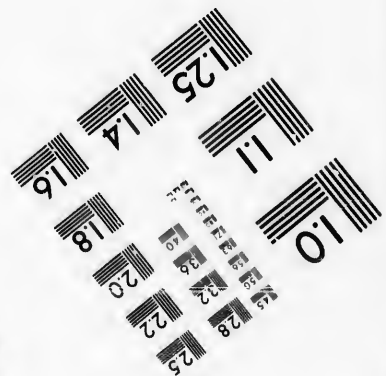
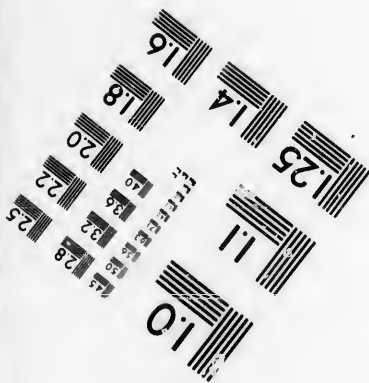
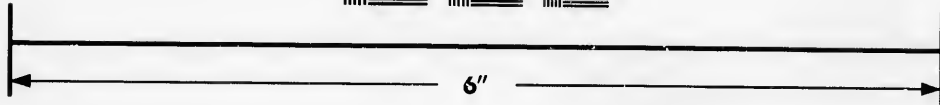
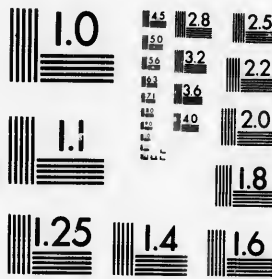


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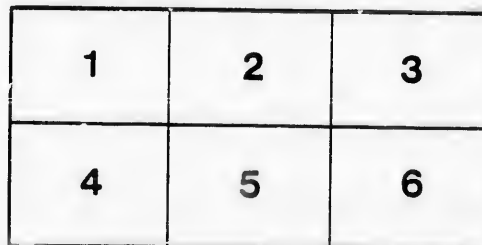
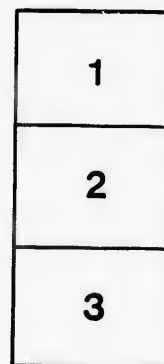
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OF

SACRED HISTORY

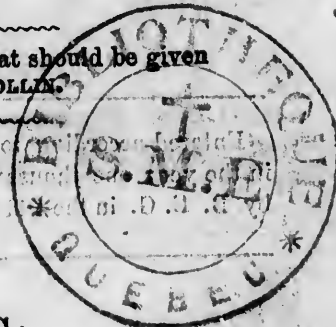
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History is the first master that should be given
to children.—ROLLIN.



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1869.

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We hereby approve of the publication of this " Compendium of Sacred History. "

✠ C. F. ARCHBISHOP OF QUEBEC.

Quebec, February 8th, 1869.

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PREFACE.

A little compendium of Sacred History is, unquestionably, one of the first books that should be placed in the hands of children. Therein they will learn not only an interesting series of events, but, what is incomparably of more moment, they will learn to love and reverence their Creator whose all-wise providence and omnipotent power, so strikingly manifest in every episode of biblical history, can not fail to elicit the admiration of their mind and the homage of their heart. If to this we add that the impressions of early age linger in the memory, when the reminiscences of many subsequent periods have been long forgotten, and that they descend the stream of life as the precious heirloom of primal years, the great



PREFACE.

importance of a study so productive of lifelong results, will be at once apparent.

The little Compendium now offered to youth, has been diligently compiled from authentic sources, and is intended for the use of elementary classes. Care has been taken to render the answers clear, simple, and concise, as also to intersperse the narrative with reflections naturally suggested by the incidents therein related.

In order to render this little text-book as complete as possible, an epitomized account of the evangelical labors of the Apostles, has been added to the history of the New Testament. The Chronological Table with which it closes, may be of some service to the young learner, who will there find, arranged in the order of their occurrence, a brief summary of the principal events recorded in the Bible.

Quebec, January, 1869.

*George J. Garrison
Snebec*

1873

COMPENDIUM

or

SACRED HISTORY.

INTRODUCTION.

Question. What is History ?

Answer. History is a written account of past events.

Q. How is History divided ?

A. With respect to time, History is divided into Ancient and Modern ; and with respect to the nature of its subjects, it is distinguished as Sacred, Profane, Ecclesiastical, and Civil.

Q. What does Ancient History comprise ?

A. Ancient History comprises the events that occurred from the Creation to the early days of Christianity.

Q. What does Modern History comprise ?

A. Modern History comprises all the events

that have occurred since the early days of Christianity to the present time.

Q. Of what does Civil History treat ?

A. Civil History treats of the laws, customs, and government of nations together with the wars they have carried on, the revolutions they have undergone, and the other remarkable events that characterize the period of their existence.

Q. What is Ecclesiastical History ?

A. Ecclesiastical History is the history of the Christian Church.

Q. What is Profane History ?

A. Profane History is the history of the ancient heathen nations.

Q. What is Sacred History ?

A. Sacred History is the narrative of events contained in the Bible.

Sacred History is the most ancient, the most certain, and the most useful of all. It is the most ancient, because it was written at a much earlier period than any other ; it is the most certain, because it was written by men inspired of God ; it is the most useful, because it teaches the existence of God, proclaims His infinite perfections, and reveals the means necessary to attain eternal life.

Q. How is the Bible divided ?

A. The Bible is divided into the Old and the New Testament.

In biblical language, the term Testament is employed to express the Covenant of God with men. The old Covenant made with Abraham and renewed on Sinai through the ministry of Moses, respected especially the inheritance of the promised land as well as the temporal blessings connected therewith, and was but a type or representation of the great truths and blessings which the new Covenant, that is, the Christian dispensation, unfolds and conveys.

The Bible contains seventy-two books, forty-five of which belong to the Old Testament ; and the remaining twenty-seven, to the New.

Q. Who were the principal writers of the Old Testament ?

A. Moses, David, and the prophets.

Q. Into how many epochs is the history of the Old Testament be divided ?

A. Into eight principal epochs.

FIRST EPOCH,

From the Creation, B. C. 4004, to the Deluge, B. C. 2348.

Q. How did God create the world ?

A. God created the world out of nothing by an act of His all-powerful will.

Q. In how many days was the world created?

A. The world was created in six days.

God, who exists from all eternity, wishing to make Himself known in course of time, commenced this manifestation by creating, that is, forming from nothing the heavens, the earth, and all that they contain.

The six days employed in creating the universe, are generally considered to be indefinite periods of time.

Q. What did God create the first day?

A. The first day, God created light. He said: "Let there be light," and immediately light was made.

Q. What did God make on the second day?

A. On the second day, God made the firmament.

The firmament is the incommensurable space that every where surrounds us; it is commonly called the sky, or the heavens.

Q. What did God on the third day?

A. On the third day, God separated the dry land from the waters, and endowed it with fertility.

The earth, which had hitherto been covered with water,

was now partially separated therefrom; the waters were gathered together into one place, and were called the sea; God then commanded the earth to produce plants and fruit-trees of every kind.

Q. What did God make the fourth day?

A. The fourth day, God made the sun, moon, and stars.

A single act of divine will was sufficient not only to call into existence those heavenly bodies whose number, size, and relative distances, are for us a subject of wonder and admiration; but also to impart movement to them, and to trace their circling paths through the fields of space.

Q. What did God create on the fifth day?

A. On the fifth day, God created the birds of the air and the fishes of the deep.

Q. What did God on the sixth day?

A. On the sixth day, after creating the beasts of the earth, God completed His great work by the creation of Adam, the first man.

While God displays His bountiful omnipotence in making man the masterpiece of creation, the king and pontiff of the universe, He exhibits the infinite resources of His boundless power in the number and variety of the animal creation, from the lion that makes the forest ring with his mighty roar to the faithful dog that solicits for his afflicted master the compassion of the rich.

Q. What did God on the seventh day?

A. On the seventh day, God rested, that is, ceased the work of creation.

Q. When were the angels created ?

A. The Scriptures do not explicitly say when ; but it is generally believed that they were created at the beginning of time.

The number of the angels is beyond computation. They were created in a state of grace and sanctity ; but many, at the instigation of Lucifer, rebelled against their Creator and were cast into hell.

Q. How did God create man ?

A. He formed his body out of the slime of the earth, and infused therein a soul created to His own image and likeness.

Q. How was Eve created ?

A. Her body was formed out of one of Adam's ribs ; and her soul, like that of Adam, was created to the image and likeness of God.

God, wishing to give a companion to Adam, cast him into a profound sleep during which He took out one of his ribs and with it formed the body of the first woman, who is called Eve, that is, *mother of the living*. This mysterious sleep prefigured the death of Jesus Christ on the cross, for then it was that the Church was formed by our divine Savior to be the mother of those who wish to serve God "in spirit and in truth."

Q. In what is man like unto God?

A. Man is like unto God in his soul, which is an immortal spirit capable of knowing and loving Him.

Q. In what state were Adam and Eve created?

A. They were created in a state of innocence and happiness.

Q. Where did God place our first parents?

A. God placed our first parents in a delightful garden, called the Terrestrial Paradise.

Q. Did they long remain there?

A. No; for they soon forfeited their right to dwell therein.

Q. How did they forfeit their right to Paradise?

A. They forfeited their right to Paradise by eating the forbidden fruit.

Q. Who forbade them to eat of this fruit?

A. God Himself made this prohibition, in order to test their obedience.

Q. How did they come to disobey?

A. The devil, who had been cast out of



Heaven in punishment of his rebellious pride, jealous of their happiness, resolved, if possible, to destroy both them and their posterity.

Q. How did he effect his wicked purpose ?

A. Disguised in the form of a serpent, he addressed himself to Eve, and, by the most alluring promises, incited her to eat of the fruit.

Q. Did Eve yield to the serpent's crafty suggestion ?

A. Yes ; seduced by the flattering promises of the tempter, she eat of the fatal fruit and persuaded Adam to eat of it also.

We might, perhaps, wonder that Eve is neither afraid nor surprised to hear the serpent speak ; but we should remember first, that before the fall, the animals were not noxious to man ; and second, that Eve being but newly created, may have ignored that the serpent was not naturally endowed with speech.

Q. How did God punish the disobedience of Adam and Eve ?

A. He summoned them into His presence and reproached them with their crime ; He then cursed the serpent, and condemned man to earn his bread by the sweat of his brow until

he should return to dust whence he had been taken.

Q. What then befell the unhappy pair?

A. They were banished from the Terrestrial Paradise, and an angel with a flaming sword, was placed at the entrance to prevent their return.

Terrible were the effects of their prevarication: they were condemned to drag out a painful existence until death relieved them from all the miseries of life; their soul was clouded with ignorance, and their will inclined to evil; Heaven was shut against them and their posterity until full atonement should be made for their transgression.

Q. Did God leave our first parents without hope?

A. No; He promised that from the woman should be born a Savior, who should crush the serpent's head, that is to say, who should destroy the empire of the devil and deliver mankind from the bondage of sin.

Thus from the beginning of the world, God announced the Redeemer, who, in the plenitude of time, should be born of the immaculate Virgin Mary. What goodness and mercy!

Q. Why did God not send the Redeemer

immediately after the transgression of our first parents?

A. That during a long trial men might feel their utter weakness, and their great need of a Redeemer.

Q. Who were the first children of Adam?

A. The first children of Adam were Cain and Abel.

Q. What does the Scripture say of Cain?

A. The Scripture says that Cain was the first son of Adam, that he offered to God the first-fruits of the earth, that his sacrifice was not acceptable to God, and that, through jealousy, he killed his brother Abel, B. C. 3875

Q. What punishment did God inflict on Cain?

A. Cain was cursed by God and made a fugitive over the face of the earth.

Q. What does the Scripture say of Abel?

A. The Scripture says that Abel was Adam's second son, that he offered to God the first-born of his flocks, that his sacrifice was agreeable to the Lord, that he was put to death by his

brother, and that his blood cried to Heaven for vengeance.

Cain prefigured the wicked, who by persecuting the good and faithful, draw down upon themselves the wrath of God. Abel was a lively figure of Jesus Christ who was ignominiously put to death by the Jews, and of all who suffer persecution for the confession of their faith. The blood of Jesus Christ, however, instead of crying to Heaven, like that of Abel for vengeance, incessantly calls aloud for pardon and mercy.

Q. What is said of Adam and Eve after their expulsion from Paradise ?

A. They sincerely repented of their sin, and appeased the justice of God by a rigorous and lifelong penance.

Q. When did Adam die ?

A. Adam died three thousand and seventy-four years before the coming of Christ, at the age of nine hundred and thirty years. Nothing certain is known of the death of Eve.

Tradition tells us that the father of the human race was buried on Calvary, where, three thousand years later, the cross of Christ was planted.

The unhappy fate of our first parents, is a terrible instance of the rigor with which God punishes the transgressors of His commandments.

Q. Who was Seth ?

A. Seth was the third son of Adam, and the father of a holy race.

Q. Who were the descendants of Seth before the deluge ?

A. Enos, Cainan, Enoch, Mathusalem, and Lamech.

Enos instituted several ceremonies of religious worship; Enoch "pleased God," and was carried up to heaven, whence he shall come towards the end of the world to preach penance to the nations of the earth; Mathusalem is remarkable for the longevity of his life; Lamech, speaking of the general corruption of mankind, announced that Noe, his son, would be instrumental in the hands of God for the formation of a new people.

Q. What name do the descendants of Seth receive in Scripture ?

A. The descendants of Seth are known in Scripture as the children of God; whereas the descendants of Cain, walking in the footsteps of their wicked progenitor, were called the children of men.

Q. Did the descendants of Seth always remain faithful to God ?

A. For a long time they did; but finally they formed alliances with the race of Cain,

and gradually becoming depraved, forgot the fidelity they owed their Creator.

As is seen in this instance, bad company is a most pernicious evil; it is a rock on which thousands of unfortunate souls have been irreparably lost. All the bulwarks of innocence are promptly subverted by evil company; the pious, simple, and innocent, gradually turn away from virtue, stifle the cry of conscience, and plunge headlong into vice. How dreadful are the effects of bad company!

Q. How did God punish the general corruption of mankind?

A. By the deluge.

SECOND EPOCH,

From the Deluge, B. C. 2348, to the Call of Abraham, B. C. 1921.

Q. What are the most remarkable events of the second epoch?

A. The most remarkable events of this epoch are the deluge, the preservation of Noe and his family, the building of the Tower of Babel, and the dispersion of mankind.

Q. When did the deluge take place?

A. The deluge occurred one thousand six hundred and fifty-six years after the creation of the world.

Q. Had mankind been threatened with so great a chastisement?

A. Yes; for nearly a hundred years previous, God, by means of Noe, repeatedly called them to repentance; but, being wedded to their passions, they scorned his advertisements and continued in their evil ways.

Strange as the insensibility of these antediluvians may appear, the same indifference and supine neglect, may still be seen in the world. God threatens the impenitent sinner with everlasting death, and the sinner, enhardened in his transgressions, disregards the menace of the Almighty; he passionately seeks the empty and fleeting pleasures of earth, and forgets the pure and never-ending joys of Heaven. Strange and woful infatuation!

Q. What was the ark?

A. The ark was a very spacious vessel which was built by Noe according to the dimensions he received from God.

It was 300 cubits in length, 50 in breath, and 30 in height; that is, about 547 feet long, 92 feet broad, and 54 feet high.

Q. How many persons were there in the ark?

A. There were eight persons in the ark, Noe and his wife with his three sons and their wives.

Q. What else did God command Noe to take with him into the ark?

A. God commanded him to take a certain number of the different species of beasts and fowls.

Q. What happened when Noe had shut himself up in the ark?

A. The rain poured down in torrents during forty days and forty nights; the waters gradually rose and covered the tops of the highest mountains, so that every living creature perished except those that were in the ark.

The ark is an admirable figure of the Church, which has ever triumphantly risen above the furious storms that pagan persecutors and impious potentates raised against her. All the nations of the earth have found a refuge within her bosom,—that holy sanctuary outside of which no salvation can be found.

