaritan, came back to give thanks for the great grace he had received.

Jesus blesses little Children. Some children being presented that He might bless them, were about to be sent away by the disciples, but Jesus said to them: 'Suffer little children to come to Me: for the kingdom of heaven is of such' (S. Mark x. 13).

Zacheus. As Jesus drew near to Jericho, Zacheus, the chief of the publicans, had a great desire to see Him; being of low stature, he ran forward and climbed up into a sycamore-tree that overlooked the way. When our Lord saw him, He told him to come down, as He wished to abide in his house. Zacheus received Jesus with joy, and touched by the divine grace, declared that he would

bestow one half of his goods upon the poor, and restore fourfold his unjust gains.

Jesus Anointed. As our Divine Redeemer sat at table in the house of Simon the leper, Mary, the sister of Lazarus, anointed the feet of Jesus with a very valuable ointment. Judas, one of the twelve, said, 'Why was not this ointment sold for three hundred pence, and given to the poor?' Now this he said, not that he cared for the poor, but because he was a thief and had the purse, and carried what was put in it. Then said Jesus: 'Amen, I say to you, wheresoever this Gospel is preached throughout the whole world, this also that this woman hath done shall be told as a memorial of her' (S. Matt. xxvi. 13).

FIRST FOUR DAYS OF HOLY WEEK.

Palm Sunday. Jesus entered Jerusalem in triumph riding upon an ass, the people crying out: 'Hosanna to the Son of David,' and spreading palm-branches along the road. And when He came near the city, He wept over it, and foretold its destruction. He retired in the evening to Bethania.

Monday. On His way to Jerusalem, coming to a fig-tree and finding no fruit, Jesus cursed it. He entered the Temple, and a second time cast out the buyers and sellers. He spent the night on the Mount of Olives. Next morning Peter and the other disciples were astonished to find that the fig-tree had withered away.

Tuesday. Jesus taught in the Temple, and was questioned by the chief priests, Pharisees, Herodians, and Sadducees. He silenced His enemies by a question in return: 'What think ye of Christ? Whose

Son is He?' Not being able to answer Him, Jesus denounced them for their ambition, hypocrisy, and blindness. He also related several parables.

As he was sitting near the treasury, our Lord saw the people placing their offerings in it. Among them was a poor widow who cast in a farthing. Jesus calling His disciples told them that she had made the greatest offering, because she gave *all* that she possessed, whereas the others only gave a *part* of their abundance.

Sitting on Mount Olivet, Jesus foretold the destruction of the Temple; the signs which are to precede the end of the world; the coming of Antichrist and the need of watchfulness: 'Watch ye, therefore, for ye know not when the Lord of the house cometh.' Jesus illustrated this by the parables of the 'ten virgins,' and the 'talents.'

Wednesday. The chief priests conspired against Jesus how they might put Him to death. Satan entering into Judas, he went to the chief priests and captains of the people, and agreed to deliver his Lord and Master into their hands for thirty pieces of silver.

Maundy Thursday. Peter and John were sent into the city by Jesus to prepare a room in which to eat the Paschal Lamb. He told them to follow a man whom they should meet carrying a pitcher of water, and tell him that the Master and His disciples wished to eat the Pasch in his house. When they sat down, Jesus said: 'With desire I have desired to eat this Pasch with you before I suffer.' And when supper was done, Jesus laid aside His garments, and having taken water and a towel, He washed the feet of every one of them.

Then, taking the bread, He blessed and broke it, and gave it to His disciples, saying: 'Take ye and eat, this is My Body.' He did in like manner with the chalice containing the wine, bidding them drink, saying: 'This is My Blood of the New Testament, which shall be shed for many unto the remission of sins;' and then added, 'Do this for a commemoration of Me' (S. Luke xxii. 19): by which last words He gave power to His apostles, and their successors in the priesthood, to do, and consecrate the same.

After this Jesus said that one among them was about to betray Him. And dipping a morsel of bread in the dish, He handed it to Judas as a sign that he was the betrayer; and immediately Judas went out. Then Jesus said to Peter: 'Simon, the devil hath desired to have you; but I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren.' At the same time Jesus told Peter that before the cock should crow twice he would deny his Master thrice.

