Master as cruel, godless men nailed Him to the Cross: 'Father, forgive them.' He is our example, and He is not a soldier, but he is ready Him to the Cross: 'Father, forgive them.' He is our example, and He did not teach us that a holy life is one of ease and pleasure in this world. His pure and sinless Mother suffered more than any other mother God's dictation; he is a messenger

I can to help her. Thank God I've got some money saved up in the bank, and she shall have every penny of it if she needs it."

"God bless you!" said Mrs. Day as the door closed on the girl's retreating figure, and she stayed to comfort her mother.

to the King who does not obey God, superior to the priest who does not understand God, to the people who have deserted God to run after idols of wood and stone!

The Prophet is the man who sees with a troubled heart but with clear eyes the evil which reigns to the King who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not understand God, to the people who have deserted God to run after idols of wood and stone!

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Con Inc. Published by arrangement with The McClure Newspaper Syndicate

THE PROPHETS Never was a people so warned a were the Jews, from the beginning of the temporal kingdom to its like an enemy. Kings can barely tolerate him, priests regard him as the rich detest him.

of the temporal kingdom to its dismemberment: in the great days of the victorious Kings, in the sorrowful days of exile, in the evil days of slavery, in the tragic days of the dispersion.

The hide temporal kingdom to its line as tolerate him, priests regard him as tolerate him, pr

their prophecies in caves, spitting of a prophet, who is more than all out saliva and words together from the prophets, shall suffice to expiate their tripods. They spoke of the future, but not merely of the future. They foretold things not yet happened, but they also brought to mind the past. They hases the house at Nazareth Jesus possessed time in its three phases;

steps of the temple and in the pre-cincts of the capitol. He is a voice that prays, a prayer that threatens, a threat that breaks out into divine hope. His heart is afflicted, his mouth is full of bitterness, his arm is raised, pointing out punishment to come; he suffers for his people; because he loves his people, he vituperates them; he punishes them that they may be purified; and after massacres and flames, he tagging the support of the company to the support of t teaches the resurrection and the reign of the new David and the

ovenant not to be broken.

The Prophet leads the idolator back to the true God, reminds the perjurer of his oath, recalls charity to the oppressor, purity to the corrupt, mercy to the fierce, justice to kings, obedience to rebels, punishment to sinners, humbleness to the proud. He goes before the king and reproaches him, he goes down among the dregs of the people and scourges them: he greets priests with blame; presents himself to the rich and brings them to confusion. He announces consolation to the poor, recompense to the afflicted, health to the sick, liberation to enslaved peoples, the coming of the conquerer to the humiliated

He is not a king, nor a prince, nor a priest, nor a scribe: he is only a man, a poor, unarmed man, without investitures and without followers. He is a solitary voice, a

world be made of water or of fire, if water and fire cannot purify

He is a poet, but without will or consciousness that he is, when the fulness of his indignation and the splendor of his vision create powerful images which rhetoricians never could invent. He is not a priest, for he has never been anointed in the temple by the mercenary guardians of the Book; he is not a King, for he does not command armed to both the houses of Israel, for a gin and for a snare to the inhabitiants of Jerusalem."

He will not magnify and flaunt Himself: He will not come in proud triumph, "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee: he is just and having salvation, lowly and riding witness to the people, a leader and

can suffer."

"Oh, there! You've said quite enough," exclaimed Agnes impatiently. "I can't stand any more talk tonight. I am going to see poor Lucy's mother and do what I can to help her. Thank God I've got some money saved up in the

retreating figure, and she stayed to comfort her mother.

"Your daughter has a good heart," she said. "She will see at last that God is love."

