Now all these things happened to them in figure.  
1 Cor. x. 11.
I do not put forward this History as being anything more than a contribution to religious instruction. Many grave objections may be urged against publishing a work of this kind in a catechetical form, and I feel the force of several of these objections. Still something may be said in favour of the old form of Question and Answer. It has considerable authority from writers of name, in all ages of the Church. During the last century, many learned Catholic divines, such as Bishop Hay, and the author of the "Poor Man's Catechism"—and among Protestants, Mr. Nelson, the author of "Feasts and Fasts"—wrote long treatises in this form. It has a tendency to assist an inexperienced teacher, and it enables special attention to be directed to points which otherwise might be overlooked. It has, I think, some other benefits, which, to some degree, at least, may compensate for its admitted imperfections. However, I do not come forward as a strong supporter of the Catechetical Form. I offer the History, as I have written it, for what it is worth. I have it in use in my own school, and one reason why I have adopted this form is, because it has enabled me (1) to give very frequently the words of Scripture, and (2) to
connect the New with the Old Testament, without becoming too diffuse. My original intention was to have gone on with the Books of Esther, Tobias, Judith and the Maccabees. But I found that this would have so swelled the work as to render it too cumbersome. Such as it is, I hope it may be, in some measure, useful. The knowledge of Scripture is not only an advantage, it is, especially under our circumstances, a necessity. Holy Scripture is the inheritance of the Catholic Church, which alone is its Guardian and its Interpreter. The study of the Scripture has ever been the constant and favourite study of the bishops, the doctors, the monks and the religious, and it is only in the unity of the Catholic Faith, that the Sacred Scriptures can be thoroughly valued, safely read, and rightly understood.

W. G. TODD.

Blackheath,
Feast of St. Patrick,
1873.
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CHAPTER I.

THE CREATION.

In how many days did God create the Heavens and the Earth?
In six days.
What did God Almighty on the seventh day?
He rested from all His work.
What is the meaning of the word create?
To make out of nothing.
What did God create first?
The Light. And God said, "Be light made, and there was Light."
By what did God create the light and everything else?
By His Word. "By the Word of the Lord the heavens were established; and all the power of them by the spirit of His mouth."—Ps. xxxii. 6.

Who is the Word of the Lord?
Our Lord Jesus Christ, the Second Person of the most Blessed Trinity.

What is said in St. John's Gospel about the Word of God?
THE CREATION.

"In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by Him: and without Him was nothing made that was made."—John i. 1, 3.

What was the last and greatest work of God?
The formation of man.

How was man made?
Out of the dust of the earth. "And God breathed into his face the breath of Life, and man became a living soul."—Gen. ii.7.

Then what part of man's nature was made, and what part created?

His body was made. His soul is created.

Is this the case with every child that is born?
Yes, it is. God creates the soul of each member of the human race.

In whose likeness was man created?
In the image and likeness of God.

Where does this image and likeness reside?
Chiefly in man's soul.

Is there any sense in which our bodies also are the image and likeness of God?
Yes, inasmuch as they are like to the body of our Lord Jesus Christ, who is God.

What dominion or power did God give man over His creatures?
He gave him dominion or power over everything that He made. "And He said: Let us make man to our own image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth."—Gen. i. 26.
Did God pronounce any judgment about the things which He made?

Yes. "And God saw all the things which He had made and they were very good."—Gen. i. 31.

Does this mean that there was then no sin in the world?

It means that everything was as God willed it to be, and that there was no sin either in angels or in men.

Then God created other beings as well as man?

Yes, He created the angels.

Who are the angels?

They are pure spirits, without bodies.

Were they created at the same time as the visible world?

Yes, they were, according to the tradition of the Church.

Were the angels created in grace as man was?

Yes, but some of them with Satan, or Lucifer, at their head, rebelled against God, and fell.

What was their sin?

The sin of pride.

What happened to those who sinned?

They were cast down into hell.

What happened to those who did not sin?

They were admitted to behold the face of God, and to be happy with Him for ever.
CHAPTER II.

THE FORMATION OF MAN.

Who was the first man?
Adam.

Who was the first woman?
Eve.

How was Eve formed?
From Adam's rib. "Then the Lord God cast a deep sleep upon Adam, and when he was fast asleep He took one of his ribs and filled up flesh for it. And the Lord God built the rib which He took from Adam into a woman, and brought her to Adam."—Gen. ii. 21, 22.

Where did God place Adam and Eve?
In the Garden of Eden.

Did He allow Adam to remain idle?
No. He "put him into the paradise of pleasure, to dress it and to keep it."—Gen. ii. 15.

What tree was in the midst of the garden?
The Tree of Life.

Of what was the Tree of Life the type or likeness?
Of the most Blessed Sacrament, which is the tree of life in the midst of the Holy Church.

Of what tree did God command Adam not to eat?
Of the tree of the knowledge of Good and Evil.

What was to happen to Adam if he eat of this tree?
He should surely die.

Who tempted Adam to eat of it?
Eve.

And who tempted Eve?
Satan in the form of a serpent.

What did he say?
He said, "No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods knowing good and evil."—Gen. iii. 4, 5.

Whom did Eve believe, God or Satan?
She believed Satan, and took the fruit of the tree, and did eat, and gave to her husband, who did eat.

And what were the consequences of this sin?
Our first parents fell from the state of justice and holiness in which God had created them.

Then what did they lose by this sin?
They lost justice and sanctity, in other words, the grace of God.

Did they lose any gifts besides these?
God, at their creation, gave them, as free gifts, making human nature more complete and excellent, four perfections; (1) freedom from pain and sickness; (2) freedom from death; (3) the gift of knowledge, and (4) freedom from disordered and irregular desires. All these they lost by this first sin.

Then what did Adam and Eve bring into the world by this first sin?
They brought sin, sickness, ignorance, and death.
THE FORMATION OF MAN.

Would man have died if Adam had not sinned?

No. For God added something to his nature, which would have kept him from death. This He took away when Adam sinned. Thus death came into the world.

What did our first parents when they heard the voice of the Lord God in the garden?

They hid themselves amidst the trees of Paradise because they were ashamed.

How did God address Adam?

The Lord God called Adam, and said to him, "Where art thou?"

What was Adam's reply?

"I heard Thy voice in the garden and I was afraid, because I was naked, and I hid myself."

What was it that made him afraid after his sin, whereas he was not afraid before?

It was sin itself. Adam had lost the grace of God. He had committed a mortal sin. He had lost the gift of innocence.

On whom did Adam cast the blame of his sin?

On Eve, and indirectly on God, who had given her to him as his wife: his words were, "The woman whom Thou gavest me to be my companion, gave me of the tree, and I did eat."—Gen. iii. 13.

Had the woman any excuse for her sin?

She answered, "The serpent deceived me, and I did eat."

What curse did God pronounce against the serpent?

"Because thou hast done this thing, thou art
curse among all cattle, and beasts of the earth. Upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.”—Gen. iii. 14.

Did the Almighty, when cursing the serpent, hold out any hope of pardon to Adam and Eve?

Yes, in these words, “I will put enmity between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lay in wait for her heel.”—Gen. iii. 15.

What woman is that between the serpent and whom Almighty God here says that, “He will put enmities?”

The most Blessed Virgin, who having been conceived and born without sin, was ever at enmities with Satan. Never was she at any instant under the influence and power of Satan.

And who is the seed of the woman?
Our Blessed Saviour Jesus Christ.

How has the Blessed Virgin crushed the head of the serpent or Satan?

By becoming the Mother of our Blessed Lord, who by His Passion and Death, has conquered sin and Satan. The name of Mary and the cross of Jesus are the great terrors of the devil.

What judgment did God pass upon Eve for her sin?

He said, “I will multiply thy sorrows and thy conceptions; in sorrow shalt thou bring forth children, and thou shalt be under thy husband’s power, and he shall have dominion over thee.”—Gen. iii. 16.
And what divine judgment was passed against Adam for his part in this first sin?
The curse pronounced against Adam was threefold; (1) the earth was cursed on account of his sin. "Cursed is the earth in thy work." (2) He was to labour for his support by the sweat of his brow. "With labour and toil shalt thou eat thereof all the days of thy life; in the sweat of thy brow shalt thou eat bread." (3) He was to die. "Dust thou art and unto dust thou shalt return."

Did Almighty God allow Adam and Eve to remain in the garden of Paradise after their sin?
No. He sent them out of the Paradise of pleasure, and commanded Adam to till the earth from which he was taken. Moreover, to prevent them from returning, He placed at the entrance of the garden, cherubims, and a flaming sword, turning every way to keep the way of the Tree of Life.

CHAPTER III.

CAIN AND ABEL.

The names of Adam's two sons?
Cain and Abel.
What was Cain's occupation?
He was a husbandman or tiller of the ground.
And Abel's?
He was a shepherd.
What offering did Cain make to God?
“After many days Cain offered up the fruits of the earth, gifts to the Lord.”

Did Abel make any offering to God?
“Abel also offered of the firstlings of his flock and of their fat.”

Which offering did the Lord accept?
“The Lord had respect to Abel and to his offering.”

Why did He reject the offering of Cain?
Because he was wicked.

What effect had the rejection of his offering upon Cain?
He was exceedingly angry and his countenance fell.

How did God reason with this wicked man?
“The Lord said to him, Why art thou angry, and why is thy countenance fallen? If thou do well shalt thou not receive, but if ill, shall not sin forthwith be present at the door? But the lust thereof shall be under thee and thou shalt have dominion over it.”—Gen. iv. 6, 7.

How did Cain revenge himself on Abel?
“Cain said to Abel his brother, Let us go forth abroad. And when they were in the fields Cain rose up against his brother Abel and slew him.”

How did the Lord call Cain to account for slaying his brother?
“The Lord said to Cain, Where is thy brother?”

What was Cain’s reply?
“I know not, am I my brother’s keeper?”

What did God then say?
He said to him, "What hast thou done? the voice of thy brother's blood crieth to Me from the earth. Now therefore cursed shall thou be upon the earth which hath opened and received the blood of thy brother at thy hand; when thou shalt till it, it shall not yield to thee its fruits, a fugitive and a vagabond shalt thou be upon the earth."—Gen. iv. 10, 12.

What do we learn by this divine curse?

How great and terrible a sin it is to take the life of another by murder.

What did Cain say when he received this judgment and curse?

"My iniquity is greater than that I may deserve pardon. Behold Thou hast cast me out this day from the face of the earth, and I shall be hidden from Thy Face, and I shall be a vagabond and a fugitive on the earth, everyone therefore that findeth me shall kill me."—Gen. iv. 13, 14.

What did the Lord do with Cain to prevent him from being killed?

He placed a mark upon him, that whosoever found him should not kill him.

Where did Cain dwell after this?

He dwelt as a fugitive on the earth at the east side of Eden.

What further do we know about Cain?

The Scripture teaches very little more about him. It mentions that he had a son named Henoch and that he built a city which he called by his son's name. It is a tradition among the Jews that Cain was slain by Lamech his
grandson, who while hunting mistook him for a wild beast.

What does St. Paul say about the offering of Abel and about his death?

"By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh."—Heb. xi. 4.

What further allusion does he make to Abel's blood?

He compares it with the Blood of our Saviour, and says that the sprinkling of the Blood of Jesus "speaketh better than the Blood of Abel."—Heb. xii. 24.

Explain his meaning?

He means, that whereas the blood of Abel cried to God from the ground for vengeance against the murderer, the Precious Blood of our Saviour cries to God, that He may have mercy on, and forgive, the guilty race of man.

CHAPTER IV.

THE HISTORY OF HENOCHE.

There was another Henoch besides the son of Cain? Yes; he was descended from Seth, the son whom God gave to Adam instead of Abel. And what sort of man was he? He was a just and holy man; the sacred
History says that he walked with God, which means that he kept God's holy law and had the fear and love of God always before him.

Is anything more known about him?

He was the father of many children, amongst others, of Mathusala, who lived longer than any other man ever did.

And what is known about his latter end on earth?

It is believed that Henoch is not yet dead. The History says he walked with God and was seen no more because God took him, which is generally supposed to mean, that he was taken to paradise without dying, as Elias was afterwards.

Is there any allusion to Henoch in other parts of the Scripture?

Yes. In the 44th Chapter of Ecclesiasticus verse 16, we are told that "Henoch pleased God and was translated into Paradise that he may give repentance to the nations."

And what does St. Paul say about him?

"By Faith," these are St. Paul's words, "Henoch was translated that he should not see death, and he was not found because God had translated him," that is, had taken him up to Paradise without dying.—Heb. xi. 5.

If this be so, it would appear that Henoch did not undergo the sentence of death passed by God upon all mankind?

This does not follow, because according to the tradition of the Church, Henoch and Elias will come again among men in the latter days of the world and suffer a holy martyrdom.
CHAPTER V.

THE FLOOD AND NOE.

Why did God send a flood upon the earth? 
Because the people had become exceedingly wicked.

Did He destroy every one on the face of the earth?
He destroyed all except Noe and his family.

Who was Noe?
Noe was the son of Lamech. He was a very just and holy man, who for a long time prescribed to the wicked nations to turn away from their sins.

What is he called by St. Peter?
He is called "the preacher of justice."—2 Peter, ii. 5.

And does not St. Paul say something about him?
Yes; "By faith," says St. Paul, "Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith." (Heb. xi. 7.)

How many persons were saved from the deluge?
In all eight persons.

Who were they?
Noe, his wife, his three sons, and their wives.
What were the names of his three sons? Sem, Cham, and Japheth.

In what were they saved? In an ark or ship, built by Noe at the dictation of God Himself.

And what did God command him to bring into the ark? Besides his own family, he was commanded to bring into the ark two of every sort of animal, together with food for his family and for them.

When did the rain commence? Seven days after Noe had entered into the ark.

How long did it continue? Without ceasing for forty days and forty nights.

Did not the waters keep increasing for a longer period than these forty days? Yes; the fountains of the deep were broken up, the seas and rivers overflowed the earth, and the waters swelled and increased for one hundred and fifty days.

Where did the ark rest? Upon the mountains of Armenia.

What did Noe first send out from the ark? A raven, “which went forth and did not return till the waters were dried up upon the earth.”

What else did he send forth? A dove.

Did the dove return to him? Yes, because she found no resting place.

When did he send it out again?
Having waited yet seven other days, he again
sent forth the dove out of the ark.

What did it bring back?
A bough of an olive-tree, with green leaves.

When did he send it out again?
After seven days.

Did she return this time?
No.

Did Noe then immediately leave the ark?
No, he waited until he was commanded by
God to do so.

And what was the first thing he did when he
left the ark?
He built an altar, and offered thereon a sacri-
ifice to God in thanksgiving for his deliverance
from the deluge.

And when God Almighty saw the sacrifice,
what promise did He make?

"I will," He said, "no more curse the earth
for the sake of man, for the imagination and
thought of man's heart are prone to evil from
his youth, therefore I will no more destroy
every living soul as I have done."

Of what is the ark of Noe a type or sign?
Of the Church of God. The deluge repre-
sents the world, and the ark the one true
Church out of which no one can be saved.

Does not St. Peter draw another type or
likeness from the ark of Noe?

He says, "Wherein (in the ark) a few, that is
eight souls, were saved by water, whereunto
baptism being of the like form, now saveth you
also."—(1 Peter, iii. 21.)

Explain these words more fully?
St. Peter means that as eight persons, and these alone, were saved from the waters of the deluge in the ark of Noe, and were saved by water, because the ark floated over the waters and was not overturned, so Christians are saved by baptism. All who have not been baptized shall perish. Holy baptism is the ark of our salvation.

Then is there any contradiction between the two types?

None whatever. For as baptism is the gate or entrance into the Church, so no one can be saved who does not by the gate of baptism enter the true Church and continue therein. Those whom Noe brought with him would have been drowned had they left it or remained out of it, and in like manner, those who remain in heresy or schism, or who leave the Holy Church, lose thereby all hope of their salvation.

CHAPTER VI.

THE TOWER OF BABEL.

After the flood what wicked thing did men do?

They built a city and a tower, the top thereof was to reach the heavens.

What object had they in building this tower?

To make their name famous before they were scattered abroad into all lands.
Were there many languages at that time, or did they all speak one language?

They all spoke the same language.

When God saw that which they were doing, what did He say?

"Behold it is one people, and all have one tongue, and they have begun to do this, and neither will they leave off from their designs till they accomplish them indeed. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech."—Gen. xi. 6, 7.

And what was the consequence?

"The Lord scattered them from that place into all lands, and they ceased to build the city."

What was the city and tower called?

It was called Babel, which word means confusion.

When God scattered mankind and divided them at Babel, did He ever afterwards unite them again, or does He will that they should be all united?

Yes, He makes them one, and wills all nations to become one again in the unity of the Holy Catholic Church.

And if they all become one again, how do they all speak again one language?

Because they all have in the Church the one Catholic faith; they believe the same, they have the same hope, and the same charity.
CHAPTER VII.

ABRAHAM AND LOT.

Where was Abraham born?
In Ur of the Chaldees.

His father's name?
Thare.

Why did he leave his native place?
Because God called him, and promised to give him another land, and to make of him a great nation.

Was his name always Abraham?
At first his name was Abram, it was afterwards changed into Abraham.

Who went with him from his native place?
Lot his nephew, Sara his wife, and a great company of his servants.

How old was he when he left Ur?
Seventy years of age.

Why did Abraham leave Chanaan for Egypt?
Because there was a famine in the land of Chanaan.

And what happened to Sara his wife in Egypt?
Pharao took her into his palace with the intention of marrying her, supposing her to have been Abraham's sister.

Did he marry her?
No. God plagued Pharao's house with great stripes until he restored Sara to Abraham.
and sent them both out of Egypt with all they had.

*Why did Lot separate from Abraham?*
Because their substance being great, there arose a strife between the herdsmen of Lot and of Abraham.

*What country did Lot choose?*
All the country about the Jordan, near Sodom and Gomorrha.

*Why did he make this choice?*
Because the country was as rich and fertile as the paradise of the Lord.

*What was the character of its inhabitants?*
They were very wicked. "The men of Sodom were very wicked, and sinners before the face of the Lord beyond measure."—Gen. xiii. 13.

*Where did Abraham remove his tent?*
To the vale of Mambre, which is in Hebron, and he built there an altar to the Lord.—Gen. xiii. 18.

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**CHAPTER VIII.**

**THE HISTORY OF LOT.**

*What was the first trouble that befell Lot while he dwelt in Sodom?*
He was taken prisoner with his substance, by some pagan kings, who conquered the king of Sodom and others.
And how was he delivered?

He was rescued by Abraham, who hearing that Lot had been made prisoner, pursued the victorious kings with a band of three hundred and eighteen men, and having defeated them, brought back Lot and all the plunder which the kings had taken.

What did he do with this plunder?

He refused to take any portion of the booty for himself, lest the king of Sodom should say, "I have enriched Abraham."

What remarkable person blessed Abraham at this time?

Melchisedech, called the King of Salem, and priest of the most High God. He was one of the few persons who in those dark times believed in the One True God.

Did he not, as the priest of the Most High God, offer a remarkable sacrifice?

Yes, he brought forth bread and wine, and then blessed Abraham.

How was this sacrifice remarkable?

It was remarkable in two ways, (1) because the usual sacrifice in those days consisted in the shedding of the blood of bulls, and sheep, and goats, whereas this was without the shedding of blood; (2) because it was a type or sign of the holy Sacrifice of the Mass.

How did Abraham acknowledge the priesthood of Melchisedech?

By giving him tithes of all he had recovered from the enemies.

What are tithes?

The tenth part of all one has.
What use does St. Paul make of this history of Melchisedech?

He compares the priesthood of Melchisedech with the priesthood of Christ, and says that the former was a symbol or sign of the latter which is to continue for ever.

And what does he say about Melchisedech? That he was a greater man even than Abraham, because the latter was blessed by him. “Without all contradiction, that which is less is blessed by the better.”—Heb. vii. 7.

And is there not some allusion to Melchisedech in the book of Psalms? Yes. In the 109th Psalm and 4th verse, David, speaking in prophecy of our Blessed Saviour, says, “The Lord hath sworn, and He will not repent; Thou art a priest for ever, according to the order of Melchisedech.”

CHAPTER IX.

ABRAHAM’S PRAYER FOR SODOM.

Who appeared to Abraham in the vale of Mambre?

The Lord.

How did this happen?

Abraham saw three men standing near him. He asked them to take rest and food within his tent. These visitors were three angels in the form of men.
Does not St. Paul allude to their visit to Abraham?

Yes, in the 13th chapter of his Epistle to the Hebrews, (v. 2) he says, "And hospitality do not forget, for by this some, being not aware of it, have entertained angels."

What did the holy angels promise to Abraham?

They promised that Sarah his wife should have a son in her old age.

For what other purpose had these holy angels come down from heaven?

To destroy the cities of Sodom and Gomorrha, which were exceedingly wicked.

Did they acquaint Abraham with their intention?

Yes, and he began to intercede for the safety of Sodom.

What was the nature of his prayer?

He began by asking God if He would destroy the just with the wicked. If there be fifty just men in the city, shall they perish withal? And God promised to spare the city for the fifty's sake. Then Abraham asked if there be five less than fifty, wilt Thou for five-and-forty destroy the whole city? And God promised to spare the city for their sakes. Again he asked, if forty be found there, and again, if thirty be found there, and again, if twenty, and lastly, if ten be found there, and God promised to spare the city if only ten just persons were found there.

Were ten just persons found in Sodom?
There was only one just man found there, whose name was Lot.

_Then what did the angels?_

They sent Lot with his wife and daughters out of Sodom, and then fire and brimstone came down from heaven and destroyed the two wicked cities of Sodom and Gomorrha.

_And where did Lot seek refuge?_

In the little city of Segor, and afterwards in a cave.

_What happened to his wife?_

The angels commanded Lot and his family to leave Sodom and _not to look back_; but Lot's wife disobeyed, and through unbelief, or a love of sin, looked back upon the burning Sodom, and she was turned into a pillar of salt.

_What does our Lord say about Lot's wife?_

"Remember Lot's wife." That is, take care not to act as she did, and when God tells you to leave a sinful place or a sinful life, to look back upon it with sorrow or regret, lest He should withdraw His grace, and allow you to die in your sins.

_And what does St. Peter say about Sodom?_

He says that God reduced the cities of Sodom and Gomorrha to ashes, and condemned them to be overthrown, making them an example to those that should after act wickedly.—2 Peter ii. 6.

_And about Lot?_

That God delivered just Lot oppressed by the injustice and lewd conversation of the wicked. For in sight and hearing he was just; dwelling
among them, who from day to day vexed the just soul with unjust works.—2 Peter, ii. 4—8.

CHAPTER X.

THE BIRTH OF ISAAC.

What was the name of Abraham's and Sarah's son?
Isaac.

And what was remarkable about his birth?
He was born by promise, and contrary to all human expectation.

What other persons were born by promise?
Samson, Samuel, St. John Baptist, our Blessed Lady, and our Divine Saviour.

How did God prove the faith of Abraham after the birth of Isaac?
He commanded him to offer Isaac as a sacrifice.

Did Abraham obey?
He obeyed promptly. "Rising up in the night, he saddled his ass, and took with him two young men and Isaac his son; and when he had cut wood for the sacrifice, he went his way to the place which God had commanded him."—Gen. xxii. 2.

And what followed?
On the third day he saw the place afar off, and told the young men to remain below with the ass, while Isaac and himself went further.
Did Isaac know what was about to happen? No. He remarked to his father: "Behold the fire and wood, where is the victim for the sacrifice?"

What answer did Abraham return? "My son, God will provide Himself a victim for the sacrifice."

Was Isaac actually offered in sacrifice? Abraham bound him, laid him on the altar, and raised the knife to slay him, but he was stopped by the angel of the Lord.

What did he offer instead? A ram caught by its horns in a bush.

How did God reward Abraham for his faith and obedience? He promised that He would make of him a great nation, that his seed should be exceedingly numerous, and that in his seed should all the nations of the earth be blest.

How were all the nations of the earth blest in the seed of Abraham? Through Jesus Christ our Lord, who is of the seed of Abraham.

What mystery was pre-figured in this offering of Isaac? The mystery of our own redemption. Isaac represents the guilty race of man condemned to die, and the ram that was actually offered in his stead represents our Blessed Lord, who in His own person bore our sins and was offered a sacrifice for us.
CHAPTER XI.

AGAR AND ISMAEL.

Abraham had another son besides Isaac?
Yes. Ismael, whose mother's name was Agar.—Gen. xvi. 3.

What did Sara require Abraham to do with Ismael?
She required him to be cast out with his mother, for she said, "The son of a bond-woman shall not be heir with my son Isaac."

Was Abraham willing to do this?
No. He took it much to heart since he loved his son, but God appeared to him and told him to do as Sara said, and He promised to make of Ismael also a great nation.—Gen. xxi. 17.

How did Abraham send them away?
He rose up in the morning, and taking bread and a bottle of water, put it upon the shoulder of Agar, and delivered to her the boy Ismael, and sent her away.

What happened afterwards?
When the water was spent, Agar was in great trouble, because she thought her son would die. They were in the wilderness of Bersabee. And she left the child, and went a little distance from him, and wept.

How was she comforted?
The angel of God appeared to her, and said, "Fear not, for God hath heard the voice of the
boy, from the place wherein he is. Arise, take up the boy and hold him by the hand, for I will make him a great nation.”—Gen. xxi. 17.

And how did God relieve her present distress?

He opened the eyes of Agar, and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

What more do we read about Ismael?

We are told that he grew, and dwelt in the wilderness of Pharan, and became an archer, and his mother took a wife for him out of the land of Egypt.

What does St. Paul tell us about this history of Isaac and Ismael?

He says that it was an allegory.

What do you mean by an allegory?

A fact, or series of facts representing and symbolising other and higher truths.

What truths are symbolised in the Story of Ismael and Isaac?

According to St. Paul, the story of Ismael and Isaac represent the two Testaments, that is, the Jewish Law, and the Christian Church. Christians like Isaac are the children of promise—the children of the free woman; others are the children of the bond-woman, like Ismael.

What are St. Paul's words?

“Now, we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now... So then, brethren, we are not the children of the bondwoman, but of the free, by the freedom
At what age did Sara, the wife of Abraham, die?

At the age of one hundred and twenty-seven years.—Gen. xxiii. 1, 2.

And where did Abraham bury her?

"In a double cave of the field that looked towards Mambre, this is Hebron, in the land of Canaan."—xxiii. 19.

Since Abraham was a stranger in Chanaan, how did he get possession of this field?

He bought it from Ephron, one of the people of Heth, for four hundred sicles of silver.

When Abraham was old, what promise did he exact from Eleazer, the steward of his household?

That he would not take a wife for Isaac from among the women of Chanaan.—Gen. xxiv. 3.

Why did he make him promise thus?

Because these women of Chanaan were idolators, and he feared lest Isaac, by contracting such a marriage, should become an idolator.

Does the Church approve of marriages between persons of different religions?

No. She gives no blessing to such marriages. They lead to grave and lasting evils.
And they have always been disapproved of by good and holy men.

*Where did Abraham wish his steward to get a wife for Isaac?*

From his own relatives who dwelt in Mesopotamia.

*How did the Steward proceed about this affair?*

He first of all collected costly presents, and set forth, with ten camels of his master's herd, and went on to Mesopotamia, to the city of Nachor.

*What next did he do?*

When he came to Nachor, the city where Abraham's relatives dwelt, he made the camels lie down at a well without the town, "at the time when women were wont to come out to draw water," and he prayed to God.

*Mention the substance of his prayer.*

He besought God in these words—"Now therefore the maid to whom I shall say, Let down thy pitcher until I shall drink, and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom Thou hast provided for Thy servant Isaac, and by this I shall understand that Thou hast shewn kindness to my master."—Gen. xxiv. 14.

*Did it happen according to the prayer of the steward?*

Yes. Rebecca, the daughter of Bathuel, came out, and offered to draw water both for the servant and for his camels. By this he knew that she was intended by God to be the wife of Isaac.
**Did he not ask her parents' consent?**

Yes. He first gave Rebecca a present of golden ear-rings weighing two sicles, and as many bracelets of ten sicles weight. Laban her brother invited him into their house, and when provisions were laid before him, he refused to taste any thing until he had delivered the message of Abraham his master, and had formally asked Rebecca in marriage for Isaac.

**Was the consent of her relatives easily granted?**

Bathuel the father and Laban the brother immediately answered, "The word hath proceeded from the Lord, we cannot speak any other thing to thee but His pleasure."

**Did Rebecca depart immediately with Abraham's steward?**

The mother of Rebecca wished her to remain with the family for ten days, but the steward, seeing that God had prospered his journey, wished to return immediately, and as Rebecca herself was willing to go, they set forth the following morning: "So they sent her away and her nurse, and Abraham's servant and his company, wishing prosperity to their sister."

**Where did Rebecca first meet with Isaac?**

He was in the field, at even-tide, walking and meditating. And when Rebecca inquired who he was, and was told by the steward that he was his master, she took a cloak and covered herself. Isaac afterwards brought her into the tent of Sara his mother, and took her to wife: "and he loved her so much, that it
moderated the sorrow which was occasioned by his mother's death."

CHAPTER XIII.

ESAU AND JACOB.

How many sons had Isaac?
He had two sons, who were twins, and their names were Esau and Jacob.

As they grew up what different occupations did they pursue?
Esau was a wild man, a hunter and a husbandman, but Jacob was a plain, i.e. a quiet, simple man, and dwelt in tents.

How did Esau grieve his parents?
By marrying among the heathen people in the midst of whom they dwelt.

What was it that Esau sold to Jacob?
He sold his birthright for a mess of pottage.
-Gen. xxv. 30, 31.

What was this birthright?
The rights of the first-born son, and in particular, the promise that in his seed all the families of the earth should be blest by the birth of our Saviour Jesus Christ.

Was it not a great sin in Esau thus to part with his birthright?
In selling his birthright Esau was guilty of a very grave sin; involving a want of true faith, a contempt for holy things, and a sordid
willingness to give up spiritual blessings for the sake of sensual satisfaction.

**What is Esau called by St. Paul in consequence of this sin?**

He calls him "a profane person." "Lest there be among you any profane person as Esau, who for one mess sold his birthright."—(Heb. xii. 16.)