When supper was finished, Jesus went forth with His disciples, and passing over the torrent of Cedron, retired, according to His custom, into the garden of Gethsemani, at the foot of the Mount of Olives.

Garden of Gethsemani. Jesus took with Him Peter, James, and John. And going apart, told them to watch while He prayed. After praying He came and found them asleep, and said to Peter: 'What! could you not watch one hour with Me?' Going a second time, He prayed, saying: 'Father, if Thou wilt, remove this chalice from Me: but yet not My will; but Thine be done.'

Coming again He found His disciples asleep, and leaving them He prayed the third time. And there appeared to Him an angel strengthening Him. Being in an agony He sweat blood, which trickled down on the ground about Him.

Judas now arrived with a band of soldiers, and walking up to Jesus he kissed Him, that being the sign by which the soldiers should know the person they were to apprehend. S. Peter, drawing his sword, cut off the ear of Malchus, servant to the high-priest; but our Lord rebuked him, and touching the man's ear He healed it. Then the disciples fled, as Jesus had foretold.

MORNING OF GOOD FRIDAY.

Before Annas and Caiphas. After the soldiers had apprehended Jesus, they brought Him before Annas and Caiphas. Here He was struck on the face for answering the high-priest; He was also buffeted, blindfolded, spat upon, and otherwise ill-treated. S. Peter denied Jesus three times, but afterwards sincerely repented.

Before the Council. At daybreak Jesus being brought before the council, many false witnesses were called to give evidence against Him. When Jesus declared Himself to be the Son of God, the high-priest, rending his garments, said that they had no further need of witnesses, as He had blasphemed. They then agreed that He should suffer death.

Before Pilate. In the meantime, Judas in despair hanged himself. Binding Jesus with cords, the Jews brought Him to Pilate, the governor of

Judea. But Pilate finding no cause for complaint, sent Jesus to Herod, the governor of Galilee.

Before Herod. At this time Herod happened to be at Jerusalem. Seeing Jesus, he was very glad, because he thought some miracle would be worked before him. But Jesus not satisfying this man's curiosity, the soldiers put a white garment about Him and mocked Him, and then sent Him back to Pilate.

Before Pilate a second time. At the Paschal time it was customary for the governor to release some one of the prisoners at the people's choice. There was then in prison a notorious criminal, by name Barabbas, guilty of sedition and murder. Pilate asked the people which of the two he should release to them, Jesus or Barabbas ; they all cried out, 'Barabbas !' Pilate ordered Jesus to be scourged. Placing a crown of thorns upon His head, and a purple garment about Him, the soldiers spat upon Jesus and mocked Him.

Before Pilate a third time. Then Pilate brought Jesus before the Jews, and again appealed to them to liberate Him. But they said to Pilate : ' If thou release this Man, thou art not Cæsar's friend.' Pilate then formally condemned Jesus, not because He was guilty, but through fear of losing his position in the state.

The Crucifixion. Then the Jews led Jesus away, and crucified Him on Mount Calvary, between two thieves. One of them repented and was forgiven. He gave His blessed Mother into the care of S. John. Wine mingled with gall was given to our Lord ; He was also mocked and derided as He hung on the cross.

When Jesus died, the veil of the Temple was torn from top to bottom. Many people arose from their tombs, and walked in the streets. The side of our Lord was pierced with a lance, and there came out blood and water. S. Joseph of Aramathea begged the body of Jesus, and, with the assistance of Nicodemus, took it down from the cross, and placed it in a new sepulchre. The Pharisees rolled a great stone against the entrance, and set a guard to watch it.

Easter Morning. Early in the morning of the third day there was a great earthquake ; for an angel of the Lord descended from heaven, rolled back the stone, and seated himself upon it. The guards ran to Jerusalem and told the Pharisees what they had seen, but being bribed, they told the people that His disciples had taken away the body of Jesus.

