

Priest of the Most High.» (Gen. xiv., 18.) He holds a chalice. Before him kneels a man armed as a warrior. A sword hangs at his left side while his right hand holds a lance surmounted by a waving banner. This is Abraham. Behind him is another warrior of his band.

This is an exact representation of the fact related in chapter XIV of Genesis. Abraham, still called Abram, had won a glorious victory over several kings who had imprisoned Lot the nephew of the Patriarch. Not only had Abraham succeeded in freeing Lot but he had captured all the plunder taken by the enemies. On hearing of this unexpected victory, the king of Sodom issued forth from his capital to congratulate Abram. But the highest honor received by our father in the faith came from Melchisedech. He also came forth to meet the conqueror; he offered in the first place bread and wine as a sacrifice of thanksgiving for the victory that Abraham had just won, then he blessed him himself in the most solemn manner. « Abraham, » he exclaimed, blessed be thou by of the most high God, Creator of heaven and earth and blessed be the most high God who hath delivered thine enemies into thy hand. (Gen. xiv, 17-20.)

At these words Abraham bowed profoundly, received the blessing of the High Priest and offered him the tenth part of the plunder that he had taken from his enemies.

Melchisedech was the figure of Jesus-Christ. The sacrifice of bread and wine that he offered was a prophetic figure of the holy sacrifice of the mass.

GROUP VI. — The Prophet Elias.

WE now come to the last group. It is opposite the altar of Our Lady of Perpetual Help and represents the Prophet Elias at the moment of the episode of the « cake baked on the coals. » This last group is very modest in personages. There are but two: a man sleeping at the foot of a tree and an angel who appears before him bearing a cup in the left hand and a cake in the right.

The sleeping man at the foot of the tree is the Prophet Elias. He has walked an entire day alone, without resources and after having dismissed his servant. He flies before the impious Jesabel who has threatened him with death. Exhausted with fatigue he has at last fallen at the foot of a small tree calling death to his relief: « It is enough, now. O Lord, he cried, take away my life for I am not better than my fathers. » (III Kings xix, 4.) He sleeps soundly.

But the Prophet must accomplish his mission. God sends him an