**But after having sold his birthright, did not Esau try to get it back again?**

He expected his father's blessing as his first-born son, and because Jacob got it, Esau swore, that after his father's death, he would slay him.

**How did Jacob get it?**

Isaac being very old and almost blind, wished for some venison. And he desired Esau to go and get him some by hunting, that he may eat and that his soul might bless him before he died. Now Rebecca hearing this told it to Jacob, and by her advice Jacob pretended to be Esau, covered himself with the skin of a goat, and brought Isaac some venison cooked by Rebecca. Isaac was for some time doubtful as to whether the person who brought the venison was really Esau or not. "The hands," he said, "are the hands of Esau, but the voice is the voice of Jacob." However at last his doubts were removed and he gave Jacob the blessing of the first-born.—Gen. xxvii.

**What was this blessing?**

It was given in these words—"God give thee the dew of heaven and of the fatness of the earth abundance of corn and wine. And
let peoples serve thee and tribes worship thee; be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings." — Gen. xxvii. 26, 29.

Did Jacob do wrong in getting his father's blessing in this way? Under the circumstances he did not. The blessing of the first-born belonged to him, having been despised and sold by Esau. Jacob therefore in reality stood in the place of Esau: he was, by purchase, the first-born son, and as such, alone had a right to this blessing. When therefore he came before Isaac, he came, as representing and as being, the first-born son.

How did Esau behave when he heard that Jacob had received the blessing of the first-born?

He cried with a great cry, and besought his father to give him also a blessing.

How did Isaac answer?

"I have appointed him thy lord and have made all his brethren his servants, I have established him with corn and wine, and after this, what shall I do more for thee my son?" — Gen. xxvii. 37.

Was Esau satisfied with this answer?

No. He said to his father, "Hast thou only one blessing, father? I beseech thee, bless me also."

Did Isaac bless him?

When he wept with a loud cry, "Isaac being
moved, said to him, In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother, and the time shall come when thou shalt shake off and loose his yoke from thy neck."—Gen. xxvii. 39, 40.

Did Esau bear resentment against Jacob on account of his having received the blessing?
Yes. It is said that he hated his brother Jacob, and he resolved when his father died to kill him.

Where did Jacob retire from the anger of his brother?
By the advice of his mother Rebecca, Jacob fled to her brother Laban, to Haran.

What reason did she give Isaac for sending Jacob to Haran?
Lest he should marry any of the women of Chanaan.

On his way to Mesopotamia Jacob was favoured with a vision.
When he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting them under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it. And the Lord leaning upon the ladder, blest him.—Gen. xxviii. 11.

What blessing did He give him?
The same which He had given to Abraham and to Isaac—that to his seed should be given the land of Chanaan, that his seed should be as
numerous as the dust of the earth, and that in
him, and in his seed, should all the tribes of
the earth be blest.—Gen. xxviii. 14.

When Jacob awoke from his sleep, how did he
act?

He trembled, and said, "How terrible is this
place; this is no other but the house of God,
and the gate of heaven." And he took the
stone which he had laid under his head, and set
it up for a title, pouring oil upon the top of it.
And he called the name of the city Bethel.

Did he not also make a vow?

"He made a vow, saying, If God shall be
with me, and shall keep me in the way by which
I walk, and shall give me bread to eat, and
raiment to put on, and I shall return prosper-
ously to my father's house; the Lord shall be
my God, and this stone which I have set up for
a title, shall be called the house of God; and
of all things that Thou shalt give to me, I will
offer tithes to Thee."—Gen. xxviii. 20-22.

Our Lord makes an allusion to the vision of
Jacob.

When Nathanael said to him, "Rabbi, Thou
art the Son of God, Thou art the King of
Israel," Our Saviour answered, "Amen, Amen
I say to you, you shall see the heaven opened,
and the angels of God ascending and descending
upon the Son of Man."—John, i. 51.
CHAPTER XIV.

JACOB'S RETURN TO HIS FATHER.  THE DEATH OF ISAAC.

How many years was Jacob absent in Mesopotamia?
More than twenty years.
Mention some particulars of his life while he dwelt in Haran.
He served Laban, his uncle, as a shepherd. He married Lea and Rachel, his uncle's two daughters. Eleven sons were born to him in Mesopotamia, and God prospered him and made him exceeding rich.
But had not Jacob in all twelve sons?
Yes. The youngest of them, Benjamin, was born after his departure from his uncle Laban, "in the land which leadeth to Ephrata."
What happened there to Rachel, the child's mother?
She died in child-birth, and was buried in the high way that leadeth to Ephrata. This was afterwards named Bethlehem, which was called the city of Rachel.
Can you tell where it is so called?
Yes; the prophet Jeremiah, foretelling the slaughter of the Holy Innocents at Bethlehem, speaks of the sorrow of their mothers, as if it were the sorrow of Rachel. And St. Matthew,
relating the cruel murder of these holy children, quotes this prophecy.  

What are his words?

“Then was fulfilled that which was spoken by Jeremias the prophet, saying; A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.”—Matt. ii. 17, 18, and Jer. xxxi. 15.

When Jacob was returning to the land of Chanaan, he was favoured with two visions: What were they?

(1) When he went on the journey he had begun, the angels of God met him, and when he saw them he said: These are the camps of God, and he called the name of the place, Mahanaim, that is, camps. (2) He wrestled all the night with a man, and prevailed.

What did this vision signify?

The man was an angel in human appearance, and the wrestling was so ordered “that he might learn by this experiment of the Divine assistance, that neither Esau, nor any other man should have power to hurt him.” This wrestling also meant the power and earnestness of Jacob’s prayer to God, urging Him to give His blessing, and at last obtaining it. (See note, Douay version ad loc.)

What memorial did the angel leave Jacob of this mysterious wrestling?

He gave him the name “Israel,” which means a prince, or one who prevails and conquers.

Did Jacob and Esau meet?
They met, and were reconciled, Jacob giving Esau many presents, and paying him very great respect and homage.

After so many years absence did Jacob find his father Isaac alive?

Isaac was still alive, and dwelling at Mambré, when Jacob joined him with his sons and with all his substance.

How old was Isaac when he died?

He was a hundred and eighty years. "And being spent with age, he died and was gathered to his people, being old and full of days, and his sons Esau and Jacob buried him."—Gen. xxxv. 29.

CHAPTER XV.

THE HISTORY OF JOSEPH.

Why was Joseph hated by his brethren?

For two reasons, (1) because he was loved by his father more than all his sons, and (2) on account of his dreams.

What were these dreams? Mention them in his own words.

(1) "I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood, and your sheaves standing about, bowed down before my sheaf."

(2) "I saw in a dream, as it were, the sun and the moon, and eleven stars worshipping me."
What was the meaning of these dreams?
They were sent by God to teach him, that he was to be exalted above his brethren, and even above his father, all which afterwards came to pass.

But it is wrong to believe in dreams?
Ordinarily speaking we are not to put any faith in dreams. But sometimes God has sent special dreams to the saints, in order to teach them some important truth. Thus God warned St. Joseph not to hesitate to take unto himself Mary to be his wife. And He afterwards warned the same St. Joseph to take the young Child and His mother and to fly into Egypt, away from the cruelty of Herod.

Then how are we to distinguish between dreams sent by God, and dreams that are idle and superstitious?
(1) It is not likely that God would inspire, by means of dreams, ordinary Christians; therefore we must not expect Him to do so. (2) Should any peculiar case arise, we must submit the matter to the judgment of a prudent confessor, and be guided entirely by him.

How came Joseph to fall into trouble?
His father sent him one day to visit his brethren who were tending their flocks at Sichem. Joseph did not find them at Sichem, but at a more distant place, named Dothain. And while he was still some distance from them his brothers saw him coming towards them, and a wicked passion urged them to put him to death. “Come,” they said, “let us kill him, and cast him into some old pit. And we will
say, Some evil beast hath devoured him. And then it shall appear what his dreams avail him."

Did they carry out this wicked intention?

No. Reuben persuaded them to put him in a pit where there was no water, intending, when his brothers had gone away, to take him out and restore him to his father.

Then why did he not do so?

Because some Ismaelitish or Madianite merchants chanced to pass that way, going down to Egypt, and at the suggestion of Juda, his brothers sold Joseph as a slave to the merchants.

And how did they deceive his father?

They dipped his coat of many colours in the blood of a kid, and showing it to his father, led him to believe that Joseph had been devoured by a wild beast.

Meanwhile what had these Madianite merchants done with Joseph?

They had sold him to Putiphar, captain of Pharao's soldiers.

And how did he get on in the house of Putiphar?

He found favour in his master's sight, and God made all that he did to prosper.

What interrupted his prosperity?

Joseph refused to commit sin, and therefore the wife of Putiphar accused him falsely to her husband, who being unjustly angry with him, cast him into prison.

Did God then forsake him?

No. For his trial and for his future glory, God allowed him to be accused falsely, and to
be cast into prison, but the Lord was with him in the prison, and made all that he did to prosper.

*How did the keeper of the prison show his confidence to Joseph?*

He delivered into his charge all the prisoners, and made over to him the entire care of the prison.

*In all this, is not Joseph a type of St. Joseph, the husband of our most Blessed Lady?*

Yes, in his innocence, in his purity, and in the great trust and confidence that was placed in him.

*Explain this more fully.*

Joseph was made lord of all in the prison, and afterwards lord of all the land of Egypt; but St. Joseph was made lord of the whole household of God, being entrusted with the guardianship of Jesus, the Son of God, and Mary, the Mother of God. No greater proof could be given of the most perfect trust and confidence thus reposed in his integrity by Almighty God.

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**CHAPTER XVI.**

**THE HISTORY OF JOSEPH CONTINUED.**

*How came Joseph to leave the prison?*

Pharaoh had two dreams, which no one was able to interpret except Joseph.
But how did Pharaoh come to learn anything about Joseph?

While Joseph was in the prison it happened that the chief baker and the chief butler of Pharaoh were there also. They both had dreams.* The chief baker dreamed that he had three baskets of meat upon his head, and that in one basket which was uppermost, he carried all meats that are made by the art of baking, and that the birds ate out of it. Joseph told him as the interpretation of his dream, that after three days Pharaoh should take his head from him, hang him on a cross, and the birds should tear his flesh. The chief butler dreamed that he saw before him a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes; and the cup of Pharaoh was in his hand, and he took the grapes, and pressed them into the cup which he held, and gave the cup to Pharaoh. Joseph told the chief butler, that the dreamsignified that after three days Pharaoh should restore him to his favour and to his situation as butler. And he asked the chief butler to remember him, and to ask for his deliverance from prison. This the chief butler promised to do, but forgot his promise. However, when Pharaoh was anxious to get his dreams interpreted, the chief

* The chief butler was the first of the two to relate his dream and to receive the interpretation of it. When the chief baker saw that Joseph had wisely interpreted the dream, he then narrated his own.
butler remembered Joseph, and mentioned his name to the king.

What were Pharao's two dreams? Give them in his own words.

(1) "Methought I stood upon the bank of the river. And seven kine came up out of the river exceeding beautiful and full of flesh, and they grazed on green places in a marshy pasture. And, behold, there followed these, other seven kine, so very ill-favoured and lean, that I never saw the like in the land of Egypt. And they devoured and consumed the former, and yet gave no mark of their being full, but were as lean and ill-favoured as before."

(2) "Seven ears of corn grew upon one stalk, full and very fair. Other seven, also thin and blasted, sprung of the stock. And they devoured the beauty of the former."

How did Joseph explain these dreams?

He told Pharao that they signified seven years of plenty, to be succeeded by seven years of famine, and he advised Pharao to choose out some wise and prudent man, who might buy up corn, and during the years of plenty make provision against the seven years of famine.

Did Pharao act upon Joseph's advice?

Yes. He chose Joseph himself, and raised him to the second dignity in the kingdom. Joseph, by his wise and prudent manners, so provided against the years of scarcity, that when there was famine everywhere else, in Egypt there was an abundance of corn.
Why did Joseph's brethren go down to Egypt?
They went to buy corn, at the suggestion of their father.
Did they all go down?
All except Benjamin, whom his father kept back, "lest perhaps he take any harm in the journey."
How were they received by Joseph?
They did not know Joseph, although he immediately recognised them. And remembering his dreams, he treated them with apparent harshness and called them spies.
How did he require them to prove that they were not spies?
He required them to bring down, at their next visit, Benjamin, and to leave as a pledge a hostage in prison, one of themselves, Simeon.
What else did he do?
He ordered their sacks to be filled with corn, and each man's money to be placed in his sack. This was without the knowledge of his brethren.
When his brethren discovered that their money had been returned to them, how did they feel?
They were very much troubled. Their guilty consciences reminded them of their cruel and
unjust conduct towards their brother Joseph, and they felt that the harshness shown to them, the imprisonment of Simeon, and the misfortune of having their money returned to them, were all so many judgments sent to punish them for their grave sin.

Was Jacob willing to send Benjamin to Egypt?

He resisted it for a time, but the pressure of the famine at last obliged him to permit him to go. He also gave them double money, to make up for that which was returned in their sacks.

And how was Benjamin received by his brothers?

He received them all kindly. And when he saw Benjamin, "his heart was moved upon his brother, and tears gushed out, and going into his chamber, he wept."

What else did he do?

He made a feast for his brethren, and sent them their portions from his own table. To Benjamin he sent a double portion.

What was the order of the entertainment?

There were three tables, one for Joseph's brethren, one for the Egyptians who ate with Joseph, and one for Joseph himself; "for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane."

After this feast what stratagem did Joseph command his steward to practise upon his brethren?

He commanded him to fill their sacks with corn, to return again their money, and to put his own cup into Benjamin's sack. He then
Joseph's brethren come into Egypt.

Let them depart, and immediately sent his steward after them to accuse them of having stolen his cup.

And what did he intend to do with the person in whose sack the cup was found?

He intended to keep him as a slave.

Which of his brethren pleaded for Benjamin?

Juda. He told Joseph that if he went back to Chanaan without Benjamin, he would break his father's heart, and he offered to be his slave, if only he would let Benjamin go.

Then what was the end of the whole matter?

Joseph could no longer restrain himself, but sending all the Egyptians out of the room, he made himself known to his brethren.

Were they not afraid?

They were both amazed and afraid. But Joseph comforted them, and sent them back to Chanaan to tell his father that he was lord and ruler of the land of Egypt, and to bring his father down.

How did Pharao act when he heard that Joseph's brethren had come?

He rejoiced with all his family. And he loaded them with provisions, and gave them waggons and horses to bring all their goods into Egypt.

What effect had all this news upon Jacob?

At first "he awaked, as it were, out of a deep sleep, yet did not believe them." But when he saw the waggons and all that Pharao had sent, "his spirit revived, and he said, It is
CHAPTER XVIII.

JACOB PRESENTED TO PHARAO.

How many of the house of Jacob went down to Egypt?
Seventy.

In what part of the land of Egypt were they placed?
In the richest and most fertile part, called Gessen, or Goshen.

Did Joseph present his brethren to Pharao?
He presented five of them. And when Pharao enquired their occupation, they replied that they were shepherds, and they asked leave to dwell in the land of Gessen.

What reply did Pharao make?
"The land of Egypt," (he said to Joseph), "is before thee, make them to dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle."

Joseph also presented his father to Pharao?
Yes. Jacob was presented to Pharao, and blessed him.

Relate what passed between them.
Pharao asked him, "How many are the days of the years of thy life? And Jacob answered:
The days of my pilgrimage are a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers. And blessing the king, he went out." —Gen. xlvii. 9.

CHAPTER XIX.

How long did Jacob (or Israel) live in the land of Egypt? Seventeen years.

And how old was he when he died? A hundred and forty-seven years.

What promise did he exact from Joseph before he died?

He made Joseph promise that he would not bury him in Egypt, but take his body into Chanaan, and bury him with Abraham and Isaac. "But I will sleep with my fathers, and bury me in the burying place of my ancestors. And Joseph answered him, I will do what thou hast commanded. And he said, Swear thee to me. And as he was swearing, Israel adored God, turning to the bed's head."

Joseph brought his two sons to his father on his death-bed. What were their names?

Ephraim and Manasses. Manasses was the elder, but Jacob placed Ephraim before him,
because his descendants were to become a greater people than the descendants of Manasses.

And for what purpose did Joseph bring his sons before Jacob?

That the latter should give them his last blessing.

What does St. Paul say about this circumstance?

"By faith," he says, "Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod."—Heb. xi. 21.

Whom else did Jacob bless on his death-bed?

He blessed his twelve sons.

What remarkable blessing did he give to Juda?

Of Juda, he said, "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the Expectation of Nations."—Gen. xlix. 10.

Who is meant by the words, "He come that is to be sent?"

Our Lord Jesus Christ.

What else is He called?

"The Expectation of Nations."

Explain these words.

They mean that our Lord Jesus Christ was the Divine Person, whom both Jews and Gentiles looked for, waited for, and longed for. Even among "the nations," i.e., the Gentiles, or heathen, there was a longing for the coming of our Saviour.

Then what does the whole prophecy mean?

It means that the Jews would not cease to be
a separate people, living under kingly rule, until the coming of our Divine Lord.

When Joseph saw that his father was dead, what did he do?

Firstly, he fell on his father's face, weeping and kissing him; secondly, he commanded his servants, the physicians, to embalm him.

What was this embalming?

It was a washing and anointing of the dead body with various spices ointments and perfumes, to impede its natural decay.

How long did this process of embalming take?

Forty days. And all Egypt mourned for Jacob for seventy days.

At the end of the days of mourning, what request did Joseph make to Pharao?

He requested that he might be allowed to carry his father's body and bury it in the cave of Macpelah, with Abraham and Isaac, in the land of Chanaan.

Was the permission granted?

Yes. And there was so great a concourse of people, and so large a funeral, that the inhabitants of Chanaan exclaimed, "This is a great mourning to the Egyptians."

When Joseph returned to Egypt after his father's funeral, what fear seized upon his brethren?

They were afraid lest Joseph should now take vengeance on them for the evil they had done to him.

How did Joseph reassure them?

When they came before him with renewed
submission and a renewed prayer for forgiveness, Joseph spoke to them in these words: "You thought evil against me, but God turned it into good, that He might exalt me, as at present you see, and might save many people. Fear not, I will feed you and your children." And he comforted them, and spoke gently and mildly.

How long did he live?
A hundred and ten years.

What was his last request to his brethren?
That when God should take them out of Egypt into the land of Chanaan, they should bring with them his bones. A promise which many years afterwards was faithfully fulfilled by their descendants.

CHAPTER XX.

THE OPPRESSION OF THE ISRAELITES IN EGYPT.

What happened to the Israelites in Egypt after the death of Joseph?
A new King Pharao arose who did not know Joseph, and he oppressed them, and tried to destroy them.

How did he do this?
He first made them a kind of slaves, and set over them "masters of the works to afflict them with burdens."

Did this plan succeed in crushing them?
No. "The more they oppressed them, the
What other measures therefore were adopted by the Egyptians in order to effect their wicked purpose?

Pharao made a law that all the male children should be put to death as soon as they were born.

Did this law succeed in reducing the number of the people?

No device of man can succeed against the will and the blessing of God. The Egyptians indeed "hated the children of Israel, and afflicted them and mocked them. And they made their life bitter with hard works in clay and brick, and with all manner of service wherewith they were overcharged in the works of the earth." But God, nevertheless, blessed the Israelites, and "the people grew and multiplied exceedingly strong."

Whom did Pharao charge with the execution of the law to destroy the male children?

Firstly, the Jewish midwives, or nurses who attended at the birth of the children; and secondly, all the people of Egypt.

Did the former obey him?

No. They feared God rather than King Pharao.

How did God reward the midwives for disobeying Pharao?

"He built them houses;" that is, He gave them many temporal blessings, and made them prosperous.
What was the command given to the Egyptians?

"Pharao therefore charged all his people, saying, Whatsoever shall be born of the male sex, ye shall cast into the river; whatsoever of the female, ye shall save alive."—Exod. i. 22.

CHAPTER XXI.

THE BIRTH OF MOSES. HE IS SENT BY GOD TO DELIVER ISRAEL.

Who were the parents of Moses?
His father was Amram, of the tribe of Levi, and his mother's name was Jochabed.

What was done with him on his birth?
For three months he was concealed in his mother's house, but in consequence of the severe persecution, his mother was obliged at last to expose him on the banks of the Nile in an ark of bulrushes. But she placed her daughter Miriam near, to watch what would become of him.

And how was he rescued from death?
Pharao's daughter came out to bathe, and seeing the child, she had compassion upon him, and ordered him to be brought up as her own son.

Whom did she get to nurse the child?
Miriam, his sister, said to her, Shall I go and call to thee a Hebrew woman to nurse the babe? She answered, Go. The maid went and called
her mother. So Moses was given back to his mother, who brought him up for Pharao's daughter.

Who gave him his name?

Pharao's daughter called him Moses, that is, one drawn out of the river.

What allusion does St. Stephen make to the early education of Moses?

He says that Moses "was instructed in all the wisdom of the Egyptians."—Acts, vii. 22.

What obliged Moses to leave Egypt?

He saw two men quarrelling, an Egyptian and a Hebrew, and in order to save his countryman's life, he slew the Egyptian.

St. Stephen gives a special meaning to this act.

"Moses," he says, "thought that by this act his brethren would have understood that God by his hand would save them, but they understood it not."—Acts, vii. 25.

St. Paul also alludes to the early life of Moses. What does he say about it?

"By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter, rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time. Esteeming the reproach of Christ greater riches than the treasure of Egypt."—Heb. xi. 24, 26.

Into what land did Moses retire?

Into the land of Madian, where he kept the flock of Jethro, the priest of Madian, whose daughter Zipporah, he married.
How did God appear to him while so engaged?

Whilst he was watching the flocks of his father-in-law, God appeared to him in Mount Horeb, in a flame of fire out of the midst of a bush.

How did Moses know that this was a supernatural appearance?

Because the bush was on fire and yet was not burnt.

For what purpose did God appear to Moses?
To send him into Egypt to deliver the Israelites.

Was Moses willing to go?

Through humility he thought himself unworthy to go, and pleaded as an excuse, (1) that they would not believe him; but would say, "The Lord hath not appeared to thee;" and (2) that he was not eloquent. "I beseech thee, Lord, I am not eloquent from yesterday and the day before, and since Thou hast spoken to Thy servant, I have more impediment and slowness of tongue."—Exod. iv. 10.

How did God remove these excuses?

(1) He gave him the power of working miracles. (2) He appointed Aaron his brother to speak for him.

What were the first two miracles performed by Moses?

(1) His rod was turned into a serpent, and again into its former state; and (2) his hand, when put into his bosom, was drawn out leprous as snow; and when again put into his bosom,
and brought out again, it was restored like the other flesh.

How was Moses received by his countrymen in Egypt?

They believed. "And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, and falling down, they adored."—Exod. iv. 31.

CHAPTER XXII.

THE PLAGUES OF EGYPT.

How did Pharao respond to Moses' demand for the liberation of the Israelites?

He refused permission for the people to depart from Egypt, was very wroth with Moses and Aaron, and increased the labours and the sufferings of the people.

How did this affect the relations between Moses and the Israelites?

The latter were very dissatisfied with him, and said, "The Lord see and judge, because you have made us hateful in the sight of Pharao and his servants, and you have given him a sword to kill us."—Exod. v. 21.

By what means did Almighty God compel Pharao to let the Israelites go?

He sent ten plagues, after each of which, except the last, Pharao promised to let the people go, and then would not.
Mention these ten plagues in the order in which they were inflicted upon Egypt.

1. All the waters of the rivers, streams, pools, and ponds in Egypt were turned into blood, excepting where the Israelites resided. 2. Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up and covered the land of Egypt. 3. Aaron, with his rod struck the dust of the land, and there came sciniphs, or mosquitos, upon man and beast. 4. The fourth plague was a very grievous swarm of flies, which invaded all the houses and corrupted the land. 5. The fifth plague was a disease among the cattle of the Egyptians. 6. The sixth, a plague of boils upon man and beast. 7. The seventh, a plague of hail, which destroyed all that were in the fields, both man and beast; and the hail smote every herb of the field, and it broke every tree of the country. 8. The eighth was the plague of locusts. “And Moses stretched forth his rod upon the land of Egypt, and the Lord brought a burning wind all that day and night, and when it was morning, the burning wind raised the locusts. And they came up over the whole land of Egypt, and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter. And they covered the whole face of the earth, wasting all things.” (Exod. x. 13-18.) 9. The ninth was the plague of darkness. “There came horrible darkness upon the land of Egypt, for three days. No man saw his brother, nor moved himself out of the place where he was, but wheresoever the
children of Israel were, there was light."—Exod. x. 22, 23. 10. The tenth plague was the death of the first born.

CHAPTER XXIII.

THE FEAST OF THE PASCH, OR PASSOVER. THE DEATH OF THE FIRST-BORN.

Before the Almighty sent this last plague, what feast did He institute for the Israelites?
The feast of the Pasch, or Passover.
What was it?
Each family and household was to sacrifice a lamb, and for seven days to eat unleavened bread. And this sacrifice was to be a perpetual observance in memory of their deliverance from Egypt.

But what were they commanded to do before they left Egypt?
They were to sacrifice a lamb without blemish; to sprinkle the door posts with its blood, and they were to eat it with their loins girt, and shoes on their feet, holding staves in their hands, and eating it in haste.

Why were they to sprinkle the door posts with the lamb's blood?
That the Destroying Angel, passing by, might distinguish the houses of the Israelites from those of the Egyptians.

And how were the first born of the Egyptians slain?
God sent a destroying angel from heaven, who "at midnight slew every first born in the land of Egypt, from the first born of Pharao, who sat on his throne, unto the first born of the captive woman that was in the prison, and all the first born of cattle."—Exod. xij. 29.

What was the consequences of this awful plague?

Pharao arose in the night, and all his servants, and all Egypt, and there arose a great cry in Egypt, for there was not a house wherein there lay not one dead.—Ib. 30.

Did he refuse, this time, to let the people go?

On the contrary, he called for Moses and Aaron, and besought them to hasten the departure of the people. The Egyptians also urged them to get away as quickly as possible, "lest they should be all dead men."

What did the Israelites obtain from the Egyptians before they left the land?

The Egyptians, anxious to get them away, most willingly gave them jewels of gold and silver, so that in their departure, they spoilt the Egyptians.

In the hurry of their departure did the people forget the promise made by their fathers to Joseph?

No; they took with them the bones of Joseph, which they venerated as precious relics. They did so, "because he had adjured the children of Israel, saying, God shall visit you, carry out my bones from hence with you."—Exod. xiii. 19.

Where was their first encampment?
“In Etham, in the utmost coasts of the wilderness.”

During their wanderings in the wilderness how did God guide them?

By day His angel went before them in a pillar of a cloud, and by night in a pillar of fire.

Of what was the Paschal Lamb a figure?

It was a type and emblem of the sacrifice of our Blessed Saviour first offered on the cross, and ever after continued in the mass.

Is this figure recognised in Scripture?

Yes; it is used by St. Paul, in his First Epistle to the Corinthians, where he says, “Christ our Pasch, or Passover, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”—1 Cor. v. 7, 8.

The figure of a lamb is also applied frequently to our Lord.

Yes. St. John Baptist says of our Blessed Lord, “Behold the Lamb of God. Behold Him who taketh away the sin of the world.”—John, i. 29. The Prophet Isaias also says, “He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers. And He shall not open His mouth.”—Isa. liii. 7. And the angels in heaven are represented as falling down before the throne of Jesus Christ, and singing with a loud voice, “The Lamb that was slain is worthy to receive power and divinity, and wisdom and strength, and honour and glory and benediction.”—Rev. v. 12.
CHAPTER XXIV.

PHARAO AND HIS ARMY ARE DROWNED IN THE RED SEA.

Did Pharao repent of having allowed the people to depart?
When he recovered from his great fear at the death of the first born, and found that the Israelites had actually departed, he was sorry that he had let them go, and collecting his army, he followed in pursuit of them.

Where did the Egyptians come up with the Israelites?
They found them encamped on the borders of the Red Sea.

How did the Israelites act when they saw their enemies approaching?
They were seized with a great fear, and cried to the Lord. "And they said to Moses, Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness; why wouldst thou do this, to lead us out of Egypt?"—Exod. xiv. 11.

How did Moses console them?
"Fear not," he said, "stand and see the great wonders of the Lord, which He will do this day; for the Egyptians whom you see now, you shall see no more for ever."—Ib. 19.

What happened after this?
1. "The angel of God who went before the
camp of Israel, removing, went behind them; and together with him the pillar of the cloud, leaving the forepart, stood behind, between the Egyptian camp and the camp of Israel, and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night. 2. Moses stretched forth his hand over the Red Sea, and divided its waters, so that the children of Israel passed over on dry ground, the waters being as a wall on their right hand and on their left."

Did the Egyptians pursue them?
The Egyptians went in after them, and all Pharao's horses, his chariots and horsemen, through the midst of the sea.

What then took place?
1. "In the morning watch, the Lord looked upon the Egyptian army through the pillar of fire and of the cloud, and slew them. 2. Moses stretched out his hand over the sea, and the waters returning, drowned Pharao and all his hosts. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them; and the people feared the Lord, and they believed the Lord, and Moses His servant."—Exod. xiv. 30, 31.

How did the Israelites show their gratitude for this deliverance?
The people were all assembled together, and sang a psalm of thanksgiving to Almighty God.

What is said about this thanksgiving in the Book of Wisdom?
"And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent."—Wisdom, x. 20, 21.

CHAPTER XXV.

THE MURMURINGS OF THE ISRAELITES. GOD SENDS THEM MANNA.

From the Red Sea, where did Moses lead the people of Israel?
Into the Wilderness of Sur, and they marched three days through the wilderness, and found no water.

How did they bear this privation?
They began those murmurings and complaints which they repeated so often afterwards, and which made God so very angry with them.

Why could they not drink the waters of Mara?
Because they were bitter. Mara is a Hebrew word, which means bitter.

How did Moses remove this bitterness?
The Lord showed him a tree, which, when he had cast into the waters, they were turned into sweetness.

What was the next cause of their murmuring?
When they were in the desert of Sin, they murmured because they had no meat. Alto-
gether forgetful of the wonders God had done for them, they complained to Moses in these words: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full. Why have you brought us into this desert that you might destroy all the multitude with famine?"—Exod. xvi. 3.