Q. Where did the ark rest?

A. The ark rested on Mount Ararat, in Armenia.

Q. What was Noe's first act on quitting the ark?

A. Noe's first act on quitting the ark, was

to offer a sacrifice to God in thanksgiving for the miraculous preservation of himself and his family.

Q. What did God then form with Noe ?

A. Pleased with his sacrifice, God promised that He would never again destroy the world by water, and assigned the rainbow as a mark of the covenant which He then formed with Noe and his posterity.

Q. What was the conduct of Noe's sons after the deluge ?

A. Sem and Japhet lived in the fear of God ; but Cham, forgetful of the respect due to his father, drew down upon himself the displeasure of the Almighty, and became the father of an unfortunate race.

Q. What great enterprise did the descendants of Noe undertake before their dispersion ?

A. The descendants of Noe having rapidly increased, the country in which they dwelt soon became too scanty for their numbers. Before settling in other regions, they resolved to build a lofty tower, which should serve both as a

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rallying-point to the scattered families, and a monument of their glory to posterity.

Q. How did God frustrate their extravagant design ?

A. He so confused their speech, that, being unable to understand one another, they abandoned their undertaking.

Q. What was this tower called ?

A. It was called Babel, that is, confusion.

Q. Where was it erected ?

A. On the plains of Senaar where Babylon was afterwards built.

When did this event occur ?

A. Almost one hundred years after the deluge, that is, two thousand two hundred and forty-seven years before Christ.

Q. What remarkable change took place during this age of the world ?

A. The great decrease in the duration of human life.

Before the deluge, men lived to a very advanced age; thus, Adam lived 930 years; Jared, 962; Methusalem, 969; and Noe, 950; but after that great catastrophe the life of man was so reduced that David, in the eighty-ninth

psalm, says: "The days of our years are three score and ten."

Q. What other notable change took place?

A. The change of food. Before the deluge, men subsisted on the fruits of the earth; but after that catastrophe, God permitted them to add the flesh of animals to their ordinary food.

Q. Did the descendants of Noe remain faithful to God?

A. Far from remaining faithful to the worship of the true God, they soon began to adore the sun, moon, and stars, and even went so far as to pay divine honors to animals, plants, and statues.

Q. What did God do to perpetuate true religion on earth?

A. He selected, amongst the most deserving, a man, whom he destined to be the father of a chosen race.

Q. Who was this extraordinary man?

A. This extraordinary man was Abraham, the tenth in lineal descent from Noe.

THIRD EPOCH,

From the calling of Abraham, B. C. 1921,
to the crossing of the Red Sea,
B. C. 1491.

Q. What command did God give to Abraham?

A. God commanded Abraham to go forth from amongst his idolatrous kindred into the land of Canaan.

Q. Did Abraham comply with the divine behest?

A. Yes; Abraham immediately departed from his native country, accompanied by his aged father Thare, Sara his wife, and Lot his nephew.

Thare having died at Haran, Abraham, who was then seventy-five years old, continued his journey towards Canaan, and thus fully accomplished the divine order that commanded him to go forth from his "father's house."

Q. Whither was Abraham soon compelled to go?

A. Abraham was soon compelled to go into Egypt, on account of a great famine that raged in Canaan.

Q. What happened shortly after his return?

A. Lot, his nephew, separated from him and removed to Sodom, a wicked and corrupt city.

Q. What misfortune soon befell Lot and his family?

A. They were taken captive by four confederate kings, who invaded and plundered the country of the Sodomites.

Q. What did Abraham on hearing of Lot's misfortune?

A. He armed all his servants and pursued the invaders. Having come up with them, he routed them in a pitched battle, and rescued Lot and his family together with his flocks and herds.

Q. By whom was Abraham met on his return?

A. On his return, Abraham was met by Melchisedech, king of Salem and priest of the Most High, who blessed him and offered to God a sacrifice of bread and wine in thanksgiving for his victory.

This sacrifice of Melchisedech was a type of the Eucharistic sacrifice, which was instituted by Jesus Christ to be offered in His Church until the end of ages.

Q. What befell Sodom in punishment of its crimes?

A. It was entirely consumed by fire.

Q. What circumstances preceded the destruction of Sodom ?

A. God, having apprised Abraham of His intention to destroy Sodom, the holy patriarch besought Him to spare the guilty city in case fifty just persons should be found therein. The Lord consented; and, at the reiterated demand of Abraham, promised that if even ten just persons could be found, He would spare the infamous city.

Q. Were the ten just found in Sodom ?

A. No, ten just persons could not be found in all Sodom; and, accordingly, the Lord sent down fire from heaven that consumed it with its guilty inhabitants.

If ten righteous persons would have appeased the wrath of the Almighty and saved Sodom from destruction, what can not be effected in a city or in a family by persons who are truly just, virtuous, and pious.

Q. Was Lot involved in the general ruin ?

A. No, for the Lord, not wishing to confound the innocent with the guilty, had sent two angels to warn him and his family to quit the city.

No sooner were they out of danger than a shower of fire and brimstone consumed Sodom and three other guilty cities with their sinful inhabitants. Lot's wife having, contrary to the injunction of the angels, looked back to see the conflagration, was changed into a pillar of salt. This monumental pillar was still extant in the days of Josephus, the Jewish historian, who flourished in the first century of the Christian era.

Q. In what year was Sodom destroyed ?

A. Sodom was destroyed one thousand eight hundred and ninety-seven years before Christ.

Q. What promises did God make Abraham ?

A. God promised Abraham that his posterity should be as numerous as the stars of heaven, and that the Messiah should be born of his race.

Q. How did God try Abraham's faith ?

A. God tried Abraham's faith by commanding him to offer Isaac, the son of his affection and the heir of the divine promises, in sacrifice to Him.

Q. How did Abraham act on this trying occasion ?

A. He placed his trust in the promises of God, and obeyed without hesitation.

Assisted by two of his servants, he made all the necessary preparations, and set out on his melancholy journey. On the third day he descried Mount Meria, the appointed place; and, informing his attendants that he and his son would go some distance farther, to worship their God, he proceeded to the spot. To the touching question of his son respecting the victim to be offered, the holy patriarch replied by expressing his faith that God Himself would provide the sacrifice; and, probably availed himself of this opportunity, to acquaint him with the divine command. Isaac expressed his resignation to the will of God, and, with all the meekness of a lamb, allowed himself to be bound and laid out as a victim on the altar.

Q. What happened as Abraham uplifted his arm to immolate his son?

A. An angel called him by name, and told him that God was satisfied with the readiness of his obedience. On turning round, Abraham saw, entangled in the bushes, a ram, which he took and offered as a holocaust instead of his son.

In this instance, Isaac was an admirable figure of Jesus Christ, who, loaded with His cross, ascended the steep of Calvary, to be immolated for the salvation of the world.

The chain of Moria is composed of three hills. On one, David built the fortress of Sion; on a second, Solomon erected the Temple; and on the third, Jesus Christ consummated the work of our redemption.

A Jewish tradition states that Adam, Abel, and Noë, sacrificed on this mountain.

+ Q. How was Abraham rewarded for his obedience ?

A. By a renewal of the promise, already made, that the Savior of the world should be born of his race.

Q. What was the mark of this covenant ?

A. The mark of this covenant was circumcision, a rite ever afterwards observed by the Jews.

Q. In what year did Abraham die ?

A. Abraham died one thousand eight hundred and twenty-one years before Christ, in the hundred and seventy-fifth year of his age. He was buried by his two sons in the family sepulchre, which he had purchased of the inhabitants of Heth.

Q. Who was the wife of Isaac ?

A. Rebecca, the grand-daughter of Nachor, Abraham's brother.

Q. What children were born of this marriage ?

A. Two sons, Esau and Jacob.

Q. Did the two brothers always live together in friendship ?

A. No ; Esau conceived a deadly hatred for his brother Jacob, who, by stratagem, robbed

him of his father's blessing after depriving him of his birthright, B. C. 1759,

Q. How did Jacob deprive Esau of his birthright?

A. Esau, who was impelled by his restless disposition to become a hunter, returning one day from the chase exhausted by want of food, besought his brother Jacob to allow him to share the mess of pottage which he was then preparing; Jacob consented on condition that Esau would surrender his birthright, which at last he agreed to do.

Q. How did Jacob procure his father's blessing?

A. Isaac, believing himself to be on the point of death, called his son Esau and sent him out in quest of some game, promising to give him his blessing on his return. Meanwhile, Rebecca prepared some venison according to Isaac's liking, and told Jacob to bring it to his father. Isaac being blind was easily made believe that Esau knelt before him, and was thus induced to give his blessing to Jacob.

Q. What did Esau on his return?

A. Esau, learning what had taken place during his absence, conjured his father with tears and supplications to retract what he had done; but the holy patriarch, knowing that Rebecca had acted by inspiration, constantly refused.

Q. What did Esau seeing himself deprived for ever of his birthright?

A. Seeing himself thus fraudulently deprived of his birthright, Esau conceived so violent a hatred against his brother, that he resolved to kill him.

Q. How was Jacob saved from his brother's anger?

A. By the prudent care of his mother Rebecca, who, believing that time would cool Esau's resentment, sent him to dwell with her brother Laban, in Mesopotamia.

While journeying thither, he, one evening, composed himself to sleep in the open country. During his repose, he was favored with a vision which convinced him that the helpless and persecuted are under the immediate protection of Heaven. In his slumber, he saw a ladder reaching from earth to heaven, and on which angels were constantly ascending and descending; the Lord Himself rested thereon, and said to him: "I am the Lord God of

Abraham thy father, and the God of Isaac; thy seed shall be as the dust of the earth and in thee all the tribes of the earth shall be blessed." When Jacob awoke, he called the place Bethel, that is, *house of God*.

Q. How was Jacob employed while in Mesopotamia?

A. During the twenty-one years that Jacob dwelt in Mesopotamia, he was employed in tending the flocks of his uncle Laban, who gave him in marriage, first his daughter Lia, and afterwards his younger daughter Rachel.

Q. Whither did Jacob go after his long sojourn in Mesopotamia?

A. He returned to his father's house in the land of Canaan.

Jacob quitting Mesopotamia, an idolatrous country, teaches us to shun the companionship of those who might induce us to evil, in order to attach ourselves to those whose example may lead us to God and to the practice of virtue.

Q. What did Jacob do on coming near the territory inhabited by Esau?

A. He sent messengers to discover the disposition of his brother towards him.

Q. What answer did they make?

A. They told him that Esau was marching thither at the head of four hundred men ; at which, Jacob, who was unable to encounter such a force, was greatly alarmed.

Q. What occurred to Jacob the night previous to his interview with Esau ?

A. He had a vision in which he seemed to wrestle with an angel, who, being unable to overcome him, touched the sinew of his thigh which immediately contracted. Jacob thus recognized the supernatural quality of his adversary, and entreated him not to depart without blessing him.

Q. What did the angel ask Jacob ?

A. The angel then asked him his name ; and on being told, changed it from Jacob which means *supplanter* to Israel which signifies *strong against God*.

This mysterious wrestling with an angel in human form was directed to dispel Jacob's fears and to inspire him with confidence, inasmuch as he might hope to overcome his fellow-men since he was enabled to struggle with a heavenly spirit.

Q. What did Jacob when he saw his brother approaching ?

A. Wishing to propitiate him, he prostrated himself seven times to the ground.

Jacob in this instance, is a perfect model of the charity, deference, and condescension, that we should pay even to those who persecute us.

Q. What did Esau on seeing his brother Jacob?

A. He ran into his arms, and embraced him tenderly.

Q. Where did Jacob dwell after his return from Mesopotamia?

A. He dwelt near Salem, a city of the Sichemites.

Q. When did Isaac die?

A. Isaac died at the age of one hundred and eighty years, B. C. 1716, and was buried by his two sons Jacob and Esau.

Q. How many sons had Jacob?

A. Jacob had twelve sons, who are known as the twelve patriarchs from whom descended the tribes of Israel.

Q. Who were the most remarkable of these twelve patriarchs?

A. Juda, whose tribe gave kings to the pos-

terity of Jacob, and to the whole world the long-expected Savior; Levi, whose descendants were set apart for the service of the altar; and Joseph, whose whole life was a tissue of extraordinary events.

Q. For which of his twelve sons did Jacob entertain a special predilection?

A. For Joseph, the son of Rachel, his beloved wife.

Q. What were the principal traits of Joseph's character?

A. Simplicity, piety, and wisdom.

Q. Why was Joseph hated by his brothers?

A. Because he was their father's favorite; and also because of certain dreams, which seemed to foretell his future superiority.

With candor and ingenuousness, he told his brothers that he had had a dream in which he seemed to be with them in the field binding up corn, and that his sheaf remained upright, whilst the others standing round in order, paid homage to it. On another occasion, he told them that he saw the sun, moon, and eleven stars paying him a similar tribute of respect and homage. The relation of these two dreams together with the disclosure he made to Jacob of a crime which his brothers had committed, kindled in their breasts a violent hatred for the open-hearted youth.

Q. What happened to Joseph when sixteen years old?

A. When Joseph was sixteen years old, his father sent him to the plains of Sichem where his brothers were tending their flocks. On seeing the "dreamer," as they contemptuously called Joseph, coming towards them, they resolved to kill him.

Q. Did they accomplish their wicked design?

A. No, for Ruben, the eldest of the family, having interposed in favor of his persecuted brother, obtained that he might be cast into a neighboring pit, hoping, at a favorable moment, to rescue him altogether from their hands.

Q. What followed?

A. Shortly after, some Egyptian merchants happening to pass that way, Joseph was sold to them for twenty pieces of silver.

Q. How did Joseph's brothers represent the matter to their father?

A. They dipped Joseph's coat in the blood of a kid and sent it to their father, in order to make him believe that a wild beast had devoured his favorite son.

† Q. How did Jacob receive this sad news?

A. He rent his garments, clothed himself with sackcloth, and refused all alleviation to his anguish.

Q. How did the Egyptian merchants dispose of Joseph?

A. They sold him to Putiphar, the prime officer of king Pharaoh's guards.

Q. To what dignity was Joseph raised by his new master?

A. Putiphar, discovering Joseph's amiable disposition and precocious wisdom, conceived a great affection for him, and made him superintendent of all his household.

Q. What befell Joseph in Putiphar's house?

A. He was falsely accused of a heinous crime and cast into prison.

Q. What occurred to Joseph during his confinement?

A. Two of Pharaoh's officers, his cup-bearer and chief baker, having fallen into disgrace, were cast into the prison in which Joseph was confined. On the same night they each had a

dream, which seemed to indicate their coming fate. Joseph, whom they asked to explain them, gave two very different interpretations, declaring to the baker that before the expiration of three days he would be hanged on a gibbet; and to the cup-bearer that, within the same period of time, he should be re-established in his former functions.

Q. Did the cup-bearer when restored, remember Joseph?

A. No, for in the hurry of prosperity, he forgot the promise he had made to Joseph, who, in consequence, remained two years longer in confinement.

Q. How was the cup-bearer put in mind of Joseph?

A. By two remarkable dreams which king Pharaoh had.

He seemed to be standing on the banks of the Nile whence came forth seven fat cows, which were immediately devoured by seven others, excessively lean; again, he saw seven ears of corn full and fair that were devoured by seven others, which were thin and blasted. As these two dreams seemed to portend something uncommon, Pharaoh consulted all the wise men of his capital; but none was found able to interpret them. The cup-bearer then men-

tioned what had occurred to him while in prison; and, on his recommendation, Joseph was introduced into the presence of the king. Having listened with attention to the narration of the dreams, he said that the seven fat kine and the seven full ears of corn, predicted seven years of great abundance; but that the seven lean kine denoted seven years of sterility, during which all Egypt would be devastated by famine, if prudent measures were not taken to avert so great a calamity.

Q. How did Pharaoh reward Joseph?

A. Pharaoh was so well pleased with the wisdom and foresight of Joseph, that he made him governor over all Egypt, B. C. 1715.

Joseph, sold by his brothers for twenty pieces of silver, carried into captivity, and persecuted unjustly, was a striking figure of Jesus Christ, who was sold by one of His chosen twelve for thirty pieces of silver, and who died on the cross for the salvation of the world. Joseph's elevation admirably prefigured the triumph of Jesus Christ in His resurrection and glorious ascension.