And so she did althorate

And so she did, although not all at once. Lucy's sweet young face, looking so peaceful, and even smiling, in the sleep of death, did its

the prophet goes up and down the streets of Israel followed by suspicion and malediction. Only the poor and the oppressed bless him; but the poor are weak and the oppressed can only listen in silence. Like all loud truthtellers, who disturb the slumbering majority, who unsettle

India has its ascetics, who hide themselves in the wilderness to conquer the body and drown the soul in the infinite. China had its familiar sages, peaceful grandfathers who taught civic morality to working people and emperors. fathers who taught civic morality to working people and emperors. Greece had her philosophers, who in their shady porticos contrived harmonious systems and dialectic pitfalls. Rome had its law-givers who recorded on bronze for the peoples and the centuries the rules of the highest justice attainable to those who command and possess. The Middle Ages had their preachers, who wore themselves out in the effort to arouse drowsy preachers, who wore themselves out in the effort to arouse drowsy Christianity to a remembrance of the Passion and the terror of Hell.

The little results are themselves the property of the property in favor of this race which Jewish people had the mony in favor of this race which exterminated them but was capable The Prophets did not give forth of generating them. And the death

In the house at Nazareth Jesus deciphering the past, illuminating the present and threatening the Law, and in the fiery laments of The Jewish Prophet is a voice speaking, or a hand writing, a voice speaking in the palace of the King or speaking in the palace of the King or the recent and the recognized destiny. The promises are insistent like knocking on obstinately closed doors. They are repeated, reiterated, never denied, always contact with investment of the recognized destiny. the Prophets He recognizes His Precise, minute with irrefutable testimony, they foretell the story. When Jesus at the beginning of His thirtieth year presents Himself to men as the Son of Man, He knows what awaits Him, even to the last: His life to come is already set down day by day in

already set down day by day in pages written before His earthly birth.

He knows that God promised Moses a new prophet, "I will raise them up a prophet from among their brethren, like unto thee, and will not be the birth the said will not be said with the said will not their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." God will make a new covenant with His people. "Not according to the covenant that I made with their fathers... but I will put my law in their inward parts, and write it in their hearts. I will forgive their iniquity, and I will remember their sin no more." A covenant inscribed upon souls and not upon stone; a covenant of forgiveness and not of punishment!

The Messiah will have a precursor

The Messiah will have a precursor to announce Him. "Behold, I will send my messenger, and he shall prepare the way before me."

"For unto us a child is born, unto us a son is given: and the govern-ment shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." But the people will be blind to Him and will not listen to Him: "Make the heart of this people fat and make their case. followers. He is a solitary voice, a lamenting voice grieving, a puissant voice howling and calling down shame, a voice which calls to repentance and promises eternity.

The Prophet is not a philosopher; it matters little to him whether the world he made of water or of fire, world he made of water or of fire,

"And he shall be a stone of men's souls.

He is a poet, but without will or to both the houses of Israel, for a thy light, and kings to the bright-

upon an ass, and upon a colt, the foal of an ass."

He will bring justice and will lift

up the unhappy; ". . . because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off."

tongue of the dumb sing."

vision, are dreaming of a terrestrial Messiah, an armed King,

"But he was wounded for our flocks our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

twice a year, the ears of wheat will be heavier than in the past, and two men will bend under the weight of a single bunch of grapes. There will not be enough wine-skins to contain the vintage nor enough jars to hold all the oil, and honey will be

her shearers is dumb, so he openeth not his mouth . . . for he was cut off out of the land of the living : for the transgression of my people was he stricken.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; he bare the sins of many, and made intercession for the transgressors.'

He will not draw back before the vilest insults. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

All will be against Him in the supreme moment. "They have supreme moment. "They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversar-

The son cries to the Father: "Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before

but I found none.
"They gave me also gall for my

meat; and in my thirst they gave me vinegar to drink." They pierce Him with nails and divide His clothes among them-

For dogs have compassed me : the assembly of the wicked have inclosed me: they pierced my hands

and my feet. they look and stare upon me. They part my garments among them, and cast lots upon my ves-

Too late they will understand what they have done and will repent.

me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first

"Yea, all kings shall bow down before him; all nations shall serve

when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." "The sons also of them that afflicted thee shall come bending

unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."
"For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall

arise upon thee, and his glory shall be seen upon thee.

thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee because of the Lord thy God."