How did God remove this cause of murmuring?
1. He sent them quails. 2. He rained manna down from heaven.

What was this manna?
It was a small seed rained down from heaven, which covered all the ground like the white frost on a winter's morning.

What directions did God give about the gathering of this manna?
1. Each person was to gather just so much as he needed to eat for each day.
2. No man was to leave of it until the morning.
3. They were to gather enough for two days on the sixth day, so as not to gather any on the Sabbath day.

Were any of these directions broken by the people?
Yes. Some gathered more than they needed, and laid it by until the next day. But when they went to use it, they found it had corrupted.

Why was it called manna?
It was called manna because the people did not know what it was. Manna is a Hebrew
word, meaning, what is it? "And the house of Israel called the name thereof manna; and it was like coriander seed, white, and the taste thereof like to flour with honey."—Exod. xvi. 31.

This manna is a type of the most Blessed Sacrament, is it not?

Yes. Our Lord calls the Blessed Sacrament the true Bread which came down from heaven. When the Jews said to Him, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat; then Jesus said to them, Amen, amen I say to you, Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die."—John, vi. 31, 32, 49, 50.

Where else is reference made to this manna?

St. Paul alludes to it as "spiritual food," that is, food that represented the Blessed Sacrament. —1 Cor. x. 3.

What is this manna called in the book of Wisdom?

It is called "the food of angels." "Thou didst feed Thy people with the food of angels, and gavest them bread from heaven prepared without labour, having in it all that is delicious, and the sweetness of every taste."—Wisdom, xvi. 20.

What application does the Church make of these sacred words?

The Church uses them at benediction. "Pa-
nem de coelo præstitisti eis, omne delectamentem in se habentem." Thou didst give them bread from heaven, containing in itself all sweetness. The Blessed Sacrament, as being the true Body and Blood of Jesus Christ, is the Bread and the Manna that comes down from heaven, and which does indeed contain within itself all sweetness,—"all that is delicious, and the sweetness of every taste."

CHAPTER XXVI.

THE AMALEKITES FIGHT WITH ISRAEL, AND ARE VANQUISHED.

From the Desert of Sin, the Israelites journeyed to Raphidim. Here also they murmured. Why?

Because they had no water to drink. "Why," they said to Moses, "didst thou make us go forth out of Egypt to kill us and our children, and our beasts with thirst?"—Exod. xvii. 3.

How did God command Moses to satisfy their thirst?

He commanded him, in the presence of the people and their chief men, to strike the rock Horeb with his rod. He did so, and the water gushed forth.

What name did Moses give the place where he performed this miracle?

"He called the name of that place temptation, because of the chiding of the children of
And are vanquished. 67

Israel. And for that they tempted the Lord, saying, Is the Lord amongst us or not?"—Exodus, xvii. 7.

After this, the Israelites encountered their first enemies. Who were they?

They were the people of Amalec, who came and fought with Israel at Raphidim.

To whom did Moses give the command of the army which he sent against Amalec?

To Josue, who was afterwards his successor.

What, meanwhile, did Moses do?

He went up to the top of the hill, accompanied by Aaron and Hur. “And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses's hands were heavy, so they took a stone, and put under him, and he sat on it. And Aaron and Hur stayed his hands on both sides. And it came to pass that his hands were not weary till sunset. And Josue put Amalec and his people to flight by the edge of the sword.”—Exod. xvii. 11-13.

What was signified by this holding up of the hands of Moses?

St. Paul teaches us that many things that were done under the old dispensation, were figures of deep spiritual truths. Thus Moses, holding up his hands, and enabling the people to prevail against Amalec, represents the power of prayer, which enables us to prevail against our enemy, the devil.

While Moses was still in Raphidim, who came to visit him?

Jethro, the priest of Madian, bringing with
him the wife of Moses, and their two sons, Gersam and Eliezer.

What good advice did Jethro give Moses?

He advised him to appoint judges under him, who were to share with him the government of the people; so that his strength might not be spent sitting and judging the people, all alone from morning till night.

Did Moses adopt this wise counsel?

Yes. "Choosing able men out of all Israel, he appointed them rulers of the people. And they judged the people at all times, and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only."—Exod. xviii. 25, 26.

CHAPTER XXVII.

THE GIVING OF THE LAW.

Where was the Law given?

On Mount Sinai.

How did the Lord promulgate or give this law?

He first commanded the people to sanctify themselves for three days, and then He came down upon the top of the mountain in the darkness of a cloud. "Now the third day was come, and the morning appeared, and, behold, thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding..."
loud, and the people that was in the camp feared."—Exod. xix. 16.

**How were the people placed?**
They stood at the bottom of the mount.

**And what was the appearance of the mount?**
"All Mount Sinai was on a smoke, because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace, and all the mount was terrible."—Ib. 18.

**Did Moses go up into the mount?**
Moses and Aaron alone went up into the mount. But the priests and people stood below.

**Was Aaron there all the while?**
No. Aaron went with Moses into the mount while the ten commandments were being given, but afterwards returned. But God spoke to Moses only in the cloud.

**How long was Moses in the mountain?**
He first entered the mount while God was delivering the Ten Commandments and other laws. He then returned and spoke to the people, who were terribly afraid. Afterwards he went back alone into the dark cloud, wherein God was, and he was in the mount for forty days and forty nights.

**Whom did he leave in his stead to judge and govern the people?**
He left Aaron and Hur, saying to the people, "If any questions arise, you shall refer it to them." Josue attended him to the foot of the mount, and remained there while Moses was with God.
Did he fast during those forty days and forty nights?

Yes; he himself says, "I continued in the mount forty days and nights, neither eating bread nor drinking water."—Deut. ix. 9.

Others, besides Moses, fasted for forty days and nights?

Elias the Prophet, and our Divine Saviour.

How did Moses ratify the law which God had given him, and make it known to the people?

He wrote it in a book, offered Sacrifices, sprinkled the book and the people with blood, saying, "This is the blood of the covenant which the Lord hath made with you, concerning all these words."

And how did the people promise obedience?

All the people answered with one voice, "We will do all the words of the Lord which He hath spoken."—Exod. xxiv. 3.

How does St. Paul allude to the sprinkling of the people with blood by Moses, and for what purpose?

In the Epistle to the Hebrews, St. Paul says, that both the Old Testament and the New were dedicated with blood; the Old Testament with the blood of bulls and goats, the New Testament with the Precious Blood of Jesus Christ. The Old Testament he calls "the pattern of heavenly things, i. e., the representation or type of the Christian mysteries," which he says are the true "heavenly things." His words are: "Whereupon neither was the first indeed dedicated without blood.
For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the Testament which God had enjoined unto you......It is necessary, therefore, that the patterns of heavenly things should be cleansed with these, but the heavenly things themselves with better sacrifices than these," i.e., with the sacrifice of Jesus Christ Himself. —Heb. ix. 19, &c.

In another part of this same Epistle he draws a contrast between the Old Law and the Christian Church. What is it?

He contrasts the fear excited by the Old Law, with the love inspired by the Christian Faith.

His words are:—

"For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm, and the sound of a trumpet, and the voice of words which they that heard excused themselves, that the word might not be spoken to them. For they did not endure that which was said. And if so much as a beast shall touch the mount, it shall be stoned. And so terrible was that which was seen, Moses said, I am frightened and tremble. But you are come to Mount Sion, and to the city of the Living God, the Heavenly Jerusalem, (i.e., the Catholic Church), and to the company of many thousands of angels, and to the Church of the First Born, who are written in the heavens, and to God the Judge of all,
and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament, and to the sprinkling of blood, which speaketh better than that of Abel."

"See that you refuse him not that speaketh."
—Heb. xii. 18, &c.

CHAPTER XXVIII.

THE LAW OF MOSES. THE JEWISH FESTIVALS.

Why is the law given from Sinai called the law of Moses?
Because it was given to the Israelites by Almighty God through His servant Moses.

In what remarkable way does it differ from the laws of all other nations?
The laws of other nations are of mere human origin. They are the rules and commandments laid down by wise lawgivers for the government and control of those nations. But the law of Moses is divine in its origin. It was given and enacted by God Himself.

How is it usually subdivided?
Into (1) the moral, (2) the political, and (3) the ceremonial law.

What is the moral law?
The moral law is the rule laid down by God, for the guidance and control of our thoughts, words, and deeds. By this rule, or law, we learn what we are to avoid as evil, and what we
are to do as just. The Ten Commandments form the principal part of the moral law.

The political law. What is it?

The law in its relation to human society, and to the public duties, rights and necessities of the nation. This law is often only a portion of the moral law.

What is the ceremonial law?

The law in its relation to the offices, rites, and ceremonies of religion.

What was the great rite or ceremony of the Jewish religion?

Sacrifice.

How many kinds of sacrifice were there?

If the sacrifices be regarded with respect to the matter of which they were composed, they were either bloody or unbloody, i. e., sacrifices of animals, or offerings of the fruits of the earth, or drink offerings, i. e., the pouring out of wine in offering to God.

Regarded with reference to the object for which the sacrifice was offered, they were of four different kinds. (1) The holocaust, or whole burnt offering, (2) the meat offering, (3) the peace offering, and (4) the sin offering.

Explain each of these kinds of sacrifice.

1. The holocaust or whole burnt offering were sacrifices of sheep, oxen, turtles or young pigeons, which were offered whole to the Lord on the altar, and were wholly consumed. The daily sacrifice of the Jewish Church consisted of the whole burnt offering of a lamb every morning and every evening. The fire of the altar was never to be extinguished, but was to be fed
THE LAW OF MOSES.

with fresh wood by the priest every morning. "And the priest shall feed it, putting wood on it every day, in the morning, and laying on the holocaust. This is the perpetual fire which shall never go out on the altar."—Levit. vi. 12, 13.

2. The meat offering consisted of flour (unleavened), oil, frankincense, seasoned with salt. "The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour, and he shall burn it on the altar for a memorial of most sweet odour to the Lord. It shall be most holy as that which is offered for sin and trespass."—Lev. vi. 15-17.

3. The peace-offering consisted of the sacrifice of sheep, goats, or oxen, and in the case of the poor, of turtles, doves, or pigeons, which were sacrificed to God, sometimes in fulfilment of a vow, sometimes as an act of thanksgiving, and sometimes as a free-will offering. "If the oblation be for thanksgiving, they shall offer loaves without leaven, tempered with oil, and unleavened wafers anointed with oil, and fine flour, fried, and cakes tempered and mingled with oil, moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings."—Lev. vii. 12, 13.

4. The sin-offering was a sacrifice of the flock, herd, or birds, offered in expiation of sin and defilement. If any one be witness to another swearing, or if he know that he has done it, and say nothing about it, then he is guilty of an offence, and ought to make atone-
ment for it by a sin-offering. So also if a man take a rash oath, and forget all about it, and afterwards come to understand his offence. So also if he have touched anything that is unclean, or if he have defiled himself in any way, or if he defraud his neighbour, or deny his trust, or be guilty of extortion. In a word, whenever he knows himself to have committed any sin, he is to expiate it by the sacrifice called a sin-offering.

Were not special sacrifices directed to be offered on particular occasions?

Yes. 1. On the great festivals of the Jewish Church, solemn and special sacrifices were to be offered. 2. So, also, when a man was cleansed of leprosy, he was commanded to show himself to the priest, and the priest was to offer a trespass-offering to God for him. 3. After childbirth women were to offer a sacrifice of purification, a law which even the most Blessed and most pure Mother of God carefully fulfilled. St. Luke tells us “that after the days of her purification, according to the law of Moses, were accomplished, they (i.e., St. Joseph and the Blessed Virgin) carried Him to Jerusalem to present Him to the Lord, and offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.”—Luke ii. 22, 24. 3. A special sacrifice was also offered at the consecration of priests. When Moses consecrated Aaron and his sons, “he offered the calf for sin, and when Aaron and his sons had put their hands upon the head thereof he immolated it.”
Levit. viii. 14. Lastly, on the great day of Expiation, the priest was commanded to take two goats and a ram, the latter to be at once sacrificed as a holocaust. Of the two goats he was to choose one by lot to be immolated, and the other was to be "an emissary goat." That is, the priest was to put his hands upon the head of the goat, and to confess all the iniquities of the children of Israel, and all their offences and sins, and praying that they may light on his head, he was to turn him out, by a man ready for it, into the desert. This was to be done once in each year, on the great day of expiation.

You said that special sacrifices were offered on all the principal Jewish festivals. Mention these festivals.

1. The feast of the Pasch, or Passover.—(See chap. xxiii.)
2. The feast of Pentecost.
3. The feast of tabernacles.
4. The feast of trumpets.

These, with some other sacred seasons, were instituted by the law of Moses. After the Jewish captivity, two other feasts were instituted. 1. The feast of Purim. 2. The feast of the Dedication.

What was the feast of Pentecost?

It was sometimes called the feast of "the harvest of the first fruits of the field," (Exod. xxiii. 16), or the "feast of weeks," or "the day of the first fruits." It was called Pentecost, because it was held on the fiftieth day after the second day of the Passover, and was intended
as a day of thanksgiving to Almighty God for the blessings of the harvest. On the feast the priest offered the two first loaves made from the wheat harvest, together with two lambs of the first year. There was also to be offered seven lambs of the first year, a young bullock, and two rams, as a holocaust, and a kid for a sin-offering. The feast of Pentecost was a day of great rejoicing. "And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer, according to the blessing of the Lord thy God. And thou shalt feast before the Lord thy God, thou and thy son, and thy daughter, and thy man servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, who abide with you; in the place which the Lord thy God shall choose, that His name may dwell there; and thou shalt remember that thou wast a servant in Egypt; and thou shalt keep and do the things that are commanded."—Deut. xvi. 10-13.

What connection has the Christian religion with the day of Pentecost?

It was on this feast that the Holy Ghost came down upon the twelve apostles in Jerusalem. "And when the days of the Pentecost were accomplished, they were all together in one place, and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting."—Act. ii. 1, 2.

What was the feast of Tabernacles?
It was a feast of thanksgiving for the ingathering of the harvest, and a commemoration of the time when the Israelites dwelt in tents during their forty years journeying through the wilderness.

Is there any allusion to it in the New Testament?

Yes. St. John mentions it in these words: "Now, the Jews' feast of tabernacles was at hand. But after his brethren were gone up, then Jesus also went up to the feast, not openly, but as it were in secret."—John, vii. 2, 10.

And the feast of trumpets?

It was the feast of the new moon, which fell on the first day of the month, which was the beginning of the year to the Jews, and which they called Tizri. On this day, besides the usual sacrifices, two kinds of trumpets, (the straight trumpet and the cornet), were blown in the temple. The feast of trumpets was a feast of the new year—a new year's day.

In the Sacred Scriptures there are several allusions to the blowing of trumpets?

In the 80th Psalm, (verse 4), the holy Psalmist calls on the people to "Rejoice to God our helper: sing aloud to the God of Jacob. Blow up the trumpet on the new moon, on the noted day of your solemnity." It is supposed that this psalm was composed for the feast of trumpets. Again, the Prophet Joel, (ii. 15), says, "Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." And in the 96th Psalm, (verse 5, 6), we read, "Sing praise to the Lord on the harp, on the harp,
and with the voice of a psalm. With long trumpets, and sound of cornet. Make a joyful noise before the Lord our King."

You mentioned two other Jewish festivals instituted after the time of Moses. What was the feast of Purim?

Purim is a Hebrew word which means lots, the casting of lots. It was instituted to commemorate the deliverance of the Jews in Persia, from the destruction with which they were menaced by Aman, in the time of Queen Esther. The feast lasted two days, and was celebrated with great rejoicings.

Why was it called Purim, or Lots?

Because Aman cast lots to determine on what day and in what month the Jews should be destroyed. "In the first month, in the twelfth year of the reign of Assuerus, the lot was cast into an urn, which in Hebrew is called phur, before Aman, on what day and what month the nation of the Jews should be destroyed, and there came out the twelfth month, which is Adar."—Esther, iii. 7.

Explain the feast of the dedication.

It was ordained in the time of Judas Maccabaeus, to commemorate the purging of the altar and of the temple, from the defilement of the heathen. It lasted eight days, and was celebrated with great rejoicings. This feast is sometimes called the feast of "lights."

Where is the institution of the festival recorded?

In the 4th chapter of the 1st book of Maccabees, verse 54, 56,—"According to the time,
and according to the day wherein the heathen had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals. And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation and of praise."

The feast of the dedication is alluded to in the New Testament.

Yes. St. John alludes to it. "And it was the feast of the dedication at Jerusalem, and it was winter. And Jesus walked in the temple, in Solomon's porch."—John, x. 22, 23.

Is there any similar festival in the Christian Church?

Yes. The consecration of a church is commemorated by an annual festival, called "the feast of the dedication." It is kept during eight days, and is a feast of the first class.

CHAPTER XXIX.

THE LEVITICAL PRIESTHOOD.

From which of the tribes of Israel was the priesthood chosen?

From the tribe of Levi.

How did God provide for the support of the Priests and Levites?

He gave them no inheritance of land as He had given to the other tribes but He commanded that they should receive tithes and oblations from all Israel. "And the Lord said to Aaron,
THE LEVITICAL PRIESTHOOD.

You shall possess nothing in their land, neither shall you have a portion among them; I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve Me in the tabernacle of the covenant."—Num. xviii. 20, 21.

Into how many classes was the Jewish ministry divided?

Into three. 1. The high priest. 2. The priests. 3. The levites. The high priest and priests belonged exclusively to the family of Aaron; the rest of the tribe of Levi formed the third class in the ministry.

What were their duties?

The levites were appointed to wait upon the priests, to minister to them, and to do their bidding. But the high priest and priests alone were allowed to enter the sanctuary, to touch the sacred vessels, and to offer sacrifice. "And the levites shall watch to do thy commands. And about all the work of the tabernacle, only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die and you also perish with them. But let them be with you, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you."—Num. xviii. 3, 4.

Besides the service of the sanctuary, and the offering of sacrifice, What other duties devolved upon the high priest and priests?

It was their office to explain the law to the
people, to expound the Scriptures, and to be judge in all causes.

Give a remarkable instance in which they were called on to expound the Scriptures.

When the wise men enquired of Herod, "Where is He that is born King of the Jews? King Herod hearing this, was troubled, and all Jerusalem with him, and assembling together all the chief priests and the scribes of the people, he enquired of them where Christ should be born? But they said to him, In Bethlehem of Juda, for so it is written by the prophet."—Mat. ii. 2-5.

How were the priests set apart for their office?

Their hands were consecrated, and anointed with holy ointment, and they were clothed with holy vestments. "And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them that they may do the office of priesthood unto Me."—Exod. xxviii. 41.

What relation had the Levitical priesthood to the priesthood of the Catholic Church?

It was a shadow or type of the Christian priesthood.

In what respect was it inferior to the priesthood of the Church?

1. It was temporary, to last until Christ, the fulfilment of the law, should come. Whereas the priesthood of the Church is the participation of the priesthood of Christ which is eternal. 2. The priesthood of Aaron offered in
sacrifice the blood of bulls and goats; the Christian priesthood offers the Immaculate Lamb of God, the true Body and Blood of Jesus Christ. 3. The Levitical priesthood, only partially understood and partially expounded the law and will of God, and was liable to error; whereas the Christian priesthood, in its visible source and head, the Roman Pontiff, expounds the whole revealed will of God, and is infallible in its teaching.

In what book of Scripture is the difference between the Levitical and Christian priesthood chiefly drawn out?

In St. Paul's Epistle to the Hebrews, the object of which is to point out the pre-eminence of the priesthood of Christ to the Levitical priesthood, and to show the superiority of the Christian faith and law, to the law of Moses.

Give some passages from this Epistle, illustrating the difference between the Christian and the Levitical priesthood.

1. "By so much is Jesus made a surety of a better testament. And the others indeed were made many priests because by reason of death they were not suffered to continue. But this, for that He continueth for ever, hath an everlasting priesthood."—Heb. vii. 22, 24.

2. "Every priest, indeed, standeth daily ministering, and often offering the same sacrifices which can never take away sins. But this Man, offering one sacrifice for sins, for ever sitteth on the right hand of God, from henceforth expecting, until His enemies bo made His
footstool. For by one oblation He hath per-
fected for ever them that are sanctified."—Heb. 
x. 11-14.
3. "God, who at sundry times and in divers 
manners spake in times past to the fathers by 
the prophets, last of all, in these days hath 
spoken to us by His Son, whom He hath ap-
pointed Heir of all things, by whom also He 
made the worlds."—Heb. i. 1, 2.

CHAPTER XXX.

THE TABERNACLE.

What was the tabernacle?
It was a moveable tent in which the rites of 
the Jewish Church were celebrated, and which 
supplied the place of a permanent temple.

Was not its form of Divine origin?
Yes. God showed the pattern of it to Moses, 
and commanded it to be built after this fashion.

Who were appointed to construct it?
Beseleel and Ooliab, whom the Lord "filled 
with the Spirit of God, with wisdom and under-
standing, and knowledge, and all learning, to 
device and to work in gold and silver, and in 
whatever can be devised artificially."—Exod. 
xxxv. 31-33.

The tabernacle was divided into two parts?
Yes; (1) the outer court, and (2) the inner 
tabernacle, within which was "the Holy of
Holies.” The two parts were separated from each other by a veil. This division of the tabernacle was afterwards preserved in the temple built by Solomon.

And what happened to the veil of the temple?

At our Saviour's crucifixion it was rent into two parts.

How does St. Paul describe the tabernacle?

He says, “For there was a tabernacle made, the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy. And after the second veil, the tabernacle which is called the holy of holies; having the golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament, and over it were the cherubim of glory overshadowing the propitiatory.”—Heb. ix. 2-5.

What was the Ark of the Testament?

It was a chest or box of wood, covered within and without with gold, in which were preserved the two tables of the law, and the other sacred things mentioned by St. Paul.

What was the Propitiatory?

It was also called the Mercy Seat. It was the lid or covering of the ark, and was made of the purest gold. The length of it was two cubits and a half, and the breadth a cubit and a half. On either side of the propitiatory were the figures of two cherubim wrought in beaten gold. It was a symbol or a visible representa-
tion of the Divine Presence, whence God spoke to Moses and the high priest.

Where is this stated?

In Exodus xxv. 22—"Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee."

Was this symbol seen by the people?

No. Only by the high priest, who was himself allowed to enter the holy of holies only once in each year.

In this respect also is not the Christian Church superior to the old covenant?

Yes. Because (1) the Jewish Church had only a figure of the Presence of God, while the Christian has the Reality in the most Holy Sacrament; and (2) even the high priest could rarely enter into this symbolical presence, whereas every Christian, young and old, priest and people, can come, as often as they will, and visit our Blessed Saviour, really and truly present in the most holy Sacrament.
CHAPTER XXXI.

THE IDOLATRY OF THE ISRAELITES, AND ITS CONSEQUENCES.

Into what sin did the Israelites fall while Moses was in the mount?

The sin of idolatry. The people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said, "Arise, make us gods, that may go before us, for as for this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him."—Exod. xxxii. 1.

Did Aaron comply with their request?

Although he knew that he was committing sin, yet, through weakness, he made a golden calf from the earrings and other golden ornaments given him by the people.

Why did he chose the form of a calf for the idol which he made?

Because the Israelites had seen the Egyptians worshipping a calf, and they wished to be like the most powerful nation of those times.

How did Moses in the mount know that the people had fallen into idolatry?

God Almighty told him.

What did God in His just anger threaten to do with the people?

He threatened to destroy them, and to make
of Moses a great nation, to whom His promises would be given.

How did Moses act when he heard what the Lord intended to do?

He interceded for the people, and entreated Almighty God to remember Abraham, Isaac, and Jacob, and for their sakes to have mercy upon the Israelites.

Did God hear the prayer of Moses?

Yes. "And the Lord was appeased from doing the evil which He had spoken against His people."—Exod. xxxii. 14.

After Moses had come down from the mountain, and had seen the idolatry of the people, what happened?

He threw the two tables of the law, written by God Himself, out of his hands, and they were broken.

What did he do with the calf?

He burnt it, and beat it to powder, which he cast into water, and gave thereof to the children of Israel to drink.

Did he otherwise punish those who had committed idolatry?

He ordered the sons of Levi to go amongst the people with drawn swords, and to put numbers of them to death. "Then standing in the gate of the camp, he said, If any man be on the Lord's side, let him join with me. And all the sons of Levi gathered themselves unto him; and he said to them; thus saith the Lord God of Israel; put every man his sword upon his thigh; go and return from gate to gate through the midst of the camp, and let every man kill
How many were put to death?
About three-and-twenty thousand men.

Were the sons of Levi rewarded by God for this act of zeal in His service?
Yes. A blessing from God came upon them, according to Moses' promise; and this act of devotion to God's honour was one reason why they were chosen to be the ministers of the sanctuary.

Did the people continue to mourn for their idolatry?
Yes; especially when the Lord threatened no longer to "go up" with them to the land which He had promised them.

What sign did they give of their sorrow and penitence?
They laid aside all their ornaments.

Did the Lord abandon the people?
Moses interceded for them, and Almighty God accepting his intercession promised to continue His presence.

Moses, at this time, asked a very special favour from God?
He entreated God to show him His glory.
"Show me Thy glory."

What answer did God make to His servant?
"Thou canst not see My face, for man shall not see My face and live."

Then did He altogether refuse the prayer of Moses?
No. He revealed to Moses a portion of His exceeding marvellous glory, Moses standing in
the cleft of a rock, while the glory of God passed by.

Were the tables of the law replaced by others?

Yes. Moses went again into the mount, and remained there for forty days and forty nights, fasting. During this time God gave him a second time the ten commandments, and Moses wrote them upon two tables.

The appearance of Moses was altered when he came down from the mount?

His face shone with rays of glory, so that the people of Israel could not look upon him, since his countenance reflected the glory of God.

"And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned, (i.e., was shining and sending forth rays of light like horns) from the conversation of the Lord."—Exod. xxxiv. 28.

Since the people could not look at him, how then did he converse with them?

When he first spoke to them after coming down from the mount, and declared to them the commandments of God, he spoke with his face uncovered, out of reverence to the law. Afterwards, when he went into the tabernacle to converse with God, he uncovered his face, but when he spoke to the people, he put a veil over his face.

St. Paul tells us that there was a deep meaning in this veiling of Moses's face?

He tells us that the veil on the face of Moses represented the darkness on the minds of the...
Jews, in consequence of which they could not see our Lord Jesus Christ prefigured, symbolised, represented, and prophesied of, in the Old Testament. He also tells us, that this veil is taken away from the hearts of all who receive the Christian faith, and that it will, in the end, be removed from the Jews who shall be converted to Christ.

*What are his words?*

"But their senses were made dull. For until this present day, the self-same veil, in the reading of the Old Testament remaineth, not taken away, (because in Christ it is made void.) But even until this day, when Moses is read, the veil is upon their heart. And when they shall be converted to the Lord, the veil shall be taken away."—2 Cor. iii. 14-16.

*There was also a deep meaning in the action of Moses by which the two tables of the law written by God Himself were broken in pieces?*

Yes. The breaking of the two tables signified that the law of Moses was not to continue for ever, but to be abolished and succeeded by the perfect law of Christ.
CHAPTER XXXII.

THE MURMURINGS OF THE PEOPLE, AND THE ANGER OF GOD.

How long did the Israelites remain encamped before Sinai, while Moses was receiving the law?

About the space of a year. "In the second month the cloud was taken up from the tabernacle of the covenant. And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan."—Numb. x. 11, 12.

During their march the people began to murmur again? Why?

They were "repining at their fatigue."

Did God punish them?

Yes. He sent fire, which devoured those who were at the uttermost part of the camp. But when Moses prayed to the Lord the fire was stayed.

What was the next pretext for murmuring?

Because they had no flesh meat. "Our soul," they said, "is dry, our eyes behold nothing else but manna."

How was Moses affected by this murmuring?

He was weighed down by the greatness of the responsibility. "To Moses also the thing seemed impossible." He felt unequal to govern the people alone, and he therefore asked God to give him assistance in this vast work.
Was his prayer granted?
Yes. God chose seventy men from the ancients of Israel, who were to assist Moses in the government of the people.

And did God supply the people with meat?
In His anger He sent them quails. "A wind going out from the Lord, taking quails up beyond the sea, brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about; and the people rising up all that day and night and the next day, gathered together of the quails, he that did least, ten cores, and they dried them round about the camp."—Numb. xi. 31, 32.

But how was this a proof of God's anger?
Because the people devoured the quails with so much gluttony that "an exceeding great plague" broke out among them, and multitudes died.

And what name was given to the place where these people were buried?
The place was called "the graves of lust," for there they buried the people who had lusted.—Numb. xi. 34.

Mary, or Miriam, the sister of Moses, with Aaron her brother, also murmured against Moses. On what pretext?
Because he had married an Ethiopian woman.

How was Mary (Miriam) punished for thus murmuring?
She was struck with leprosy. But Moses interceded for her with God, and after being put out of the camp for seven days, she was
healed. "Mary, therefore, was put out of the camp seven days: and the people moved not from that place until Mary was called again." —Numb. xii. 15.

CHAPTER XXXIII.

THE REPORT OF THE SPIES.

How many men were sent by Moses to view the land of Chanaan, and to bring back a report upon it?

Twelve—one man from each tribe.

What was the result of their inspection?

On their return, after forty days' absence, they showed samples of the rich fruits of the land, and reported that its inhabitants were strong, the cities great and walled; and that they saw there a race of giants,—the race of Enac.

What effect had this report upon the people?

They were discouraged, and began again to murmur against Moses.

Did any of those sent to view the land encourage the Israelites to go up and take it?

Yes. Caleb, and Josue the son of Nun, urged the people to go up bravely, trusting in the care and blessing of God. The other ten dissuaded them.

How did God punish the people for their want of confidence in Him, and their disobedience?
He declared that none of the people who had come out of Egypt, except Josue and Caleb, should enter the land of Chanaan. They were to wander about for forty years in the wilderness, until all that generation had died out.

With what special punishment did He visit the ten, who had discouraged the people?

They "died, and were struck in the sight of the Lord."—Numb. xiv. 37.