Q. How did Joseph provide against the approaching famine?

A. By storing up, during the seven years of plenty, a great quantity of corn in the king's granaries.

Q. Was the famine confined to Egypt?

A. No; it extended its devastations over all the neighboring provinces.

Q. What did Jacob while the famine raged in Canaan ?

A. He sent all his sons, except Benjamin into Egypt, to buy corn.

Q. How did Joseph treat his brothers ?

A. At first, he feigned not to know them and treated them with seeming harshness, in order to ascertain their dispositions. Having charged them with being spies, they defended themselves against this inculpation by assuring him that nothing but an honest intention of buying corn, had brought them into Egypt.

Q. What did they add ?

A. They added that they were twelve sons of the same father, that one of them no longer existed, and that the youngest of all, called Benjamin, was left behind with their aged father in Canaan.

Q. Did Joseph give implicit credit to their words ?

A. No; far from giving implicit credit to what they said, he resolved to assure himself of the truth of their story; and, accordingly, told them that one would have to go for Benjamin,

while the rest should be kept as sureties for his return.

Q. What did the brothers of Joseph say to one another on hearing this ?

A. Remembering what they had done to Joseph, they said to one another : " We deserve to suffer these things, because we sinned against our brother."

Q. What did Joseph do on hearing these words ?

A. Having understood what his brothers said, although they knew it not, he released them all from prison, except Simeon whom he retained as a hostage, until they should return with Benjamin.

Q. Did Jacob consent to Benjamin's departure ?

A. At first, he refused ; but as the famine still continued, he finally consented to let him go after recommending him, in a particular manner, to the care of his brothers.

Q. What did Joseph do on seeing his brother Benjamin ?

A. On seeing Benjamin, Joseph was unable to restrain the emotion of his heart, and he

withdrew to an adjoining apartment, to give full course to his tears.

Q. How did Joseph treat his brothers when he returned into their presence ?

A. He treated them with marked distinction, and invited them to partake of the meats of his own table.

Q. What secret orders did Joseph give respecting them ?

A. Joseph secretly ordered that his own silver cup should be placed in Benjamin's sack ?

Q. What followed ?

A. As they returned home, they were overtaken by Joseph's steward, who charged them with having stolen his master's silver cup.

Q. What did the sons of Jacob on hearing this ?

A. Conscious of their innocence, they begged to be searched on the spot, freely consenting that he with whom the cup would be found, should become the king's slave.

Q. What did they when the cup was found in Benjamin's sack ?

A. They hastened to the governor, threw

themselves at his feet, and implored him, through pity for their aged father, to detain them but to let Benjamin return.

Q. What effect had their words on Joseph ?

A. Melted into tenderness by the earnest pleadings of his brothers, Joseph could restrain his sentiments no longer ; he raised his voice, and said : " I am Joseph, your brother ; is my father still living ? "

Q. What did Joseph say when he had recovered from his first emotion ?

A. He told his brothers to return with speed and bring Jacob, their father, together with their wives and children into Egypt, where he would abundantly provide for their support.

The admirable charity of this holy patriarch is a figure of the unparalleled goodness of Jesus Christ, who not only pardoned His brethren, the Jews, for the barbarous treatment they inflicted upon Him, but also made the blood He shed on the cross the price of their salvation and the ransom of their souls.

Q. How did Jacob receive the glad intelligence that his son Joseph was still living ?

A. At first, he refused to believe it ; but, seeing the rich presents sent him from Egypt,

he was fully convinced and eagerly set out on his journey.

Q. What was the number of Jacob's family when they went into Egypt?

A. They numbered in all seventy persons.

When Joseph was apprised of Jacob's approach, he set out with a becoming retinue to meet him. The moment he descried the carriage of his aged father, he descended from his chariot, and advanced on foot towards him; as soon as they met, they rushed into each other's arms and clung together for a time without being able to utter a single word. After this interview, Joseph conducted his father and his brothers into the royal city, where Pharaoh gave them a gracious reception, and allotted them the fertile district of Gessen for the place of their residence, B. C. 1706.

Q. How old was Jacob when he died?

A. Jacob died seventeen years after his entry into Egypt, in the one hundred and forty-seventh year of his age, B. C. 1689.

Q. What did Jacob shortly before his death?

A. He called his sons around him, recommended them to serve God with fidelity, and gave each of them his last blessing.

† Q. What remarkable words did Jacob say in blessing Juda?

A. He said that the Messiah, the Expectation of nations, should be born of his race.

Q. What became of Jacob's remains?

A. Through the tender cares of his affectionate son Joseph, his precious remains were embalmed, and laid with those of his fathers in the land of Canaan.

Q. How old was Joseph when he died?

A. One hundred and ten years, during eighty of which he had governed Egypt, B. C. 1635.

Q. How were the children of Israel treated by the Egyptians after Joseph's death?

A. After the death of Joseph, the Egyptian kings cruelly oppressed the Israelites, and even undertook to exterminate their race by dooming to death all their male children.

This barbarous conduct of the Egyptian Pharaohs, ought to make us understand how ungrateful and unprofitable a task it is to work solely for men.

Q. By whom were the Israelites delivered from this bondage?

A. By Moses, one of the descendants of Levi.

Q. How was Moses preserved from the destruction to which all the Hebrew male children were doomed?

A. During three months, his mother succeeded in hiding the dear little infant; but as she could no longer safely conceal him, she contrived a basket of bulrushes, carefully cemented it so as to keep out the water, and, in this cradle, exposed her little child on the banks of the Nile. Providence permitted the basket to be discovered by the king's daughter; and, through her tender compassion, the future law-giver was saved, B. C. 1571.

Mary, the sister of the infant, who cautiously observed all that had taken place, gradually approached the princess, and ventured to ask if she desired a nurse; on being told to procure one, she eagerly ran to call her mother.

Q. What became of Moses after his adoption by Pharaoh's daughter?

A. He was brought up at the king's court, and instructed in all the learning of the Egyptians.

Moses was the only infant Pharaoh should have feared, and yet he is the only child that escapes the barbarous orders issued for his destruction; instead of cutting him off in the bud of life, like the other Hebrew children, the Egyptian monarch had him brought up in a princely manner in his own palace and under his own eyes,—little expecting that in the person of his grandson he was fostering the future deliverer of the Israelites.

In like manner, cruel Herod sought to put the Infant Jesus to death; and, notwithstanding the inhuman man-

ner in which that sanguinary order was carried into execution, the divine Infant alone escaped the dreadful massacre of the babes of Bethlehem.

Q. What did Moses at the age of forty ?

A. He quitted the royal palace and rejoined his oppressed brethern. Shortly after, having killed an Egyptian whom he saw ill-treating a Hebrew, he fled for safety to the land of Madian, B. C. 1531.

Q. With whom did he dwell in Madian ?

A. With Jethro, prince of the country, who gave him in marriage one of his daughters, named Sephora, in order to reward the zeal with which he defended them against the insolence of some neighboring shepherds.

Q. How long did Moses dwell in Madian ?

A. Forty years, at the end of which the Lord appeared to him in a burning bush, and commanded him to return to Egypt and solicit Pharaoh's consent to the departure of the Israelites.

Q. Did Pharaoh grant the request ?

A. No ; though Moses performed several wonders in his presence, he obstinately refused to let the people go.

Q. How did God compel Pharaoh to let the Israelites depart ?

A. By a series of extraordinary events, called the ten plagues of Egypt.

Q. Which were the most remarkable of the ten plagues ?

A. The first by which the waters of Egypt were changed into blood ; the ninth which was an impenetrable darkness that covered, during three days, all the country not inhabited by the Israelites ; and the tenth which was the passage of the destroying angel, who slew the first-born of the Egyptians.

Q. What did God command the Israelites to do before the last plague ?

A. God commanded them to eat in each family a lamb, which on account of the circumstances in which it was eaten, was called the paschal lamb.

This lamb was a figure of Jesus Christ, the true Lamb of God who was immolated on the cross, and whose blood has preserved us from everlasting death ; He is our true Pasch and should therefore be our spiritual food during life, and our viaticum for the great passage from time to eternity,—from time represented by Egypt to eternity prefigured by the promised land.

Q. What effect had the last plague on Pharaoh ?

A. It so softened the obduracy of his heart, that he immediately sent for Moses and bade him depart with the children of Israel, B. C. 1491.

Q. What did Pharaoh when he had recovered from his fears ?

A. He assembled a formidable host, and pursued the Israelites whom he overtook near the shores of the Red Sea.

Josephus says that Pharaoh had 600 chariots, 200,000 infantry, and 50,000 horsemen, all fully equipped. The approach of so terrible an army, threw the defenceless Israelites into a deadly consternation. Closely pressed on one side by an infuriated tyrant, and hemmed in on the other by the sea, nothing less than a miracle could have saved them from destruction.

Q. How did Moses act in this emergency ?

A. He stretched forth his hand as God had commanded him, and the waters, immediately dividing, afforded the Israelites a dry passage to the opposite shore.

Q. Did Pharaoh pursue the Israelites ?

A. Yes ; blinded by fury, he ordered his host to press on.

Q. What did Moses on reaching the opposite shore ?

A. He stretched forth his hand again, and the waters, rushing to their natural state, engulfed Pharaoh with all his mighty host, B. C. 1491.

Q. What was the first act of the Israelites on seeing themselves thus delivered ?

A. On seeing themselves thus miraculously delivered, they burst forth into a canticle of praise and thanksgiving.

Q. What was the number of the Israelites when they went forth out of Egypt ?

A. They numbered six hundred thousand, besides women and children.

The whole number of the Hebrews is variously estimated from 1,500,000 to 3,000,000.

Q. What did the Israelites bear with them ?

A. The bones of the patriarch Joseph, which, in compliance with his dying injunction, they brought into Canaan, in order to bury them with those of his father Jacob and his mother Rachel.

Q. How long had the Hebrews sojourned in Egypt ?

A. About two hundred years, reckoning from the time when Jacob went thither with all his family.

Q. Was the knowledge of the true God exclusively confined to the children of Israel?

A. No; for there were several worshippers of the true God among the Gentiles, that is, among the nations unconnected with the families of the patriarchs. The Scripture makes particular mention of Job and his friends.

Q. Who was Job?

A. Job was an Idumean prince of eminent probity and piety, who lived about fifteen centuries before Christ.

The devil, jealous to see a mortal man practise such virtues and enjoy such happiness, obtained permission of God to put his virtue to the test. With fiendish malice, he poured out afflictions on the holy patriarch like a torrent. Four different messengers came one after the other to inform him of his accumulated misfortune: that his herds were driven away by the enemy; his flocks, killed by lightning; his servants, slain; and his children, crushed to death. When Job heard these melancholy tidings, he fell prostrate on the ground, and, with humble resignation, said unto God: "The Lord hath given and the Lord hath taken away, let His name be for ever blessed." Satan then smote his body with a hideous lop-

rosy, so that the holy man left his house and seated himself upon a dunghill.

After these great trials, which Job bore with exemplary patience, God blessed him with a numerous family, doubled his former wealth, and granted him a happy old age.

Ernest Figurene
FOURTH EPOCH,

From the Exodus, B. C. 1491, to the establishment of the monarchy, B. C. 1095.

Q. What was the conduct of the Israelites after their departure from Egypt?

A. They no sooner began to feel the inconveniences arising from want of provisions than they murmured against God, threatened Moses with death, and clamored for their return into Egypt.

In this the children of Israel represent the sinner, who, after participating in the Sacraments and sharing the choicest gifts of Heaven, becomes discouraged at the veriest trial and relapsos into his evil ways.

Q. Did God abandon His people in their distress?

A. No; He sent into the camp a prodigious

flight of quails, caused water to flow from a rock, and, during the forty years they wandered through the desert, supplied them with a delicious food, called manna.

The manna was a figure of the blessed Eucharist, the true Bread descended from Heaven to be the food, strength, and comfort of our souls in their earthly pilgrimage.

Miracles and wonders every where accompanied God's privileged people: the manna, which melted away before a ray of the rising sun, withstood the heat that baked it; the cloud, which during day screened them from the scorching rays of the sun, became luminous at night, to guide them in their peregrinations; and the arid desert itself seemed to be changed into a luxuriant oasis. Notwithstanding a power so miraculously and so constantly displayed in their favor, they were almost always ungrateful and rebellious,—thus being but too faithful a prototype of our conduct towards God.

Q. By whom were the Israelites attacked in the desert?

A. By the Amalekites, a warlike people descending from Esau.

Q. How were the Amalekites defeated?

A. Josue placed himself at the head of the combatants of Israel and went forth to meet the Amalekites, whilst Moses ascended a neighboring hill and prayed with his arms extended

in the form of a cross, until the enemy were completely overthrown.

Q. When did God give His law to the Israelites ?

A. In the third month after their departure from Egypt, God gave them His law from the top of Mount Sinai amidst peals of thunder and flashes of lightning.

Q. How many commandments did God give the Israelites ?

A. Ten, which on that account were called the Decalogue.

Q. Say the ten commandments.

A. 1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage; thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

The people, terrified at the dreadful scenes that crowned the mount, besought Moses to speak alone with God, promising faithfully to observe the commandments transmitted through him. God hearkened to the supplications which fear wrung from His people, and ordered Moses to ascend the mountain. There he remained communing with the Lord during forty days and forty nights, after which he received the law written on two tables of stone.

Before ascending the mountain, Moses appointed his brother Aaron, to govern the people during his absence.

Q. What did the people, seeing that Moses delayed to return ?

A. They tumultuously assembled round Aaron, and compelled him to set up for their worship a golden calf, similar to that adored by the Egyptians.

Q. What did Moses on seeing this prevarication of the people ?

A. Filled with indignation at so shameful a sight, he threw down the tables of the law, ordered the tribe of Levi to unsheath their swords and exterminate the prevaricators.

The number of idolatrous Hebrews that perished on this memorable occasion, is generally set down at 23,000, though many learned commentators reduce that number to 3,000.

Q. What did Moses with the golden calf?

A. He reduced it to powder and dissolved it so as to render it drinkable.

The object which Moses proposed to himself, was to show the vanity of worshipping, what, in a pulverized state, might be rendered potable.

Q. Did God pardon His people this prevarication?

A. Yes, God pardoned their prevarication at the intercession of Moses.

Q. What did God afterwards command Moses to do?

A. God commanded him to hew out two new tables and ascend the mountain again. The Lord then wrote the ten commandments anew, regulated the manner in which He wished to be worshiped, determined all that related

to the tabernacle and the ark of the covenant, and ordained that Aaron and his sons should be set apart for the service of the altar.

Q. What was the tabernacle ?

A. A portable tent, which was made of the richest materials. It was divided into two parts, the inner of which, called *the holy of holies*, contained the ark of the covenant.

Q. What was the ark of the covenant ?

A. The ark of the covenant was an oblong chest made of incorruptible wood, and plated within and without with the purest gold. It contained three of the most precious objects of the Jewish religion ; namely, the tables of the law, a vase of manna, and the rod of Aaron.

Q. Who were Nadab and Abihu, and what was there offence ?

A. Nadab and Abihu were the sons of Aaron. On a certain occasion, they filled their censers with unhallowed fire, and in punishment of their offence, were instantly struck dead by fire from heaven.

Q. What other examples of severity did God give His people ?

A. A man for having blasphemed His holy name, was led outside the camp and stoned to death; an other for having gathered some fire-wood on the Sabbath, underwent the same punishment.

Q. What did Moses on coming near the promised land ?

A. He chose twelve men, one from each tribe, and sent them to view the country.

Q. What account did they give on their return ?

A. They gave a most flattering account of its beauty and fertility; and, to confirm what they had said, produced a huge branch of grapes and other rich fruits.

Q. What did they add ?

A. With the exception of Josue and Caleb, they all agreed among themselves to exaggerate the difficulties to be overcome, in order to obtain possession of the country; they gave such a frightful description of its fortified towns and gigantic inhabitants that their hearers, struck with a sudden panic, openly revolted against their leaders and began to deliberate upon the

choice of some other chief to lead them back into Egypt.