These and other words are remembered by Jesus in the vigil before His departure. He foresees it all and does not turn away from it. From now on He knows His fate, the ingratitude of heart, the deafness of His friends, the hatred of the powerful, the scourgings, the spittings, insults, scoffings, oblo-quy, piercing of the hands and feet, tortures and death. He knows that the Jews, carnal-minded materialiniquity are cut off."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Ists embittered by numination, full of rancor and evil thoughts, are not awaiting a poor, gentle, despised Messiah. They all, except a few of clear and prophetic vision, are dreaming of a correction. ists embittered by humiliation, full

righteousness . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prisonhouse."

But He will be vilified and torbush the very people He comes tribute of laye and reverence, but scattered and oppressed, an advocate for the poor, an avenger for the humble who cry out under the so lovingly, did more.

Agnes herself proved the truth of Mrs. Day's words that God would not forget His orphans to provide for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the form from her earnings.

And gradually love came into her.

A troublesome importunate and oppressed, an advocate for the poor, an avenger for the humble who cry out under the humble who cry out under the humble who cry out under the humble who try out under the best of the powerful. He is not on the side of those who tyrannize, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the powerful. He is not on the side of those who are trodden under foot. He does not seek out the stated and the greedy, but the stated and the greedy, but the stated and the greedy by the very people He comes things will bring tribute to Him, not to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the presence of the poor, an avenger for the bumble who cry out under the bumble who cry out under the but the will be vilified and tor-tured by the very people He comes the provence, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the provence in the humble who cry out under the bumble who cry out under the will be vilified and tor-tured by the very people He comes the provence, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and the prevence of massey and the wretched.

A trouble of the powerful. He is not on the s for Lucy's place in helping to provide for them from her earnings.
And gradually love came into her heart and cast out bitterness and hatred. Lucy's religion became her own and she and her mother and the greedy, but the sortion with the countries of the world with grief:

"When the state of the world with grief: and we hid as it were our faces from him. He is despised who make Israel suffer, who hold and rejected of men; a man of the people of Israel in slavery. The same will be masters and the master and we hid as it were our faces from him the is despised of men; a man of the people of Israel in slavery. The state is uniter, who hold and rejected of men; a man of the people of Israel in slavery. The state is uniter, who had and rejected of men; a man of the people of Israel in slavery. The same will be mastered and we hid a Mrs. Day are now always to be seen together at the Sunday Mass and Benediction.—Catholic Fireside.

Benediction.—Catholic Fireside.

"Surely he hath borne our griefs and crowned kings will scenting from far the stench of carrion, like a raven always croaking out the same cry, like a hungry wolf howling on the mountain top, the prophet greek up and days the disciples. Like a hyena scenting from far the stench of and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our others, their pastures richer, their flocks will multiply endlessly. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of the chastisemen

the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shaughter, and as a sheep before. the fruit will be pulpy and sweet as it never was before. This is the Messiah expected by the Jews who surround Jesus. He

knows He cannot give them what they seek, that He cannot be the victorious warrior and the proud king towering up among subject kings. He knows that His kingdom is not of this earth and that He will be able to offer only a little bread, all His blood and all His love. They will not believe in Him, will torture Him and will kill Him as a false pretender. He knows all that. He knows it as if He had seen it with His eyes and endured it with His body and soul. But He knows that the seed of His word thrown linto the earth among thistles and thorns, trampled under foot by assassing will start into life when spring comes. At first beaten down by the wind, little by little it will grow, until finally it becomes a tree stretching its branches up to the sky, covering the earth with the boughs. And all men can sit round about it, remembering the death of

Him who planted it. TO BE CONTINUED

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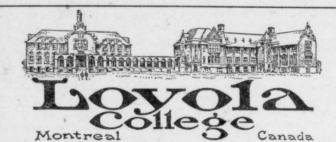
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