The people afterwards changed their intention. What then happened?

They came and told Moses that, having sinned, they repented, and were now resolved to go up against the inhabitants of Chanaan. Moses told them not to go up, because the blessing of God was no longer with them. They went up, however, without Moses and without the Ark of the Covenant, and were miserably defeated.

CHAPTER XXXIV.

THE SCHISM OF CORE AND ITS PUNISHMENT.

What was the next remarkable event in the history of these wanderers through the wilderness?

The schism of Core and his followers.

What is a schism?

It is a separation from the True Church.

Who was Core?

He was a Levite, who with Dathan, Abiron,
and Hon, of the tribe of Ruben, stirred up a rebellion against Moses and Aaron.

What reason did he put forth for his rebellion?

His pride was hurt because the office of priesthood was restricted to the family of Aaron, and the Levites (of whom he was one) were employed only in the inferior service of the Tabernacle.

How many joined in this schism or rebellion?

Besides Core, Dathan, Abiron, and Hon, there were "two hundred and fifty of the children of Israel, leading men of the synagogue," i.e., men of dignity and high position, belonging to the tribe of Levi.

How did they upbraid Moses and Aaron?

"Let it be enough for you," they said, "that all the multitude consisteth of holy ones, and the Lord is among them: why lift you up yourselves above the people of the Lord?"—Numb. xvi. 3.

In what way did God punish this rebellion?

First of all, He was about to destroy the whole people of Israel, but Moses and Aaron interceded for them, and God heard their prayer, and willed to punish only those who took part in this rebellion.

Were they all punished alike?

No. There were two companies of those who rebelled against Moses and Aaron. The first consisted of Core and the Levites, who joined themselves to him—the second consisted of Dathan, Abiron, and Hon.

How were Core and the Levites punished?
Following the suggestion of Moses, they had taken censers, and had put fire in them to offer before the Lord. "But a fire coming out from the Lord destroyed the two hundred and fifty men who offered incense. Core, however, was swallowed by the earthquake."—verse 35.

What fate befell the others?

The same fate which befell Core. "The earth broke asunder under their feet, and opening her mouth, devoured them, with their tents and all their substance, and they went down alive into hell, the ground closing upon them, and they perished from among the people."—verses 32, 33.

Did this punishment include their children?

Yes, with the exception of the children of Core, who, the Scripture tells us, escaped by a miracle. "And there was a great miracle wrought, that when Core perished, his sons did not perish."—(Numb. xxvi. 10, 11.)

Why did Core's children escape, while the others perished?

Most probably because they had no share in their father's rebellion. Many of the sons of Core continued, long afterwards, to serve God as Levites, and some of them were very holy men.

What was done with the brazen censers which Core and the Levites had used?

Because they had been used in the service of God, Eleazar the son of Aaron, by the command of the Lord, took the brazen censers and beat them into plates, fastening them to the altar.
Why did he do this?

That the children of Israel might be admonished that no stranger that is not of the seed of Aaron, should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his adherents.—v. 40.

What effect had these great judgments upon the people?

At first they were frightened: but the next day they rose in sedition against Moses and Aaron, and accused them of having “killed the people of the Lord.”

These people also were punished?

Yes. God slew them with a great plague, so that fourteen thousand seven hundred men perished, besides those who had perished in the sedition of Core.

How was the plague stopped?

In obedience to Moses’ command, Aaron took a censer and put fire in it from the altar, and put incense upon it, and standing between the living and the dead, he prayed for the people, and the plague ceased.

In what terms does S. Jude allude to the rebellion of Core?

“Wo unto them, (i.e., those who blaspheme and speak evil of authority,) for they have perished in the contradiction of Core.” That is, they come to an evil end, as Core did, because they imitate his evil example, and rebel against the authority of the Church.
CHAPTER XXXV.

THE ROD OF AARON.

After this rebellion, how did Almighty God confirm the priesthood to Aaron and his sons? He commanded the Israelites to choose twelve rods, one for each tribe, and to lay up these rods in the Tabernacle. Whichever God should choose, He would cause to blossom.

Then whose rod did He choose?

He chose Aaron's. "And when Moses had laid them up before the Lord in the tabernacle of the testimony, he returned on the following day, and found that the Rod of Aaron, for the house of Levi, was budded: and that the buds swelling, it had bloomed blossoms, which spreading, the leaves were formed into almonds."

What was afterwards done with this Rod of Aaron?

It was placed in the tabernacle of the testimony, that it might be kept there for a token of the rebellious children of Israel.—Numb. xvii. 10.

St. Paul alludes to this Rod of Aaron?

He mentions it among the sacred relics that were preserved in the Ark of the Covenant.

How many were these sacred memorials or relics?

Three; (1) a golden vessel that had manna;
(2) the Rod of Aaron that had blossomed; and
(3) the Tables of the Law.

What meaning do the Holy Fathers of the
Church give to the Rod of Aaron, and to its
miraculous blossoming?

They regard it as a type of the perpetual
virginity of the most Blessed Virgin, and of
her miraculous conception of our Saviour Jesus
Christ.

CHAPTER XXXVI.

THE SIN OF MOSES.

What remarkable person died in the desert of
Sin?

Miriam, or Mary, the sister of Moses. She
died at a place called Cades, in the desert of
Sin, where the people rested for a time.

While they were at this place, what fresh
pretexthad they for murmuring?

They murmured for water.

In what wicked and ungrateful language did
they express their murmuring?

"Would God," they said, "we had perished
among our brethren before the Lord. Why
have you made us come up out of Egypt, and
have brought us into this wretched place where
there is no water to drink?"—Numb. xx. 2, 5.

When Moses and Aaron heard these mur-
murings, what did they do?

(1) They prayed to the Lord in these words:
"O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied they may cease to murmur."

(2) In obedience to the commands of God, Moses took the Rod, "which was before the Lord," and prepared to speak to the rock as the Lord had commanded him.

Then God told him to bring water out of the rock?

Yes. And Moses having collected the multitude together, said to them: "Hear, ye rebellious and incredulous, can we bring you forth water out of this rock? And when Moses had lifted up his hand and struck the rock twice, there came forth water in great abundance, so that the people and their cattle drank."—Numb. xx. 11.

Moses sinned against God on this occasion?

It is certain that he sinned against God on this occasion, because the Lord said to Aaron and to him: "Because you have not believed Me to sanctify Me before the children of Israel, you shall not bring these people into the land which I will give them."—Numb. xx. 12.

In what did his sin consist?

It consisted in a certain weakness of faith, by which Moses doubted for a moment whether God would really bring water out of the rock for so wicked and ungrateful a people.

Did he doubt the power of God to work such a miracle?

By no means. He only appeared to be, for a moment, uncertain whether God would work
such a miracle for a very bad and wicked people.

Was this sin of Moses a mortal or a venial sin?

It was a venial sin.

But how was it punished?

By a great temporal punishment: namely, by excluding Moses from bringing the people of Israel into the Land of Promise.

And what may we gather from this punishment?

That a venial sin is a serious matter before God, and often brings with it grave temporal chastisement.

This rock yielding water for the multitudes in the desert has a typical meaning?

It is a type of our Blessed Lord. St. Paul says of the Israelites, that “they all drank the same spiritual drink, and they drank of the spiritual rock that followed them, and the rock was Christ.”—1 Cor. x. 4.

Our Blessed Lord has taught us to regard water as an emblem of the Holy Ghost?

Yes. (1) In His conversation with Nicodemus, He makes water to be the matter of the Sacrament of Baptism, as signifying the inward grace, which is the New Birth by the Holy Ghost. “Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.”—John iii. 5.

(2) Again, in His conversation with the woman of Samaria, He says: “The water that I will give him shall become in him a fountain
of water springing up into life everlasting."—John iv. 14.

(3) On the last and great day of the Feast of Tabernacles, our Lord stood and cried, saying, "If any man thirst, let him come to Me and drink." "Now this He said," adds S. John, "of the Spirit which they should receive who believed in Him."—John vii. 37-39.

CHAPTER XXXVII.

THE DEATH OF AARON.—MURMURINGS OF THE PEOPLE AND THEIR PUNISHMENT.

When the Israelites were leaving Cades, through what country did they want to pass?
Through the land of Edom.

How were the Edomites related to the children of Israel?
The Edomites were descended from Esau, as the Israelites were from his brother Jacob.

Did the King of Edom permit them to pass through his land?

He was afraid of them, and jealous; and he would not allow them to enter his dominions. "Thou shalt not," he said, "pass by me: if thou dost I will come out armed against thee."

How, then, did the Israelites act?
Not being willing to fight with a people who were so closely related to them, they turned another way from Edom.

And where did they come?
From Cades they came to Mount Hor, which is on the borders of the land of Edom.

What great event happened at Mount Hor?
The death of Aaron.

Preparatory to Aaron's death, what did the Lord command Moses to do?
To strip Aaron of his vestments, and to vest therewith Eleazar his son, who was to be his successor as the high priest.

How long did the Israelites mourn for Aaron?
"All the multitude, seeing that Aaron was dead, mourned for him thirty days throughout all their families."—Numb. xx. 30.

After all this, the people murmured again. Why?
Because the way from Mount Hor to the Red Sea, avoiding the land of Edom, was so long and so wearisome.

How did God punish them for this fresh murmuring?
He sent fiery serpents among the people, which bit them, and killed many of them.

Did the people repent?
Yes. They came to Moses and said: "We have sinned, because we have spoken against the Lord and thee; pray that He may take away these serpents from us."

Did the Lord remove them?
When God heard the prayer of Moses, He commanded him to make a brazen serpent, and set it up for a sign; and when those who had been bitten looked on this brazen serpent, they were healed.
Of whom was this brazen serpent a type? 
Of our Most Blessed Lord.
How do we know this?
Our Lord Himself has told us so. "As Moses, (He says,) lifted up the serpent in the desert, so must the Son of Man be lifted up."—John iii. 14.

Then, in what does the figure or resemblance consist?
The people who were bitten by the fiery serpent looked upon the image made by Moses, and were healed. The whole human race has been injured and poisoned by sin, but all who will look to our Lord Jesus Christ on the cross, i.e., believe in Him, hope in Him, and love Him, shall be cleansed and delivered from sin.

CHAPTER XXXVIII.

BALAAM, THE FALSE PROPHET.

After various wanderings and many battles, the Israelites at length enter the land of Moab. What effect had their approach upon the king and his people?
The people of Moab were in great fear, because the Israelites had conquered so many other nations, and Balac, the King of Moab, sent off forthwith for a prophet or soothsayer to come and curse the people of Israel.

What did he hope to gain by this?
He thought that if the soothsayer would go through certain forms and curse the people, he could then easily conquer them.

*What person, in particular, did he send for?*

He sent for Balaam, the son of Beor, a soothsayer, who dwelt by the river of the land of the children of Ammon.

*Was Balaam a false prophet?*

He was a wicked man, who had a true knowledge of God, and turned this knowledge to a bad purpose. He was not a true prophet, but a magician or soothsayer.

*For what purpose did the King of Moab send for Balaam?*

He wanted him to curse them. "Come, therefore, and curse this people, because it is mightier than I: if by any means I may beat them, and drive them out of my land; for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed."—Numb. xxii. 6.

*If Balaam had been a good man, what would he have done when he received such a message?*

He would have sent back the messengers, and have refused, at once, to have any dealings with Balac.

*But how did he act?*

At first he refused to go with them, saying: "Go into your country, because the Lord hath forbid me to come with you."

*Then he did what was right?*

Not altogether; (1) because, when the messengers arrived, instead of sending them away at once, he invited them to remain that night,
in the hope that he might be permitted to go with them; and (2) because he was evidently sorry at heart that he could not go with them.

Did Balac send to him again?

Yes, he sent "many more, and more noble than he had sent before." And these in Balac's name promised Balaam great honour and great riches if he would come and curse the people of Israel.

Did God permit Balaam to go with them?

Yes; in anger at his deceitful and wicked heart, God permitted him to go with the princes of Moab, adding, however, these words, "yet so that thou do what I shall command thee."

How did God shew His anger?

As Balaam went on his journey, an angel of the Lord stood in the way before him with a drawn sword.

Did Balaam perceive the angel?

No. But the ass on which he rode did perceive the angel, and turned out of the way.

What then followed?

Balaam beat the ass severely, until at length, coming to a very narrow place, the ass fell down before the angel. And when Balaam beat it again, God opened the mouth of the ass, and it rebuked Balaam in these words: "What have I done to thee? Why striketh thou me, lo, now this third time?"

Why did God enable the ass thus to speak?

Both to reprove Balaam, and to enable him to see the angel.

What does St. Peter say about this circumstance?
He says, "the dumb beast speaking with man's voice, forbad the folly of the prophet."—2 Peter, ii. 16.

Did Balaam, at length, see the angel?
Yes, and when he saw him, "he worshipped him, falling flat on the ground."

What did the angel say to him?
"Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse and contrary to me. And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived."

What happened afterwards?
Balaam half repented, and in a hesitating way offered to go back if his journey was displeasing to God.

How did the angel reply?
He told him to go with the men, but warned him that he was to speak only as God should command him.

Where did Balac, the King of Moab, meet with Balaam?
He met with him "in a town of the Moabites, that is situate in the uttermost borders of Arnon."

How did he reprove him for his delay in coming?
He reproved him gently, because he was afraid of Balaam, since he was a soothsayer, or false prophet. His words were, "I sent messengers to call thee, why didst thou not come immediately to me? Was it because I am not able to reward thy coming?"
What was Balaam's reply?

"Lo, here I am. Shall I have power to speak any other thing but that which God shall put in my mouth?"

From the place of meeting, whence did they proceed?

"They went on together, and came into a city which was in the uttermost borders of his kingdom."

What did Balac do here?

(1) He killed oxen and sheep, and sent presents to Balaam and the princes who were with him.  (2) "When the morning was come he brought him to the high places of Baal, and he beheld the uttermost part of the people."

CHAPTER XXXIX.

BALAAM COMPELLED TO BLESS ISRAEL.

Was Balaam still willing to curse the people of Israel?

He was willing to do so, but he felt that God would not permit him.

Then why did he ask Balac to build him seven altars, and to prepare seven calves and as many rams?

Because he hoped that by offering these seven sacrifices, he might obtain permission to curse the people.

What was the result?
Instead of cursing, he was compelled to bless.

Who were witnesses of this blessing?
Balac, the King of Moab, who was standing by his burnt-offering with all the princes of the Moabites.

How did Balaam bless the people?
(1) He protested that he was unable to curse Israel. "How shall I curse him whom God hath not cursed? By what means shall I detest him whom the Lord hath not detested?"
(2) He foretold that the Israelites should be separated from the nations, that is, from the heathen all around them. "This people shall dwell alone, and shall not be reckoned among the nations."
(3) He spoke of their vast multitudes—"Who can count the dust of Jacob, and know the number of the stock of Israel?"
(4) He saw in prophecy the holiness of the people, or Church, of God, and he cried out, "Let my soul die the death of the just, and my last end be like to them."

Seeing that Balaam was a wicked man, how came it to pass that he could make use of so holy a prayer as this?
(1) Balaam was compelled to speak, not what he wished to speak, but what God willed.
(2) Men, however wicked, seldom, if ever, wish to die wicked. They would, without fail, wish "to die the death of the just."

But is this possible?
A wicked man cannot die the death of the just, that is, he cannot die in the peace of God,
and in the hope of being saved, unless he repent, and with confession of his sin is forgiven and restored to God's grace and favour.

When Balaam could not assist Balac by cursing the people of Israel, he suggested to Balac another means of bringing the Israelites to ruin. What was his counsel?

He counselled Balac to draw them into gross sin, because he knew that by this means they would forfeit the favour of God.

Did his counsel succeed?

It succeeded so far as this, that many of the people were led into sin, and were punished for their sin by God.

What, at last, happened to this wicked prophet?

The Israelites attacked the people of Madian, defeated them, slew the five princes of the nation, and "Balaam also, the son of Beor, they killed with the sword."—Numbers, xxxi. 8.

In what words does St. John allude to Balaam in the Book of the Revelation?

Writing to the Christians of Pergamus, he says, "But I have against thee a few things, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the Children of Israel."

—Rev. ii. 14.

What do you mean by "a stumbling-block?"

A scandal, something that causes others to commit sin.
Before Moses' death, God allowed him to see the Promised Land?

God commanded him to go from the plains of Moab upon Mount Nebo, to the top of Phasga, over against Jericho, and the Lord showed him all the Promised Land.

What did God say when He thus showed him the land of promise?

The Lord said to him, "This is the land for which I swore to Abraham, Isaac, and Jacob, saying, I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it."

Where did Moses die?
He died in the land of Moab.

And where was he buried?
"He was buried by the angel of God, in the valley of the land of Moab, over against Phogor; and no man hath known of his sepulchre until this present day."—Deut. xxxiv. 6.

For what reason was the place of his burial kept secret?

Lest the Israelites should commit idolatry, after the fashion of the nations around them.

How old was Moses at the time of his death?
He was a hundred and twenty years of age.
What is said of his bodily capacity at the time of his death?

Even at that advanced age, he was strong and hearty. "His eye was not dim, nor were his teeth moved."

For how many days did the Children of Israel mourn for Moses?

The children of Israel mourned for him in the plains of Moab thirty days.

Who was appointed to succeed him?
Josue the son of Nun.

How was he consecrated for this office?
Moses had laid his hands upon him, and he was, in consequence, "filled with the spirit of wisdom."

How does the sacred historian sum up his account of the death of Moses?

His words are: "And there arose no prophet in Israel like unto Moses, whom the Lord knew face to face. In all the signs and wonders which He sent by him, to do in the land of Egypt to Pharao, and to all his servants, and to his whole land, and all the mighty hand and great miracles which Moses did before all Israel."

Did not Moses say that another great prophet should succeed him?
Yes. "The Lord thy God," he said, "will raise up to thee a prophet of thy nation, and of thy brethren, like unto me, Him shalt thou hear."—Deut. xviii. 15.

Who is that prophet?

Our Lord Jesus Christ, who is "like unto Moses," inasmuch as He is the Deliverer and
Guide and Teacher of the whole human race, but who is greater than Moses, inasmuch as He is the Second Person of the Most Blessed Trinity, God of God, Light of Light, True God of true God.

CHAPTER XLI.

JOSUE, THE SUCCESSOR OF MOSES.

How did Almighty God encourage Josue to undertake the care of the people of Israel?

He blessed him in these words: "No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee. I will not leave thee nor forsake thee."

In what spirit was he received by the people themselves?

They recognized him as the leader, appointed by God to bring them into the land of Chanaan.

How did they express their loyalty and obedience?

They made answer to Josue, and said: "All that thou hast commanded us we will do; and whithersoever thou shalt send us, we will go.

"As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee as He was with Moses.

"He that shall gainsay thy mouth and not obey all thy words that thou shalt command
him, let him die; only take thou courage, and do manfully."—Jos. i. 16-18.

Of whom was Josue a type?

He was a figure and sign of Jesus Christ. The name Josue signifies Saviour. And as Josue brought the Israelites into the promised land of Chanaan, so our Lord Jesus Christ brings all who believe in Him, and who obey Him, into the spiritual Chanaan—that is, into Heaven.

CHAPTER XLII.

RAHAB AND HER HOUSE.

What was the first city which Josue proposed to attack?

Jericho.

Before attacking it, how did he proceed?

He sent two spies to inspect the city, and to report to him all that they observed.

In whose house did these spies find a lodging?

In the house of a woman named Rahab, whose dwelling was on the walls of Jericho.

How did she act towards these two strangers?

She befriended them; and when the people of Jericho wanted to get hold of them, she hid them, and privately sent them back to Josue.

What caused her to be so friendly towards these two spies?

It was her belief that God had delivered the
city of Jericho, and the land of Chanaan, into the hands of Josue.

St. Paul praises the faith of Rahab? "By faith," he says, "Rahab perished not with the unbelievers, receiving the spies with peace."—Heb. xi. 31.

After doing this good service to the spies, Rahab asked them to make her a promise. What was it?

That they would save herself, and her father's house, and all they had, from the ruin of Jericho.

Did the spies make this promise?

"They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth."—Josue ii. 14.

By what sign or mark was the house of Rahab to be distinguished from other houses on the walls of Jericho?

By a scarlet thread or cord, which she was to hang from the windows of her house.

Of what is the house of Rahab a type?

Of the Church of God. As all who were not found in the house of Rahab were devoted to destruction, so there is no salvation out of the Church.

And the scarlet thread—what does it represent?

It represents the most Precious Blood of our Lord Jesus Christ, by which we are saved from our sins.
How did the Israelites pass over the Jordan? The priests, with the ark of the covenant, stood in the midst of the Jordan, while all the people passed over upon dry ground. "And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people."

What memorial did Josue cause to be erected, in order to commemorate this passage of the Jordan?

He caused (1) twelve stones to be placed where the camp of the Israelites was pitched, after they had crossed the Jordan, and (2) twelve other stones to be placed "in the midst of the channel of the Jordan, where the priests stood that carried the ark of the covenant."

After they had passed over into the land of Chanaan, did they continue to eat of the manna rained from heaven?

The manna ceased as soon as the Israelites had partaken of the corn of the land.

We may learn a useful lesson from this fact? That God Almighty does not work miracles when there is no occasion for them; and that we are not to expect extraordinary help from God, where ordinary means of grace ought to be sufficient.
How was the city of Jericho taken?

By the command of God, all the army of the Israelites marched round the walls of the city once each day for six days. On the seventh day, they went round the city seven times, and the priests sounded with the trumpets, the people shouted, and the walls of the city fell.

What, according to the divine command, was to be done with the people, and with the treasures of the city?

The people were to be put to death, and all the treasures of the city were to be destroyed, except the gold and silver and the vessels of brass, which were to be consecrated to the Lord.

Did Josue respect the promise made by the spies to Rahab?

Yes; and in consequence of the promise which they had given, he saved herself, her parents, her brethren, her kindred, and all that belonged to her.

What was done with the city after it had been taken?

It was destroyed with fire. "They burned the city and all the things that were therein: except the gold and silver, and vessels of brass and iron, which they consecrated into the treasury of the Lord."

Josue pronounced a curse upon whoever should rebuild the city of Jericho?

"Cursed," he said, "be the man before the Lord, that shall raise up and build the city of Jericho. In his first-born may he lay the
foundation thereof, and in the last of his children set up its gates.”

What did he mean by these latter words?

He meant that his eldest son should die when he laid the foundation, and the last of his children should die when the gates should be put up.—Jos. vi. 26.

Did this curse ever fall on any one?

Yes; many generations afterwards, in the reign of Achab, the wicked King of Israel, a man named Hiel of Bethel, built the city of Jericho. His eldest son, Abiram, died when the foundation was laid, and his youngest son, Segub, died when the gates were set up. “According to the Word of the Lord, which He spoke in the hand of Josue, the son of Nun.”—3 Kings xvi. 34.

CHAPTER XLIV.

THE SIN OF ACHAN.

By whom was the commandment of God, that none of the spoils of Jericho should be taken by the people, broken?

It was broken by a man named Achan, of the tribe of Juda, who took a scarlet garment, two hundred sicles of silver, and a golden rule of fifty sicles, and hid them in the ground in the midst of his tent.

How was the sin of Achan found out?

(1) Three thousand fighting men of the
Israelites were defeated while attacking a small city called Hai, and turned their backs upon their enemies.

(2) Josue, feeling the shame of this defeat, cast himself on the ground before the ark of the Lord, and prayed to God.

(3) God then revealed to him that some one had taken of the forbidden thing, and He said, that He would be no more with the Israelites until the offender had been put away from them.

In what way, then, did Josue proceed to find the offender?

He arranged the people according to their tribes. Then he cast lots, and the tribe of Juda was taken. Again he went through the families of this tribe, and the family of Zare was taken. In the same way he went through all the members of this family, and the lot, guided by God, fell upon Achan.

In what words did Josue exhort Achan to acknowledge his crime?

"My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done; hide it not."

Did Achan confess?

Yes, he acknowledged his crime, and told exactly how it was done, and where the goods were concealed.

How was he punished?

He was stoned to death by all the people, "and all things that were his were consumed with fire."
After this, were the Israelites enabled to take Hai?

They took it in this way. They went up in great numbers against the city, and some pretended to fly from their enemies as before, while others lay in ambush. When all the men of Hai had rushed out of the city in pursuit of them who seemed to fly, Josue held up his shield, and immediately the men rose from their hiding place, entered the city, set it on fire, and destroyed all the inhabitants.

Something remarkable was being done by Josue, all the time that the battle was going on?

"Josue drew not back his hand which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain."—Jos. viii. 26.

CHAPTER XLV.

THE DECEIT OF THE GABAONITES, AND ITS PUNISHMENT. THE DEFENCE OF GABAON.

How did the people of Gabaon impose upon Josue?

They clothed themselves with old garments and old shoes, and came to Josue, pretending that they were not belonging to the people of the land, but had come from a very far country to ask Josue and the Israelites to make a league with them.
Did Josue do so?

Yes: believing their story, and not having counselled God first, he entered into a league with them. "And Josue made peace with them; and entering into a league, promised that they should not be slain; the princes also of the multitude swore to them."—Jos. ix. 15.

When was their deceit found out?

Three days after the league had been made. It was then discovered that these Gabaonites dwelt nigh at hand, and were among the people who ought to have been destroyed.

Were they then put to death?

No. In consequence of the promise he had given, Josue spared their lives.

But how were they punished?

Josue sentenced them to be slaves in these words: "Why would you impose upon us, saying, We dwell far off from you, whereas you are in the midst of us. Therefore, you shall be under a curse, and your race shall always be hewers of wood and carriers of water, unto the house of my God."—Jos. ix. 22, 23.

What was the next great battle in which Josue was engaged, after the taking of Hai?

The defence of Gabaon against the five kings of the Amorrhites.

During this battle, Almighty God, in a miraculous way, assisted the Israelites?

(1) He rained great hailstones from heaven, so that many more were killed with the hailstones than were slain by the swords of the children of Israel.

(2) He prolonged the day, in order that
Israel might be able to complete the destruction of their enemy.

How was this done?

Josue, in the sight of the children of Israel, said before them: "Move not, O sun, towards Gabaon, nor thou, O moon, towards the valley of Ajalon."

"And the sun and the moon stood still, till the people revenged themselves of their enemies. So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel."—Jos. x. 12, 13.

When the Scripture says, "the sun and the moon stood still," does it mean to imply that the sun moves round the earth, and not the earth round the sun?

The Scripture does not define mere questions of science. It uses the way of speaking common amongst men, and all it means is, that the day was miraculously prolonged.

Have we any mode of speaking similar to the phrase, "the sun stood still"?

Yes. We speak of the rising and the setting of the sun, without meaning to assert that the sun moves, or goes round the earth.
CHAPTER XLVI.

THE DIVISION OF THE LAND OF CHANAAN.

After Josue had conquered all the land of Chanaan, how did he dispose of it?

He divided the land between the tribes of Israel, excepting the tribes of Reuben, Gad, the half tribe of Manasses, and the tribe of Levi.

Why did he except Reuben, Gad, and the half tribe of Manasses?

Because, at their own request, they had received their inheritance from Moses, on the other side of the Jordan.

And why was the tribe of Levi excluded?

The tribe of Levi was that from which the priests and ministers of the tabernacle were taken. They were therefore separated from the rest, and in an especial manner consecrated to God. "But to the tribe of Levi he gave no possession, because the Lord, the God of Israel Himself, is their possession, as He spoke to them."—Jos. xiii. 33.

Then, how was the tribe of Levi provided for?

Certain cities, with the adjacent country, were assigned to the priests and Levites for their maintenance, from the lands belonging to the other tribes. "And the children of Israel gave out of their possessions, according to the
commandment of the Lord, cities and their suburbs."—Jos. xxi. 9.

There were also certain cities called cities of refuge. How many were they, and why were they so called?

There were six cities of refuge, and they were so called; "because they were appointed for the children of Israel, and for the strangers that dwelt among them: that whosoever had killed a person unawares, might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause."—Jos. xx. 9.

CHAPTER XLVII.

THE DEATH OF JOSUE.

When Josue perceived his death drawing near, what advice and counsel did he give the people of Israel?

He warned them (1) against making marriages with the nations around them; (2) against joining in friendship with them; and (3) against embracing their false doctrines.

With what punishment did he say that they would be visited, in case they acted in this way?

God, he said, would no longer destroy those nations from the midst of them, but they should be left as a pit and as a snare in their way,
leading them into idolatry, and thus provoking God to destroy them.

What promise did Josue induce the heads of the people to make?

A promise that they would put away all false gods, and serve the one true God faithfully.

"And the people said to Josue: We will serve the Lord our God, and we will be obedient to His commandments." — Jos. xxiv. 24.

How old was Josue when he died?

He was one hundred and ten years old.

Where was he buried?

In the border of his own possessions in Mount Ephraim.

Did the people keep the promise they had made to Josue?

Yes. "Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which He had done Israel." — Jos. xxiv. 31.

What was done with the bones of Joseph, which had been taken out of Egypt?

They were buried in Sichem, according to the promise made to Joseph on his death-bed.

And who else was buried in the promised land?

Eleazar, the high priest, the son of Aaron.
CHAPTER XLVIII.

A LIST OF THE JUDGES OF ISRAEL.

1. Othoniel, the son of Cenez, the younger brother of Caleb.
2. Aod, the son of Gera, "who used the left hand as well as the right."
3. Samgar, the son of Anath, who slew of the Philistines six hundred men with a ploughshare.
4. Deborah, the prophetess, and Barac.
5. Gedeon, surnamed Jerobaal.
6. Abimelech, a son of Gedeon, a usurper, and the murderer of his brethren, ruled over Israel for three years. At the end of that time he was killed by a woman throwing a millstone on his head, and then "God repaid the evil that Abimelech had done against his father, killing his seventy brethren."
7. Thola, son of Phua, the uncle of Abimelech, "who judged Israel for three-and-twenty years."
8. Jair, the Galaadite.
9. Jephte, the Galaadite, "a most valiant man and a warrior."
10. Abesan, of Bethlehem.
11. Ahialon, a Zabulonite.
12. Abdon, the son of Illel.
13. Samson, the son of Manue.
14. Heli, the High Priest.
15. Samuel.
CHAPTER XLIX.