Q. How did God punish this new sedition ?

A. He declared that in punishment of this new sedition, they should wander up and down the wilderness during forty years, and that none of those who had attained the age of twenty, except Josue and Caleb, should enter the promised land.

Q. Did this declaration render them more faithful ?

A. No ; for shortly after, having grown tired of the manna, they lamented the onions and flesh-pots of Egypt, and openly revolted against their leaders.

Q. How did God punish this new rebellion ?

A. He sent among them venomous serpents, whose bite caused a burning pain like fire.

Q. How were they delivered from this calamity ?

A. When by a sincere repentance they had appeased the divine justice, God commanded Moses to erect a brazen serpent in the camp

that by looking at it, they who were bitten might be healed.

This serpent was a figure of Jesus Christ, who, in the sight of a whole nation, was nailed to a cross and suspended between heaven and earth, in order to obtain for us the grace of eternal life.

Q. Did the Israelites meet with any opposition from the inhabitants of the promised land?

A. Yes; they were successively attacked by the Edomites and other heathen nations; but, with the divine assistance, they overcame all their enemies.

Balak, king of the Moabites, terrified at seeing so mighty a multitude invade his territories, sent for Balaam, a well-known prophet and soothsayer, to come and curse these hosts, so that, peradventure, he might smite and expel them from the land. Balaam, who had been warned by God, refused to go with the messengers and dismissed them. The king persisted and sent others. The false prophet, at first, refused to comply with their reiterated request; but, won by their alluring promises, he finally consented and set out with them. As he rode forward the ass on which he was mounted, suddenly turned aside, to avoid an angel that stood in the way with a drawn sword. Balaam repeatedly smote the beast till, at last, the Lord permitted the ill-treated animal to open her mouth and rebuke her cruel master. At this singular phenomenon, the eyes of the false prophet were opened; seeing the angel, he threw himself on the ground, acknowledged his fault, and declared his readiness to

return. The angel permitted him to continue his journey, with the strict injunction to speak only what the Lord should tell him.

Being brought by Balak to an eminence that commanded a view of the camp of Israel, Balaam far from uttering maledictions against the Israelites, blessed them and made magnificent prophecies concerning their future, in the course of which he foretold that a miraculous star should announce the coming of the Messiah.

Balaam, however, unwilling to loose the proffered gold, gave Balak the most perfidious counsels against the people of God; but in the battle that ensued, this wicked prince was defeated, and Balaam himself was found among the slain, B. C. 1451.

Q. Did Moses enter the promised land?

A. No, he was not permitted to enter the promised land in punishment of the doubt which he manifested when he twice struck the rock, in order to obtain water.

Q. When and where did Moses die?

A. He died on Mount Nebo in the hundred and twentieth year of his age, B. C. 1451.

A multitude of wicked, ungrateful, and rebellious men, enter the land of promise while Moses, so humble, so faithful, and so holy, is excluded for a fault apparently trivial! Thus was accomplished by anticipation the words of our Lord: "Unto whomsoever much is given, of him much shall be required."

Q. Whom did God appoint to succeed Moses ?

A. Josue, a faithful Levite and one of the twelve who, forty years before, had been sent to reconnoitre the promised land.

Q. How did the Israelites cross the Jordan ?

A. In the same miraculous manner they had previously crossed the Red Sea. The priests, who carried the ark, had no sooner reached the stream than it stopped its course; the waters below ran off as usual into the Dead Sea, while those above collected together like a high swelling mountain in one place. A dry passage was thus opened for the Israelites across the bed of the river, B. C. 1451.

Q. What was the first place taken by the Israelites ?

A. The city of Jericho.

Q. What circumstances accompanied the taking of this city ?

A. Josue instructed the Israelites to march in procession once a day for six days around the city; and on the seventh to go seven times around when, at a given signal, they should raise general shout. All these prescriptions being

punctually fulfilled, as the trumpets sounded and the multitude shouted the walls of Jericho fell to the ground, and thus opened to the Israelites an easy entrance into the city, B. C. 1451.

Q. What was the next place the Israelites attacked ?

A. The city of Hai.

Q. Were they successful in their attack ?

A. At first, they were repulsed ; but finally they took the city and exterminated its inhabitants.

Q. To what was the failure of the first attempt owing ?

A. To the sin of Achan, who, in violation of God's express command, had secretly reserved for himself some of the spoils of Jericho.

Q. How was Achan punished for his disobedience ?

A. He was taken outside the camp, and stoned to death.

Q. What nation shortly afterwards submitted to Josue ?

A. The Gabaonites, one of the most valiant nations of Canaan.

Q. How did the other nations view the submission of the Gabaonites?

A. Alarmed at their desertion, they combined their forces together and resolved to exterminate them.

Q. What did Josue on this occasion?

A. Faithful to the alliance he had made with the Gabaonites, he marched to their assistance, met the five confederate kings of Canaan, and defeated them with great slaughter.

Q. What great miracle occurred during the battle?

A. As the day was fast upon the decline, Josue prayed unto the Lord, and, full of confidence in His omnipotent power, commanded the sun to stand still in the heavens until he had completed the overthrow of the enemy.

Q. Did the sun obey Josue's command?

A. Yes, and the Scripture says that "there was not before nor after so long a day."

Q. What is said of Josue's subsequent success?

A. Josue was so successful in his warfare against the Canaanites that in five years after

the crossing of the Jordan, he had conquered almost all the hostile nations of Canaan.

Q. What did Josue after having conquered the promised land ?

A. He divided it among the nine remaining tribes and the half-tribe of Ephraim.

Q. Where had the other tribes settled ?

A. The tribes of Ruben and Gad and the half-tribe of Manasses had already settled beyond the Jordan.

Q. Where was the ark deposited ?

A. In Silo, the first capital of the Israelites after they had settled in the promised land.

Q. What did Josue a short time before his death ?

A. He called the Israelites together, reminded them of the wonders God had wrought in their favor, and urgently recommended them to remain faithful to the Lord.

Q. How old was Josue when he died ?

A. One hundred and ten years, during twenty-five of which he had governed the people of God, B. C. 1426.

Q. What took place shortly after the death of Josue ?

A. Caleb assembled all the combatants of Juda and gave battle to Adonibesek, the cruel tyrant of Jerusalem, whom he defeated and took prisoner.

This wicked prince, who, in the days of his prosperity, had taken prisoners seventy of the neighboring kings, and ordered the extremities of their hands and feet to be cut off, now received the same treatment from his captors.

Q. How did the Israelites act after the death of Josue ?

A. They remained faithful to the Lord as long as the ancients, who had seen the wonders of God, lived; but after the death of those virtuous men, they fell into idolatry.

Q. How did God punish them for this prevarication ?

A. He permitted the Canaanites to reduce them to a state of servitude, till the smart of persecution roused them to a sense of duty and urged them to repentance.

Q. Whom did God raise up to deliver them from the oppression of their enemies ?

A. He raised up several extraordinary per-

sonages, who, from the authority they exercise! over the people, were called *judges*.

Q. Who was the first judge of Israel ?

A. Othniel, brother of Caleb, who delivered the Israelites from the Mesopotamian yoke and governed them during forty years, B. C. 1405.

Q. Who was Debbora ?

A. Debbora was a prophetess whom God raised up to deliver the Israelites from the tyranny of Jabin, king of Canaan, B. C. 1285.

Q. How did she effect the deliverance of the people ?

A. She levied an army of 10,000 men and invested Barak with the chief command. He immediately took the field against the enemy whose force was by far superior, and rendered the more formidable by 900 chariots of iron. Notwithstanding the great inequality of numbers, Barak defeated the Canaanites. Sisera, their general, being hotly pursued, alighted from his chariot and escaped on foot to the tent of a powerful man, named Heber, by whose wife he was slain, B. C. 1285.

Q. How long did Debbora judge Israel ?

A. Forty years.

Q. Did the Israelites remain faithful to God after the death of Debbora ?

A. No ; being no longer restrained by authority, they committed such disorders that God, in punishment, abandoned them for seven years to the power of the Madianites.

Q. What deliverer did God send them at the expiration of that time ?

A. Gideon, a valiant and prudent man of the tribe of Manasses.

Q. What sign did Gideon ask as a proof that God would deliver Israel by his hands ?

A. He asked that the fleece which he should extend on the ground, might be wet with dew whilst the adjoining soil remained dry. In the morning, he found that his prayer had been heard ; and, desiring an other sign from Heaven, he humbly begged of God that on the following morning the fleece might be dry and the ground wet, which request the Lord also granted.

Q. What did Gideon, encouraged by these testimonies ?

A. He mustered an army of 32,000 men, and commenced his march towards the camp of the Madianites.

Q. Did the Lord allow Gideon to attack the enemy with so powerful a force?

A. No; his army was too numerous to answer the designs of Providence; and, accordingly, God commanded him to proclaim throughout the camp that those who were not disposed to undergo the fatigues of war, might return to their homes.

Q. How many availed themselves of this indulgence?

A. Twenty-two thousand.

Q. What did God then order Gideon to do?

A. As the number that still remained was too great, God commanded him to take his men to a neighboring brook, where He would make known those that should be retained for the enterprise.

Q. What was the sign by which Gideon should know the chosen men?

A. According to the order of God, those only who lapped water from their hands as

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men in haste, should be retained, whilst those who lay down leisurely to drink, were to be dismissed.

Q. How many were there that drank the water from their hands ?

A. There were but 300 ; and it was with this little force that Gideon undertook to overthrow the formidable host of the Madianites.

Q. How did Gideon arm his little band ?

A. He gave each a trumpet and an earthen pitcher with a burning lamp concealed within. Towards midnight, he advanced to the camp of the enemy whom he routed without striking a blow.

He charged his little troop to observe a profound silence till the signal for the attack should be given ; then they should sound their trumpets, break their pitchers, and produce their lamps, shouting at the same time, " To the Lord and Gideon." The glittering of the lamps, the clash of the pitchers, and the clangor of the trumpets, mixed with shouts of war from every quarter, struck the Madianites with so great a panic that they fled with precipitation. In the confusion of the flight, they turned their swords against one another, and slew 120,000 of their fellow-warriors.

The grateful Israelites offered the regal crown to their liberator ; but he magnanimously refused it, saying : " The Lord shall be your ruler."

Q. Who was Abimelech ?

A. Abimelech was one of the seventy sons of Gideon.

Q. What atrocious act did he commit after the death of his father ?

A. He slew all his brothers except the youngest, who saved himself by flight.

Q. What did Abimelech after perpetrating this bloody deed ?

A. He caused himself to be proclaimed king by the inhabitants of Sichem.

Q. How did he die ?

A. Having cruelly oppressed his newly acquired subjects, they revolted against him and deprived him both of his crown and life.

As he was besieging one of the revolted cities, he was struck down by a stone that had been cast by a woman from the top of the battlements. Confounded and chagrined at the thought of dying by the hand of a woman, he ordered his armor-bearer to pierce him with his sword. A tragical death thus put an end to the wretched man, who had imbrued his hands in the blood of his brothers, B. C. 1233.

Q. Did the Israelites faithfully serve God after the death of Gideon ?

A. No; they soon fell into idolatry.

Q. How did God punish their apostasy?

A. He delivered them over for eighteen years to the power of the Ammonites.

Q. By whom were they delivered from the tyranny of the Ammonites?

A. By Jephthe, the eighth judge of Israel,
B. C. 1187.

Q. What vow did Jephthe make to God?

A. When called by God to lead the army of Israel, he vowed that if he obtained the victory, he would offer to the Lord whoever should first come forth from his house to meet him.

Q. What was the result?

A. He gained a complete victory over the enemy; and, on approaching his house, was met by his only daughter, who had come forth to greet him.

Q. How did Jephthe act on this occasion?

A. He acquainted his daughter with the vow he had made, and told her the grief its fulfilment would bring to his heart; but she, with admirable resignation, consented to her fate and even exhorted her father to accomplish his vow.

Many eminent theologians maintain, even on Scriptural grounds, that Jephthe's vow did not imply the obligation of immolating his daughter, but merely of consecrating her to the Lord by a vow of perpetual virginity.

Q. Did the victory of Jephthe render the Israelites more faithful to God ?

A. For some time they faithfully observed His divine law, but afterwards relapsed into idolatry. To punish them for this new apostasy, God permitted the Philistines to make frequent incursions on their territories.

Q. What extraordinary man did God raise up to deliver them from the Philistine yoke ?

A. Samson, one of the most extraordinary personages of all history, B. C. 1155.

Q. Did any thing remarkable attend the birth of Samson ?

A. Yes ; an angel announced to his mother that the child with whom she was pregnant, should be consecrated to God from his birth, and that he should deliver the people from the inroads of the Philistines.

Q. What were the most famous exploits of Samson ?

A. On one occasion, he encountered a furious

lion that was madly rushing forward to devour him; and, though wholly unarmed, he tore him to pieces and threw his carcass on the wayside. Shortly after, having been ill treated by his father-in-law, a Philistine, he caught three hundred foxes; and, tying firebrands to their tails, let them loose among the corn-fields of his enemies. On a subsequent occasion, when surrounded by an army of Philistines, he seized the jaw-bone of an ass, slew one thousand of them, and put the rest to flight.

So great was his contempt for his restless enemies that he openly entered Gaza, one of their fortified cities. His presence there being soon noised abroad, a considerable number of Philistines gathered round, and attempted to detain him by closing the town-gates and making them fast; but Samson, apprised of their machinations, rose at midnight, and, breaking the bolts and hinges, departed carrying away the gates on his shoulders. Thus accoutred, he intrepidly proceeded through the midst of his astonished enemies to the top of a neighboring hill. After this feat of prowess, the Philistines sought to entrap him by guile rather than by open force.

The princes of the Philistines, aware of his fondness for a woman of their nation, made her most tempting offers, to induce her to wring from him the secret of his prodigious strength. She entreated and flattered, reproached and caressed, till, at last, worn down by importunity he disclosed to her the secret, saying that it

lay in his hair, which, if shorn, would leave him as powerless as his fellow-men. The treacherous woman then composed him to sleep, cut off his hair, and delivered him to his cruel enemies, who deprived him of sight and sent him to grind in a mill like a slave.

The extraordinary strength of Samson, was given him in consequence of his consecration to God; and as the badge of his consecration, the preservation of his hair unshorn, was now lost, he forfeited all the miraculous physical powers with which he had hitherto been endowed.

Q. What occurred to Samson during his confinement?

A. His hair began to grow, and with it his strength gradually returned.

Q. What occurred shortly afterwards?

A. The princes of the Philistines having assembled, in one of their temples, great numbers of the people to celebrate the feast of their idol-god, ordered Samson to be brought thither for their diversion.

Q. What followed?

A. As he proceeded to the temple where the multitude had gathered, he persuaded his guide to conduct him to a spot whence he could reach the two pillars upon which the building rested. He then grasped the massy pillars and

shook them till the edifice tottered and fell, burying the whole assembly numbering 3,000 persons beneath its ruins, B. C. 1117.

Q. How old was Samson when he died ?

A. Thirty-eight years, during twenty of which he had judged Israel.

In many circumstances of his life, Samson was a striking figure of Jesus Christ :—

Samson was endowed with extraordinary strength, Jesus Christ is the God whose power has no limits ;

Samson espouses a Philistine woman, Jesus Christ calls unto Him all the nations of the earth ;

Samson routs the Philistine army with the simplest weapons, Jesus Christ destroys the empire of Satan by the virtue of the cross ;

Samson bears aloft on his shoulders the gates of the city in which he had been shut up and passes through the midst of his astonished enemies, Jesus Christ comes forth from the tomb and triumphantly proceeds through the midst of his panic-stricken guards ;

Samson *voluntarily* forfeits his life to save his nation Jesus Christ was led to death because He *willed it* and because His great work was accomplished ;

Samson destroyed more of his enemies in dying than during his lifetime, Jesus Christ by His death consummated the work of our redemption.

Q. Who ruled Israel contemporaneously with Samson ?

A. The high-priest Heli.

Q. For what was Heli remarkable ?

A. For his piety and virtue ; but his sons Ophni and Phinees, by the too great indulgence of their father, became very depraved and drew down upon themselves and the whole nation the wrath of Heaven.