Appearances of Jesus. Mary Magdalene, with other holy women, visited the sepulchre, and not finding the sacred body of our Lord there, went directly and told Peter and John. Our Lord appeared to Mary in the garden, and she adored Him. Shortly afterwards He appeared to the holy women on their way to Jerusalem, and also to S. Peter. Two disciples going to Emmaus were joined by Jesus, but they did not recognise 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 chamber doors were shut, where the apostles kept together, for fear of the Jews, Jesus suddenly appeared, standing in the midst of them, and said : 'Peace be to you : as My Father sent Me, so do I also send you.' After which He breathed upon them, and said : 'Receive

ye the Holy Ghost : whose sins you shall forgive, they are forgiven ; and whose sins you shall retain, they are retained.' At His last supper, four days before, Jesus had given to His apostles the power of consecrating His Body and His Blood in the Sacrament of the Holy Eucharist, and here He gave them the power to forgive sins in the Sacrament of Penance, and thus completed their priestly character. Thomas, one of the twelve, was absent on this occasion, and when told what had happened, would not believe the disciples. At the end of eight days Jesus appeared again to the apostles : Thomas being present, Jesus showed him His sacred wounds, when he cried out : ' My Lord and My God.' Jesus replied : ' Thomas, because thou hast seen Me, thou hast believed ; blessed are they who have not seen, and yet have believed.'

Christ's Charge to S. Peter. As eight of the apostles were one day fishing in the sea of Tiberias Jesus appeared to them, and told them to cast their net on the right side of the ship ; they did so, and caught a miraculous draught of fishes. When they came to shore and had dined, Jesus said to Peter, three times : ' Simon, son of John, lovest thou Me ?' and Peter said : ' Yea, Lord, Thou knowest that I love Thee.' The first and second times, Jesus told Peter to feed His *lambs* ; but the third time, to feed His *sheep* also. He then foretold the martyrdom of S. Peter. In Galilee, Jesus again appeared to the eleven apostles.

The Ascension. God the Son led His apostles and disciples out of Bethania, and there, lifting up His hands and blessing them, He departed from them, and ascended into heaven from the Mount of Olives.

Part the Third.

THE ACTS OF THE APOSTLES.

This book was written by S. Luke, the Evangelist. Its history commences from the Ascension of our Lord, and ends in the year 63, being a brief account of the Church for the space of about thirty years.

Election of Matthias. After Jesus had ascended into heaven, the Blessed Virgin, together with the apostles and disciples, to the number of 120, proceeded to Jerusalem to await the coming of the Holy Ghost. It was during this time that Matthias was chosen to fill the place of Judas.

Descent of the Holy Ghost. On the day of Pentecost, as they were all assembled together at prayer, the Holy Ghost descended on them in the form of tongues of fire. Immediately they began to speak in different languages, according as the Holy Ghost had given them power.

The Apostles going out, all the people wondered to hear them talk, knowing that they were poor ignorant men. S. Peter preached to the people, and about 3000 were converted.

The Lame Man. As Peter and John were going to the Temple, a man who had been a cripple from his birth asked them for an alms. Then Peter said : 'Silver and gold have I none, but what I have I give thee : in the name of Jesus Christ of Nazareth, arise and walk.' And the man was cured from that

hour. Then Peter preached to the people in Solomon's porch, and about 5000 were baptized. After this S. Peter and S. John were taken before the council, but they were discharged again, the ancients being afraid of the people.

State of the Christians. The disciples were of one heart and one soul, sharing all their goods with one another, so that there was no one needy among them.

Ananias and Saphira. A certain man named Ananias, and Saphira his wife, 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 for their *lie* were struck dead by the power of the Holy Ghost.

Healing the Sick. The fame of the Apostles had spread so much that the sick were brought into the streets, that when S. Peter came his *shadow* even might cover them and restore their health.

The Apostles Imprisoned. The high-priest hearing what had happened, ordered the Apostles to be cast into prison. But an angel delivered them in the night, and bade them preach to the people.

Gamaliel. Next morning, as the Apostles were preaching, an officer came and brought them before the council. When questioned, they said: 'We ought to obey God rather than men.' The Apostles being put aside, a learned doctor, named Gamaliel, warned the council how they treated these men, saying, that if their teaching came from men, it would certainly come to nought; but if God was the author of it, then was it sure to succeed.