THE ISRAELITES LAPSE INTO IDOLATRY.

Did the Israelites always continue faithful in the service of God? So long as Josue and those who came with him into Chanaan lived, the people were faithful to God; but afterwards there rose up a race which dishonoured God, and served Baal and other idols.

How did God punish them for their idolatry? (1) He did not destroy the pagan nations of Chanaan, but left them in the midst of the Israelites to be the instruments of their punishment.

(2) He often allowed the Israelites to be conquered by these heathen nations, and to be kept under subjection to them.

Did God, however, abandon them altogether? No, "from time to time He raised up judges to deliver them from the hands of those that oppressed them, but they would not hearken to them."

Instead of hearkening to them, what did they do? They adored false gods. "They quickly forsook the way in which their fathers had walked, and hearing the commandment of the Lord, they did all things contrary."—Judges, ii. 17.

When God, in His mercy, raised up judges to deliver them, did they not obey the judges?
Yes; "but after the judge was dead, they returned and did much worse things than their fathers."—verse 19.

CHAPTER L.

THE HISTORY OF SAMSON.

The name of Samson’s father?  
Manue, of the tribe of Dan.

What was there remarkable about Samson’s birth?  
His birth was foretold by an angel sent from heaven.

Whom did the angel address?  
He addressed his mother, and told her that she was not to drink wine nor any strong drink, because she was to give birth to Samson, who was to be consecrated to God always, and whose hair was never to be shaven off his head.

Then for what was Samson remarkable?  
For his great and wonderful strength.

What was the first proof that he gave of this strength?  
On his way down to a city of the Philistines, called Thammatha, in company with his father and mother, a young lion met him raging and roaring. "And the Spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand. And he would not tell this to his father and mother."
What was the occasion of his journey to this city?
He went there in order take a daughter of the Philistines to be his wife.

Was this right?
Not in itself. But in this particular case God over-ruled the evil, in order that Samson might become a cause of ruin to the Philistines.

How was their ruin brought about?
In many different ways. One had its origin at the marriage-feast that was prepared for Samson, and it happened thus: when Samson returned from his first visit to the city of Thamnatha, he went aside to see the carcase of the lion that he had torn to pieces. "Behold there was a swarm of bees in the mouth of the lion, and a honey-comb." He took the honey-comb, eat it himself, and gave some to his father and mother, not telling them where he had found it. Afterwards, while the marriage feast was going on, he proposed to his companions this riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." If his companions could not solve the riddle within the seven days of the feast, they were to give him thirty shirts and as many coats. If they should solve it, he was to give that quantity to them.

Were they able to solve the riddle?
Not by fair means. But they threatened Samson's wife with death, if she should not persuade Samson to tell her the meaning of the riddle, which she was to explain to them.

Did Samson yield to his wife's entreaties?
At first he resisted them; but on the last day he gave way, and told her.

What then happened?

She immediately told her countrymen, and on the seventh day they came and said to Samson, "What is sweeter than honey, and what is stronger than the lion?"

The riddle being solved, how did Samson pay the Philistines his debt of the shirts and coats?

The Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away, and gave to those who had declared the riddle. And being exceedingly angry, he went up to his father's house, and his wife took one of his friends and bridal companions for her husband.

CHAPTER LI.

THE HISTORY OF SAMSON CONTINUED.

When Samson was refused his wife, what vengeance did he take?

He caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails; and setting them on fire, he let the foxes go, and they went into the standing corn of the Philistines, and setting it on fire, destroyed it all. "And the flame consumed also the vineyards and the oliveyards."

How did the Philistines avenge this injury to their property?
Considering that Samson's father-in-law was the cause of their misfortunes, because he had given Samson's wife to another person, they went up and burnt both the wife and her father. But was Samson pleased that they should destroy the woman?

No; and in revenge he made a great slaughter of them.

Did they make any attempt to get hold of him?

Yes. They came up to the land of Juda; and three thousand men of the tribe of Juda were base enough to bind Samson with two new cords, and to give him into the hands of the Philistines.

But how could they bind him, seeing he was so strong?

When they swore not to take his life, he gave them permission to do so.

Bound in this way, Samson represents Christ?

Yes. Our Lord, of His own will, gave Himself into the hands of His creatures, to be by them bound and put to death.

What happened after Samson had been bound?

"When the Philistines, shouting, went to meet him, the Spirit of the Lord came strongly upon him: and as the flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed."—Judges xv. 14.

In this also he was a type of Jesus Christ?

Yes. As Samson burst the cords that bound
him, so our Blessed Saviour, at His resurrection, burst asunder the bands of death.

When Samson was freed from his bonds, how did he avenge himself?

"Finding the jaw-bone of an ass which lay there, catching it up he slew therewith a thousand men."

After this battle he was very thirsty. How did God enable him to quench his thirst?

"God opened a great tooth in the jaw of the ass, and waters issued out of it."

CHAPTER LII.

THE CAPTIVITY OF SAMSON AND HIS DEATH.

What wonder did Samson perform at Gaza?

At midnight, he rose and took both the doors of the gate, with the posts thereof, and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

How did the Philistines at length find out wherein his strength lay?

They prevailed upon a woman named Dalila to deceive him, and to persuade him to tell her wherein his strength lay.

Did he tell her?

For some time he did not. At last, when she pressed him much, he said to her, "The razor hath never come upon my head, for I am a Nazarite, consecrated to God from my mother's
womb; if my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.”—Judges xvi. 17.

Did this woman then betray him?

Yes. When he was asleep, she called the barber and shaved his head; and then, being weak, he was easily seized and bound by the Philistines.

How did these Philistines treat their great captive?

With meanness and cruelty. "Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison, made him grind.”—Judges xvi. 21.

Did Samson afterwards recover his strength?

Yes. When his hair began to grow, his great strength returned.

The Philistines were not aware of this?

No. They thought that as he had once lost his strength, it would not return to him.

On what occasion did the Philistines bring him out of prison?

"The princes of the Philistines assembled together to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy into our hands."

What part had Samson to take in this feast?

The Philistines brought him out of prison that they might mock him, and make him play before them.

Did Samson do so?

Yes. He did not let them know that his strength had returned. "And being brought
out of prison, he played before them, and they made him stand between two pillars."—Judges xvi. 25.

What did he say to the boy who guided his steps?

"Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little."—Judges xvi. 26.

Resting against the pillars he prayed to God.

What was his prayer?

"O Lord God, remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge." He added, "let me die with the Philistines."—v. 28-30.

Was this desire of revenge in Samson a sin?

No. He was a prophet of God, and as God's prophet he was taken captive and ill-used. His desire of revenge was out of zeal for justice against the enemies of God, and not one of private rancour and malice of heart.

Then how did he avenge himself at last?

"Laying hold on both the pillars on which the house rested, and holding the one with his right hand, the other with his left, he shook the pillars strongly, and the house fell upon all the princes and the rest of the multitude that was there; and he killed many more at his death than he had killed before in his life."

How many did he kill?

An immense multitude. "For the house was full of men and women, and all the princes of the Philistines were there. Moreover about
three thousand persons of both sexes, from the roof and the higher part of the house, were beholding Samson's play." All these were killed by the fall of the house.

Of what is Samson's strength the type and symbol?

(1) Of the omnipotent power of God. (2) Of His grace.

And the Philistines?

They are types (1) of the enemies of the Church; (2) of the evil passions and sins that darken and dishonour the soul.

And what may we learn from the whole story?

(1) That nothing can withstand the power of God.

(2) That man, without God's grace, cannot overcome the enemies of his soul.

(3) That the grace of God, given to us so freely and so mercifully, is a supernatural power, greater and stronger than all the power of Satan.

(4) And that by the aid of this grace, we are able to conquer every sin and every temptation.

CHAPTER LIII.

THE STORY OF RUTH.

Who was Ruth?

She was a young woman of Moab, who had married an Israelite of the town of Bethlehem.
How did this happen, seeing it was contrary to the law?

In the days of one of the judges there was a famine in the land. And a certain man of Bethlehem Juda, named Elimelech, with his wife Noemi, and their two sons, went and abode in the land of Moab. The sons married two young women of Moab, named Orpha and Ruth.

How long did these Israelites live in Moab?
Ten years.

What happened afterwards?
The father and his two sons died, and Noemi and her two daughters-in-law, Orpha and Ruth, were left widows.

Did Noemi return to the land of Juda?
Yes. Having heard "that the Lord had looked upon His people, and given them food," she resolved to go back to her own country.

What advice did she give her daughters-in-law?
She advised them to leave her, and go back to their own families and kindred.

Did they act upon this advice?
Orpha did. Ruth declined to leave her mother-in-law.

What did she say?
"Be not against me to desire that I should leave thee and depart; for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God. The land that will receive thee dying, in the same will I die; and there will I be buried. The Lord do so
and so to me, and add more also, if ought but death part me and thee.”—Ruth i. 16, 17.

Noemi consented that Ruth should go with her?

Yes. “Noemi would not be against it, nor persuade her any more to return to her friends. So they went together and came to Bethlehem.”—Ruth i. 18, 19.

At what period of the year did they arrive in Bethlehem?

They arrived about the time of the barley harvest.

How did Ruth employ herself during the harvest time?

She went out every day to glean in the fields of a powerful and very rich man, named Booz, a kinsman of her husband's.

Did Booz observe her, and treat her kindly?

Yes. “Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place, but keep with my maids, and follow where they reap.”

After the harvest was ended, what became of Ruth?

Booz, who was her kinsman, took her in marriage, with the consent of the chief people of his tribe.

What blessing did they pronounce upon Ruth?

“The Lord make this woman who cometh into thy house, like Rachel and Lia, who built up the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem.”—Ruth iv. 11.
Of whom were Booz and Ruth the ancestors?
Of David, and of our Blessed Lord. David was the great grandson of Booz and Ruth.

CHAPTER LIV.

THE BIRTH OF SAMUEL.

Whose son was Samuel?
The son of Elcana, an Ephraimite, and of Anna his wife.

What circumstances preceded his birth?
Anna, his mother, was praying earnestly in the temple, being full of grief, and shedding many tears, because God had not given her a son.

Why did the women of Israel regard it as a calamity not to have children?
On account of the promise of the Messiah. Each family hoped that from them would come the great Saviour of the world.

In her fervent prayer, Anna made a vow to God?
She made a vow, saying: "O Lord of Hosts, if Thou wilt look down on the affliction of Thy servant, and wilt be mindful of me, and not forget Thine handmaid, and wilt give to Thy servant a man-child, I will give him to the Lord all the days of his life, and no razor shall come upon his head."—1 Kings, i. 11.

She was observed by Heli the High Priest. What rash opinion did he form of her?
Heli thought she was drunk, "because only her lips moved, but her voice was not heard at all." He therefore rebuked her sharply.

How did Anna reply to him?

Anna answering, said: "Not so, my lord, for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord."

What, then, did the High Priest say?

He gave her this blessing: "Go in peace, and the God of Israel grant thee thy petition, which thou hast asked of Him."

Why did Anna give her child the name of Samuel?

"Because she had asked him of the Lord."

The Hebrew name Samuel means asked of God.

CHAPTER LV.

THE DEDICATION OF SAMUEL TO THE SERVICE OF THE TEMPLE. THE JUDGMENTS ON THE HOUSE OF HELI.

Did Anna keep the promise she had made to God about Samuel?

Yes. When he was yet very young, she brought him up to Heli the High Priest, to be brought up in the service of the temple. "For this child," she said to Heli, "did I pray, and the Lord hath granted me my petition which I asked of Him; therefore I have also lent him
to the Lord all the days of his life, he shall be lent to the Lord."—1 Kings, i. 28.

Heli the High Priest had sons of his own?
Yes. He had two sons, priests. But they were exceedingly wicked men, and by their sins made men keep away from "the Sacrifices of the Lord."

How did Samuel minister in the temple?
He "ministered before the Face of the Lord, being a child girded with a linen ephod."

His mother sometimes came to visit him?
Yes. And "she made him a little coat, which she brought to him on the appointed days, when she went up with her husband to offer the solemn sacrifice."

Had Anna other children besides Samuel?
God blessed her for the loan she had lent to the Lord, and He gave her three other sons and two daughters.

What may we learn from this?
We may learn that God blesses and rewards those parents who freely give up their children for His service, whether as priests or as religious.

Where was Samuel sleeping when God first appeared to him?
"Before the Lamp of God went out, Samuel slept in the Temple of the Lord, where the Ark of God was."

How did God appear to him?
He called him three times, and each time Samuel thought that it was Heli who called him, and he went to Heli, who at first said, "I did not call, go back and sleep." After-
wards he perceived that Samuel had been called by God, and he told him that if he were called again he was to answer, "Speak, Lord, for Thy servant heareth."

_Did God call him a fourth time?_  
Yes. "The Lord came and stood: and He called, as He had called the other times, Samuel, Samuel. And Samuel said: Speak Lord, for Thy servant heareth."

What was it that God communicated to Samuel?  
He told him that in consequence of the sins of the house of Heli, He should bring great judgments upon them, which a prophet from God had already revealed to Heli.

What were these judgments?  
(1) That there should not be an old man in the house of Heli.  
(2) That a great part of his house should die when they came to man's estate.  
(3) That the family of Heli should be removed from being high priests.  
(4) That both his sons should die in one day.  
(5) That his descendants should be reduced to poverty, and should beg to be given some menial work belonging to the priestly office, that they might eat a morsel of bread.

For what reason did God reveal to Samuel that these judgments should fall upon Heli's family?  
Because the two sons of Heli, Ophni and Phinees, had acted wickedly, and Heli had not sufficiently reproved and restrained them.
Was Samuel willing to tell all this bad news to the aged High Priest?

No. "Samuel feared to tell the vision to Heli." But Heli commanded him to do so, and then, in obedience, "Samuel told him all the words, and did not hide them from him."

How did Heli receive this intelligence?

With resignation to God's Will. Although a weak man, and worthy of blame, because he had not reproved his sons, he was not, like them, designedly wicked.

What did he say when Samuel told him?

"It is the Lord: let Him do what is good in His sight."—1 Kings, iii. 18.

Did the people, after this, recognize Samuel as a prophet?

"Samuel grew, and the Lord was with him, and not one of his words fell to the ground. And all Israel knew that Samuel was a faithful prophet of the Lord."—1 Kings, iii. 19, 20.

What befell the two sons of Heli?

They were slain in battle by the Philistines. Thirty thousand of the Israelites were also slain, and the Ark of God, which the sons of Heli had brought on the field of battle, fell into the hands of the enemy.

How did Heli hear of these calamities?

A soldier who escaped from the battle came and told him all.

What then happened?

When the man named the Ark of God, he fell from his chair backwards by the door, and broke his neck and died. For he was an old
man, and advanced in years; and he judged Israel forty years.—1 Kings, iv. 18.

*How old was he at the time of his death?*

"Heli was ninety and eight years old, and his eyes were dim, and he could not see."—1 Kings, iv. 15.

*What other misfortune happened to the house of Heli on this same day?*

His daughter-in-law, the wife of Phinees, died in her confinement, being overcome with grief, when she heard that her father-in-law and her husband were dead, and that the Ark of the Lord was taken.

*Before her death, she gave her infant a name?*

She called him Ichabod, (which means, "there is no glory,"*) saying: The glory is gone from Israel, because the Ark of God was taken.

*How did the Israelites lose the glory of God in losing the Ark?*

The Ark was the sign or symbol of God's Presence among them. And when that was taken away, it shewed that God had taken His Presence and His glory from them.

*And what does this ark resemble, or represent, in the Catholic Church?*

It is a type of the Most Blessed Sacrament, which is the Real Presence of Jesus Christ with us, in His divine and human natures.

*Then, as it was a proof of God's anger to allow the ark to be taken from the Israelites, it is also a proof of His anger when the Blessed Sacrament is removed from any nation or people?*
THE ARK IN THE LAND OF THE PHILISTINES. 145

Yes. It is the greatest proof of His anger. All those nations that have lost and abandoned the true faith, have lost the presence and glory of God, which, so long as they continued in the Catholic Church, abode and continued with them, not in a mere outward symbol, like the ark, but in reality and truth, in the Most Blessed Sacrament of the Altar.

CHAPTER LVI.

THE ARK OF GOD IN THE LAND OF THE PHILISTINES.

Having got possession of the ark, what did the Philistines do with it?

They brought it to Azotus, and placed it in the Temple of Dagon, their idol, and set it by Dagon.

How did God avenge this indignity?

In the morning, Dagon, the idol, lay upon its face on the ground before the Ark of the Lord. And the Philistines took Dagon and set him up again in his place.

What happened the next day?

Dagon was again found on its face before the Ark of the Lord, “and the head of Dagon, and both the palms of his hands, were cut off upon the threshold, and only the stump of Dagon remained in its place.”

God likewise punished the inhabitants of the city wherein the ark was placed?
He afflicted the people of Azotus and its coasts with a very painful disease, and sent them a plague of mice, so that there was a great mortality in the city.

Were other cities afflicted in like manner?
Yes. The Philistines brought the ark from place to place. But wherever they brought it, the people were afflicted with plagues, and many died.

How long did the ark remain in the land of the Philistines?
Seven months.

At length, what did they determine to do with it?
They resolved to send it back to the people of Israel, and did so, having first made golden symbols to represent the plague of mice, and the other plagues with which their people had been visited. These symbols were sent along with the ark, as an offering of expiation.

Where did the Philistines leave the ark?
In the field of a man named Josue, a Bethsamite.

Who received it from them?
The Levites, who also took charge of the golden offerings of expiation made by the Philistines.

But the Israelites themselves, into whose land the ark was brought, also suffered from God's anger?
The men of Bethsames gathered round the ark irreverently, looked into it curiously, and in all probability touched it profanely. God, therefore, sent a plague among them, which
took off seventy of the principal people, and fifty thousand others.

Was the ark, then, removed from the field of Josue?

Yes. At the request of the men of Beth-sames, the ark was removed by the men of Cariathiarim, who "carried it into the house of Abinadab, in Gabaa, and they sanctified Eleazar his son, to keep the Ark of the Lord."

Was there any further punishment for irreverence?

No. God blessed the men of Cariathiarim, and there was rest and peace for a time throughout all "the house of Israel."

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CHAPTER LVII.

THE ISRAELITES DEMAND A KING.

Whom did Samuel, in his old age, appoint to rule in his stead?

He appointed his sons to be judges over Israel.

Did they follow his holy example?

"His sons walked not in his ways: but they turned aside after lucre, and took bribes and perverted judgment."—1 Kings, viii. 3.

To what change in the government of the Israelites did their wicked conduct lead?

To the introduction of kingly government.

Was the people's desire to have a king pleasing to Samuel and to God?
The word was displeasing to Samuel that they should say, Give us a king." But God said to Samuel: "Hearken to the voice of the people in all they have said to thee. For they have not rejected thee, but Me, that I should not reign over them."—1 Kings, viii. 7.

Whom did Samuel anoint to be King of Israel?

Saul, the son of Cis, of the tribe of Benjamin.

Was Saul chosen by God?

Yes. God revealed to Samuel that he was to anoint Saul the king.

How was he chosen?

(1) Samuel anointed him privately. (2) Samuel collected all the people together, and cast lots, and the lot fell upon Saul.

Was he present when the lot fell upon him?

No. He had hidden himself.

When he was brought forward, what effect had his presence upon the people?

"They ran and fetched him thence, and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upwards."—1 Kings, x. 23.

In what words did Samuel present him to the people?

Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said, "Long live the King."

Were the people of one mind in accepting Saul as King?
Some of them, whom the Scripture calls men of Belial, said, Shall this fellow be able to save us? And they despised him, and brought him no gifts.

By what victory did Saul establish his renown?

By a great victory over the children of Ammon, who came out to destroy the people of Jabes Galaad.

What was the effect of this victory upon the people of Israel?

It made them very angry with those who had rejected Saul. They said to Samuel: "Who is he that said: Shall Saul reign over us? Bring the men, and we will kill them."

Did Saul allow the men to be put to death?

"No man," he said, "shall be killed this day; because the Lord this day hath wrought salvation in Israel."

How did Samuel confirm them in their loyalty to Saul?

"Come," he said, "let us go to Gilgal, and let us renew the kingdom there. And all the people went to Gilgal. And there they made Saul king before the Lord in Gilgal, and they sacrificed there victims of peace before the Lord. And then Saul and all the men of Israel rejoiced exceedingly."
CHAPTER LVIII.

SAUL LOSES THE FAVOUR OF GOD.

By what sins did Saul lose the favour of God?

By two sins, committed at different times. (1) By offering sacrifice, as if he were a priest, which he was not. (2) By sparing the king of the Amalekites, his flocks and riches, when God commanded the king and all that was his to be destroyed.

And how was Saul punished for these sins?

His kingdom was to be taken from his children and given to another. And Samuel said to Saul: "Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which He commanded thee. And if thou hadst not done this, the Lord would now have established thy kingdom over Israel for ever. But thy kingdom shall not continue. The Lord hath sought Him a man according to His own heart, and him hath the Lord commanded to be prince over His people, because thou hast not observed that which the Lord commanded."—1 Kings, xiii. 13, 14.

Again, when Saul spared the king of the Amalekites, Samuel said to him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, who is better than thee."—1 Kings, xv. 28.
Then Samuel was very angry with Saul for his disobedience against God.
Yes. So angry, that after announcing to Saul the judgments that were to come upon his house, Samuel went down to Ramatha, and he said Saul no more till the day of his death; nevertheless, Samuel mourned for Saul, because the Lord repented that He had made him king over Israel.

CHAPTER LIX.

JONATHAN, SAUL'S SON.

Had Saul any children?
Yes. He had three sons and two daughters.

Which of his sons was the most distinguished?
Jonathan.

How did Jonathan distinguish himself?
By being the cause of a great victory over the Philistines, in which he was miraculously assisted by God.

How was this brought about?
Jonathan and his armour-bearer went by themselves to the camp of the Philistines. They had agreed beforehand, that if, when the Philistines saw them, they should say, "Come up to us," this was to be a sign that God would deliver them into their hands. As they were climbing up the steep cliffs that led to the camp, the Philistines called to them to come
up; this gave Jonathan fresh courage, and, as he went up with his armour-bearer, the two slew about twenty men. Moreover, “the earth trembled:” i. e., there was the motion of an earthquake, and a sudden panic seized on the Philistines, who ran away in all directions, and were pursued and slain by Saul and his army.

What was the number of his army at this time?
At first it was only six hundred. But when the Philistines began to flee, then many of the people who had kept back, joined the standard of Saul, and the number rose to ten thousand.

What unadvised oath did Saul make on occasion of this victory?
He said, “Cursed shall be the man that shall eat food till evening, till I be revenged of my enemies.”

How did the people act when they heard these words?
They feared his oath, and though they passed through a forest where the honey was dropping upon the ground, yet no man put his hand to his mouth.

Was Jonathan aware of the curse that his father had denounced?
No. “Jonathan had not heard when his father adjured the people, and he put forth the end of the rod which he had in his hand, and dipped it in a honey comb, and he eat of it.”

How was it found out that Jonathan had broken his father’s command?
(1) Because, when Saul consulted God as to
whether he should pursue the Philistines any further, God did not answer.

(2) Then he prayed that he might know the reason why God had not answered him.

(3) Afterwards they cast lots to find out who had transgressed, and the lot fell upon Jonathan.

*What then did Saul say?*

He said, "May God do so and so to me, and add still more, for dying thou shalt die, O Jonathan."

*Was he then put to death?*

No; the people interfered, and would not let him be put to death. So the people delivered Jonathan that he should not die.

*Had Jonathan committed any sin in eating this honey?*

If he had known that his father had ordered the people not to eat, he would have done wrong in eating; but he did not know, and therefore he did not commit any sin.

*Then why was God pleased to let the lot fall upon him?*

Partly to punish Saul for his ill-advised curse, or oath, by letting it fall upon his own son, and partly to teach the great duty of obedience to parents.
CHAPTER LX.

SAMUEL ANOiNTS DAVID.

For what purpose did God send Samuel to Bethlehem?
To anoint another king in place of one of Saul's sons.
From whose family was this king to be chosen?
From the family of Isai, or Jesse.
How many sons had Isai?
Eight.
Did they all appear before Samuel?
At first Isai brought his seven sons before Samuel, supposing that one of these was to be chosen. But Samuel rejected them all, and asked Isai, "Are here all thy sons?"
Isai's reply.
"There remaineth yet a young one that keepeth the sheep."
Was he sent for?
Samuel said to Isai: "Send to fetch him; for we will not sit down till he come hither." He sent, therefore, and brought him.
What was the name of this youngest son?
David.
How is he described in the Scripture?
"He was ruddy and beautiful to behold, and of a comely face."
How did Samuel know that David was the one whom God had chosen?

The Lord said, "Arise and anoint him; for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward."—1 Kings, xvi. 13.

David soon after was brought before Saul. How did this happen?

An evil spirit was wont from time to time to torment Saul, and, in order to soothe his trouble, he commanded his servants to look for some one who could play well on the harp. And one of the servants answering, said, "Behold, I have seen a son of Isai, the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person, and the Lord is with him."—1 Kings, xvi. 17, 18.

Did Saul thereupon send for David?

Yes. "And David came to Saul, and stood before him, and he loved him exceedingly, and made him his armour-bearer."

Did David assist him in his illness?

"Whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit had departed from him."
CHAPTER LXI.

GOLIATH AND DAVID.

There broke out war between Saul and the Philistines. Whom had the Philistines as their champion?

A base-born man named Goliath of Geth, a giant.

What was his height?
Six cubits and a span.

How was he armed?
"He had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass. He had greaves of brass on his legs, and a buckle of brass covered his shoulders, and the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron, and his armour bearer went before him."

How did Goliath challenge the Israelites?
"Give me," he said, "a man, and let him fight with me, hand to hand."

How did the Israelites receive his challenge?
They were greatly afraid of the man because he was so large a giant, and none of the soldiers offered to fight against him.

Who, at length, accepted the challenge?
David, the son of Isai.

How came he to know anything about it?
His father had sent him with a present of
provisions to visit his brothers who were in Saul's army; and having heard the soldiers speaking to one another about the giant, he volunteered to fight with him.

Did his brothers give him any encouragement?

No. His eldest brother, Eliab, was angry with him, and said, "Why camest thou hither? I know thy pride and the wickedness of thy heart, that thou art come down to see the battle."

What was David's reply?

"What have I done? Is there not a cause?"

How did he answer Saul's objection: "Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth"?

He told him that, as once while he was tending his father's sheep, a lion and a bear came and took one of the rams, and he pursued after the lion and the bear, and slew them both; in like manner he would be able to destroy this Philistine.

In what words did he express his confidence in God?

And David said: "The Lord, who hath delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine."

Did Saul then allow him to go against the giant?

Yes. He moreover "clothed David with his garments, and put a helmet of brass upon his
head, and armed him with a coat of mail.

Was David able to fight with this armour?
No. He had not been accustomed to wear it; so he took it off, and having selected five stones out of the brook, and put them into the shepherd's scrip, which he had with him, and having taken a sling, in this way advanced against the Philistine.

How did Goliath receive him?
He was in a great rage with him, because he came to fight him only with a sling. "Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods."

Which of the two combatants prevailed?
"David prevailed over the Philistine with a sling and a stone, and he struck and slew the Philistine."

What did he do when the Philistine had fallen?
As he had no sword in his hand, he ran and stood over Goliath, and taking the Philistine's sword, with it he cut off his head.

What became of the army of the enemy, after the death of Goliath?
"The Philistines, seeing that their champion was dead, fled away," and were pursued and routed by the Israelites.

Where did David take the head of Goliath?
"David, taking the head of the Philistine, brought it to Jerusalem; but his armour he put in his tent."

How did Saul reward David?
He made him one of the princes, took him to
his own house, and gave him one of his daughters in marriage.

But Saul soon became jealous of him. What was the cause?

Because he overheard the women singing as they played, "Saul slew his thousands, and David his tens of thousands." And Saul was exceedingly angry, and this word was displeasing in his eyes, and he said, "They have given David ten thousands, and to me they have given but a thousand; what can he have more but the kingdom? And Saul did not look on David with a good eye from that day and forward."—1 Kings, xviii. 8, 9.

But how did David act, as to give no cause for Saul's jealousy?

"David behaved wisely in all his ways, and the Lord was with him. And Saul saw that he was exceeding prudent, and began to be aware of him. But all Israel and Judah loved David, for he came in and went out before them."

"And Saul saw and understood that the Lord was with David. And Saul became David's enemy continually. And the princes of the Philistines went forth, and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous."
CHAPTER LXII.

THE PERSECUTIONS OF DAVID.

How far did Saul carry his hatred of David? So far that he commanded Jonathan his son, and all his servants, to kill him.

They did not obey this wicked command?

No. Jonathan, Saul's son, loved David exceedingly, and more than once delivered him from his father's anger.

In consequence of Saul's enmity, what kind of life was David compelled to live?

He was obliged to wander from place to place, and to live in desert places among the mountains, and sometimes even in the caves of the Philistines.

In the beginning of his wanderings he came to the city of Nobe. What happened there?

He met with Achimelech the priest, and asked him to give himself, and his young men, food.

What did the priest answer?

He had no common bread at hand, but only holy bread.

It is called the Bread of Proposition, or the Shew-bread. Twelve loaves were laid upon a table within the ark; they were renewed every day, and it was not lawful for anyone to eat of them except the priests.

What did this bread signify?
As it was offered to God, and was called "Holy," it, in all probability, was a type of the Most Blessed Sacrament.

Did the priest give this bread to David and his companions?

It was a case of necessity; and as it was merely bread, and was no Sacrament, he gave some to David and his men—warning them, first of all, not to take it unless they were pure and holy.

And what may we Christians learn from this admonition?

"If this cleanness was required of those who were to eat that Bread, which was but a figure of the bread of life, which we receive in the Blessed Sacrament, how clean ought Christians to be when they approach to our tremendous mysteries!"—Douay Bible.

Did the Jewish priest err in giving this bread to David?

No. He acted from motives of charity.

How do we know with certainty that he did not err, in thus breaking the letter of the law?

We know it on the authority of our Blessed Lord. He once reproved the Pharisees for their hypocrisy in blaming the disciples for plucking the ears of corn on the Sabbath day, by referring to this circumstance in the life of David.

