

gone to their account, before that tribunal from which there is no appeal. Like St. Paul, the Bishop encountered "perils in journeyings, perils on rivers, perils from his own people, perils from strangers, perils in the City, perils in the wilderness, perils in the sea," and ranked by the great apostle as the Climax and most trying of all, "perils from false brethren." We may be permitted to conclude these desultory reminiscences of a well spent life, with the words of the Wise Man, applied by the Church to Confessor Potliff:—"Behold a great priest who in his days pleased God,—therefore did the Lord make him great among His people."

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SACRED LEGENDS.

Seventh Paper.

HOLY PLACES.

We have now gone over a good many of the legends connected with the life of Our Lord. We have seen those that refer to His Birth, to His Infancy, to His Public Life, and to His Passion and Death. Many others remain to be told; but some of these are not to be made general reading without very careful selection and supervision; some others will be referred to in the subsequent papers. Whether one writes of the Blessed Virgin, the Apostles, the Martyrs, the Saints or the Angels, the central interest is always in Our Lord. He is the Vine, they are the branches. Whatever is beautiful, or holy or marvellous in their lives is because of Him. When His sublime life is completely narrated, it includes their brief record. The glory that surrounds their names, whether it comes from unquestioned history or doubtful legend, is the borrowed ray of His Divine Light. The legends, like the events in the history of Our Lord, are the legends of all places and all time. He fills the heavens and the earth. He it was to whom the rebel angels objected, He is the Redeemer of the rebel men. When the earth passes away as a scroll, He, with His children of thanksgiving will offer their meed of praise to His Heavenly Father. He reaps this harvest in time that endures through all eternity. Whatever hymns of praise the Eternal Father may have lost by the fall of the angels, the anthems of the Redeemed Saints fill their place in heaven. When we say "Our" Father, or "Our" Lord, we exclude the angels, even with their superior intelligences they became jealous and fell. After the creation and fall of Adam and the lapse of expected time, the Redeemer came, and now the children of thanksgiving are preparing themselves. The harvest is at hand.

The fall of man was brought about by our first mother, Eve, but it was part of the scheme of Redemption that man should be raised up by a second Eve. The Redeemer was to be God and man. As man He was to have the one unblemished descendant of Eve for His mother; His Father to be from heaven. This second Eve, the Virgin Mother of God, was the one person necessary to the completion of the scheme. No one else of the human family could ever occupy her supereminent position in this respect. She was indispensable. The whole human race become interesting by reason of the exalted, the supreme, place accorded to her. The Redeemer, the Messiah, the Expected of Nations, was to have as mother one of the race of Eve, and this alone would have made Eve's descendant and object of the deepest interest to the inhabitants of heaven and earth. Who these descendants were, and where they lived, and what was their history must always be an absorbing part of Christian research: the line, and race, and house, that was honoured by numbering among its women the chosen Mother of God, have fame enough for time and eternity.

The reader of these papers may not see the relevancy of all this to the professed subject in hand, but we hope to make it apparent as we proceed.

Our Lord was of Jewish descent, born in Bethlehem, a little town five miles south of Jerusalem, in Judea. Judea is a country in Turkey in Asia, washed by the east shore

of the Mediterranean sea. It is called Palestine or Canaan or the Holy Land; its chief city is Jerusalem, sixteen miles from the coast. Judea is said by some to be so named from Judas Maccabeus, one of its kings; but it is more likely traceable to Judah, the chief son of Jacob, the patriarch. Jerusalem, the Holy City, is in many respects the most interesting city in the world, but before referring to it or the other places hallowed by the presence of Our Lord, a word or two may be said on the Jews themselves.

The Jews were the chosen people of God in olden times, and He shewed His solicitude for them in a great number of ways; but they were a stiff-necked and ungrateful people, and their history is a series of the most wonderful favours, and the most extraordinary misfortunes and punishments. Bad as the world is now, the infant world was possibly a great deal worse. In the first family one brother slew the other. After the lapse of a thousand years, there appeared to be only one good man, Enoch, and he was taken bodily into heaven from the company of sinful men. About five hundred years later, one righteous family of eight persons was found; all others were swept off the face of the earth by the flood. Midway between the creation and the coming of our Lord, Abraham, a man of perfect faith in God, was summoned to leave his native country and come to dwell in a strange land and among a strange people. He was the chief and the father of the chosen people, the Jews. He took up his abode at a place called Beersheba, a dozen miles or so south of what was afterwards the city of Jerusalem. This stretch of country eastward to the Dead Sea, was called the Vale of Mamre, and some times the Vale of Tears. Here it is said Adam and Eve lived and were buried, and here Adam wept for one hundred years for the death of his son Abel. Abraham had two sons, Isaac, the second Jewish patriarch, and Ishmael, the ancestor of the Arabs, the Mahomedan people. Many of the chief Scripture stories of the Old Testament are connected with the two sons of Abraham, and the two sons of Isaac. These latter were Jacob and Esau; and to Jacob was reserved the honor of continuing the favoured lineage. Jacob's name was changed to Israel, and that accounts for the term Israelites so commonly bestowed on the Jews. He had twelve sons of whom the successor was Judah, but the particular favourite was Joseph. The reader must not expect to find here any mention of the beautiful stories regarding Joseph and his brethren, or his adventures in Egypt, or how Isaac and all his descendants came to live in the land of the Pharaohs. He will find these, of course, with the Bible stories of Abraham's faith, the meeting of Isaac and Rebecca, the service to Laban for Rachael, and the extraordinary device by which Esau was deprived of his birthright for a mess of pottage. The great lawgiver Moses is the next personage in the chain of events. He it was that led the children of Israel out of Egypt, across the divided waters of the Red Sea, through the deserts of Arabia, and northward towards Canaan or Palestine, within sight of the Promised Land. Then we have the Jewish monarchy victorious, magnificent; then divided, defeated, enslaved. The empire of the Cæsars extended out beyond the confines of Asia Minor, and Palestine was divided into four little dependencies with Herod as the Imperial representative. Then when "the sceptre passed out away from Judah" the Messiah, the Expected of Nations, was born in Bethlehem of Judah. Bethlehem is the only place south of the Holy City that is of importance in the life of Our Lord. It is rich in some of the most beautiful idyls of the Old Testament; it is redolent with the legends of the Talmud. Here was the scene of the death of Rachel; here the story of Ruth the Moabitish damsel, here too the place where Samuel found the young shepherd David the first King of Israel. Here also it was that Abraham received the angels unawares; it was of the clay of this vale that Adam was formed; and here he dwelt after the angel of Paradise with flaming sword drove him forth from the garden of Eden. Here the Jewish spies, Joshua and Caleb, viewed the land of Promise and reported on their return to Moses and the terrified Israelites, what manner of men dwelt in