The Deacons. The Christians increasing rapidly, seven men of good reputation, full of the Holy

Ghost and wisdom, were chosen to assist the Apostles. The most remarkable of these were Stephen and Philip.

S. Stephen disputing with some of the sects and defeating them, they gathered together false witnesses to swear that he had spoken against Moses and against God. And they brought him to the council, and he appeared like unto an angel. He first gave a history of the Jews, from Abraham to Moses; then he drew a contrast between the tabernacle of Moses and that of Solomon, and between the latter and the Church of Christ. Lastly, he reproached the Jews with the pride of their hearts and minds. Leading him out of the city, the people stoned him to death. But he prayed for his murderers, saying: 'Lord, lay not this sin to their charge.' After S. Stephen's martyrdom, the Church was very much persecuted.

S. Philip went down to Samaria, where he preached to the people and converted many. He also healed the sick and cast out devils. Among his converts was a man named Simon, who had been a magician. Now S. Peter and S. John, going down to Samaria, confirmed all who had been baptized. And when Simon saw that by the imposition of hands the Holy Ghost was given, he wished to buy this power from the Apostles. But S. Peter said: 'Keep thy money to perish with thee, because thou hast thought that the gift of God may be purchased with money.' Shortly after this Philip converted one of the servants of the Queen of Ethiopia.

Conversion of S. Paul. As Saul was on his way to Damascus to persecute the Christians,

suddenly a light from heaven shone round about him, and a voice cried out: 'Saul, Saul, why persecutest thou Me?' Saul said: 'Who art Thou, Lord?' and the voice replied: 'I am Jesus of Nazareth.' And Saul going into Damascus was baptized by Ananias.

Eneas and Dorcas. S. Peter going to Lydda cured Eneas, who had been ill of the palsy for eight years. In Joppa there dwelt a certain woman named Dorcas, who was remarkable for her charity. She died about this time, and S. Peter being sent for, raised her to life.

Cornelius. There lived at Cesarea a centurion named Cornelius, who was a very religious man. One day an angel appeared to him in a vision and told him to send for S. Peter. He immediately called two of his servants and sent them to Joppa for Peter, who returned with them to their master's house. While the Apostle was speaking, the Holy Ghost descended on all who received the word. Then S. Peter baptized them. The other Apostles hearing this, wished to know why the Gentiles were baptized. Therefore, when S. Peter came to Jerusalem he related to them his own vision, and then told them the vision of Cornelius, and afterwards described to them how the Holy Ghost had descended upon these Gentiles even before they were baptized.

S. Peter's Deliverance. Herod Agrippa (nephew of the Herod who had mocked our Lord) persecuted S. James the Great, and seeing that it pleased the Jews, he ordered S. Peter to be cast into prison. But an angel came in the night and delivered him. As the king was talking to a great multi-

tude of the people at Cesarea, they said that he was a god and not a man. Herod not rebuking them, the Lord struck him with a disease, and he was eaten up by worms, on account of the pride of his heart.

S. Paul's first Journey. At Antioch, the Holy Ghost made known that He had chosen Paul and Barnabas for a special work. So they went to *Selucia*, and from thence they sailed to *Cyprus*, where S. Paul converted the governor, and struck Elymas the magician blind, because he blasphemed. They next sailed to *Antioch*, where Paul preached and many were converted; but the envy of the Jews compelled them to leave this place and go to *Iconium*, and from thence to *Lystra*. Here S. Paul cured a man who had been a cripple from his birth. When the people saw this they wished to offer sacrifice to SS. Paul and Barnabas, thinking they were gods; but the Saints showed them that they were only men. Some of the Jews coming from Antioch and Iconium stirred the people up against the Apostles, and they took and stoned S. Paul. Leaving *Lystra*, Paul and his companion returned to Antioch.

Council at Jerusalem. The Apostles assembled at Jerusalem to discuss whether converts should not be circumcised. There was much disputing till S. Peter rose up and showed them that circumcision was not necessary. After this Paul and Barnabas related all they had done in their mission. A letter, or decree, of the Apostles was then sent out with Paul and Barnabas to the Gentile converts, exhorting them to serve God faithfully.