Q. What misfortunes befell Heli and the Jewish nation ?

A. Their army was utterly routed with the loss of 30,000 men, among whom were the sons of Heli ; and the ark itself fell into the hands of the victorious Philistines.

Q. Did Heli survive this misfortune ?

A. No ; on hearing that the ark had fallen into the hands of the enemy, he fell over from his chair and died. He was ninety-eight years old, and had governed Israel during the space of forty years.

Q. Did the Philistines retain the ark a long time ?

A. No ; for the country being shortly afterwards scourged with plagues, the princes of the

Philistines resolved to send it back to the Israelites.

In order to assure themselves that all their calamities were caused by their detention and profanation of the ark, the Philistines laid it upon a new wain drawn by two kine whose calves were carefully retained. If, contrary to their natural instinct, the kine proceeded towards the Hebrew territories, they then should conclude that their afflictions came from God; if otherwise, that they were adventitious and the mere effect of chance. In this instance, God condescended to the weakness of those idolaters and, by a special providence, directed the kine towards the confines of Israel.

Q. To what city did the kine proceed ?

A. To Bethsames, the first town of the Hebrew dominions.

Q. How did the Bethsamites receive the ark ?

A. They came in crowds from all parts of the country to see it; but as they were impelled thereto more through curiosity than by zeal for God's honor, they soon felt the same avenging rod that had so severely chastised the Philistines.

Q. How were they punished for their curiosity ?

A. By the death of seventy of their chiefs and upwards of fifty thousand of the people.

It was thus that God taught His people to respect what was consecrated to His service. We should profit by so terrible a chastisement, lest, receiving the Sacraments in unworthy dispositions, we draw down the wrath of God and incur everlasting reprobation.

Q. Who was the last judge of Israel ?

A. The prophet Samuel, who, like Samson, had been consecrated to God from his youth. He governed Israel during the space of twenty years with great ability and sagacity, B. C. 1095.

Q. Why did the people desire to be governed by kings instead of judges ?

A. Because of the corruption of the two sons of Samuel on whom the government of the nation devolved when the prophet, on account of his advanced age, was unable to administer it.

Q. How many judges were there and how long did their government last ?

A. There were 14 judges, who governed Israel during a space of about 300 years.

Q. What remarkable woman lived under the judges ?

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A. Ruth, a Moabite, whose attachment to her mother-in-law led her to identify herself with the people of God, B. C. 1254.

As a great famine raged in Israel, Elimelech of Bethlehem, retired with his wife Noemi and his two sons into the territory of the Moabites. Noemi married her sons to two young women of the country, whose names were Orpha and Ruth. On the death of her husband and children, Noemi having no consolation to expect in the land of Moab, resolved to return to her own country and kindred. She communicated her design to Orpha and Ruth, who entreated her to let them bear her company. Ruth fondly clung to her, saying: "Whithersoever thou goest, I will go; and where thou dwellest, I also will dwell. Thy people shall be my people, and thy God my God; nothing but death shall ever part us."

Her tender and filial attachment was not long without its reward. She was espoused by Booz, a rich and virtuous man, and from this alliance was born Obed, the father of Jesse and grandfather of David.

The generous conduct of Ruth is an admirable type of the affection and love that children should ever cherish for their parents; like her, they should console them in their affliction, succor them in their necessities, and be faithful to them unto death.

FIFTH EPOCH,

From the establishment of the monarchy
1095, to the death of Solomon 975.

Q. Who was the first king of Israel ?

A. Saul, a young shepherd of the tribe of Benjamin.

Q. What circumstances accompanied Saul's election ?

A. His father having lost his asses, sent him in quest of them. Being unsuccessful in his search, he addressed himself to the prophet Samuel, who then informed him of the choice the Lord had made of him to govern His people, privately appointed him king, and gave him various tokens to assure him that his designation was from God, B. C. 1095.

Q. What did Samuel do on the following day ?

A. He assembled the people, and cast lots for the sovereignty. The lot having fallen on Saul, the people received him with great acclamations, shouting, " Long live the king."

Q. By what did Saul signalize his accession to the throne ?

A. By a glorious victory over the Ammonites. He afterwards drew the sword against the Philistines; and, in the war that ensued, incurred the displeasure of the Lord.

Q. How did Saul incur the displeasure of God?

A. By having presumed, though not of the priestly race, to offer a holocaust to the Lord. God, however, delayed the punishment due to this sacrilegious intrusion until the measure of his iniquity was filled up.

Q. By what great exploit did Jonathan, the king's son, render himself conspicuous in this war?

A. Tired of the slow proceedings of his father and full of confidence in the God of battles, he secretly went out of the camp with no other attendant than his armor-bearer, threw himself within the enemy's lines, and boldly attacked all who dared oppose his progress. His armor-bearer seconded his efforts, and both performed such prodigies of valor that they spread terror and confusion throughout the whole camp of the Philistines.

Q. What did Saul seeing the confusion of the enemy ?

A. Profiting of the confusion in which he saw the Philistines, he bound himself and all his army under penalty of death not to taste any food until he had completely revenged himself on his enemies.

Q. What did Jonathan in the heat of the pursuit ?

A. In the heat of the pursuit, Jonathan, who had not heard of his father's oath, spent with hunger and fatigue, dipped the end of his rod in a honeycomb and caught a slight refreshment as he passed.

Q. What was the consequence of this act ?

A. When this act became known to Saul, he declared that his son should die ; but the people with whom the young prince was a great favorite, interposed and saved his life.

Q. How did Saul again incur the displeasure of the Almighty ?

A. Having defeated the Amalekites, he spared, contrary to the order of God, both their king and the finest of their flocks.

Q. How was he punished for this disobedience?

A. God sent Samuel to announce to him that in consequence of his disobedience he was finally rejected, and that the royal crown should be transferred to an other family, B. C. 1070.

Q. How did Saul receive this sentence?

A. Struck with remorse, he bitterly cried out, "I have sinned."

Q. What did Samuel in compliance with an order that he had received from God?

A. He went to Bethlehem and anointed David, the youngest of Jesse's sons, who was then tending his flocks on the neighboring plains.

Q. What affliction befell Saul after his final rejection?

A. He was seized with an evil spirit that tormented him in a very cruel manner.

His officers through compassion advised him to look out for some skilful musician, who, by the melody of his art might lull the rage of his passions and soothe his soul to peace. David, being recommended as an excellent player on the harp, was accordingly sent for; and so well did he please the king by the sweet variety of his strains that he

was made royal armor-bearer. David was then about fifteen years of age, B. C. 1070.

Q. What daring exploit was achieved by David when he had attained his twenty-third year?

A. A fresh war having broken out between the Israelites and the Philistines, the hostile armies encamped in sight of each other upon two neighboring hills. A Philistine of gigantic stature, named Goliah, advanced between the two armies, and scornfully challenged any man amongst the Israelites to meet him in single combat and thus decide the contest. This challenge he repeated for forty days, and, as no one had courage to accept it, Saul promised his daughter in marriage to him who would encounter the vain-glorious giant. Thereupon David accepted the challenge, and prepared to meet Goliah.

According to the ordinary calculation, Goliah was 9 feet 9 inches in stature; he was encased in a coat of mail that weighed about 156 pounds; the staff of his spear, according to the Scripture phrase, was like "a weaver's beam."

Q. With what weapons was David armed?

A. David's only weapons were a sling and

five smooth stones, which he had taken out of a neighboring brook.

Q. How did David answer the insulting taunts of Goliath ?

A. He said : " Thou comest to me with a sword, with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts."

Q. Describe the conflict that ensued.

A. Putting a stone in his sling, David whirled it round and struck the giant full in the forehead. Goliath, stunned by the blow, fell to the ground ; and the young victor, running up, seized the giant's sword and severed his head from his body, B. C. 1062.

Q. How was David greeted on his return ?

A. The people went out in multitudes to meet him, singing : " Saul slew his thousands, and David his ten thousands."

Q. How did Saul requite David's services ?

A. He requited them with the blackest ingratitude ; and grew so jealous of the fame David had acquired, that he even sought to destroy the champion to whom he was indebted for the preservation of his crown.

Q. Were all the members of the royal family actuated by the same feeling towards David ?

A. No ; Jonathan, the king's son, loved David " as his own soul ; " and they swore perpetual friendship to each other.

Jonathan is as noble a type of magnanimous generosity, true and inviolable friendship as can be found within the whole range of history. Though the heir apparent to a crown, he knits friendship with the son of an humble shepherd ; the glory of David outshines his own, and, far from growing jealous, he unites with the jubilant Israelites in singing the feats of his bosom-friend ; he is faithful when prosperity smiles, and when adversity frowns ; as well when his friend is sumptuously entertained at the court of his father, as when he is compelled to become a fugitive, in order to save his life.

Q. What did Saul seeing that David evaded all his snares ?

A. He feigned to repair his past ingratitude, and promised to give him his second daughter in marriage, on condition that he would first kill one hundred Philistines.

Q. What was the result ?

A. David led out his little troop to battle, slew no less than two hundred of the enemy, and thus compelled the wily king to fulfil his promise.

Q. Did Saul then become reconciled to David ?

A. No ; far from being reconciled to his virtuous son-in-law, he again attempted to deprive him of life.

Q. What did David, to escape the impending danger ?

A. He withdrew to the house of Achimelech, the high-priest.

Q. What did Saul on hearing this ?

A. He sent for Achimelech, who immediately repaired into his presence, accompanied by eighty-five other priests all in their sacerdotal robes.

Q. How was Achimelech received ?

A. The king in a violent fit of anger, accused him of treason, as having conspired with David against his life. The virtuous pontiff eloquently defended himself against the accusation ; but, notwithstanding his innocence and the sacred character with which he and his attendants were vested, they were all cruelly put to death, B. C. 1060.

Q. Whither did David flee after the death of Achimelech ?

A. At first, he sought refuge in the depths of a wilderness; but, being closely pursued by his enemies, he threw himself upon the generosity of the king of Geth, in whose dominions he dwelt until the death of Saul.

Q. How did Saul die?

A. Having been defeated by the Philistines at the battle of Gilboa, and seeing his three sons lying among the slain, he vainly solicited death from the hand of his armor-bearer and fell upon his own sword, B. C. 1055.

Q. How did David receive the news of Saul's death?

A. Far from rejoicing at an event that put him in possession of a kingdom, he deeply lamented the death of the unhappy monarch and the premature fall of his loving friend Jonathan.

It was on this occasion that he pathetically exclaimed: "The illustrious of Israel are slain upon the mountains. Oh! tell it not in Geth; publish it not in Asealon, lest the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Q. Did the twelve tribes unanimously acknowledge David as their king?

A. No; that of Juda alone proclaimed him king, whilst all the others at the instigation of Abner, general of Saul's army, acknowledged Isboseth, the son of the late monarch, for their sovereign.

Q. How long did this state of things last ?

A. For seven years, at the end of which, Isboseth being slain, David was proclaimed king over all Israel, B. C. 1048.

Q. What place did David select for his royal residence ?

A. The fortress of Sion in Jerusalem, which, after a desperate conflict, he took from the Jebusites.

Q. What did David when peace was restored to his kingdom ?

A. He transferred the ark from its temporary resting-place to a magnificent pavilion, erected within the precincts of his own palace.

The procession was conducted with all the solemn show of religious pomp that became the piety of a great and munificent king. Every thing tended to augment the public jubilee when an accident suddenly filled the minds of all with consternation. Oza, who conducted the oxen, seeing the ark lean to one side and fearing that it should fall, rashly stretched out his hand to sustain it and was

instantly struck dead. David, terrified at so severe a chastisement, durst not proceed any further in the execution of his project, but deposited the ark in the house of a virtuous Levite, named Obededom. When his fears were allayed, he re-assumed his design; and, to prevent any new accident, ordered that the ark should be carried by the priests and Levites as ordained in the law. David himself played upon his harp and danced before the ark as it was borne along, while skilful musicians made the neighborhood resound with strains of vocal and instrumental harmony.

Q. Was David always faithful to God?

A. He always preserved a lively faith in God; but, carried away by passion, he momentarily swerved from the path of virtue and rendered himself guilty of the double crime of adultery and murder.

Q. How was he punished for these crimes?

A. By the revolt of his son Absalom.

Q. To what condition was David reduced?

A. Having no more than six hundred guards to oppose the rebel force and fearing to be besieged in his own city, he resolved to save himself by flight. Simei, one of Saul's kindred, seeing the royal fugitive, reviled him in the most abusive language and threw stones at him. Those who accompanied David begged leave

to punish the insolent man ; but the prince in the true spirit of a penitent, prevented them.

Q. How was peace again restored to the kingdom ?

A. By the death of Absalom.

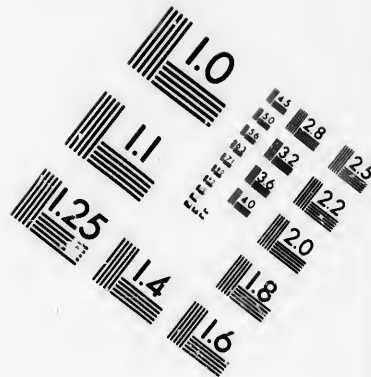
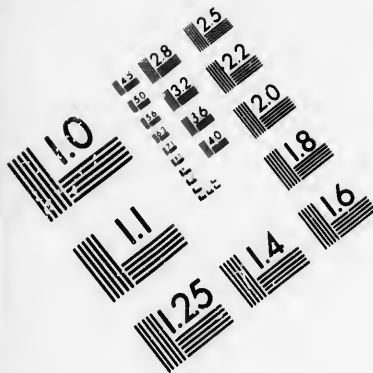
Q. Relate how this took place.

A. David having organized a large force, invested Joab with the chief command. This hardy general soon marched against the rebels and routed them in a terrible battle, which was fought near the forest of Ephraim. Absalom himself hastily fled, mounted on a swift mule ; but as he hurried on, his long and flowing hair became entangled in the branches of an oak-tree ; and the mule, passing onwards, left the unhappy prince suspended in the air. The charge which David had given to spare his son, prevented any one from laying violent hands on him ; but when Joab heard of the accident, he hastened to the spot and pierced him with three darts, B. C. 1023.

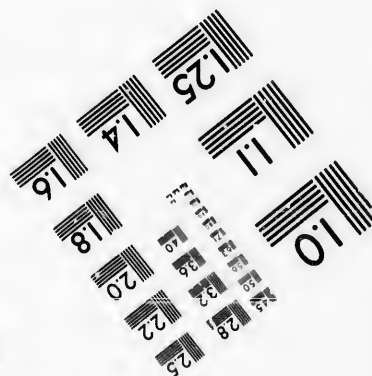
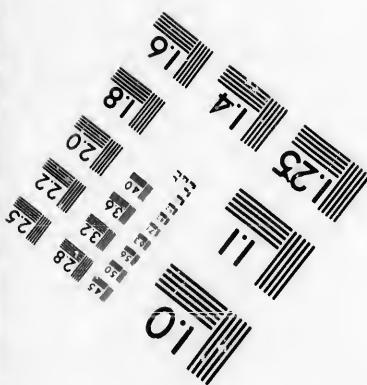
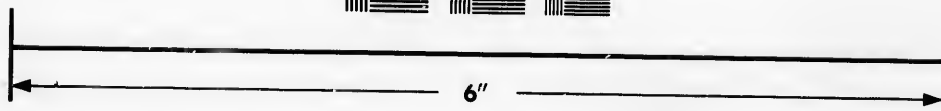
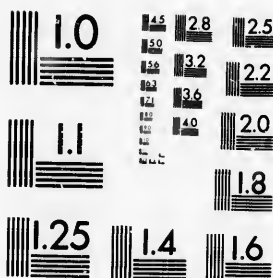
Q. How did David receive the tidings of Absalom's death ?

A. As soon as he heard that his son was





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slain, he withdrew to his chamber and gave vent to his anguish in bitter wailings. "My son Absalom," he would say, "Absalom my son; who would grant that I might die for thee, Absalom my son, my son Absalom."

Thus perished Absalom, a dreadful example to children, who are so ungrateful as to fail in the respect and obedience they owe their parents.