What are His words?

"Have you not read what David did when he was hungry, and they that were with him: how he entered into the house of God, and did eat the loaves of proposition, which it was not law-
ful for him to eat, nor for them that were with him, but for the priests only."—S. Matt. xii. 3, 4.

From Nob, where did David go?

He went to the house of Achis, the King of Geth.

What remark did the servants of Achis make when they saw him?

"Is not this David, the king of the land? Did they not sing to him in their dances, saying: Saul hath slain his thousands, and David his tens of thousands?"

When David heard these remarks, what effect did they produce upon him?

He was exceedingly afraid, lest Achis should kill him. He therefore pretended to be mad, and Achis, supposing him to be mad, ordered him to be sent away from his palace.

Where next did he go?

He went to the cave of Odollam.

Who joined him there?

His brethren, and all his father's house, and all that were in debt, and oppressed with debt, and under affliction of mind, and he became their prince; and there were with him about four hundred men.

On what two occasions did Saul fall into the power of David?

Once, Saul, while pursuing David, went into a cave where David and his men lay hid.

What advice did David's men then give him?

They advised him to put Saul to death.

Did he do so?

No; but he secretly cut off the hem of Saul's robe. But he replied to his men: "The Lord
be merciful to me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed."

*Did Saul know what David had done?*

"Not while he was in the cave. But when he had left the cave, David cried after him, remonstrating with him for his persecutions, and shewing him the hem of his garment, in order that he might see how easily David could have put him to death.

What effect had this generous conduct of David upon Saul?

It softened him for the moment. Saul lifted up his voice, and wept, and he said to David: "Thou art more just than I, for thou hast done good to me, and I have rewarded thee with evil." After this, he ceased to pursue David, and went home. But he soon began again.

What was the other occasion on which Saul fell into David's hands?

David, and one of his men named Abisai, went down to Saul's camp in Gabaa: "And found Saul lying and sleeping in the tent, and his spear fixed in the ground, at his head, and Abner and the people sleeping around him."

*Did not Abisai wish David to slay Saul?*

Yes; but David said: "Kill him not, for who shall put forth his hand against the Lord's anointed, and shall be guiltless?"

What, however, did he do?

"David took the spear and the cup of water that was at Saul's head, and they went away,
and no man saw it, or knew it, or awaked, for a deep sleep from the Lord was fallen upon them."

_How was Saul made acquainted with the fact that David had spared his life?_

David, after he had left Saul's camp, and gone over to the other side, called out to the soldiers who were guarding Saul, and told them what he had done.

_Had David's noble conduct any effect upon Saul?_

Yes; it had for a short time. Saul acknowledged his fault in these words: "I have sinned; return, my son David, for I will no more do thee harm." But he very soon forgot his promise, and persecuted David as before.

_What was the end of Saul?_

He ended his days miserably. He became more and more estranged from God. When he prayed, God answered him not. "When he consulted the Lord, God answered him not, neither by dreams, nor by priests, nor by prophets."—1 Kings, xxviii. 6. 2ndly, The Philistines came up and fought against Israel, and completely routed them, leaving Saul wounded on the field of battle. 3rdly, In order to avoid falling into their hands, Saul took away his own life, by falling on his sword; so "on the morrow, the Philistines came to strip the slain, they found Saul and his three sons lying in Mount Gelboa. And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among
their people. And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan."—1 Kings, xxxi. 9, 10.

But, before Saul's death, did he not consult some wicked soothsayer?

Yes. He went in disguise to a woman who lived at Endor, and asked her to call up the soul of Samuel, that he might ask his advice.

Could this wicked woman have any power whatever over the soul of Samuel, or any other holy man?

None whatever.

Did Samuel, however, appear to Saul?

Yes. He did by the permission of God. And the woman was as much frightened by his appearance, as Saul himself was.

And what was the purport of Samuel's communication to Saul?

He told him all that afterwards came to pass: (1) that the Lord would rend the kingdom out of his hands, and give it to David His servant; (2) that the army of the Israelites should fall into the hands of the Philistines, and (3) that he, with his three sons, should die in the battle.

What effect had this communication upon Saul?

"Saul fell all along on the ground, for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day."—1 Kings, xxviii. 20.
CHAPTER LXIII.

DAVID HEARS OF SAUL'S DEATH. HE BECOMES KING OF ISRAEL. HE WISHES TO BUILD A TEMPLE.

Who informed David of the death of Saul? An Amalekite, "who came out of Saul's camp, with his garments rent, and dust strewed on his head."

Did this Amalekite tell David the whole truth? No; he pretended that he had slain Saul, whereas he had not done so, but had only taken his crown, which he had probably found by chance, and brought it to David.

Then why did he tell such a falsehood? Because he thought that David would have rewarded him for saying that he had slain his enemy.

How did David receive the news of Saul's death? "David rent his garments, and with his men, mourned and wept, and fasted until the evening for Saul and Jonathan, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword."

What did David do to the Amalekite? David said to him: "Why didst thou not fear to put out thy hand to kill the Lord's anointed?" And David, calling one of his
attendants, said: "Go near, and fall upon him. And he struck him so that he died."

After Saul's death, did all the kingdom of Israel receive David as their king?

At first, only the house of Juda followed David, while the other tribes acknowledged Saul's son, Isboseth, as their king.

How long did this state of things last?

Between two and three years.

What fate befell Isboseth?

He was murdered by two men while he was asleep, who cut off his head, and brought it to David.

How did David receive them?

Instead of being pleased, as they thought he would have been, he addressed them in these words: "As the Lord liveth, who delivered my soul out of all distress, the man that told me, and said:

"Saul is dead, who thought he brought me good news, I apprehended and slew him in Siceleg, who should have been rewarded for his news. How much more, when men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?"

"And David commanded his servants, and they slew them, and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron."

Was there any further opposition to David's ruling over all Israel?
No. "The ancients of Israel came to the king at Hebron, and King David made a league with them in Hebron before the Lord, and they anointed David to be king over Israel."

After David had become king, he wished to build a temple to the Lord. Why did not God allow him to do so?

Because he had been a man of war, and had shed blood in battle.

However, God rewarded him for his wish to build a temple in His honour?

He promised that He should establish the throne of David's kingdom for ever. "And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever."

Allusion is made in one of the Psalms to this desire of David to build a temple to God?

Yes; in the Psalm, Memento Domine, used so often at Vespers. "O Lord, remember David, and all his meekness: how he swore to the Lord, he vowed to the God of Jacob. If I shall enter into the tabernacle of my house, if I shall go up into the bed wherein I lie: if I shall give sleep to my eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord: a tabernacle for the God of Jacob."

When David lived in persecution he was good and holy. Did he always continue to be holy?

When he became a king, and prosperous, his heart was turned away from God for a very short time, and he fell into sin.
What was the first grave sin which he committed?

He took Bethsabee, the wife of Urias, one of his most faithful soldiers, and caused her husband to be put to death.

How did he cause Urias to be put to death?

He sent a letter to Joab, the commander of the king's army, by the hands of Urias himself, in which he said: "Set ye Urias in the front of the battle, where the fight is strongest, and leave ye him that he may be wounded and die."

—2 Kings, xi. 15.

How does the Scripture say that God regarded what David had done?

This thing which David had done was displeasing to the Lord.

Did God make His displeasure known to David?

He sent the prophet Nathan to David, who rebuked him by means of a parable.

What was the parable?

"There were two men in one city, the one rich, the other poor. The rich man had exceeding many sheep and oxen. But the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom, and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger who was come to
him, but took the poor man's ewe, and dressed it for the man that was come to him.”

Did David, at first, perceive that this parable was spoken against him?

No; he thought it was a true story of some rich man, and in great anger, he said: “As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe four-fold, because he did this thing and had no pity.”

What, then, did the prophet answer?

He said: “Thou art the man;” and then he told him that he was the rich man who had taken the wife of Urias, and had caused Urias to be put to death, and had done this great wickedness.

How did David act when he heard all that the prophet said?

He was struck with the most perfect contrition for his sin, and confessed it, saying: “I have sinned against the Lord.”

How do we know that David thus truly repented?

Because the prophet, in God’s name, accepting his contrition, answered, “The Lord also hath taken away thy sin: thou shalt not die.”

What Psalm did David compose on the occasion of his repentance?

He composed the celebrated Psalm, “Miserere,” in which he was inspired to express the deepest feelings of true sorrow for sin.

Although God forgave David the guilt of his sin, did He not send him some punishment?

He gave him temporal punishment, because
David, by his sin, had caused the enemies of God to blaspheme.

What were these temporal punishments?
(1) The child of Bethsabee, his wife, was to die. (2) Trouble was to come upon him through the bad conduct of his sons.

Which of David's sons brought the most trouble upon him?
The one whom he loved most, Absalom.

How did he bring trouble upon his father?
1. He rebelled against him.
2. He seduced many of the people to join him in rebellion.
3. He treacherously slew his brother.

What was the ultimate fate of Absalom?
He was slain by Joab.

How did this happen?
Absalom's army was defeated by Joab, and as Absalom endeavoured to escape, riding upon a mule, the mule went under a thick and large oak, and his head stuck in the oak, and while he hung between the heaven and the earth, the mule on which he rode passed on. "After a time, Joab came up with three lances in his hand, and thrust them into the heart of Absalom; and whilst he yet panted for life, sticking on the oak, ten young men, armour bearers of Joab, ran up, and striking, slew him."—2 Kings, xviii. 9-14.

Was not this a just punishment upon Absalom?
Yes. It was a most just punishment for his rebellion and ingratitude to his father.
David, nevertheless, mourned very much for Absalom?

"The king, therefore, being very much moved, went up to the high chamber over the gate, and wept. And he went and spoke in this manner: My son, Absalom, Absalom, my son, who would grant me that I might die for thee, Absalom, my son, my son Absalom!"—2 Kings, xviii. 33.

CHAPTER LXIV.

HIS SECOND SIN.

What was David's other sin?

He resolved to take the number of the people, contrary to the law of God.

Whom did he send to number the people?

Joab, the commander of his forces, who knew that it was wrong, and tried to dissuade the king from doing it.

Did he number all the people?

All except the tribes of Levi and Benjamin; "For Joab," says the Scriptures, "unwillingly executed the king's orders."—1 Chron., xxi. 6.

Was David sorry for having committed this sin?

He had scarcely heard the number of the people, when his heart struck him with great remorse and contrition for his pride and vanity.

In what words did he ask God's pardon?
"I have sinned very much in what I have done. But I pray thee, O Lord, to take away the iniquity of Thy servant, because I have done exceeding foolishly."—2 Kings, xxiv. 10.

God forgave his sins, and yet sent him some temporal judgments?

Almighty God commanded the prophet Gad to go and speak to David, and tell him: "Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee. Either three years' famine; or three months to flee from thy enemies, and not to be able to escape their sword; or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel."—1 Chron., xxi. 10-12.

What was David's answer?
"I am in a great strait: but it is better that I should fall into the hands of the Lord, (for His mercies are great,) than into the hands of men."

What punishment then did God send?
He sent a pestilence for three days, and there died of the people seventy thousand men.

What was David's prayer during the pestilence?
"It is I, I am he that have sinned, I have done wickedly: these that are sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house."—2 Kings, xxiv. 17.

Where was the pestilence stayed?
When the angel of the Lord had stretched out
his hand over Jerusalem, to destroy it, the Lord had pity on their affliction, and said to the angel that slew the people, “It is enough, now hold thy hand.” “And the angel was by the threshing floor of Areuna the Jebusite.”

What did David build in memory of this merciful deliverance?

He built an altar on the threshing floor of Areuna the Jebusite, which, with the oxen, he bought for fifty sicles of silver, and offered sacrifices and peace offerings to God.

And the Lord became merciful to the land, and the plague was stayed from Israel.

CHAPTER LXV.

KING SOLOMON. HIS WISDOM AND HIS FALL.

Before David’s death, whom did he declare as his successor in the kingdom?

His son Solomon.

Through whose agency was Solomon appointed his father’s successor?

Through the means of Nathan the prophet, and Bethsabee, the mother of Solomon.

How long did David reign?

“Forty years. In Hebron he reigned seven years, in Jerusalem thirty-three.”

Where was he buried?

In Jerusalem. “So David slept with his fathers, and was buried in the city of David.”—3 Kings, ii. 10.
**How did God show His mercy to Solomon when he began to reign?**

By giving him great peace, and wealth, and strength. "And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly."—verse 12.

**In what remarkable way did the Lord appear to Solomon?**

"The Lord appeared to Solomon in a dream by night, saying, Ask what thou wilt that I should give thee."—3 Kings, iii. 5.

**For what did Solomon ask?**

In reply to the gracious vision of God, King Solomon said, "Give to Thy servant an understanding heart, to judge Thy people and discern between good and evil."—verse 9.

**How did God answer this prayer?**

"The Lord said to Solomon, because thou hast asked this thing, and hast not asked for thyself long life nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold, I have done for thee according to thy words, and have given thee a wise and understanding heart, inasmuch as there hath been no one like unto thee before thee, nor shall arise after thee. Yea, and the things also which thou didst not ask, I have given thee; to wit, riches and glory, so that there hath been no one like thee among the kings in all days heretofore. And if thou wilt walk in My ways, and keep My precepts, and My commandments, as thy father walked, I will lengthen thy days."—3 Kings, iii. 14.
How did Solomon receive this communication from God?

With great gratitude. "When he was come to Jerusalem he stood before the ark of the Lord, and offered holocausts, and sacrificed victims of peace-offerings, and made a great feast for all his servants."

What was the first case in which Solomon, as king, displayed his great wisdom?

Two women came before him and said, that as they were sleeping in the same house, each with her little infant, one of the women overlaid her child and killed it. Waking before the other, she laid the dead child beside her companion, taking herself the living child. In the morning, the woman beside whom the dead child had been laid, discovered that it was not hers. She demanded her own child back, but the other woman pretended that it was hers. So they both came before the king, each claiming the living child. Solomon heard their story, and commanded one of his attendants to fetch a sword and to divide the living child in two, giving half to the one woman and half to the other. The real mother of the child could not bear that it should be thus cruelly put to death. So she said to the king, "Give her the child alive, and do not kill it." But the other woman said, "Let it be neither mine nor thine, but divide it." The king then saw which of them was the real mother, and "the king answered and said, Give the living child to this woman, and let it not be killed, for she is the mother thereof."
This judgment brought the king great honour?

Yes. "All Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment."—3 Kings, iii. 28.

What else are we told about the wisdom of Solomon?

We are told (1) that God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore. (2) That Solomon was wiser than all men. (3) That he spoke three thousand parables, and his poems were a thousand and five. (4) That either by discoursing or in books, he explained the nature of trees, of beasts, of fowls, of creeping things, and of fishes. (5) And lastly, that "people came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom."

Mention some one in particular who came to hear the wisdom of Solomon.

The Queen of Saba, who, "having heard the fame of Solomon, came to try him with hard questions."

Did Solomon answer all her questions?

"Solomon informed her of all the things proposed to him; there was not any word the king was ignorant of, and which he could not answer her."

Was the queen pleased with all she saw and heard?

Yes. She said to the king, "The report is true which I heard in my own country concern-
ing thy words and concerning thy wisdom. Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom. Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

Before returning to her own country, the Queen of Saba gave presents to King Solomon?

"She gave him a hundred and twenty talents of gold, and of spices a very great store, and precious stones; there was brought no more such abundance of spices, as those which the Queen of Saba gave to King Solomon."

Our Blessed Lord alludes to this visit of the Queen of Saba to Solomon?

Reproving the Scribes and Pharisees for their unbelief, Jesus said, "The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here."—Matt., xii. 42.

Who was this greater than Solomon?
Jesus Christ Himself.

How was He greater than Solomon?
Because He is God, the Second Person of the Most Blessed Trinity—the Word of God, and the wisdom of God; and it was He who gave of His own Divine Wisdom to Solomon His creature.

But did not this wise King Solomon, after all, fall away from God?
Yes; he did. He fell into very grave sins of idolatry and impurity.

What led him into these great sins?
He married the daughter of Pharaoh, and other heathen women, contrary to God's Law, and these women corrupted his heart, and induced him to fall into idolatry.

What shameless idolatry did he commit?
This king, once so wise and so good, worshipped, in his old age, Astarthe, the Goddess of the Sidonians, and Moloch, the idol of the Ammonites.

Did he ever repent?
There is no mention made in Scripture of his repentance.

What books of Scripture were written by King Solomon?
1. Some of the Psalms. 2. The Book of Proverbs. 3. The Book of Ecclesiastes. 4. The Song of Solomon.

Was not the Book of Wisdom also written by Solomon?
It is written in the person of Solomon, and contains his sentiments, but it is uncertain who the author was.

CHAPTER LXVI.

THE TEMPLE OF SOLOMON.

What was the great work of Solomon's reign?
The building of the temple.
Why was David not allowed by God to build it?

Because he had been engaged in wars, and God willed it to be built by one who was, in some respects, a type of the Prince of Peace—our Blessed Saviour.

And the temple itself—of what was it a type?

Of the Church of God, in heaven and on earth, which is the home of peace.

How was this idea carried out, even in the act of building the temple?

It was built without noise. The stones were prepared at a distance, hewn and chiselled, and then put together in silence. “The house, when it was in building, was built of stones, hewed and made ready; so that there was neither hammer, nor axe, nor any tool of iron heard in the house, when it was in building.”—3 Kings, vi. 7.

Was the temple richly adorned?

Yes. The oracle was covered and overlaid with pure gold. The altar was covered with cedar. The house before the oracle was overlaid with pure gold, and fastened on the plates with nails of gold. In fact, “there was nothing in the temple that was not covered with gold: the whole altar of the oracle was also covered with gold.”—8 Kings, vi. 22.

Were there any other decorations in the temple, such as pictures or images?

There were the images or statues of two cherubim, made of the wood of the olive tree,
and each ten cubits in height. These were in the holiest part of the temple.

*With what further ornaments was the temple furnished?*

There were a great many carved figures of angels on the walls, inlaid with gold, and there was a brazen sea supported by figures of twelve oxen, and ten 'golden candlesticks, and flowers and lamps and golden tongs, with many other costly figures and ornaments.

*But were not all these figures and statues made in violation of the first commandment, which especially forbid the Jews to make any graven image?*

No. Because God Almighty would not have blessed the temple, if it had been built in violation of His Law.

*Then what is the meaning of the commandment, “Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth”?*

It had the same meaning for the Jews as for Christians, namely, that they were not to make them to give them divine worship, as the heathen used to do.

*Then the commandment does not forbid the use of images, either as sacred ornaments or as aids to devotion?*

It does not forbid this use of images, otherwise God would have directed Solomon to build a temple with naked walls, like a Protestant church, or a Mahometan mosque.
Did Solomon build the temple under the guidance and direction of God?

Certainly. The wisdom which Solomon then had was wisdom infused into him by God; and, therefore, all that he did in the building of the temple was done by God's guidance.

Then Almighty God directed him to make those images of angels and all those costly ornaments?

Yes. They were, indeed, the fruits of Solomon's generosity in the service of God, but they were suggested to his mind by the wisdom of God, which, at that time, dwelt with Solomon.

And why were these things suggested to him?

For two reasons, at least. (1) To shew that it is lawful and pleasing to God to make sacred images, statues, and pictures, for holy uses; and (2) to shew that we ought to be very noble and generous in the offerings we make for the service and worship of God.

CHAPTER LXVII.

THE DEDICATION OF THE TEMPLE.

After Solomon had finished the building of the temple, what next did he do?

He dedicated it to the worship of God.

How did he proceed to do this?

(1) He collected all the ancients and princes of Israel together, with all the people. (2) The
priests took up the Ark of the Covenant, with the tabernacle of the covenant, and all the vessels of the sanctuary that were in the tabernacle, and the priests and Levites carried them. (3) King Solomon and all the multitude of the Israelites went before the Ark in procession, and "sacrificed sheep and oxen that could not be counted or numbered;" (4) the priests brought the Ark into its own appointed place in the temple, and (5) lastly, Solomon, who built the temple, offered it to God Almighty in a solemn prayer.

What was in the ark when it was brought into the temple?

The two tables of stone, on which the law had been written by Moses, and which he put into the ark at Horeb.

St. Paul tells us that something else was in the ark besides these tables of stone?

In the Epistle to the Hebrews, it is said, that the ark contained a golden pot that had manna, and the rod of Aaron, besides the tables of the testament.—Heb. ix. 4.

You said that the ark was placed by the priests "in its own place." Where was that?

It was in the part called "the oracle of the temple, the Holy of Holies, under the wings of the Cherubim."

What happened when the ark was placed there?

"It came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord, and the priests could not stand to minister because of the cloud, for
the glory of the Lord had filled the house of the Lord."—3 Kings, viii. 11.

What was the substance of Solomon's prayer of dedication?

(1) He blessed the Lord God of Israel, who had spoken to David his father. (2) He expressed wonder that God should dwell upon earth. "Is it, then, to be thought that God should indeed dwell upon earth? For if heaven, and the heaven of heavens, cannot contain Thee, how much less this house which I have built."—3 Kings, viii. 27. (3) Then he prayed that the Eye of God might be always open upon this house, that every prayer offered in it might be heard. If a man trespass against his neighbour, and pray in this house, if the people fly before their enemies, if there be no rain, if there be a famine in the land, or a pestilence, or if there be a curse upon any man of the children of Israel, if a stranger, not of the house of Israel, pray in this place, "if a man shall know the wound of his own heart, and shall spread forth his hands in this place," "then hear Thou in heaven, and forgive; and do so as to give to every one according to his ways, so Thou shalt see his heart, (for Thou only knowest the heart of all the children of men,) that they may fear thee all the days that they live upon the face of the land, which Thou hast given to our fathers."—verses 39, 40.

After this prayer, what else took place on this day of dedication?

(1) Solomon offered victims of peace offerings,
two and twenty thousand oxen, and a hundred and twenty thousand sheep.—verse 63.

(2) He made a solemn feast, and all Israel with him, a great multitude, for fourteen days. How did the people depart to their homes?

When the feast was ended, Solomon sent away the people; and "they blessed the king, and went to their dwellings rejoicing, and glad in heart for all the good things that the Lord had done for David His servant, and for Israel His people."—verse 66.

Did Almighty God give any answer to the prayer of Solomon?

Yes. He appeared to Solomon a second time, and said to him: "I have heard thy prayer and thy supplication which thou hast made before Me; I have sanctified this house, which thou hast built, to put My name there for ever, and My eyes and My heart shall be there always."—3 Kings, ix. 3.

And what promise did He make to Solomon?

He promised to establish the throne of his kingdom for ever, if Solomon would walk before Him in "simplicity of heart and uprightness."

But, if Solomon and the people of Israel should forsake God, what then?

Almighty God foretold (1) that He would cast out of His sight the temple which was sanctified in His Name, making it an example, so that every one passing by should be astonished, and say: "Why hath the Lord done thus to this land and to this house?" and (2) that He would make Israel "a proverb and a bye-word among all people."
What other great works were made by order of Solomon, besides the temple?

1. He erected great cities, and fortified all the towns which belonged to himself, and were not walled.

2. He made a fleet, which he employed in bringing him great riches from other lands.

3. In his old age, when his heart had forsaken God, this favoured king, who had been permitted to build a temple to the Name of the Lord God, erected two temples, one to the idol of Moab, and one to the idol of the children of Ammon.

What may we learn from the fall of Solomon?

(1) We may learn how dangerous it is to be surrounded by the riches and softness of the world, since these things tend to steal our hearts from God.

(2) We may learn that it is not enough to be good and holy for a time, but if we will be saved, we must persevere in obedience and in holiness, unto the very end. Our Lord says: "He that shall persevere unto the end, he shall be saved."—Matt. xxiv. 13.

CHAPTER LXVIII.

THE TEMPORAL PUNISHMENTS THAT CAME UPON SOLOMON.

God punished Solomon for his infidelity?

Yes. He punished him in various ways.
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Mention some of these punishments?
(1) God raised up enemies against Solomon, who were continually attacking the Israelites.
(2) He raised up Jeroboam, the son of Nabat, who rebelled against Solomon.

God gave Solomon warning beforehand of these judgments?

God appeared to him and said: "Because thou hast done this thing, and hast not kept My covenant and My precepts, which I have commanded thee, I will divide and rend thy kingdom, and give it to thy servant."

Who was the servant to whom the kingdom was to be given?
Jeroboam.

Was all the kingdom to be taken from the house of David?
The ten tribes were to be taken; but two were to remain faithful to David's house, the tribe of Juda and the tribe of Benjamin.

Was this to take place in Solomon's lifetime?
No. For the sake of David his father, God Almighty promised that this should not happen during Solomon's life-time, but it should happen during the reign of his son. "I will rend it out of the hand of thy son."

How long did Solomon reign?
Forty years. "And Solomon slept with his fathers, and was buried in the city of David his father, and Roboam his son reigned in his stead."—3 Kings, xi. 43.
CHAPTER LXIX.

THE REBELLION OF JEROBOAM AGAINST SOLOMON.

Who was Jeroboam?
He was the son of Nabat, of the tribe of Ephraim.

Had Solomon ever taken any special notice of him?
Yes. Seeing that he was "a young man, ingenious and industrious," Solomon made him chief over the tributes of all the house of Joseph.

What induced Jeroboam to rebel against Solomon?
He had an interview with the prophet Ahias, which he understood in a wrong sense.

Give the particulars of this interview?
Ahias the prophet met Jeroboam in the field alone. Ahias took his new garment, and dividing it into twelve parts, he said to Jeroboam: "Take to thee ten pieces, for thus saith the Lord God of Israel, behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes. But one tribe shall remain to him for the sake of My servant David, and Jerusalem the city which I have chosen out of all the tribes of Israel, because he hath forsaken Me, and committed idolatry. And I will take thee and thou shalt reign over all
that thy soul desireth, and thou shalt be king over Israel."

Jeroboam, therefore, was appointed by God to be king over the ten tribes?

Yes; in the same way as David was anointed king during Saul’s life. But, like David, he should have waited for God’s good time, and should not have raised his hand against the Lord’s anointed. This rebellion was his first sin with regard to his kingdom.

When the prophet promised him the ten tribes, what further promise did God make Jeroboam by the mouth of the prophet?

“If thou shalt hearken to all that I shall command thee, and wilt walk in My ways, and do what is right before Me, keeping My commandments and my precepts, as David my servant did, I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee.”

CHAPTER LXX.

ROBOAM THE SUCCESSOR OF SOLOMON.

What happened on the death of Solomon?
Roboam, his son, went to Sichem to be made king over Israel.

Where was Jeroboam at this time?
Jeroboam had fled into Egypt from Solomon, but on the death of the king he returned out of Egypt.
Before they accepted Roboam as their king, what steps did the Israelites first take? Making Jeroboam their spokesman, all the multitude of Israel complained to Roboam of the heavy burdens imposed on them by Solomon.

What did they say?
"Thy father," they urged, "laid a grievous yoke upon us; now, therefore, do thou take off a little of the grievous yoke of thy father, and of his most heavy burden which he imposed upon us, and we will serve thee."

How did Roboam answer them?
He said, "Go till the third day, and come to me again."

When the people had departed, of whom did Roboam take counsel?
He took counsel (1) with old men who had been the counsellors of his father, and they advised him to yield to the people, and to grant their petition. He consulted, secondly, the young men that had been brought up with him, who advised him to speak thus to the people, "My little finger is thicker than the back of my father."

Which advice did he follow?
The foolish advice of the young men. "He spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke; my father beat you with whips, but I will beat you with scorpions."—3 Kings, xii. 14.

What effect had this answer upon the people?
"The people, seeing that the king would not hearken to them, answered him, saying,
What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel. Now, David, look to thy own house. So Israel departed to their dwellings.”—3 Kings, xii. 16.

How many of the tribes revolted?
Ten of the tribes revolted from the house of David. Two remained faithful, the tribe of Juda, and the tribe of Benjamin.

Whom did the ten tribes choose to be their king?
Jeroboam.

Did Roboam take any steps to recover his dominions?
He collected an army of one hundred and eighty thousand men, with the intention of going to war with the ten tribes, and compelling them to return to their allegiance.

Did the war take place?
No, it was prevented by God Himself, who, through Semeias the prophet, commanded Roboam not to go to war, “for this thing is from Me.”

As soon as he was settled on the throne, Jeroboam committed a very grave sin?
He caused his people to fall into the sins of schism and idolatry.

State fully how this was done.
(1) He made two golden calves, and he said to the people, “Go ye up no more to Jerusalem; behold thy gods, O Israel, who brought thee out of the land of Egypt.”

(2) He set one of these golden calves in Bethel, and the other in Dan.
(3) He made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi.

(4) He appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda.

What political motive had Jeroboam for thus plunging his people into schism and idolatry? He feared that the people would return to the house of David, if they went up annually to worship at Jerusalem.

How is this stated in the words of Scripture? “And Jeroboam said in his heart, Now shall the kingdom return to the house of David, if this people go up to offer sacrifices in the house of the Lord at Jerusalem, and the heart of this people will turn to their lord, Roboam the king of Juda, and they will kill me, and return to him.” — 3 Kings, xii. 26, 27.

Did Jeroboam ever repent of this great sin? No. “On the contrary, he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.”

And how was this sin punished? The holy Scripture says, “For this cause did the house of Jeroboam sin, and was cut off from the face of the earth.”
CHAPTER LXXI.

THE PUNISHMENT OF JEROBOAM.

Particular judgments fell upon Jeroboam in consequence of his sin. What were they?

(1) His right arm withered.
(2) His child died.
(3) There was constant war between the house of Roboam and the house of Jeroboam.

How came his arm to be withered?

As Jeroboam was offering incense on his idolatrous altar at Bethel, a prophet from God came and denounced the altar in these words: "O altar, altar, thus saith the Lord, Behold, a child shall be born to thee, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee." The prophet also added this sign, "Behold, the altar shall be rent, and the ashes that are upon it shall be burned out." Now, when the king heard what the prophet had said, he stretched forth his hand, and said, "Lay hold of him." And his hand which he stretched forth against him, withered, and he was not able to draw it back to him again.

Was the altar rent before the king?

Yes. "And the ashes were poured out from the altar."

Did Jeroboam's arm remain withered?

Yes.
No; the same prophet prayed to God, and He mercifully restored it to him, and it became as it was before.