S. Paul's second Journey. In company with Silas, S. Paul travelled to *Lystra*, where he took

Timothy into his company. He next visited *Troas*, where he had a vision. He then crossed over to Macedonia, and at Philippi he cast a devil out of a girl. Being brought before the magistrates for this, they imprisoned him. Then a great earthquake shook all the buildings. The gaoler and his wife received baptism. S. Paul next visited *Thessalonica*, where he preached and converted many. Then, passing *Berea*, he visited *Athens*, where he preached his famous sermon, taking for his text the words, 'To the unknown God;' by which he converted S. Dionysius and many others. Departing from Athens, he came to *Corinth*, where he worked at his trade of tent-making. He preached to the people and baptized many. He next visited *Ephesus*, *Cesarea*, and *Jerusalem*, and then he came down to *Antioch*.

S. Paul's third Journey. In this journey S. Paul preached at *Ephesus*, *Macedonia*, and *Troas*, where he raised a dead man to life; he also visited several other towns, and established many churches and ordained priests.

S. Paul's Journey to Rome. S. Paul being apprehended by the Jews, appealed to Cæsar, because he was a Roman citizen by birth. After making several speeches before the chief men of Judea, he was sent to Rome, where, after a few years, he suffered martyrdom, on the 29th of June, in company with S. Peter, A.D. 68.

APPENDIX

THE MESSIAS PROMISED.

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

2nd to Abraham. 'And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice' (Gen. xii.).

3rd 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 thy seed, and in thy seed all the tribes of the earth shall be blessed' (Gen. xxviii.).

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 all 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 for ever' (2 Kings vii.).

THE PROPHETS.

A prophet is a person who foretells what is to come by the inspiration of God.

There are two kinds of prophets: those who have not written their prophecies, such as Elias, Eliseus, Nathan, and Ahas; and those who have written their prophecies.

Among these last there are some called *greater* prophets, because a greater proportion of their writings is in existence. The others are called *lesser* prophets, because we have only a smaller portion of their writings. The prophets led a life of poverty and mortification; they lived in communities, and were occupied in study, prayer, and labour. They were chiefly employed in preaching to the people.

Greater Prophets. Isaias, Jeremias, Ezechiel, and Daniel. To these may be added the royal prophet, King David, who composed the Psalms, &c.

Lesser Prophets. Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

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, S. Matt. i. 23).

2. *Birthplace 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, S. Matt. ii. 6).

3. *Flight into Egypt.* 'Out of Egypt have I called My Son' (Osee, S. 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, S. Matt. ii. 18).

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

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

7. *Our Lord's Zeal.* 'The zeal of Thy house hath eaten Me up' (Ps. lxxviii., S. John ii. 17).

8. *Our Lord's Gentleness.* 'Behold My servant whom I have chosen, My beloved in whom I am 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, S. Matt. xii. 18).

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

10. *Stone rejected by Builders.* 'The stone which the

builders rejected, the same is become the head of the corner' (Isaias, S. Luke xx. 17).

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

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

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

14. *Piercing of Christ's Side.* 'They shall look on Him whom they pierced' (Zach., S. 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. *Resurrection of Christ.* 'Thou art My Son; this day I have begotten Thee' (Ps. ii.). 'I will give You the holy things of David faithful' (Isaias). 'Thou shalt not suffer Thy Holy One to see corruption' (Ps. xv., Acts xiii. 33).

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 for ever according to the order of Melchisedech' (Ps. cix., Heb. vii. 17).

FEASTS OF JEWS.

1. *The Pasch*, in commemoration of their deliverance out of Egypt. It corresponds to our festival of Easter.

2. *Pentecost*, to commemorate the giving of the Law on Mount Sinai. Its corresponds to our feast of Whitsuntide or Pentecost.

3. *Tabernacles*, in commemoration of living in tents during the sojourn in the desert before entering the Promised Land.

4. *Expiation*. It was only during this festival that the high-priest was allowed to enter the Holy of Holies, when he sprinkled blood upon the mercy-seat.