Q. How did David again incur God's displeasure?

A. By having, through a motive of vanity, taken a census of his people.

According to this census, there were 1,300,000 persons capable of bearing arms.

Q. How was he punished for this fault?

A. The prophet Gad came to him on the part of the Lord, and ordered him to choose one of three punishments,—war, famine, or pestilence.

Q. Which evil did David choose?

A. Judging it more expedient to fall into the hands of God than into the hands of men, he chose pestilence. This awful plague raged for three days, and carried off 70,000 of his subjects.

Q. What did David when he saw the people thus punished for his sins?

A. Clothed in sackcloth and ashes, he prostrated himself before God and earnestly besought Him to pour down His wrath upon him who alone was guilty, but to spare his people who were innocent.

Q. Did the Lord hear his prayer ?

A. Yes, the Lord whose ears are ever open to the cries of the penitent, heard his supplications and commanded the exterminating angel to stop the plague.

Q. Whom did David appoint to succeed him on the throne ?

A. Solomon, his son by Bethsabee.

Q. How old was David when he died ?

A. Seventy years, during forty of which he reigned over Israel, B. C. 1015.

Q. Wherein has David infused the tender sentiments of his piety ?

A. In the numerous psalms which he composed on different occasions.

The Book of Psalms is a beautiful epitome of Holy Writ. Every one of those 150 sacred songs contains effusions into which the inspired author has breathed the sweet, pathetic, and sublime aspirations of his soul.

"The psalm," says St. Basil, "is a security for children, an ornament for youth, and a consolation for the aged."

Q. For what was Solomon remarkable ?

A. For his great magnificence and unparalleled wisdom.

So great was his renown throughout the nations that the Queen of Saba came from the furthest part of Ethiopia, to see if his wisdom and greatness bore any proportion to what fame had noised abroad concerning him. She returned to her dominions full of admiration for the prince and of respect for the religion he professed.

Q. What was the greatest work of Solomon's reign ?

A. The building of the temple which occupied 260,000 men during seven years.

Q. On what plan was the temple built ?

A. On the plan of the Tabernacle, and none but the most costly materials were employed in its construction.

Q. Where was the temple built ?

A. On Mount Moria where Abraham's obedience was tested, and where the exterminating angel was seen to sheathe his flaming sword.

Q. What were the dimensions of the temple ?

A. It was 100 feet long, 34 feet wide, and 50 feet high.

It was divided into two parts, the *Sanctuary* and the *holy of holies*. The floor was paved with precious marble, while the walls and ceiling were plated with the purest gold and richly embellished with gilded carvings.

Q. What is said of the prosperity of Solomon's reign ?

A. His reign was so tranquil and prosperous that the people reposed in peace under the shade of their vine and fig-tree ; gold was as common in Jerusalem as the stones ; the royal fleets regularly sailed to the most distant countries and returned laden with precious woods, spices, perfumes, ivory, and gold.

Q. Did Solomon always remain faithful to God ?

A. No, becoming elated with prosperity and corrupted by pleasure, he abandoned the God of his fathers, worshiped idols, and even built them altars and temples.

What a terrible example ! Solomon, a prince so wise, so religious, and so favored of God, allows himself to be governed by pride, basely panders to the most ignoble of passions, and, to crown his misfortune, abandons the God whose praises he had sung in 1,005 canticles, to prostrate himself before helpless idols.

Q. How old was Solomon when he died, and how long did he reign ?

A. Solomon died in the fifty-eight year of his age after a reign of forty years, B. C. 975.

It is believed by some of the holy fathers that Solomon repented of his sinful wanderings, and that the Book of Ecclesiastes is an embodiment of his sentiments of sorrow and repentance.

SIXTH EPOCH,

From the death of Solomon, B. C. 975, to the captivity of Babylon, B. C. 606.

Q. By whom was Solomon succeeded ?

A. By his son Roboam, a harsh and tyrannical prince.

Q. What did the people present to him shortly after his accession to the throne ?

A. They presented him a petition, soliciting a diminution of the taxes and other imposts that weighed heavily upon them.

Q. How did Roboam receive their petition ?

A. Having adopted the advice of his young and arrogant courtiers, he rejected their petition, saying: " If my father beat you with whips, I shall beat you with scorpions. "

Q. What was the consequence of this contemptuous answer?

A. Ten of the tribes openly revolted, and chose Jeroboam for their king, B. C. 975.

Q. Who was Jeroboam?

A. Jeroboam was one of Solomon's superintendents, who, having several times conspired against his royal master's life, fled into exile in order to escape the punishment due to his crimes. On hearing that Solomon was dead, he returned to Jerusalem and fomented the discontent of the people.

Q. What did Roboam in this emergency?

A. He raised a powerful army and was proceeding to make war on the revolted tribes when, being admonished by a holy man named Simeias that what had taken place was in punishment of Solomon's apostasy, he desisted from his enterprise and submitted to the divine decree.

Q. By what names are the two kingdoms known?

A. The tribes of Juda and Benjamin, faithful to the house of David, were called the king-

dom of Juda; whilst the other ten tribes that adhered to Jeroboam, were styled the kingdom of Israel.

Q. How did the Levites act on this occasion?

A. At first, they joined the seceding tribes; but finding that Jeroboam would not permit them to exercise their functions, they returned to the kingdom of Juda.

KINGDOM OF ISRAEL.

Q. Where did Jeroboam establish the capital of his kingdom?

A. At Sichem, a town situated among the mountains of Ephraim, thirty-four miles from Jerusalem.

Q. Did Jeroboam persevere in the worship of the true God?

A. No; fearing that his subjects would return to the allegiance of their former sovereign should he let them continue to sacrifice in the temple of Jerusalem, he set up two golden calves and ordered divine honors to be paid to them.

Q. How was Jeroboam punished for his impiety?

A. By the speedy extinction of the dynasty, which he had taken so much pains and incurred so much guilt to establish on firm foundations.

Q. When did Jeroboam die?

A. He died after a reign of twenty-two years, B. C. 954.

Q. How did his successors live?

A. Almost all of them lived in the most degrading idolatry, and ended their life by a violent death.

Nadab, son and successor of Jeroboam, was treacherously killed by Baasa, general of the army, who usurped the throne and exterminated the race of Jeroboam, B. C. 954.

Ela, son and successor of Baasa, was assassinated in the midst of a sumptuous feast by Zamri, a captain of the army. B. C. 928.

Zamri usurped the crown and was blocked up in his capital by Amri, who pressed the siege with such vigor that at the end of seven days, the usurper, in order to avoid falling into the enemy's hands, set fire to his palace and perished in the flames with all his family, B. C. 928.

Amri then carried on for four years an active warfare against Thebni, who aspired to the throne. On the death

of the latter, Amri became sole master of the kingdom, built the city of Samaria which he made his capital, and died a wretched death after a miserable reign of ten years, B. C. 918.

Q. Who was Achab ?

A. Achab was the son and successor of Amri ; he surpassed all his predecessors in impiety and cruelty.

Q. By whom was he encouraged in his impious undertakings ?

A. By his queen Jezabel, who strove to extirpate the true religion and re-establish the worship of Baal.

Q. What great prophet flourished during this reign ?

A. Elias, who was cruelly persecuted by Achab and Jezabel for the liberty with which he reproved them for their crimes.

Q. What did Elias announce to Achab as a punishment of his impiety ?

A. He announced that neither rain nor dew should fall upon the earth for the space of three years and a half.

Q. What was the result of this drought ?

A. A dreadful famine that desolated the whole country.

Q. Whither did Elias retire while the famine raged?

A. He retired to a desert place near the borders of a little torrent, and was there fed by ravens that brought him food both morning and evening. When the torrent had dried up, he sought the hospitality of a poor widow of Sarepta, whose charity he rewarded by multiplying her oil and restoring her son to life.

Q. What did Achab in the meantime?

A. He caused diligent search to be made for the holy prophet, whom he regarded as the sole cause of the heavy disasters that distressed the kingdom.

Q. What was the result?

A. Elias, impelled by the spirit of God, came forth to meet the haughty king, and told him that the idolatrous practices which every where prevailed, were the principal cause of all the disasters that befell his kingdom.

Elias then proposed to the king to assemble all the priests of Baal on Mount Carmel, where he would offer a sacrifice to the God whom he worshiped, whilst they offered one to

their idol. It was agreed that the God of him whose sacrifice would be consumed by fire, should be recognised as the one true God. The priests of Baal invoked their god from morning till noon, but in vain; no answer was given, no fire descended. Elias then ironically rebuked them, saying: "Cry in a louder voice, perhaps your god is talking, or is at an inn, or on a journey, or perhaps is asleep and must be awaked."

Elias, on the contrary, had no sooner prayed than fire descended from heaven on the holocaust and consumed it. When the people saw this prodigy, they prostrated themselves, crying out: "It is the Lord, the God of Elias, who is the true God." They then fell upon the priests of Baal, and slew them all to the number of 850. Elias afterwards prayed God to put an end to the drought. Scarcely had he finished his prayer when the heavens, which were clear and serene became dark with clouds; and there fell a copious shower, which refreshed the earth and restored fertility.

Q. What new crime did Achab commit?

A. In union with the perfidious Jezabel, he caused an inoffensive Israelite, named Naboth, to be put to death, in order to take possession of his vineyard.

Q. What was the consequence of this crime?

A. While Achab was yet congratulating himself on the success of his perfidy, Elias announced to him on the part of God that in punishment of his crimes he should soon be

carried out of life by a violent death, and that all his race should be speedily exterminated.

Q. When was this prediction fulfilled ?

A. Two years afterwards in a terrible battle, fought between the troops of Achab and those of Benadad, king of Syria.

Q. What particular circumstances attended Achab's death ?

A. Hearing that the king of Syria had ordered the officers of his army to direct all their efforts against his person, he divested himself of the royal insignia and thus cowardly exposed Josaphat, his ally, to the aim of the enemy; but God, who knows where to find the guilty when the hour of His vengeance has come caused an arrow, shot at random, to pierce the impious Achab, B. C. 897.

Q. By whom was Achab succeeded ?

A. By his son Ochosias.

Q. What accident happened this prince in the beginning of his reign ?

A. He fell from a window of his palace and was dangerously wounded. Wishing to know whether he should recover from his illness, he

sent to consult Beelzebub the idol-god of Accaron. Elias met the messengers, and told them that they might return and tell their royal master that he would not long survive.

Q. What did Ochosias, irritated by this answer of the prophet?

A. He despatched one of his officers with a company of fifty men to apprehend him. The officer having spoken with arrogance to the man of God, he and his company were consumed by fire from heaven. A second band, despatched on a similar message, shared the same fate.

Q. What did the captain of the third?

A. Profiting by the example of his predecessors, he respectfully saluted the prophet and besought him to return with him to his royal master. Elias complied with this respectfully tendered request, and, being introduced into the king's presence, feared not to repeat the fatal sentence which he had already pronounced against him.

Q. What afterwards became of Elias?

A. As he was one day walking with his dis-

ciple Eliseus, they were parted asunder by fiery horses and a fiery chariot into which the prophet having entered, he was carried up to heaven, B. C. 895.

Q. On whom did his prophetic spirit descend?

A. On Eliseus, his disciple, whose fame soon spread throughout Israel and Syria.

Q. What remarkable person sought to avail himself of the miraculous power of the prophet?

A. Naaman, commander of the armies of Syria, who was afflicted with leprosy.

Q. How did he obtain his cure?

A. He came with a numerous train of attendants to the dwelling of Eliseus, who sent a servant to inform him that to be healed he must go and wash himself seven times in the Jordan.

Q. How did Naaman receive this prescription?

A. He was so offended at the apparent incivility of the prophet that he would have immediately returned to Syria, had his attendants not persuaded him to comply with the prophet's prescription. Accordingly, he went to the Jor-

dan, bent himself seven times beneath its waters, and rose clear from the inveterate leprosy.

Q. Who succeeded Ochosias ?

A. His brother Joram, who carried on a successful warfare against Benadad, king of Syria.

Q. To whom was his success owing ?

A. To the prophet Eliseus, who, by the supernatural knowledge he had of what was passing in the Syrian camp, enabled Joram to frustrate the plans of his enemy.

Q. What did Benadad when assured that Eliseus was the man who defeated all his stratagems ?

A. He sent a detachment of his troops to apprehend him ; but God, at the request of His servant, struck them with blindness. Eliseus then went out to meet them and told them that they had lost their way, upon which he offered to conduct them to the man whom they sought and led them away to Samaria.

Q. What did the prophet when he arrived in Samaria ?

A. He prayed the Lord to open their eyes

that they might see the danger of the situation which they were in. He afterwards entreated the king of Israel in their behalf and obtained their release.

Q. Was Benadad appeased by this act of generosity?

A. No; he immediately assembled all his troops and laid siege to Samaria.

The inhabitants of the beleaguered city soon felt all the horrors of a close and protracted siege. Joram, racked with despair at the sight of the evils entailed on his kingdom and believing Eliseus to be the principal cause, commanded one of his officers to go and strike off his head; but a moment after, having repented of the rash order, he himself hastened towards the dwelling of the prophet, in order to prevent its execution. Eliseus then told him that on the following day the city would be abundantly supplied with provisions. On hearing this, one of the king's courtiers expressed his disbelief, upon which the prophet answered: "Yet thou shalt see it with thine own eyes, but shalt not taste thereof."

Q. How was the city delivered?

A. During the night an alarm was spread in the Syrian camp that an enemy was in full march upon them. On hearing this startling rumor, the Syrians took to flight, leaving an immense quantity of provisions in their deserted camp.

Q. How was the second part of the prediction fulfilled?

A. The people, having poured out in crowds to plunder the abandoned camp, the incredulous courtier, who was stationed at the town-gate, was crushed to death by the throng.

Q. What did Joram afterwards undertake?

A. He undertook to capture the fortress of Ramoth Gilead, which had fallen into the hands of the Syrians. Having received a wound in a combat with the enemy, he invested Jehu with the chief command of the army and returned to Jezrael.

Q. What followed?

A. Jehu, who had been previously anointed king, marched without delay to Jezrael. The wounded monarch went out to meet him; and, perceiving that his intentions were hostile, immediately took to flight, whereupon Jehu bent his bow and shot the royal fugitive through the heart, B. C. 884.

Q. What was the fate of Jezabel?

A. Wishing to propitiate the victor, she dressed herself in gaudy apparel and appeared at one

of the windows of her palace as Jehu passed. Little touched by outward demonstrations, Jehu bade his eunuchs throw her headlong down ; her body was trampled on by the hoofs of the horses, and afterwards devoured by dogs, according to the prediction of Elias.

Unfortunately for himself and his subjects, Jehu did not display a similar zeal for the extirpation of idolatry ; he carried his forgetfulness of God so far as to worship the golden calves, erected by Jeroboam at Dan and Bethel. He died after a reign of twenty-eight years, B. C. 856.

Q. Who were the next three kings of Israel ?

A. Joachaz, Joas, and Jeroboam II., whose reign lasted fifty-one years and was remarkable for its great prosperity.

Q. What prophet flourished during the reign of this prince ?

A. The prophet Jonas, whom the lord sent to preach penance to the Ninivites.

Q. How did Jonas fulfil his mission ?

A. Believing himself unequal to the importance of the undertaking, he thought to avoid the arduous task by flight ; and, accordingly, embarked on board a ship that was bound for Tharsis, a sea-port on the coast of Asia M

Q. What happened as they had put to sea ?

A. A violent storm arose ; and the trembling mariners, believing their distress to be an effect of the wrath of God on some one of the crew, called Jonas who had composed himself to sleep, and bade him pray for their safety. As the storm did not abate, they resolved to cast lots, to find out the criminal ; and the lot falling on Jonas, he told them that to save themselves from shipwreck they must throw him into the sea.

Q. Did Jonas perish ?

A. No ; he was immediately swallowed by a sea-monster, in whose belly he remained three days and three nights, during which time he ceased not to bewail his disobedience and implore the mercy of God, who, graciously hearing his prayer, caused the fish to cast him on the shore.

Q. Did Jonas then obey the Lord's command ?

A. Yes, he proceeded to Ninive and preached so efficaciously to the people that they covered themselves with sackcloth and ashes, where-

Ernest Guizot

upon the Lord forgave them their offence and spared their city.