At whose request did the prophet pray to God?

Jeroboam himself besought him, saying, "Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me."

What became of this prophet?

On his return back he was slain by a lion.

How did this happen?

The prophet had been commanded by God not to eat bread nor to drink water in that place, nor to return by the way along which he had gone, "and, notwithstanding this command, he allowed himself to be deceived by a false prophet, who persuaded him to come and eat with him."

But, as this false prophet said that God had commanded him to bring him back, was not the other justified in going with him?

No; because the prophet ought to have known that the false prophet was deceiving him, since Almighty God never gives contradictory commands. God cannot contradict Himself.

Had the prophet any intimation beforehand that God was angry with him?

Yes. For while the two sat at table, the word of the Lord came to the old prophet, and "he cried to the man of God, who came out of Judah, saying, Thus saith the Lord, because thou hast not been obedient to the Lord, but
hast returned and eaten bread and drunk water in the place wherein He commanded thee that thou shouldst not eat bread nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers."

If this old prophet were a false one, how could the true word of the Lord come to him?

He may have been a false prophet in one of two ways: (1) either in pretending to have received a command from God, when he had not, and thus have told a falsehood, although he really belonged to the class of the true prophets of the Lord; or (2) he may have been a false prophet, unauthorised by God, in the same way as Balaam was a false prophet. But, just as God compelled Balaam, who wished to curse Israel, to bless him, putting true prophecies into his mouth, so in the instance of this old prophet, He made him the instrument of revealing to the man of God his approaching death.

How did his death take place?

He had scarcely parted from the old prophet, when a lion found him in the way, and killed him, and his body was cast in the way, and the ass stood by him, and the lion stood by the dead body."

Then the lion had not mangled the body?

No. In order to show clearly that this was a direct judgment from God, the lion was not permitted to touch the prophet's body.

Was there not some other reason?

Yes. The prophet was "a man of God."
He was consecrated to God, and was holy; therefore the lion did not injure it.

*What sin did this prophet commit in listening to the false counsel of the old prophet?*

It was a venial, and not a mortal sin, as it proceeded from want of vigilance, and not from a deliberate intention to disobey God.

*Then it shews us how serious even a venial sin is in the sight of God?*

Yes. The prophet was punished by a violent and untimely death. But God had mercy upon his soul.

*What was done with his body after death?*

The old prophet took up the body of the man of God, and laid it upon the ass, and going back, brought it into the city of the old prophet to mourn for him, and he laid his dead body in his own sepulchre, and they mourned over him, saying, "Alas, alas, my brother." And when they had mourned over him, he said to his sons: "When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones; for assuredly the word shall come to pass, which he hath foretold in the word of the Lord, against the altar that is in Bethel, and against all the temples of the high places that are in the cities of Samaria."
CHAPTER LXXII.

THE DEATH OF ABIA, THE SON OF JEROBOAM.

What was the next judgment that came upon Jeroboam? The death of his son Abia.

How did Jeroboam act when the child fell ill?

He sent his wife, disguised as another woman, to the prophet Ahias, to know what was to become of the child.

Did she go to the prophet empty-handed?

She took with her ten loaves and cakes, and a pot of honey.

Was it not foolish to go in disguise to a true prophet of God?

Of course it was. Because, if the prophet could know the future concerning the child, he would surely know who the woman was who came to ask him.

Did he let her perceive that he knew who she was?

As soon as the prophet heard the sound of her feet coming in at the door, he said: "Come in, thou wife of Jeroboam. Why dost thou feign thyself to be another?"

What else did he say to her?

"I am come to thee with heavy tidings." He then told her of all the heavy judgments that were to come upon the house of Jeroboam,
how they were all to be swept away and destroyed, and how this little child was to die in his infancy, before he could commit mortal sin, "because, in his regard, there is found a good word from the Lord God of Israel, in the house of Jeroboam." This child alone, of the house of Jeroboam, was to be laid in a sepulchre.

*And when was the child to die?*

As soon as the mother entered the city on her return.

*Did all this take place?*

Yes. "The wife of Jeroboam arose, and departed, and came to Thersa; and when she was coming in to the threshold of the house, the child died. And they buried him."—3 Kings, xiv. 17.

*How many years did Jeroboam reign?*

Two and twenty years.

*And how many years did Roboam King of Israel reign?*

Seventeen years.

*What judgments came upon Judah during his reign?*

The King of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the king's treasures, and carried them all off, as also the shields of gold which Solomon had made.

*What did Roboam put in place of these shields of gold?*

He made shields of brass instead of them, and delivered them into the hands of the captains of the shield-bearers, and of them that kept watch before the gate of the king's house.
And when the king went into the House of the Lord, they whose office it was to go before him, carried them, and afterwards they brought them back to the armoury of the shield-bearers.

CHAPTER LXXIII.

A SUMMARY OF THE KINGS OF JUDAH.

The undivided kingdom of Israel.


The tribes of Juda and Benjamin.

1. Roboam, son of Solomon.
2. Abiam, son of Roboam. A wicked king like his father. Reigned 34 years.
3. Asa, son of Abiam. He did that which was right in the sight of the Lord, like David his father. Reigned 41 years.
4. Josaphat, son of Asa. He walked in the ways of his father, and did that which was right in the sight of the Lord. Reigned 25 years.
5. Joram, son of Josaphat. He did that which was evil in the sight of the Lord. Reigned 8 years.
6. Ochozias, son of Joram. He was wicked, and did evil in the sight of the Lord. Reigned 1 year.

The usurpation of Athalia, the mother of Ochozias. She slew all the king's children except
one boy, who was hidden by Josaba, the daughter of King Joram, and sister to Ochozias. The child was with her six years, hid in the house of the Lord, and during that time the usurpation of Athalia continued. Athalia was at last put to death, and was succeeded by the rightful king.

7. Joas, son of Ochozias. He was seven years old when he began to reign. He did that which was right in the sight of the Lord, and caused the temple, which had been neglected, to be repaired. Reigned 23 years. He was assassinated by his servants.

8. Amasias, son of Joas. He did that which was right in the sight of the Lord. Reigned 29 years. He also was assassinated.

9. Azarias, son of Amasias. He did that which was pleasing in the sight of the Lord. Reigned 52 years. He was struck with leprosy, and lived in a house apart.

10. Joatham, son of Azarias. He did that which was right in the sight of the Lord. Reigned 16 years.

11. Achaz, son of Joatham. He was a wicked king, and walked in the ways of the kings of Israel. Reigned 16 years.

12. Ezechias, son of Achaz. He was a good king. He abolished idolatry. The Assyrians came up against him, but were miraculously defeated by the angel of the Lord. The prophet Isaias flourished in his reign. Reigned 29 years. He was the author of the hymn used in the Office of the Dead, "Ego dixi in dimidio dierum meorum." He
offended God by foolishly shewing all his treasures to the messengers of the King of Babylon. The prophet Isaias rebuked him for doing so, in these words: "Hear the Word of the Lord. Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord."—4 Kings, xx. 16, 17.

13. Manasses, son of Ezechias. He was twelve years old when he began to reign, and he did evil above all others, before God. He practised every abomination. He returned to idolatry, built altars to Baal, made his sons pass through fire, observed omens. He made an idol of the grove, and seduced his people to do evil more than the nations which the Lord destroyed before the children of Israel. In consequence of the sins of Manasses, Almighty God spoke by His prophets, saying: "Because Manasses, King of Juda, hath done these most wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda also to sin with his filthy doings, therefore, thus saith the Lord, the God of Israel: Behold I will bring on evils upon Jerusalem and Juda, that whosoever shall hear of them, both his ears shall tingle: and I will efface Jerusalem as tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof." Manasses, moreover, filled Jerusalem with much inno-
cent blood. God visited him with a severe punishment. The army of the King of Assyria came up against Jerusalem, and they took Manasses, and carried him bound with chains and fetters to Babylon. There, in his distress, he repented, and did penance exceedingly before the God of his fathers: God heard his prayer, and restored him to his kingdom. Once restored, he tried to undo the evil he had done, and to bring back the people to the service of God. But he was not successful. He reigned 55 years, and was buried, not with his fathers, but apart in his own house. The Jews held his name in abhorrence, and they have a tradition that, notwithstanding his repentance, he is one of the three kings whose souls went down to hell. The other two were Jeroboam and Achab. This tradition, however, so far as relates to Manasses, cannot be true. He gave every proof of a genuine and real repentance. But the evil which a man commits in the days of his wickedness, in its effect upon others, and in its temporal consequences, too often outlives the most bitter repentance.

14. Amon, the son of Manasses, succeeded his father. He was twenty-two years of age when he began to reign, and he reigned two years. He did evil in the sight of the Lord, and did not humble himself as Manasses his father had humbled himself, but committed far greater sins. He was slain by his servants in his own house.
15. His son Josias reigned in his stead. He was only eight years of age when he began to reign. While yet a boy, he began to seek the God of his fathers, and he walked in the ways of David his father, declining not either to the right hand or to the left. Josias did all in his power to undo the evil that had been done in the time of Manasses. He broke down the altars of Baalim. He cut down the groves, and broke the graven images, and strewed the fragments upon the graves of those who had sacrificed to them. He repaired the House of the Lord. He made a covenant with God to keep all His laws, and the people did the same. He kept with great solemnity the Feast of the Pass-over, and did all he could that the idolatry and the abominations practised by Manasses should be destroyed and forgotten: yet the anger of God was not turned away from the people of Juda. But God promised that the judgments hanging over the people should not come in the days of Josias. After attempting a thorough reformation of religion, Josias died in battle. He reigned 31 years.

16. Joachaz, son of Josias. A wicked king. Reigned 3 months. He was taken captive by Pharao-Nechao, and not allowed to reign any longer.

17. Joakim, or Eliacim, sôn of Josias. His name was changed to Joakim, by Pharaoh Nechao, who made him king. He was a wicked king. He reigned miserably for 11 years.
18. Joakin, son of Joakim. He did evil in the sight of the Lord. And he, with all the treasures of the land, and with all the princes and chief men, were carried away into Babylon.

19. Sedecias, uncle to Joakin. His name, Matthanias, was changed by Nabuchodonosor, king of Babylon, to Sedecias. He did evil in the sight of God. He revolted against the King of Babylon, who came up and destroyed Jerusalem and the temple, and carried all the people (except a few of the poorest class) captives into Babylon. This captivity lasted for 70 years. Sedecias reigned 11 years.

The following Psalm of Lamentation used to be sung by the people of God during their captivity in Babylon.

"Super Flumina."

"By the waters of Babylon there we sat and wept, when we remembered Sion."
"On the willows in the midst thereof we hung our harps."
"For there they who had made us captives required of us the words of song."
"And they who had led us away, said, Sing us a hymn of the Songs of Sion."
"How shall we sing the Lord's song in a strange land?"
"If I forget thee, O Jerusalem, let my right hand be consigned to oblivion."
"If I do not remember thee, let my tongue cleave to my mouth.
"If I prefer not Jerusalem in the beginning of my joy.
"Be mindful, O Lord, of the children of Jerusalem in the day of Jerusalem, who say, Down with it, down with it, even to the foundation thereof.
"O, hapless daughter of Babylon, blessed shall he be who shall pay thee back all that thou hast done to us.
"Blessed shall he be who shall take and dash thy children against the stone."

CHAPTER LXXIV.

A SUMMARY OF THE KINGS OF THE TEN TRIBES OF ISRAEL.

1. Jeroboam, the son of Nabat, "who made Israel to sin."
3. Baasa, son of Abias, of the house of Issachar. He cut off all the house of Jeroboam. Reigned 24 years, and he did evil before God, walking in all the sin of Jeroboam.
4. Ela, son of Baasa. He slew the prophet of the Lord, Jehu, and was himself slain, while drunk, by his servant Zambri.
5. Zambri, having slain Ela, usurped the throne.
All Israel, under Amri, revolted against Zambri, who shut himself up in Thersa, but, seeing that the city was about to be taken, he "went into the palace and burnt himself with the king's house, and he died in his sins which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam and in his sin, wherewith he made Israel to sin."—3 Kings, xvi. 18, 19.

6. (a) Thebni, the son of Gineth, was followed by half the people, and
6. (b) Amri by the other half. But Amri afterwards prevailed over the followers of Thebni, and he re-united the people. And he bought the hill of Samaria of Semer for two talents of silver, and he built upon it, and he called the city which he built Samaria, after the name of Semer, the owner of the hill. And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

7. Achab, the son of Amri, succeeded his father. He exceeded in wickedness all that had gone before him.

CHAPTER LXXV.

THE HISTORY OF KING ACHAB.

Mention some of the acts by which Achab most grievously offended God.

1. He walked in the sins of Jeroboam, the son of Nabat.
2. He took to wife Jezabel, daughter of Ethbaal, King of the Sidonians.
3. He set up an altar for Baal, and built a temple for him in Samaria.
4. He planted a grove for the worship of the basest idols.

What does the Scripture say about the crimes of Achab?

"Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him."—3 Kings, xvi. 33.

CHAPTER LXXVI.

THE HISTORY OF ACHAB CONTINUED. THE PROPHET ELIAS.

What judgment first came upon the Israelites in punishment for the sins of Achab?

Almighty God, by the Prophet Elias, the Thesbite, shut up the heavens, so that there was no rain for three years, and consequently a famine came upon the land.

During this period how did God take care of the Prophet Elias himself?

He, at first, commanded him to hide himself by the torrent of Carith, (or Cedron,) which is over against the Jordan. There he was to drink of the torrent, and God commanded the ravens to feed him.

How did they feed him?

They brought him bread and flesh in the
morning, and bread and flesh in the evening, and he drank of the torrent."—3 Kings, xvii. 6.

*Why did he leave this retirement?*
Because the waters of the brook dried up, for it had not rained upon the earth.

*Then where did God command him to go?*
God sent him to a widow woman of Sarephta, of the Sidonians.

*When the prophet met this widow, what was she doing?*
She was gathering sticks to make a fire

*What did he ask her to do?*
To give him a little water in a vessel. And when she went to fetch him the water, he cried after her to bring him also a morsel of bread.

*Was she able to do so?*
"As the Lord liveth," was her answer to the prophet, "I have no bread, but only a little oil in a cruse; behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die."—3 Kings, xvii. 12.

*How did the prophet console her?*
Elias said to her, "Fear not, but go and do as thou hast said; but first make for me of the same meal a little hearth-cake, and bring it to me, and after make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished until the day wherein the Lord will give rain upon the face of the earth."—verses 13, 14.

*And all this came to pass?*
Yes; the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke by Elias.

But while the prophet was with this poor woman, a great trouble came upon her?

Yes. Her only son fell sick and died.

How did the prophet come to her aid?

He took the dead child out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said, "O Lord, my God, hast Thou afflicted also the widow with whom I am after a sort maintained, so as to kill her son!" And he stretched and measured himself three times upon the child, and cried to the Lord, and said, "O Lord, my God, let the soul of this child, I beseech Thee, return into his body." And the Lord heard the voice of Elias, and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber, to the house below, and delivered him to his mother, and said to her, "Behold, thy son liveth." And the woman said to Elias, "Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true."—verses 19, 24.
CHAPTER LXXVII.

The History of Elias continued.

What do we next read about Elias?
That by the command of God, he went to shew himself to Achab.

How did this come about?
King Achab sent Abdias, the governor of his house, to seek for Elias. They divided the country between them, Achab going one way, and Abdias the other. And Elias met Abdias, and told him to go and tell his master that "Elias is here."

How did Abdias receive this command?
He feared that if he went and told Achab, in the meanwhile Elias would disappear.

What did he say?
"When I am gone from thee the Spirit of the Lord will carry thee into a place that I know not of: and I shall go in and tell Achab, and he not finding thee, will kill me: but thy servant feareth the Lord from his infancy. Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord, how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water? And now thou sayest, Go, tell thy master Elias is here, that he may kill me."—3 Kings, xviii. 12, 13, 14.

How did Elias answer him?
"As the Lord of Hosts liveth, before whose Face I stand, this day I will shew myself to Achab."

*When Elias and Achab met, in what words did the latter address him?*

He said to Elias, "Art thou he that troublest Israel?"

*Give the reply of Elias.*

"I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim."—3 Kings, xviii. 18.

*What counsel did Elias then give Achab?*

To collect at Mount Carmel all Israel, and the four hundred and fifty prophets of Baal, and the prophets of the Grove four hundred, who eat at Jezabel's table.

*And what did he propose when they were collected together?*

First of all he addressed the people, and said: "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him." And the people did not answer him a word. He then proposed that two bullocks be given, one to him, the other to the prophets of Baal; and that these prophets should first cut their bullock in pieces, and lay it upon wood, but put no fire under; and that he should dress the other bullock, and lay it on wood, and put no fire under it. They were then to call upon the name of their God, while Elias, in his turn, should call on the Name of the Lord, and "the God that shall answer by fire, let Him be God. And all the
people answering, said: A very good proposal."

Was all this done?

Yes. The false prophets called on Baal, and they cut themselves after their manner with knives and lancets, till they were all covered with blood. They also called on the name of Baal from morning till noon, saying: O Baal, hear us. But of course there was no voice, nor any that answered, and they leaped over the altar that they had made.

Did not Elias mock them, while they were thus calling on Baal?

Yes. "Elias jested at them, saying: Cry with a louder voice, for he is a god, and perhaps he is talking, or is in an inn, or on a journey, and perhaps he is asleep and must be awaked."—3 Kings, xviii. 27.

Was it right thus to cast ridicule upon these false prophets?

Without doubt it was. They were wicked and false teachers. They were deceiving the people. They knew they were wrong, or they ought to have known it. It was therefore right and just that Elias should expose them before the people, and should shew how grossly they allowed themselves to be deceived.

Did not the early martyrs and confessors of the Church act in a similar way?

They did. They constantly cast ridicule upon the gods of wood and stone, which they were asked to worship. Even in the midst of their cruel sufferings, they shewed how little they cared for these sufferings, in comparison with the glory that awaited them, by mocking
their tormentors, like St. Lawrence, who said in the midst of the fire, "This side is sufficiently roasted, turn now to the other."

But what happened when it came to Elias's turn to offer the sacrifice?

Elias, first of all, repaired the altar of the Lord that was broken down. Then he took twelve stones, according to the number of the twelve tribes of Israel, and built an altar to the Lord. He made a trench for water. He laid the wood in order, cut the bullock in pieces, and put it on the altar. Three times he ordered them to fill four buckets with water, and to pour it upon the offering and the wood, so that the water ran round about the altar, and the trench was filled with water. He then offered a prayer to God, and "the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Give me the words of his prayer.

"Elias the prophet came near, and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that Thou art the God of Israel, and I Thy servant, and that according to Thy commandment I have done all these things. Hear me, O Lord, hear me, that this people may learn that Thou art the Lord God, and that Thou hast turned their heart again."—3 Kings, xviii. 36, 37.

When the people saw what Elias had done, how did they act?

"They fell on their faces, and they said: The Lord He is God, the Lord He is God."
And what was done with the prophets of Baal? They were taken to the torrent Cison, and were all put to death.

And what was the consequence of the return of the Israelites to the worship of God? The long-desired rain came at last.

How was this brought about?

"Elias went up to the top of Carmel, and casting himself down upon the earth, put his face between his knees. And he said to his servant: Go up and look toward the sea: And he went up and looked, and said: There is nothing. And again he said to him, Return seven times. And at the seventh time, behold a little cloud arose out of the sea, like a man's foot. And he said: Go up and say to Achab, prepare thy chariot and go down, lest the rain prevent thee. And while he turned himself this way and that way, behold the heavens grew dark with clouds and wind, and there fell a great rain. And Achab, getting up, went away to Jezrahel, and the Hand of the Lord was upon Elias, and he girded up his loins and ran before Achab, till he came to Jezrahel."—3 Kings, xviii. 42-46.

CHAPTER LXXVIII.

ELIAS HAS A VISION OF GOD.

How did these events affect Jezabel
So far from repenting, she was made more
bitter against Elias, and swore that she would take his life in revenge for the slaughter of the false prophets.

Did Elias hear of this threat?
Yes; and it made him afraid.

He endeavoured to escape from Jezabel?
First, he went about from place to place, "whithersoever he had a mind." Then he came to Bersabee of Juda, and leaving his servant there, went one day's journey into the desert.

What did he ask of God in the desert?
"He sat under a juniper tree, and requested for his soul that he might die, and said: It is enough for me, Lord: take away my life, for I am no better than my fathers."—3 Kings, xix. 4.

What followed?
"As he slept under the juniper tree, an angel of the Lord touched him, and said to him: Arise and eat, for thou hast yet a great way to go."

Did he eat?
"He arose, and eat and drank, and walked in the strength of that food, forty days and forty nights, unto the Mount of God, Horeb."

Others, besides Elias, fasted for forty days and forty nights?
Moses, and our Blessed Saviour.

At Horeb, what happened to Elias?
He abode in a cave, and being there, God asked him: "What doest thou here, Elias?"

What answer did he make?
"With zeal have I been zealous for the Lord
God of Hosts: for the children of Israel have forsaken Thy covenants, they have thrown down Thy altars, they have slain Thy prophets with the sword, and I alone am left, and they seek my life to take it away."

How did Almighty God console him? By giving him a special vision. He told him to stand upon the mount before the Lord: "and behold the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains and breaking the rocks in pieces; the Lord is not in the wind. And after the wind an earthquake; the Lord is not in the earthquake. And after the earthquake, a fire; the Lord is not in the fire. And after the fire, a whistling of a gentle air. And when Elias heard it, he covered his face with his mantle, and coming forth, stood in the entering in of the cave, and behold a voice unto him, saying: What doest thou here, Elias?"

His answer? It was the same as he had answered before: "With zeal have I been zealous," &c.

What else did God say to him? He commanded him (1) to return to Damascus through the desert; (2) to anoint Hazael king over Syria; (3) to anoint Jehu, the son of Namsi, to be king over Israel; and (4) to anoint Eliseus, the son of Saphat, to be prophet in his place. This was preparatory to the translation of Elias.

Where did the prophet find Eliseus? He found him ploughing with twelve yoke of
oxen, and "when Elias came up to him, he cast his mantle upon him."

Did Eliseus understand the meaning of this?  
Yes. "And he forthwith left the oxen, and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back, for that which was my part I have done to thee."

Did Eliseus return back?  
Only to bid farewell to his friends. "And returning back from him, he took a yoke of oxen, and boiled the flesh with the plough of the oxen, and gave to the people, and they eat; and rising up, he went away, and followed Elias and ministered to him."—3 Kings, xix. 21.

Was there not a young man in the Gospel, who asked leave of our Lord to do something similar?  
Our Lord called a young man to follow Him, and instead of doing so, promptly and at once, he replied: "Suffer me first to bury my father."

Were the two cases like each other?  
No. Because Eliseus had a full intention really to give up all, and to follow the prophet, and he did so without a long delay. Whereas the young man in the Gospel did not really want to give up all, and follow Christ, and therefore put it off to an indefinite time, until his father should die.
CHAPTER LXXIX.

ELIAS CALLETH DOWN FIRE FROM HEAVEN.

What was the occasion on which Elias called down fire from heaven?

Ochozias, the son of King Achab, who reigned after his father's death, fell through the lattices of his upper chamber in Samaria, and was sick. Instead of sending to inquire of God, he sent messengers to consult Beelzebub, the false god of Accaron, if he should recover.

How did Elias become acquainted with the king doing this?

An angel told him, and furthermore commanded him to go and meet the messengers of the King of Samaria, and say to them: "Is there not a God in Israel, that ye go to consult Beelzebub, the god of Accaron? Wherefore, thus saith the Lord: From the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die."

Did the messengers report this answer to Ochozias?

Yes; and the king learned from their description that it was Elias the Thesbite. "He said to them: What manner of man was he who met you, and spoke these words? But they said, a hairy man, with a girdle of leather about his loins. And he said, it is Elias the Thesbite."—4 Kings, i. 7, 8.
How did the king act?
He sent a captain with fifty men, to command Elias to come to him. The captain said: "Man of God, the king hath commanded thee to come down."

How did Elias answer?
"If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."—4 Kings, i. 10.

Did the king send again?
He did, and Elias again called down fire from heaven, and slew the second captain and the second fifty.

When the king sent the third time, what occurred?
The captain besought Elias to spare his life, and he did so.

Did he go with him to the king?
Yes, by command of the angel of God, and he told the king, that because he had sent to consult Beelzebub, "From the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die."

Why did Elias, with so much sternness, call down fire from heaven?
"Not to gratify any private passion, but to punish the insult offered to religion, to confirm his mission, and to show how vain are the efforts of men against God and His servants, whom He willeth to protect."—Douay note.
CHAPTER LXXX.

THE TRANSLATION OF ELIAS.

Before Elias was translated, did Almighty God give any signs of what was about to take place?

Yes. (1) Eliseus had a presentiment that Elias was to be taken away. (2) The sons of the prophets that were at Bethel and at Jericho, meeting Eliseus, said to him, "Dost thou know that this day the Lord will take thy master from thee?"

What reply did he make?

"I also know it, hold your peace."—4 Kings, ii. 3.

How did Elias himself act?

He wanted Eliseus to leave him alone. "Stay here," he said, "for the Lord hath sent me as far as Bethel." And again, "Stay here, for the Lord hath sent me to Jericho." And again, "Stay here, for the Lord hath sent me to go as far as the Jordan."

Did Eliseus leave him?

His answer was, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on together.

What did the sons of the prophets?

Fifty of them followed Elias and Eliseus, and they remained at a distance watching what should happen.
When the two prophets came to the river Jordan, how did they cross it?

Elias took his mantle, folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

What next took place?

After they had crossed over, Elias said to Eliseus, "Ask what thou wilt have me to do for thee, before I be taken away from thee."

What did Eliseus ask?

"I beseech thee," he said, "that in me may be thy double spirit."

How did Elias reply?

"Thou hast asked a hard thing; nevertheless, if thou see me when I am taken away from thee, thou shalt have what thou hast asked; but if thou see me not, thou shalt not have it."

Elias was soon after taken away?

"As they went on walking and talking together, behold, a fiery chariot and fiery horses parted them asunder, and Elias went up by a whirlwind into heaven."

Did Eliseus see him go up?

Yes. "Eliseus saw him, and cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more, and he took hold of his own garments, and rent them in two pieces."
CHAPTER LXXXI.

ALLUSIONS TO THE PROPHET ELIAS IN THE NEW TESTAMENT.

St. James refers to Elias; for what purpose? To show the power of prayer. "The continual prayer of a just man availeth much."—James, v. 16.

How does the apostle illustrate this by the example of Elias?

"Elias," he says, "was a man passible like us, and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James, v. 17, 18.

St. Paul also alludes to Elias?

In the Epistle to the Romans, in order to show that God does not cast off His people.

What are the apostle's words?

"Know you not what the Scripture saith of Elias; how he called on God against Israel? Lord, they have slain Thy prophets, they have dug down Thy altars, and I am left alone, and they seek my life. But what saith the divine answer to him? I have left Me seven thousand men who have not bowed the knee to Baal. Even so, then, at this present time also, there is a remnant saved according to the election of grace."—Rom., xi. 2, 5.
The disciples urged upon our Lord the example of Elias?

When one of the cities of the Samaritans refused to receive our Lord, because "His face was of one going to Jerusalem," James and John, His disciples, said, "Lord, wilt Thou that we command fire to come down from heaven and consume them?" in allusion to Elias' calling down fire from heaven upon the captains of fifties.—St. Luke, ix. 53, 54.

Did our Lord call down the fire?
No. He answered them in these words: "You know not of what spirit you are." Meaning thereby that it is not the part of a Christian to do anything that has even the appearance of revenge.

Our Blessed Lord Himself mentions Elias?
Speaking of St. John the Baptist, our Lord said, "And if you will receive it, he is Elias that is to come."—St. Matt., xi. 14.

What did our Lord mean by calling St. John Elias?
Not that he really was Elias, but that St. John had the spirit of Elias.
And what did He mean by saying, "That is to come"?
Because Elias is to come at the end of the world.

Whence do we learn this?
From the Prophet Malachias, (iv. 5,) who says, "Behold, I will send Elias the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the
children to their fathers, lest I come and strike the earth with anathema.”

Where else is there reference to the coming of Elias?

In the Book of the Revelation, where mention is made of the two “witnesses” who are to prophecy for a thousand, two hundred and sixty days, are afterwards to be slain, and their bodies to lie in the streets of the great city which is called, spiritually, Sodom and Egypt, where their Lord also was crucified, and who after three days and a half, are to receive from God the Spirit of Life, to rise from the dead, and, in the sight of their enemies, to go up into heaven.—Rev., xi. 8-12.

If Elias be one of these witnesses, who is the other, according to the tradition of the Church?

The prophet Henoch.

Is there not a further mention of Elias in the Gospel?

Yes; in the account of our Lord’s Transfiguration. “After six days, Jesus taketh unto Him, Peter and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them. And His Face did shine as the sun, and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him.”—Matt. xvii. 1-3.

Do you know what they were talking about?

About the Lord’s death, which He was to accomplish at Jerusalem.

After the Transfiguration, His disciples took occasion to question Him about Elias?
They asked Him: "Why, then, do the Scribes say that Elias must come first?"

And what answer did our Lord make?

"Elias, indeed, shall come, and restore all things. But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So, also, the Son of Man shall suffer from them."—Matt. xvii. 10-12.

How did our Lord's disciples understand these latter words?

"Then the disciples understood that He had spoken to them of John the Baptist."—Matt. xvii. 13.

CHAPTER LXXXII.

THE HISTORY OF ACHAB CONTINUED.

After Elias had brought rain upon the land, Achab became involved in war. With whom?

With Benadad, King of Syria, who wantonly sought a quarrel with the King of Israel.

How often did Achab defeat him?

Twice. God, for His own glory, gave the Syrians into the hands of the Israelites. Before the first defeat, a prophet thus addressed Achab: "Hast thou seen all this exceeding great multitude? behold I will deliver them into thy hand this day, that thou mayst know that I am the Lord."
To what cause did the servants of Benadad attribute their first defeat?

They said of the Israelites: "Their Gods are Gods of the hills, therefore they have overcome us; but it is better that we should fight against them in the plains, and we shall overcome them."—3 Kings, xx. 23.