5. *Purification*. Instituted in the time of the Machabees to commemorate the cleansing of the Temple.

JEWISH SACRIFICES.

1. *Holocausts*, or whole burnt offerings.

2. *Eucharistic*, or thanksgiving offerings for favours received.

3. *Propitiation sacrifices*, offered in atonement for sin.

4. *Impetration sacrifices*, offered for begging new favours.

These sacrifices consisted of *Victims*, as sheep, cows, &c.; *Immolations*, as flowers, corn, &c.; or *Libations*, as wine, oil, &c.

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 principal ones among them are the following: Adam, Abel, Melchisedech, Isaac, Jacob, Joseph, Paschal Lamb, Manna, Brazen Serpent, the Sacrifices, Moses, Josue, David, and Jonas.

MIRACLES OF OUR LORD.

Three Dead raised to Life. 1. The daughter of Jairus shortly after death. 2. The widow's son at Naim as he was carried to the grave. 3. Lazarus after being four days in the tomb. These three miracles are figures of the sinner when in a state of sin, or *Spiritual Death*.

Miracles of Healing. The ruler's son healed from a distance at Cana in Galilee. The demoniac cured on the

Sabbath in the Synagogue at Capharnaum. The paralytic let down through the roof of a house. The dropsical man and the man born blind healed at the pool in Jerusalem on the Sabbath-day. The ten lepers in Samaria. The centurion's servant at Capharnaum. The unclean spirit cast out in the Synagogue of Capharnaum on the Sabbath. The demoniac in the country of the Gerasenes. Casting out a dumb spirit from a boy. Healing of Malchus's ear in the garden of Gethsemani.

Miraculous Feasts. Water changed into wine at the marriage at Cana. Five thousand fed with five loaves and two fishes. Four thousand fed with seven loaves and a few small fishes.

Miracles on the Sea of Galilee. The miraculous draught of fishes at the call of the four Apostles. The stilling of the tempest. Jesus walking on the water. The tribute money found in the fish's mouth. The second miraculous draught of fishes, after the Resurrection.

THREE HEAVENLY VOICES.

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

2. *At the Transfiguration.* 'This is My beloved Son, in whom I am well pleased: hear ye Him' (S. 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' (S. John xii. 28).

PARABLES OF OUR LORD.

1. *The Sower.* 'Behold the sower went forth to sow; and whilst he sowed some fell by the wayside, and the birds of the air came and ate them up. And other some fell upon stony ground, where they had not much earth, and they sprang up immediately because they had no deepness of earth; and when the sun was up they were scorched, and because they had not root they withered away. And others fell among thorns, and the thorns grew up and choked them. And others fell upon good ground; and

they brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold' (S. Matt. xiii. 3).

LESSON. That our salvation depends upon the disposition with which we receive the Word of God.

2. *The Wheat and Cockle.* 'The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him : Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he saith to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up? And he said : No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn' (S. Matt. xiii. 24).

LESSON. That the wicked will be mingled with the good, in the Church, till the end of time.

3. *The Mustard-seed.* 'The kingdom of heaven is like to a grain of mustard-seed which a man took and sowed in his field, which is the least indeed of all seeds ; but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof' (S. Matt. xiii. 31).

LESSON. That the Church is to spread throughout the whole world, and become the home of all nations.

4. *The Leaven.* 'The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened' (S. Matt. xiii. 33).

LESSON. That the Church acts upon the world in a hidden and most powerful manner.

5. *The Hidden Treasure.* 'The kingdom of heaven is like unto a treasure hidden in a field. Which a man

having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field' (S. Matt. xiii. 44).

LESSON. That we should give up all things to obtain God's grace.

6. *Seed growing gradually.* 'And He said: So is the kingdom of God, as if a man should cast seed into the earth, and should sleep and rise, night and day, and the seed should spring and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit; first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come' (S. Mark iv. 26).

LESSON. Christ's kingdom grows in a secret and mysterious manner.

7. *The Pearl of Great Price.* 'Again, the kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it' (S. Matt. xiii. 45).