Q. Who were the last kings of Israel ?

A. Zacharias, Sellum, Manahem, Phaceia, Phacee, and Osee.

Q. What took place during the reign of Osee ?

A. Samaria, his capital-city, was invested by the army of Salmanasar and taken after a protracted siege of three years, B. C. 721.

Q. What became of the inhabitants ?

A. They were dispersed throughout the provinces of the Assyrian empire.

Q. How long had the kingdom of Israel lasted ?

A. About 250 years, during which its sceptre had been swayed by 19 sovereigns.

Q. What distinguished person was among the captives ?

A. Tobias, a holy man of the tribe of Nephthali, whose history is recorded in Holy Writ for the instruction of after-ages.

This holy man, by his superior wisdom and the uprightness of his conduct, gained the esteem and confidence of Salmanasar, who appointed him purveyor of his

kingdom. He lost this position under Sennacherib, who, exasperated at the destruction of an army that he had sent against Jerusalem, poured out his vengeance upon the captive Israelites. He caused great numbers of them to be massacred every day, and suffered no one to give them burial. Tobias, who feared God more than the wrath of the king, buried by night those of his compatriots who had fallen victims to the cruelty of the tyrant. He thus drew down upon himself the ire of the monarch, who confiscated his property and would have put him to death had he not saved himself by timely flight. The haughty Assyrian was shortly afterwards slain by his own sons, while worshipping in the temple of one of his gods. Tobias then recovered his liberty and his goods.

When Tobias thought the hour of his dissolution to be at hand, he called his son, the young Tobias, and gave him his last advices. "Hear, my son," said he, "the words of my mouth, and lay them as a foundation in thy heart.—When God shall take my soul, thou shalt bury my body; and thou shalt honor thy mother all the days of her life, and when she also shall have ended the time of her life, bury her by me.—All the days of thy life, have God in thy mind and take heed thou never consent to any sin.—According to thy ability, be merciful; if thou hast much, give abundantly; if thou hast little, take care even so to bestow willingly a little.—Never suffer pride in thy mind or in thy word, for from it all perdition took its beginning.—If any man hath done any work for thee, pay him his hire immediately.—Never do to an other what thou wouldst hate to have done to thee.—Eat thy bread with the hungry and the needy, and cover the naked with thy garments.—Seek counsel always of a wise

man.—Bless God at all times, and beseech Him to direct thy ways.”

After these instructions, so fraught with wisdom, Tobias informed his son that he had lent ten talents (\$10,000) to an Israelite, named Gabelus, who lived at Rages, a town of Media; and that he should now go to reclaim that sum. The obedient son immediately went forth in quest of some faithful person to guide him on his long and perilous journey; and, meeting a comely young man in the equipage of a traveler, civilly saluted him,—little thinking that under such a garb was concealed a heavenly messenger, whom God had appointed for his guidance and protection. He asked the stranger who he was, whence he came, and if he knew the way that led into the country of the Medes. The angel replied that he had been at Rages and dwelt with an Israelite by the name of Gabelus. Overjoyed at his good fortune, young Tobias introduced the traveler to his father, who was equally well pleased with the candor and friendly promises of the comely youth. After bidding his father and mother an affectionate farewell, Tobias set off with his guide for Rages. On the very first day of the journey, the angel delivered him from an enormous fish that advanced to devour him while he was washing his feet in the Tigris. Tobias seized the monster, and, according to the direction of the angel, took out the gall, which he preserved for future use.

On arriving at Ecbatana, the chief city of the Medes, Tobias was received with great joy by his relative Raguel, whose daughter, according to the advice of his heavenly guide, he asked in marriage. The angel then proceeded to Rages at the request of Tobias, who remained with

Raguel to celebrate his nuptials, after which he returned to Ninive.

The parents of Tobias were all this while in great anxiety about their son, whom they fondly called the staff of their old age, and the comfort of their life. His mother went every day to the top of a neighboring hillock, to watch his coming. At last, she perceived him, and, with great haste, ran to impart the joyful tidings to her husband.

When the first emotions had subsided, Tobias took the gall which he had preserved and applied it to the eyes of his aged father, who had been accidentally blinded, and he gradually recovered his sight.

He then recounted to his parents all that his guide had done for him during the journey; and, in the warmth of their gratitude, they offered the angel half of all they possessed; but he declined their generous offer, saying: "I am the angel Raphael, one of the seven who stand before the Lord." Struck with religious awe at these words, they fell prostrate to the ground. "Fear not," said the angel, "it is I that offered to the Lord your prayers when you buried the dead: the Lord sent me towards you, to cure you; render Him thanks for all that you owe Him." The angel then disappeared, leaving them full of joy and admiration.

The venerable Tobias lived 40 years after this event, and died at the age of 102 years. He left behind him a faithful imitator of his piety and virtue in the young Tobias, who presents to all succeeding ages an accomplished model of the respect and obedience that children owe to their parents.

KINGDOM OF JUDA.

Q. Did Roboam always remain faithful to God ?

A. No ; though humbled for a time by the schism which his rash conduct had occasioned, he soon after abandoned the God of his fathers and fell into idolatry.

Q. How was he punished for his crimes ?

A. By the invasion of Sesac, king of Egypt, who took Jerusalem and carried away the treasures of the temple and those of the royal palace, B. C. 971.

Q. How long did Roboam reign ?

A. Seventeen years.

Q. Who was his successor ?

A. His son Abia, who distinguished himself by the victory he gained over Jeroboam.

Q. Give the particulars of this victory.

A. Jeroboam marched against him at the head of 800,000 men, full of resolution and courage ; and, having but 400,000 to oppose to such a formidable host, he humbly besought

the Lord to come to his aid. His prayer was heard, and the king of Israel was defeated with the loss of 500,000 of his troops.

This is the greatest number on record of slain and wounded in any battle, whether of ancient or modern history.

Q. Who was the successor of Abia ?

A. Asa, his son, who reigned 41 years.

Q. By whom was the country invaded shortly after the accession of Asa ?

A. By Zara, king of Ethiopia, who advanced at the head of 1,000,000 of men. Asa, placing his trust in God, marched out against him and routed his vast army with great slaughter.

Q. Who succeeded Asa ?

A. His son Josaphat, a prince equally distinguished for his religious virtues and royal qualities, B. C. 914.

With an ardent zeal for the duties of religion he combined an unwearied application to promote the welfare of his people. He gained several brilliant victories over the enemies of his country, and awed the neighboring princes into respect. His character would be blameless had he not espoused his son to the famous Athalia, the worthy daughter of the impious Achab and the cruel Jezabel.

Q. By whom was Josaphat succeeded ?

A. By his son Joram, who, following the counsels of the perfidious Athalia, involved in one general massacre his six brothers and some of the most eminent men of the kingdom.

Q. Who succeeded Joram ?

A. His son Ochosias, who inherited all the vices of his father.

Q. How did Ochosias die ?

A. He was slain by Jehu while on a visit to his kinsman, the idolatrous Joram, king of Israel.

Q. Who seized the reins of government after the death of this prince ?

A. His mother, the impious Athalia.

Q. How did she treat the sons of Ochosias, her grandchildren ?

A. She gave orders for them all to be put to death. Joas, however, then but one year old, was saved from her cruel vengeance and concealed in the temple by Josabeth, the sister of Ochosias and wife of the high-priest Joiada.

Q. How did Joas obtain possession of the throne of his father ?

A. When he had attained his seventh year,

the high-priest, on a solemn festival-day, told the people, who had assembled in the temple, how the young prince had been saved from the savage fury of Athalia, his grandmother. On hearing this, the multitude burst forth into acclamations of joy, and acknowledged him for their king.

Q. What did Athalia on hearing the acclamations of the people?

A. She immediately proceeded to the temple, but was thrust out by the soldiers and slain on the spot, B. C. 878.

Q. How did Joas govern the nation?

A. As long as Joiada lived, he governed with moderation and sagacity; but after the death of that virtuous pontiff, he re-established the worship of idols and caused Zacharias, the son and successor of Joiada, to be stoned to death for having reproached him with his crimes.

What black ingratitude! Joiada a thousand times exposed his own life, to save this last scion of the house of David: he brought him up within the precincts of the temple with all the fond solicitude of a father; he instructed him in the duties of religion, and assisted him in the government of his kingdom,—and in return for so many

favors, Joas, the ungrateful Joas, dooms to death Zacharias, the son of his benefactor, the friend and companion of his youth, notwithstanding the sanctity and sublimity of the character with which he was invested.

Q. How did Joas end his life ?

A. He was slain in his bed by his own servants after a long and disastrous reign of 40 years, B. C. 839.

Q. Who succeeded Joas ?

A. His son Amasias, who, puffed up with a great victory that he had gained over an army of Idumeans 300,000 strong, undertook to reduce the ten tribes to his dominion.

Q. How did he succeed in this enterprise ?

A. He was defeated by the king of Israel who advanced to Jerusalem, demolished part of the walls, and plundered the public treasures.

Q. How did Amasias die ?

A. After a reign of 29 years, he perished in a conspiracy which had been occasioned by the numerous disasters that he entailed upon his kingdom during the latter years of his life, B. C. 810.

Q. Who was the successor of Amasias ?

A. His son Osias, who in the 52nd year of

his reign having presumed to offer up incense in the temple, was struck with a hideous leprosy in consequence of which he was obliged to abdicate in favor of his son Joathan.

Q. What was the character of Joathan ?

A. He was a wise and faithful prince, who rendered himself agreeable to God by his piety, and useful to the people by the wisdom of his government.

Q. Who succeeded Joathan ?

A. Achaz, his son, who surpassed all his predecessors in impiety. He closed the temple, abolished the sacrifices, and erected altars to the gods of the Syrians.

Q. How was Achaz punished for his impiety ?

A. By the frequent incursions of the kings of Israel and Syria, who ravaged his kingdom and carried away 200,000 of his subjects to Samaria.

Q. What did Achaz, to oppose the incursions of his enemies ?

A. He purchased a shameful alliance with Theglath-Phalasar, king of Assyria, who, in consequence, invaded the kingdom of Israel and

carried away a great number of its inhabitants whom he dispersed throughout his empire.

Q. Did Achaz long survive this event ?

A. No ; the Lord whose wrath was inflamed by his impiety, snatched him out of life in the 36th year of his age and the 16th of his reign, B. C. 726.

Q. Who ascended the throne after Achaz ?

A. His son Ezechias, a prince of extraordinary piety, who made religion and virtue flourish anew throughout his kingdom.

Q. Did Ezechias pay tribute to the king of Assyria as his father had done ?

A. No ; roused with a laudable indignation, he refused to pay the odious tribute and resolved to shake off the Assyrian yoke.

Q. What was the result ?

A. Sennacherib, king of Assyria, invaded his territories at the head of a powerful army, took many of the fortified cities, and compelled Ezechias to purchase peace at an enormous price.

Q. Was the peace thus purchased of long duration ?

A. No ; for Sennacherib, unfaithful to his

plighted faith, shortly afterwards laid siege to Jerusalem.

Q. What did Ezechias in this emergency ?

A. He went to the temple, and implored the Lord to save his people from the sword of the Assyrians. God heard his earnest prayer, and sent an exterminating angel who slew 185,000 of the enemy.

It was during this war and while Jerusalem was threatened by the Assyrians that Ezechias fell sick of the plague. The love of life, the sad condition of his country, and the throne of David being left without an heir, caused him to grieve at his fate and to pray earnestly for his recovery. The Lord condescended to his supplications and sent Isaias to tell him that in three days he should be able to go to the temple, and that fifteen years more were added to his life. In confirmation of these extraordinary promises, the prophet made the shadow cast by the index on the dial of Achaz, to retrograde ten degrees.

Q. Did this save Jerusalem ?

A. Yes ; Sennacherib immediately fled with the remnant of his army, and was soon afterwards slain by his own sons in the temple of his idol-god at Ninive.

Q. How long did Ezechias reign ?

A. Twenty-nine years.

B. G. G. G. G.

Q. By whom was he succeeded ?

A. By his son Manasses, during whose reign idolatry was publicly professed, the most abominable practices prevailed, and Jerusalem was filled with the blood of innocent victims.

Q. Who was the most eminent victim of his cruelty ?

A. The prophet Isaias, who, according to a Jewish tradition, was sawed in two by orders of the tyrant for having reproached him with his enormous crimes, B. C. 681.

Isaias is the first of the four great prophets. He was the nephew of Osias, under whose reign he commenced to prophesy. He predicted the invasion of Juda by the combined forces of Israel and Syria, consoled Ezechias in his illness, and foretold the miraculous defeat of Sennacherib's host. With respect to the birth, life, and sufferings of Jesus Christ, he enters into such minute details that he seems more like a historian narrating past occurrences, than a prophet announcing events seven hundred years before they come to pass.

Q. What evils befell Manasses in punishment of his crimes ?

A. His kingdom was invaded by the armies of Asarhaddon, king of Assyria, and he himself was taken prisoner, loaded with chains, and carried off to Babylon.

Q. What effect had these chastisements on Manasses?

A. They wrung from him tears of repentance; he deplored the evils of his reign, and begged that he might be enabled to evince the sincerity of his sorrow by being restored to a position for undoing all that he had previously done. His prayers were heard, and he was, accordingly, reinstated in his kingdom.

Q. What did Manasses on reascending the throne?

A. He strenuously endeavored to extirpate idolatry and establish the worship of God in all its former purity and splendor.

Q. What remarkable event took place about the 41st year of his reign?

A. The raising of the siege of Bethulia by a holy woman, named Judith.

Nabuchodonosor I., son and successor of Asarhaddon, having undertaken to conquer all the kingdoms bordering on his empire, despatched Holophernes with a powerful army to subjugate the countries lying west of Ninive, his capital. This proud general swept like a torrent over the provinces that fell to his share. The inhabitants of the remotest districts, struck with the terror of his arms, hastily tendered in their submission; the Jews alone stood aloof;

and prepared to resist. Astonished at their audacity, Holofernes inquired of the Ammonites and Moabites who these people were. Achior, the leader of the Ammonites, acquainted him with their history, and added that as long as they would remain faithful to their God, no human force could vanquish them. This information roused the wrath of the Assyrian, who immediately marched into Israel and laid siege to Bethulia. At the end of thirty-four days, the inhabitants were reduced to such distress that they determined to surrender if not relieved in five days. It was in this emergency that Judith, inspired from on high, formed the design of delivering both the city and the nation from the tyranny of the haughty Assyrian, B. C. 656.

Q. How did she execute her design ?

A. Having arrayed herself in rich attire, she proceeded to the camp of the Assyrian general, who, won by her graces, allotted her a separate tent, gave orders that she should be plentifully supplied with all that she might want, and granted her the liberty of going in and out the camp as often as she pleased.

Q. How did she avail herself of this liberty ?

A. Every night she went out into the vale of Bethulia, and prayed the Lord to give her strength for the execution of her design.

Q. What occurred on the evening of the fourth day ?

A. Holophernes gave in honor of Judith a sumptuous entertainment to all the officers of his army. When it was grown late, the officers retired and Holophernes, oppressed with sleep and wine, threw himself on his bed.

Q. What did Judith at that moment ?

A. With tears in her eyes, she besought the Lord to strengthen her feeble arm and to second her endeavors. She then advanced to the bed, unsheathed the sword of the proud Assyrian, and with two strokes severed his head from his body.

Q. What did Judith then do ?

A. She gave the head of Holophernes to her maid, who was outside the tent door ; and, leaving the camp as usual, returned to the city where she was received with great demonstrations of joy by all the inhabitants.

Q. What did the Bethulians as soon as day dawned ?

A. They rushed upon the Assyrians, who, hearing that their general was slain, fled with precipitation, leaving an immense booty to the victors.

After this brilliant achievement, Judith hastened back within the walls of her private oratory, as though she were a stranger to her own merit; and humbly retreated from the face of her fellow-citizens, as though she had done nothing to deserve their praise.

Q. How long did Manasses reign ?

A. Fifty-five years ; this is the longest reign in Jewish history.

Q. By whom was he succeeded ?

A. By his son Amon, who, imitating the impiety but not the repentance of his father, died by the hands of his own servants after a miserable reign of two years.