What message did God send Achab in reference to this saying of the servants of Benadad?

A prophet came to him, and said: "Thus saith the Lord: Because the Syrians have said, the Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord."—3 Kings, xx. 28.

Which side was the most numerous?

The Syrians. When both armies were drawn up opposite to each other, the Israelites "were like two little flocks of goats, but the Syrians filled the land."

How did Achab offend God, after his second victory?

He spared Benadad, and made a league with him contrary to the Will of God.

And how did the prophet reprove him?

"Then a certain man of the sons of the prophets said to his companion in the word of the Lord: Strike me, but he would not strike. Then he said to him: Because thou wouldst not hearken to the Word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him. Then he found another man, and said to him: Strike
me. And he struck him, and wounded him. So the prophet went and met the king in the way, and disguised himself by sprinkling dust on his face and on his eyes. And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand; and when a certain man was run away, one brought him to me, and said: Keep this man; and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver. And whilst I, being troubled, turned this way and that, on a sudden he was not to be seen. And the King of Israel said to him: This is thy judgment, which thyself hast decreed. But he forthwith wiped off the dust from his face, and the King of Israel knew him, that he was one of the prophets. And he said to him, thus saith the Lord: Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people. And the King of Israel returned to his house, slighting to hear, and raging came into Samaria."—8 Kings, xx. 35-43.

CHAPTER LXXXIII.

THE VINEYARD OF NABOTH.

Who was Naboth?

He was a Jezrahelite, who was in Jezrahel, and who had at that time a vineyard near the palace of Achab, King of Samaria.
Achab desired to have this vineyard? Yes; to make of it a garden of herbs, because it was near his palace.

What did he offer in exchange for it? He offered a better vineyard, or the worth of it in money.

Did Naboth accept this offer? Naboth answered him: "The Lord be merciful to me, and not let me give thee the inheritance of my fathers."

How was Achab afflicted at this answer? "He came into his house angry and fretted, and casting himself upon his bed, he turned away his face to the wall, and would eat no bread."—3 Kings, xxi. 4.

When Jezabel, his wife, saw Achab in this state, what did she say? She first asked him why he was so grieved; and when he told her, she spoke to him in these mocking words: "Thou art of great authority indeed, and governest well the kingdom of Israel. Arise and eat bread, and be of good cheer; I will give thee the vineyard of Naboth the Jezrahelite."

How did she proceed to effect her purpose? She wrote a letter to the chief men of the city where Naboth dwelt, in these words: "Proclaim a fast, and make Naboth sit among the chief of the people. And suborn two men, sons of Belial, against him; and let them bear false witness: that he hath blasphemed God and the king: and then carry him out and stone him, and let him die."
Did the men of the city commit this great crime?

They did; and sent to Jezabel, saying: "Naboth is stoned, and is dead."

What did Jezabel say when she received this news?

She immediately went to Achab, and said: "Arise and take possession of the vineyard of Naboth the Jezrahelite, who would not agree with thee, and give it thee for money; for Naboth is not alive, but dead."—8 Kings, xxi. 15.

Did Achab take possession?

"When Achab heard this, to wit that Naboth was dead, he arose and went down into the vineyard of Naboth the Jezrahelite, to take possession of it."

Did Almighty God allow him to go unpunished?

He sent the prophet Elias to reprove him, in these words: "Thus saith the Lord: Thou hast slain, moreover thou hast taken possession. Thus saith the Lord: In this place wherein the dogs have licked the blood of Naboth, they shall lick thy blood also."

What other judgments did Elias denounce against Achab?

"Achab said to Elias: Hast thou found me, thy enemy? He said: I have found thee because thou art sold to do evil in the sight of the Lord. Behold I will bring evil upon thee, and I will cut down thy posterity, and I will make thy house as the house of Jeroboam the son of Nabat, and like the house of Baasa the
son of Ahias, for what thou hast done to provoke Me to anger, and for making Israel to sin."

_He pronounced a special judgment against Jezabel?_

"The dogs shall eat Jezabel in the field of Jezrahel." "If Achab die in the city, the dogs shall eat him; but if he die in the field, the birds of the air shall eat him."

_What effect had these words upon Achab?_

For the moment he was humbled and penitent. "He rent his garments and put sackcloth upon his flesh, and fasted and slept in sackcloth, and walked with his head cast down."

_Did God acknowledge his repentance?_

"The Word of the Lord came to Elias the Thesbite, saying:

"Hast thou not seen Achab humbled before Me? Therefore, because he hath humbled himself for My sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."—3 Kings, xxi. 29.

_But, notwithstanding this momentary repentance, what was the judgment of Holy Scripture about Achab's life and character?_

"Now there was none such another as Achab, who was sold to do evil in the sight of the Lord, for his wife Jezabel set him on."—3 Kings, xxi. 25.
CHAPTER LXXXIV.

THE DEATH OF ACHAB AND OF JEZABEL.

During the course of these events, how many years passed without war between Syria and Israel?

Three years.

What was the occasion of the renewal of war?

Achab wished to get possession of the city of Ramoth Galaad, which he said was his.

Who went with him as his ally?

Josaphat, King of Juda.

Before they went to war, whom did Achab consult?

Four hundred (false) prophets, all of whom told him that God would give him the victory.

Was he satisfied with their advice?

Achab probably suspected that they were deceiving him. But Josaphat was not satisfied, and asked if there was a prophet of God whom he might consult?

Was there one?

Yes. Micheas, the son of Jemla, a man whom Achab hated, because he did not prophesy good to him, but evil.

And what advice did Micheas give?

He told him that the other prophets were speaking with a lying spirit, and he told him that he should die if he went to this war. "I
saw all Israel," he said, "scattered upon the
hills like sheep that have no shepherd; and the
Lord said: These have no master: let every
man of them return to his house in peace."

How did Achab treat Micheas for telling him
the truth?

He shut him up in prison, and commanded
him to be fed with "the bread of affliction, and
with the water of distress."

Did Achab go to the war?

Yes. But he disguised himself, so as not to
be known.

What command had the King of Syria given
to his soldiers?

"Not to fight with any one, small or great,
but against the King of Israel only."

Whom did they mistake for the King of
Israel?

They mistook Josaphat, King of Juda, but
when he cried out, they ceased to fight against
him.

Then how did Achab meet with his death?

An archer bent his bow, and, shooting at a
venture, chanced to strike Achab between the
lungs and the stomach. "But he said to the
driver of the chariot: Turn thy hand and carry
me out, for I am grievously wounded."

Did he die immediately?

The battle raged fiercely all day, and Achab
remained in his chariot, and died in the even-
ing; and the blood ran out of the wound into
the midst of the chariot.

Where was he buried?

In Samaria. "And they washed his chariot
in the pool of Samaria, and the dogs licked up his blood, and they washed the reins according to the word of the Lord, which He had spoken.”
—3 Kings, xxii. 38.

What became of Jezabel?
She lived some years after the death of Achab, but when Jehu became king, and entered into Jezrahel, Jezabel painted her face and adorned her head, and looked out of a window.

What did Jehu command to be done?
Looking up, he commanded her servants to throw her down. They did so, and she was killed.

Did he not order her to be buried?
First, he went into the palace and sat down to eat and drink. Afterwards he said to his servants, "Go and see after that cursed woman, and bury her, because she is a king's daughter."

Did they bury her?
When they went to bury her, they found nothing but the skull and the feet, and the extremities of her hands. And coming back they told him. And Jehu said, "It is the word of the Lord, which He spoke by His servant Elias, the Thesbite, saying, In the field of Jezrahel, the dogs shall eat the flesh of Jezabel. And the flesh of Jezabel shall be as dung upon the face of the earth, in the field of Jezrahel, so that they who pass by shall say, Is this that same Jezabel?"—4 Kings, ix. 31, 37.
CHAPTER LXXXV.

SUMMARY OF KINGS OF ISRAEL, CONTINUED.

8. Ochozias, the son of Achab, reigned in his stead. He did evil in the sight of the Lord, and walked in the ways of his father and mother. He reigned 2 years. (See chapter lxxix.)

9. Joram, his brother, reigned in his stead, because he had no son. He reigned 12 years, and did evil in the sight of the Lord, but not like his father and mother; for he took away the statues of Baal which his father had made. Nevertheless, he stuck to the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he depart from them. He was killed by Jehu. "But Jehu bent his bow with his hand, and shot Joram between the shoulders; and the arrow went out through his heart, and immediately he fell in his chariot."—4 Kings, ix. 24.

10. Jehu reigned instead of Joram. He was anointed king by one of the sons of the prophets, at the bidding of Eliseus the prophet. Jehu slew Joram and Jezabel, and all the house of Achab. So Jehu slew all that were left of the house of Achab, in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him. He destroyed also all the worshippers
of Baal. For this, God rewarded him by a promise, that his children should sit upon the throne of Israel to the fourth generation. "But yet he departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel and Dan."—Jehu reigned for 28 years, and he was buried in Samaria.

11. Joachaz succeeded his father. He reigned seventeen years, and did evil in the sight of the Lord. In anger God delivered the Israelites into the hand of Hazael, King of Syria, who did them great injury. But Joachaz "besought the face of the Lord, and He sent them a saviour, and they were delivered out of the hand of the King of Syria." Joachaz was buried in Samaria.

12. Juda, or Joas, his son, succeeded Joachaz. He did evil in the sight of the Lord. His reign lasted for sixteen years.

13. Jeroboam II. succeeded Juda, or Joas, his father. He was a great warrior, and very successful in regaining to Israel the cities and territories it had lost. But he was wicked, like the rest of the kings of Israel.

14. His son Zacharias reigned in his stead for six months, and did evil before the Lord as his fathers had done. Sellum, the son of Jabes, conspired against him, and struck him publicly, and killed him. Zacharias was the fourth generation from Jehu, and thus the promise of God was fulfilled.

15. He was succeeded by Sellum, the son of Jabes, who had conspired against him and
slain him. This wicked man reigned one month, and was himself slain by Manahem, the son of Gadi.

16. Manahem, the son of Gadi, reigned next, and for ten years, and did evil before God. Phul, the King of Assyria, invaded the land of Israel, but was bought off by Manahem, who "gave him a thousand talents of silver to aid him and to establish him in the kingdom. And Manahem laid a tax upon Israel on all that were mighty and rich, to give the King of the Assyrians each man fifty sicles of silver; so the king of the Assyrians turned back and did not stay in the land."—4 Kings, xv. 20.

17. He was succeeded on the throne by his son, Phaceia. He reigned for two years, was wicked like the rest, and was slain by his captain, Phacee, son of Romelia.

18. Phacee, son of Romelia, having usurped the throne, reigned 20 years. He departed not from the sins of Jeroboam, the son of Nabat, who made Israel to sin.

"In the days of Phacee, King of Israel, came Theglathphalasar, King of Assyria, and took Aion, and Abel Domum, Maacha and Janoe, and Cedes, and Azor, and Galaad, and Galilee, and all the land of Nephtali; and carried them captives into Assyria."

Phacee, the son of Romelia, was slain by Osee, the son of Ela, who reigned in his stead.

19. Osee, the son of Ela, was the last King of Israel. He did evil in the sight of the Lord, but not as the kings of Israel that had been
before him. He paid tribute for a time to Salmanasar, King of Assyria, but when Salmanasar found him attempting to break off the yoke of the Assyrians, he besieged him, bound him, and cast him into prison. And he went through all the land, and going up to Samaria, he besieged it three years. And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria; and he placed them in Hala, and Habor by the river of Gozan, in the cities of the Medes. "And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof."—4 Kings, xvii. 24.

In process of time these strangers adopted the religion of Moses, but they mixed up with it much of their old heathen superstitions. They were the ancestors of those Samaritans, who are mentioned in the New Testament, and of whom it is written: "The Jews had no dealings with the Samaritans."

Thus were the ten tribes of Israel dispersed, and for ever cast off by God. The Scripture gives us the reason why Almighty God visited them with so severe a judgment.

"For so it was, that the children of Israel
had sinned against the Lord their God, who brought them out of the land of Egypt, from under the hand of Pharao, King of Egypt, and they worshipped strange gods. And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner. And the children of Israel offended the Lord their God with things that were not right; and built them high places in all their cities, from the tower of the watchman to the fenced city. And they made them statues and groves on every high hill, and under every shady tree; and they burnt incense there upon altars, after the manner of the nations which the Lord had removed from their face; and they did wicked things, provoking the Lord. And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing. And they rejected His ordinances and the covenant that He made with their fathers, and the testimonies which He testified against them; and they followed vanities, and acted vainly; and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did. And they forsook all the precepts of the Lord their God, and made to themselves two molten calves and groves, and adored all the host of heaven, and served Baal, and consecrated their sons and their daughters through fire; and they gave themselves to divinations and soothsayings, and they delivered themselves
up to do evil before the Lord, to provoke Him. And the Lord was very angry with Israel, and removed them from His sight, and there remained only the tribe of Juda. And the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, till He cast them away from His face. And the children of Israel walked in all the sins of Jeroboam which he had done; and they departed not from them, till the Lord removed Israel from His face, as He had spoken in the hand of all His servants the prophets: and Israel was carried away out of their land to Assyria, unto this day."—4 Kings, xvii. 7-23.

CHAPTER LXXXVI.

THE PROPHET ELISEUS. HIS MIRACLES.

In whose reign did the prophet Eliseus flourish?

He flourished as the prophet of God and the successor of Elias, from the reign of Ochozias, King of Israel, to the reign of Joas, King of Israel.

When the sons of the prophets saw Eliseus, after the translation of Elias, what did they say?

"The spirit of Elias hath rested upon Eliseus," and coming to meet him, they worshipped him, (i.e., paid him great reverence,) falling to the ground.—4 Kings, ii. 15.
They asked permission to go and seek for Elias?

Eliseus was not willing to grant them permission, as he knew that Elias had been taken up into heaven: yet, as they pressed him, he consented, and allowed fifty men to search on all the mountains and valleys around.

Did they find him?

"They sought him three days, and found him not."

What was the first miracle performed by Eliseus?

The men of Jericho complained that the water of their city was bad, and the ground barren. Eliseus asked for a new vessel with salt in it, and he went with this salt to the spring of the waters, and cast it into it, saying: "Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness; and the waters were healed."

On the way from Jericho to Bethel, some little boys insulted him. What happened?

Some little boys came out of the city and mocked him, saying: "Go up, thou bald-head; go up, thou bald-head." And looking back, he cursed them in the Name of the Lord, and immediately there came forth two bears out of the forest, and tore of them two and forty boys.—4 Kings, ii. 25.

How came these boys to insult the true prophet of God?

Because they had been trained up in a false religion. Bethel was at this time the chief
seat of the idolatrous calf worship, and the boys were idolators, taught to violate the commandments of God. They, therefore, were trained up with a dislike to the true servants of God.

What motive induced Eliseus to curse them? Not passion or revenge, but zeal for the true faith, and to teach others not to blaspheme.

Mention the next miracle of this great prophet.

He brought water for the King of Israel in his battle with the King of Moab, "without wind or rain." "Thus saith the Lord: Make the channel of this torrent full of ditches. For thus saith the Lord, you shall not see wind nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts."—4 Kings, iii. 16, 17.

By another miracle, he enabled a poor woman to pay her debts?

A poor widow came and told him that the creditor was come to take away her two sons to make them slaves, because she could not pay her debt.

In what way did he assist her?

He first asked what she had in the house, and she answered: "I thy handmaid have nothing in my house but a little oil to anoint me." He next told her to go and borrow of her neighbours, empty vessels, not a few, and desired her to go in and shut the door, and to pour out of the oil into all those vessels, and when they were full, to take them away. "And when the vessels were full, she said to her son:
Bring me yet a vessel. And he answered: I have no more. And the oil stood. And she came and told the man of God. And he said: "Go, sell the oil, and pay thy creditor, and thou and thy sons live of the rest."—4 Kings, iv. 1-7

CHAPTER LXXXVII.

THE WOMAN OF SUNAM.

What are we told concerning this woman?
"She was a great woman, who detained Elisha to eat bread, as he passed often that way."

What proposal did she make to her husband?
"Let us make him a little chamber, and put a little bed in it for him, and a table, and a candlestick, that when he cometh to us he may abide there."

How did the prophet reward her for her attention to him?
Hearing that she was childless, he promised her, in God's name, a son.

Did the child grow up?
The child grew. And on a certain day, when he went out to his father to the reapers, he said to his father, "My head aches, my head aches." But he said to his servant, "Take him, and carry him to his mother." And when he had taken him and brought him
to his mother, she set him on her knees until noon, and then he died.

What then did his mother do?
Very gently she laid him on the bed of the man of God, and shut the door. She then asked her husband to send a servant to saddle an ass, that she might go to the man of God.

Was her husband surprised at this request?
Yes. He said to her, “Why dost thou go to him? To-day is neither new moon nor Sabbath.”

Her answer.
“I will go.” And she saddled an ass, and commanded her servant, “Drive, and make haste: make no stay in going.”

Where did she go to?
To Mount Carmel.

Did the prophet perceive her coming?
Yes, and he said to his servant, “Behold that Sunamitess. Go, therefore, to meet her, and say to her, Is all well with thee, and with thy husband, and with thy son?”

How did she reply?
“And she answered, Well.”

When she came to the man of God, what did she do?
She caught hold on his feet: and Giezi, the prophet’s servant, came to remove her.

What did Eliseus say?
“Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.”

In what words did she address the prophet?
She said to him, “Did I ask a son of my
When he heard what she said, how did the prophet act?

"Then he said to Giezi, Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not; and lay my staff upon the face of the child."

Did this satisfy his mother?

No. "But the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her."

They met Giezi on the way?

"He returned and told the prophet, saying, The child is not risen."

How did the prophet restore him to life?

"Going into his chamber, he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child, and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house once to and fro; and he went up and lay upon him, and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him, Call the Sunamitess. And, she being called, went in to him, and he said, Take up thy son."—4 Kings, iv. 32-36.

How did she manifest her gratitude?

She came and fell at his feet, and worshipped.
upon the ground, and took up her son and went out.

CHAPTER LXXXVIII.

OTHER MIRACLES OF THE PROPHET.

After restoring this child to life, where did the prophet go?

He went to Gilgal, and there was a famine in the land, and the sons of the prophets were before him.

What did he command his servants to do?

To set on the great pot, and to boil pottage for the sons of the prophets.

What happened further?

One went out into the field and gathered a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and, coming back, he shred them into the pot of pottage, for he knew not what it was. It was poisonous, and when the sons of the prophets began to eat, they cried out, "Death is in the pot, O man of God!" And they could not eat thereof.

How did the prophet destroy the poison?

He said, "Bring some meal." And when they had brought it, he cast it into the pot, and said, "Pour out for the people, that they may eat." And there was now no bitterness in the pot.

The prophet performed a miracle similar to
our Lord's multiplication of the loaves and fishes?

"A certain man came from Baalsalisa, bringing to the man of God bread of the first fruits, twenty loaves of barley, and new corn in his scrip. And he said, Give to the people that they may eat. And his servant answered him: How much is this that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord, They shall eat, and there shall be left. So he set it before them, and they eat, and there was left, according to the word of the Lord."—4 Kings, iv. 42-44.

CHAPTER LXXXIX.

NAAMAN THE SYRIAN.

Who was Naaman?

He was general of the army of the King of Syria, a great man with his master, and honourable, for by him the Lord gave deliverance to Syria; he was valiant and rich, but a leper.

How did he happen to hear of the Prophet Eliseus?

A little captive maid out of the land of Israel waited on his wife; and one day she said to her mistress, "I wish my master had been with the prophet that is in Samaria, he would
certainly have healed him of the leprosy which he hath."

Did he follow her suggestion?

With the leave of the King of Syria, Naaman went to the King of Israel, bringing very large presents, and a letter from his king.

To whom was the letter addressed?

To the King of Israel. It was in these words: "When thou shalt receive this letter, know that I have sent to thee Naaman, my servant, that thou mayest heal him of his leprosy."

How did the King of Israel receive this letter?

He rent his garments, and said, "Am I God, to be able to kill and give life, that this man hath sent to me to heal a man of his leprosy! Mark and see how he seeketh occasions against me."

What message did Eliseus send to the King of Israel, when he heard that the king had rent his clothes?

"Why hast thou rent thy garments? Let him come to me, and let him know that there is a prophet in Israel."

Did Naaman go to him?

"Naaman came with his horses and chariots, and stood at the door of the house of Eliseus."

Eliseus went out to see him?

"No. He merely sent messengers to him, saying: Go, wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean."

Naaman was displeased at this reception?
He was displeased because the prophet did not come out and touch him, and invoke the name of the Lord, and cure him in this way; and because he told him to wash in the Jordan. "Are not," he said, "the Abana and the Pharpar, rivers of Damascus, better than all the waters of Israel?" So he turned and was going away with indignation.

Who persuaded him to do as the prophet had told him?

"His servants came to him, and said to him, Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather what he now hath said to thee, Wash, and thou shalt be clean?"

Naaman yielded to his servants' remonstrance?

Yes. He went down and washed seven times, and his flesh was restored, like the flesh of a little child, and he was made clean.

Was he grateful to God and to the prophet for being made clean?

"Returning to the man of God with all his train, he came and stood before him, and said, In truth I know there is no other God in all the earth, but only in Israel: I beseech thee, therefore, take a blessing of thy servant."

What did he mean by a blessing?
The costly gifts he had brought with him.

Did the prophet accept them?

When requested to do so, he answered, "As the Lord liveth, before whom I stand, I will receive none." And when he pressed him, he still refused.
How did Naaman manifest his conversion?

He vowed that he would not offer sacrifice to any but the one true God, and that if he was obliged to go with his master the king to the temple of Remmon, the idol of the Syrians, he asked beforehand pardon of the Lord for doing so. And the prophet gave it him. “He said to him, Go in peace.”

Giezi, the prophet’s servant, committed a great crime on this occasion?

Coveting the rich presents of Naaman, he went after him, pretending that the prophet had sent him, saying, “There are come to me from Mount Ephraim two young men, sons of the prophets, give them a talent of silver and two changes of garments.” By this lie he got from Naaman two talents of silver and two changes of raiment, and he went back to the prophet’s house.

Was Eliseus ignorant of his servant’s conduct?

Giezi stood before his master as usual, and the prophet said to him, “Whence comest thou, Giezi?”

What was his answer?

Another falsehood. “Thy servant went no whither.”

How did the prophet reply?

“Was not my heart present when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants. But the leprosy of Naaman
shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow.” Thus was he punished for his treachery, his covetousness, and his falsehood, by which, as far as he could, he brought discredit upon the true religion.

CHAPTER XC.

ELISEUS MAKETH IRON TO SWIM.

The sons of the prophets wished to remove to another place. Why? Because the place was too narrow for them. Where did they go, and what did they propose to do? They went as far as the Jordan, and they proposed to take out of the wood every man a piece of timber, to build there a place to dwell in.

Did they receive permission from Eliseus? Yes; and at their request he went with them.

What happened as they were felling the wood?

"As one of the men was felling some timber, the head of the axe fell into the water, and he cried out, and said: Alas, alas, alas, my lord, for this was borrowed."

Did Eliseus come to his aid? "The man of God said: Where did it fall? And he shewed him the place. Then he cut
off a piece of wood and cast it in thither: and the iron swam. And he said, take it up. And he put out his hand and took it."—4 Kings, vi. 1-7.

CHAPTER XCI.

ELISEUS LEADETH THE SYRIANS INTO SAMARIA.

The King of Syria sent men to take Eliseus prisoner. Why?

Because, there being war between Israel and Syria, the prophet told the King of Israel where the King of Syria had laid ambushes.

Where was Eliseus at this time?

At Dothan, where the King of Syria sent the strength of his army to take him. "And they came by night and beset the city."

The servant of Eliseus was alarmed when he saw this large host in the morning?

"He cried out: Alas, alas, alas, my lord, what shall we do?"

The prophet reassured him?

"He answered: Fear not, for there are more with us than with them. And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw. And behold the mountain was full of horses and chariots of fire round about Eliseus."

How did the prophet defeat his enemies?

At his prayer, God struck them with blind-
ness, and Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man whom you seek. So he led them into Samaria.

What happened then?

Again at the prayer of the prophet, God gave them back their sight, and they beheld themselves in the city of the King of Israel, and in the presence of Eliseus.

What proposal was made by the King of Israel?

He proposed to kill them.

Did Eliseus permit him to do so?

No. "He said: Thou shalt not kill them, for thou didst not take them with thy sword, or thy bow, that thou mayest kill them: but set bread and water before them, that they may eat and drink, and go to their master."

Were they treated in this way?

"A great provision of meats was set before them, and they eat and drank, and he let them go; and they went away to their master, and the robbers of Syria came no more,—that is, for a long time,—into the land of Israel."—4 Kings, vi. 23.

CHAPTER XCII.

THE LIFE OF ELISEUS IS THREATENED.

Again there was war between Syria and Israel?

Yes. "Benadad, King of Syria, gathered
together all his army, and went up and besieged Samaria."

What evil came on Samaria in consequence of this siege?

So great a famine, that the head of an ass was sold for fourscore pieces of silver.

How did the King of Israel learn the extent of the famine?

As he was passing by the wall, a woman met him, who complained that having entered into an agreement with another woman to eat their two sons, they slew and eat her own son, but the next day, when the other was to have been eaten, his mother hid him.

What effect had this terrible statement upon the king?

He rent his garments, and put hair-cloth upon him; but instead of really repenting, he unjustly considered Eliseus to be the author of all this misery, and he vowed to take his life.

Did Eliseus know of the king's intention?

Yes. And he told it to the ancients who were sitting with him in his house. "Do you know," he said, "that this son of a murderer hath sent to cut off my head? Look, then, when the messenger shall come, shut the door, and suffer him not to come in, for behold the sound of his master's feet is behind him."

Did the messenger arrive?

"While he was yet speaking to them, the messenger appeared." Eliseus gave himself up as lost, and made this prayer. "Behold, so great an evil is from the Lord, what shall I
look for more from the Lord?"—4 Kings, vi. 33. The king, however, dared not to put him to death.

What prophecy did Eliseus deliver on this occasion?

He prophesied to the king that the famine would pass away suddenly, and that "to-morrow about this time, a bushel of fine flour should be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria."

One of the lords in waiting disbelieved this prophecy?

"If," he said, "the Lord should make flood-gates in heaven, can that possibly be which thou sayest?"

What said the prophet in reply?

"Thou shalt see it with thy eyes, but thou shalt not eat thereof."

How was the end of the famine brought about?

In the night "the Lord made them hear, in the camp of Syria, the noise of chariots and of horses, and of a very great army, and they said to one another: Behold the King of Israel hath hired against us the kings of the Hethites and of the Egyptians, and they are come upon us. Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives."

How did their flight become known to the Israelites?

Two lepers, dreading to die of famine, resolved to go to the camp of the Syrians. "If
they spare us we shall live, but if they kill us we shall but die." When they entered the camp, they found it deserted. No one was there. They then took their fill of all the victuals they could find. They had also much gold and silver and garments for themselves, and afterwards they came and told the people at the gate of Samaria.

*Were they believed?*

The king thought that a snare was laid for them by the Syrians. He, therefore, first sent men on two horses—only five were left in the city—to see how matters stood. They returned, and told of the flight of the Syrians, and then the people, going out, pillaged the camp.

*What happened to the lord who disbelieved the prophet?*

The king appointed that lord to stand at the gate to keep order. But the rush was so great that he was thrown down and trodden under foot by the people. Thus he saw with his eyes, but did not eat thereof.

*After this, there came another famine?*

Yes; it lasted for seven years.

*Eliseus warned the Sunamite of the approach of this famine?*

He told her to "go and sojourn wheresoever thou canst find, for the Lord hath called a famine, and it shall come upon the land seven years."

*Where did she go?*

She went and sojourned in the land of the Philistines.
Did she return when the famine was over? Yes; and she went to speak to the king for her house and her lands.

He was conversing at the time with the servant of Eliseus?

He was talking with Giezi, who told him the wonderful things done by Eliseus, and how he had raised one dead to life. At that instant the Sunamitess appeared, and Giezi said: "My lord, 0 king, this is the woman, and this is her son, whom Eliseus raised to life."

Did the king restore her lands?

He restored all her lands and all her revenues, from the day she had left the land to the day of her return.

What was the end of Benadad, King of Syria, the enemy of Israel?

He was smothered in his sick bed by Hazael, one of his lords.

Benadad had sent Hazael to consult the prophet?

He sent him with presents, and Eliseus told that Benadad might recover, but that nevertheless he would die; meaning by this that though his sickness was not fatal, he would come to an untimely end.

Eliseus said more than this to Hazael?

He looked steadfastly at him, and wept, because, as he said: "I know the evil that thou wilt do to the children of Israel. Their strong cities thou wilt burn with fire, their young men thou shalt kill with the sword," and other cruelties he should perpetrated.

Did Hazael say anything to this?
He protested that he was not a dog to do this great thing, yet, immediately after he had quitted the presence of the prophet, he murdered his master, having taken a blanket and poured water upon it, and spread it upon his face, so that he died.

CHAPTER XCIII.

The Death of Eliseus.

In his last illness the holy prophet was visited by the king of Israel?

Joas, the king, came to see him, and wept before him, saying, "O, my father, my father, the chariot of Israel, and the guide thereof."

What did these expressions mean?

That the holy prophet was the strength of the Israelites and their guide.

What did Eliseus command Joas to do during this visit?

To open the window, to shoot an arrow, and to strike with an arrow upon the ground.

How many times did Joas strike?

Three times. "And the man of God was angry with him, and said: If thou hadst smitten five, or six, or seven times, thou hadst smitten Syria, even to utter destruction; but now three times shalt thou smite it." After this the prophet died, and was buried.

The land was infested with robbers the same year?
The rovers from Moab came into the land that same year.

*What miracle took place after Eliseus' death?*

Some that were burying a man saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet."—4 Kings, xiii. 21.

*What doctrine of the Church does this wonderful fact illustrate?*

The doctrine which teaches us to venerate the relics of the saints.

*On what is this veneration founded?*

We venerate the relics of the saints, because their bodies were, in the fullest sense, the dwellings of the Holy Ghost, who was in them and with them, who sanctified the inmost recesses of their soul, and who made their bodies the sanctuaries of His Presence.
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