LESSON. That a true Christian will part with anything he may possess in order to obtain the means of salvation.

8. *The Draw Net.* 'Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes; which, when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth' (S. Matt. xiii. 47).

LESSON. The separation of the good from the bad at the end of the world.

9. *The Great Supper.* 'A certain man made a great supper and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it.

I pray thee hold me excused. And another said: I have bought five yoke of oxen, and I go to try them. I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper' (S. Luke xiv. 16).

LESSON. The love of this world often causes men to neglect God's graces.

10. *The Barren Fig-tree.* 'A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it. And if happily it bear fruit, but if not, then after that thou shalt cut it down' (S. Luke xiii. 6).

LESSON. Before punishing us for our sins, God always gives us an opportunity of repenting.

11. *The Lost Sheep.* 'What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? and when he hath found it, lay it upon his shoulders, rejoicing; and coming home call together his friends and neighbours, saying to them: Rejoice with me, for I have found my sheep which was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance' (S. Luke xv. 4).

LESSON. God seeks the conversion of a sinner, and rejoices at his repentance.

12. *The Lost Piece of Money.* 'Or what woman having ten groats : if she lose one groat, doth not light a candle and sweep the house, and seek diligently, until she find it? and when she hath found it, call together her friends and neighbours, saying : Rejoice with me, because I have found the groat that I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance' (S. Luke xv. 8).

LESSON. The diligent search of the Church after those who have gone astray.

13. *The Prodigal Son.* 'A certain man had two sons ; and the younger of them said to his father : Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country : and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat ; and no man gave unto him. And returning to himself, he said : How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him : Father, I have sinned against heaven, and before thee : I am not now worthy to be called thy son, make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him : Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants : Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and make merry : Because this my son was dead, and is come to life again ; was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing ; and he called one

of the servants, and asked what these things meant. And he said to him : Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering said to his father : Behold for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends : but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him : Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again ; he was lost, and is found' (S. Luke xv. 11).

LESSON. The joy of Almighty God upon the conversion of the sinner.

14. *The Rich Fool.* 'The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying : What shall I do, because I have no room where to bestow my fruits ? And he said : This will I do : I will pull down my barns, and will build greater, and into them will I gather all things that are grown to me, and my goods. And I will say to my soul : Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. But God said to him : Thou fool, this night do they require thy soul of thee ; and whose shall those things be which thou hast provided ?' (S. Luke xii. 16).

LESSON. The folly of not being rich in the grace of God, and thinking too much of this world's wealth.

15. *The Unjust Judge.* 'There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, and she came to him, saying : Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself : Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me' (S. Luke xviii. 1).

LESSON. That there is a great necessity for earnestness and perseverance in prayer.

16. *The Friend at Midnight.* 'Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened' (S. Luke xi. 5).

LESSON. That we should pray without ceasing, when interceding with God, for others.

17. *The Two Debtors.* 'A certain man had two debtors; the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And he said to him: 'Thou hast judged rightly' (S. Luke vii. 41).

LESSON. That the more we show our sense of God's mercy towards us, the more we show our love for Him.

18. *The Two Sons.* 'A certain man had two sons, and coming to the first, he said: Son, go work to-day in my vineyard. And he answering said: I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said: I go, Sir, and he went not: Which of the two did the father's will? They say to him: The first. Jesus said to them: Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of Justice, and ye did not believe him. But the publicans and the harlots believed him; but you seeing it, did not even afterwards repent, that you might believe him' (S. Matt. xxi. 28).

LESSON. That we should really practise, and not pretend to do the will of God.

19. *The Pharisee and the Publican.* 'Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee standing prayed thus within himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice a week: I give tithes of all that I possess. And the Publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other. Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted' (S. Luke xviii. 10).

LESSON. The triumph of a humble and contrite heart.

20. *The Unjust Steward.* 'There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? to dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? but he said: An hundred barrells of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, inasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light' (S. Luke xvi. 1).

LESSON. That we may learn how to make use of this world's goods for God's honour and glory.

21. *The Ten Virgins.* 'Then shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five

foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, lord, open to us. But he answering said: Amen, I say to you, I know you not. Watch ye therefore, because ye know not the day nor the hour' (S. Matt. xxv. 1).

LESSON. The necessity of watching, and preparing for the coming of our Lord.

22. *The Talents.* 'For even as a man going into a far country, called his servants and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his ability; and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that received the two gained other two. But he that had received the one, went and dug in the earth and hid his lord's money. But after a long time the lord of these servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said: Lord, thou deliveredst to me two talents; behold I have gained other two. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou

into the joy of thy lord. But he that had received the one talent came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed, and being afraid, I went and hid thy talent in the earth: behold, here thou hast that which is thine. And his lord answered and said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye therefore the talent from him, and give it to him that hath ten talents; for to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And cast ye the unprofitable servant out into the exterior darkness, there shall be weeping and gnashing of teeth' (S. Matt. xxv. 14).

LESSON. The advantages we derive from making use of God's grace, and the loss we incur from neglecting it.

23. *The Pounds.* 'A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him, and they sent an embassy after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked

servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds. And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him' (S. Luke xix. 12).

LESSON. The same as that obtained from the *Talents*.

24. *The Unprofitable Servant*. 'Which of you having a servant ploughing or feeding cattle, will say to him, when he is come from the field: Immediately go sit down to meat; and will not rather say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do' (S. Luke xvii. 7).

LESSON. That we are only doing our duty in obeying God.

25. *Dives and Lazarus*. 'There was a certain rich man who was clothed in purple and fine linen; and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell; and lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil

things; but now he is comforted, and thou art tormented. And besides all this, between us and you, there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come unto this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, Father Abraham, but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead' (S. Luke xvi. 19).

LESSON. That a very great punishment awaits those who live only for this world's goods and neglect the grace of God.

26. *The Good Samaritan.* 'A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine, and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee' (S. Luke x. 30).

LESSON. That every one in need and distress is our neighbour, and we should as far as possible relieve him.

27. *The Unmerciful Servant.* 'Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents, and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me,

and I will pay thee all. And the lord of that servant being moved with pity let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you if you forgive not every one his brother from your hearts' (S. Matt. xviii. 23).

LESSON. The necessity of forgiveness of injuries.

28. *The Labourers in the Vineyard.* 'The kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard; and having agreed with the labourers for a penny a day he sent them into his vineyard; and going out about the third hour, he saw others standing in the market-place idle, and he said to them: Go ye also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. And about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last

have worked *but* one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answered and said to one of them: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and first last. For many are called, but few chosen' (S. Matt. xx. 1).

LESSON. That we should not envy our neighbour in having received any special favour from Almighty God.

29. *The Marriage of the King's Son.* 'The kingdom of heaven is likened to a king who made a marriage for his son; and he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king heard of it, he was angry; and sending his armies, he destroyed those murderers, and burned their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as ye shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment; and he said to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth: for many are called, but few *are* chosen' (S. Matt. xxii. 1).

LESSON. A warning to the Jews that the kingdom would be taken from them, and given to the Gentiles.

30. *The Wicked Husbandmen.* 'There was a man a house-

holder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh he sent his servants to the husbandmen, that they might receive the fruits thereof; and the husbandmen, laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former, and they did to them in like manner; and last of all he sent to them his son, saying: They will reverence my son. But the husbandmen, seeing the son, said among themselves: This is the heir; come, let us kill him, and we shall have his inheritance. And they took him and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to Him: He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: *The stone which the builders rejected the same is become the head of the corner! By the Lord this has been done, and it is wonderful in our eyes* (Psalm cxvii. 22). Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whomsoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder' (S. Matt. xxi. 33).

LESSON. Same as that taught by the *Marriage of the King's Son*.

THE SEVEN DOLOURS.

1. Prophecy of holy Simeon: 'Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed' (S. Luke ii. 34).

2. Flight into Egypt.

3. The loss of the Child Jesus for three days at Jerusalem.

4. Jesus carries His cross to Mount Calvary.

5. Jesus is nailed to the cross.

6. Jesus is taken down from the cross.

7. Jesus is laid in the tomb.

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