Q. Who succeeded Amon ?

A. His son, the celebrated Josias, one of the wisest and most virtuous of the kings of Juda.

Q. What was the principal object of his cares ?

A. To extirpate idolatry, and make the true religion flourish throughout his kingdom.

Q. By whom was the country invaded during his reign ?

A. By Nechao, king of Egypt, who defeated the Jews in a desperate battle fought at the foot of Mount Carmel, and in which Josias was mortally wounded, B. C. 610.

Q. Who succeeded Josias ?

A. His son, Joachaz, whom Nechao dethroned after a reign of three months and replaced by Joakim, his brother.

Q. What great prophet flourished in the reign of Joakim ?

A. Jeremias, who threatened both king and people with the heaviest chastisements if they did not abandon their evil ways and appease the wrath of God by a sincere repentance.

Q. What effect had these denunciations on the king ?

A. They roused his displeasure to such a degree that he seized the volume in which they were written, and cut it into little scraps which he threw into the fire.

Q. What did Jeremias on hearing this ?

A. By the command of God, he penned down the same prophecies in an other volume, and added new threats to the former.

Q. When were these prophecies fulfilled ?

A. Shortly afterwards, when Nabuchodonosor II., surnamed the Great, laid siege to Jerusalem. He took the city, made Joakim his

vassal, and carried to Babylon several princes and other noble youths, among whom was the prophet Daniel, B. C. 606.

Q. Did Joakim long submit to this state of vassalage ?

A. No ; three years had hardly elapsed before he rebelled against the king of Assyria ; but his forces were overthrown, and he himself fell into the hands of the Chaldeans from whom he received the just punishment of his crimes.

Q. By whom was Joakim succeeded ?

A. By his wicked son Jechonias, who, after a short reign of three months, was carried away with 10,000 of his subjects to Babylon.

Q. Whom did Nabuchodonosor place on the throne ?

A. Sedecias, the uncle of the late king, who rendered himself odious to the people by his licentiousness and impiety.

Q. What did Sedecias in the ninth year of his reign ?

A. He revolted against the king of Babylon, who thereupon marched a powerful army into Judea, and blocked him up in Jerusalem.

Q. What was the issue of the siege ?

A. The city was carried by storm after a brave resistance of three years, B. C. 588.

Q. What was the fate of Sedecias ?

A. After having his eyes plucked out, he was loaded with chains and carried to Babylon.

Q. What befell the city and its inhabitants ?

A. The walls were demolished, the temple was burned, and all the inhabitants, except those poor husbandmen who were necessary to till the land, were transplanted to Babylon.

Q. What became of the ark of the covenant ?

A. It was hidden by the prophet Jeremias in a cavern of Mount Nebo.

Q. How long had the kingdom of Juda lasted ?

A. It had lasted 387 years, during which it was governed by 20 sovereigns.

Thus was the sceptre of Juda broken, and the country reduced to a lonely desert. The people wound no more through the valleys, to go up and worship in the temple ; the hymn of praise no more awoke the echoes of Moria ; Jerusalem is a vast solitude ; "her way's mourn because none come to the solemn feast ; all her gates are broken down ; her priests sigh, her virgins are in affliction, and she is oppressed with bitterness," while her children "sob and sigh by the rivers of Babylon."

SEVENTH EPOCH,

From the destruction of Jerusalem,
B. C. 538, to the reign of Seleucus,
B. C. 187.

Q. Whom did Nabuchodonosor appoint to govern Judea ?

A. Godolias, one of his officers, who was murdered in the midst of a banquet by a turbulent man of the tribe of Juda, named Ismael.

Q. What did the people, fearing the vengeance of Nabuchodonosor ?

A. Thy fled into Egypt notwithstanding the entreaties of Jeremias, who assured them that if they remained in the country no harm would befall them ; but that if they went into Egypt, they all should perish.

Jeremias, either willingly or by compulsion, accompanied them ; and it is believed that he was stoned to death at Taphnis by the ungrateful refugees, who had grown tired of his plaints and admonitions, B. C. 586.

Q. How was this prediction fulfilled ?

A. Nabuchodonosor having soon after declared war against the king of Egypt, invaded his dominions and totally defeated his armies,

after which he issued orders for the extermination of the Jews who were in the country.

Q. How were the Jews treated, who were carried into captivity ?

A. They were treated with great lenity by the Babylonian monarch, who permitted them to live according to their law, and gave them governors of their own nation.

Q. Who were the most remarkable of the captives ?

A. The most remarkable of the captives were Daniel, Ananias, Azarias, Misael, Susanna, Ezechiël, Zerobabel, Esther, and Mardochai.

Q. How were Daniel and his three companions treated ?

A. By the king's order, Daniel and his three companions, Ananias, Azarias, and Misael, were chosen from among their fellow-captives to be instructed in the language and manners of the Chaldeans.

Q. How did God reward them for their fidelity to his service ?

A. He endowed them with such extraordinary wisdom that the king confided to them some of the most important offices of his empire.

Q. How was their fidelity tested ?

A. The Babylonian nobles, becoming extremely jealous of the confidence which the king placed in the young strangers, resolved upon their destruction. To effect their wicked purpose, they counseled Nabuchodonosor to condemn to the flames all who would not pay divine honors to his statue, knowing full well that the virtuous youths would never stoop to such an act of impiety.

Q. What was the result ?

A. The king, incensed at their refusal, ordered them to be bound and cast into a fiery furnace ; but the Lord, ever mindful of his faithful servants, sent at that moment an angel, who struck off their bonds and fanned them with a refreshing breeze as he walked to and fro with them amidst the surrounding flames.

Q. How was Daniel's fidelity put to the test ?

A. Having constantly refused to participate in the idolatrous worship of the Babylonians, he was cast into a lion's den. The king hearing that no harm had befallen the holy prophet, caused his enemies to be cast in to the wild beasts which instantly devoured them.

Q. What greatly contributed to increase Daniel's fame at court ?

A. The interpretation of a dream which Nabuchodonosor had, and by which God made known to the vain-glorious monarch that, in punishment of his pride, he would be driven from the society of men and compelled to hold companionship with the beasts of the field for seven years.

Q. What other famous interpretation did Daniel give ?

A. He interpreted to Baltassar the meaning of the three mysterious words, that had been written by a miraculous hand on the wall during a banquet which that prince gave to all his courtiers.

These three words were : *MANE*, that is *number* ; *THECEL*, *weight* ; *PHARES*, *division*. They signified, according to Daniel's interpretation, that the Babylonian monarchy was at an end, having now completed the *number* of its days, being *weighed* in the scale of divine justice, and *divided* between the Medes and Persians. This alarming prophecy was fulfilled that very night. Two detachments of Cyrus's troops entered the city, and surprised the king whom they put to the sword with all his attendants.

The sudden stroke that carried off Baltassar at the hour he least expected, ought to be a warning to all those

Christians whose sinful excesses and impenitent lives expose them to the daily risk of being surprised by an untimely death, and hurried before the bar of divine justice.

Q. What remarkable woman was among the captives?

A. Susanna, a Jewess of uncommon beauty, who had been brought up by her parents in the fear of God and in the love of virtue.

Two infamous old men who dispensed justice at the house of Joakim, Susanna's husband, conceiving a criminal passion for her, profited of a moment when she was alone to solicit her consent, threatening her at the same time with an ignominious death in case of refusal. Susanna, struck with horror, cried out with all the heroism that virtue alone can inspire: "I see evils on every side; if I do that which you wish, I kill my soul; if I refuse, you will make me perish; *but I prefer falling innocent into your hands to rendering myself guilty before God who sees me.*" As she was led out to execution, Daniel, animated by the spirit of God, convicted of foul calumny her two accusers who instantly received the punishment of their odious crime by being condemned to suffer the death to which they had doomed the chaste Susanna, B. C. 603.

Q. Who was Ezechiel?

A. Ezechiel was the third of the four great prophets; he prophesied during twenty years, and was slain by a prince of his own nation whom he had reprov'd for his idolatry.

Q. How long did the captivity last?

A. Seventy years, at the end of which Cyrus, who had then ascended the throne of Persia, published an edict permitting the Jews to return to their country and rebuild the temple.

Q. Did all the Jews avail themselves of this permission?

A. No; a great number permanently established themselves in the different provinces of the Persian empire.

Q. Who conducted the captives back to Judea?

A. Zorobabel, a prince of the family of David.

Q. What was the number of the captives that returned?

A. About forty-two thousand.

Q. What was the first undertaking of the Jews after their return?

A. The rebuilding of the temple, which they carried on notwithstanding the continued opposition of their enemies. It was finally completed, and dedicated with great solemnity, B. C. 515.

Q. How did the Jews act after their return?

A. Released from the captivity of Babylon,

they renounced for ever the idolatry that had drawn down upon them so terrible a chastisement.

Q. What befell the Jews that remained in the Persian provinces ?

A. They were grievously persecuted by a wicked courtier, named Aman.

Aman, inflated with pride on account of the unbounded confidence that his royal master placed in him, undertook to have himself worshiped ; but Mardochai who was a Jew, refused to him—a mortal man—that honor which was due to God alone. Irritated at his refusal, Aman fraudulently obtained from the king an edict which condemned to death not only Mardochai but all the Jews dispersed throughout the provinces of the Persian empire.

Q. By whom were the Jews delivered from the tyranny of Aman ?

A. By Esther, the niece of Mardochai, whom the king had espoused on account of her beauty and great accomplishments.

Q. What was the fate of Aman ?

A. He was hanged on the same gibbet that he had prepared for Mardochai.

Q. Who was Nehemias ?

A. Nehemias was a virtuous Israelite, who

obtained from Artaxerxes an edict authorizing him to rebuild the walls of Jerusalem.

The Samaritans and other enemies of the Jewish nation, viewing this undertaking with jealousy, combined together to stop its progress. Nehemias, in order to repel their attacks, armed one-half of the young men with spears, shields, and bows; while the other half, holding their swords in one hand, carried on their work with the other. By their perseverance and industry on which the Almighty bestowed a blessing, the walls were rebuilt in the space of fifty-two days, and Jerusalem was again girded round with ramparts, B. C. 454.

Q. What great conqueror made his entry into Jerusalem, B. C. 332?

A. Alexander the Great, son and successor of Philip, king of Macedon.

Q. For what purpose did he proceed to Jerusalem?

A. He marched thither with the design of delivering it up to be plundered by his soldiers, because the inhabitants had refused to supply his army with provisions during the siege of Tyre.

Q. Did Alexander execute his design?

A. No; at the sight of Jaddus, who, dressed in his pontifical robes, advanced to meet him, the heart of the mighty conqueror was so changed

that he begged the high-priest to accompany him to the temple, in order to offer up a sacrifice for the success of his arms.

The high-priest showed his royal guest the prophecies of Daniel, which declared that the Persian empire would be overthrown by a king of Greece. Alexander, filled with joy and admiration, granted the Jews all the favors that they asked, and from that time never ceased to protect them.

Q. How was the empire of Alexander divided after his death?

A. It was divided among four royal governors. In this partition, Syria and Judea fell to the lot of Seleucus.

EIGHT EPOCH,

**From the reign of Seleucus Philopator
B. C. 187, to the birth of
Jesus Christ.**

Q. Did Judea enjoy peace under the kings of Syria?

A. It enjoyed comparative tranquillity until the reign of Seleucus Philopator, who, having been informed by a wicked man, named Simon,

that immense sums of money were deposited in the treasury of the temple, despatched Heliodorus, his commissary, to seize them.

Q. Did Heliodorus succeed in obtaining the treasure ?

A. No ; as he entered the temple, he was checked by a superbly dressed horseman who trampled on him, whilst two angels in the form of comely youths scourged him with rods.

Q. How were the Jews treated by Antiochus Epiphanes ?

A. In a very cruel manner. This odious prince, on mere suspicion, marched an army to Jerusalem, and, after capturing the city, butchered 80,000 of its inhabitants without distinction of age or sex, took 40,000 prisoners, and sold as many more as slaves to the neighboring nations, B. C. 168.

Q. Who were the most illustrious victims of his cruelty ?

A. The saintly old man Eleazar, who preferred to forfeit his life rather than feign to eat forbidden meats ; and the seven brothers Machabees, who displayed an admirable fortitude in the midst of their cruel torments.

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The friends of Eleazar, having substituted permitted viands, pressed him to partake thereof that he might save his life by seeming to comply with the king's orders ; but the saintly old man courageously replied : " Such dissimulation becomes not these grey hairs. God forbid that I should ever sully the purity of my former life by such a stain, and thereby give occasion for young men to imagine that Eleazar, at the age of four score and ten, has renounced the religion of his forefathers, and consented to the superstition of the pagans. Miserable, indeed, should I be if the poor remains of declining life could tempt me to prevaricate in so shameful a manner ; for though I were to escape the judgments of men for the present, yet neither alive nor dead shall I escape the hand of the Almighty." Having thus spoken, he was led to execution, and, by a glorious death, has left to all succeeding ages an example of the most heroic fortitude and constancy, B. C. 167.

A much severer conflict awaited the young Machabees. Antiochus himself presided at their martyrdom ; and, enraged to see such constancy in an age so tender, he strained every nerve to terrify and torture them into compliance with his impious demands. Their tongues were cut out, and the extremities of their hands and feet amputated ; the skin of their heads was torn off, and they were broiled in a caldron,—but all in vain. Animated by the exhortations of their virtuous mother, who soon followed them in their victorious career they remained faithful to the last, B. C. 167.

Q. How were the Jews delivered from the tyranny of Antiochus ?

A. By the achievements of Mathathias and

his five heroic sons, who resolved to vindicate the honor of their religion and the cause of their country by an appeal to arms, B. C. 167.

Q. What is said of the success of Judas Machabeus ?

A. Though he had under his command but a very small force, he boldly attacked the armies that the king of Syria successively sent against him, and vanquished them in many engagements.

In one encounter, with 10,000 troops, he routed Lysias, the Syrian general, who had 60,000 foot and 5,000 horse. Lysias soon returned to the contest with an overwhelming force of 100,000 men. The Jews, struck with fear, earnestly invoked the divine assistance. Their prayer was heard. As they marched out to meet the enemy, they saw a horseman going before them, in white clothing, with golden armor, and shaking a spear. Encouraged by this vision, they rushed upon the Syrians with such lion-like courage that they slew 12,600, wounded a great many others, and compelled Lysias to betake himself to a shameful flight.

One of the most astonishing campaigns of this valiant general was that against Timotheus, who had under his standard 120,000 infantry and 2,500 cavalry. With only 6,000 warriors, Judas fearlessly attacked him, put 30,000 of his troops to the sword, dispersed the rest, and, returning without loss of time, besieged and stormed two fortresses that were still in the hands of the enemy and in which an additional force of 50,000 was destroyed.

Q. How did Judas Machabeus terminate his eventful career ?

A. He was slain in a desperate battle, fought against an overwhelming Syrian force commanded by Bacchides.

His little troop consisted of 800 men while the enemy were 22,400 strong. Notwithstanding the great disparity of numbers, he obstinately disputed the battle from morning till night, when, at last, he succeeded in breaking the enemy's right wing. Following up his success, he vigorously pursued the fugitives ; but the other wing, by a prompt manœuvre, hemmed him in and thus overpowered by numbers, he fell a martyr to the glorious cause he had so long and so valiantly defended, B. C. 161.

Q. Who succeeded Judas Machabeus in the command of the Jewish army ?

A. His brother Jonathan, who avenged his untimely fall and compelled the Syrians to evacuate the country.

Q. By whom was Jonathan succeeded ?

A. By Simon, the fifth and last of the heroic sons of Mathathias.

Q. Who were the most distinguished of Simon's successors ?

A. John Hyrcanus, who exercised the supreme authority during thirty years ; and

Aristobulus II., who dethroned his brother and implored the aid of the Romans against him. Having afterwards refused to submit to the decision of Pompey, the Roman general, he was taken prisoner and brought to Rome, to grace the triumph of his conqueror.

Q. Who was the first foreigner that swayed the sceptre of Judea ?

A. Herod, an Idumean by birth who obtained from the Roman senate a decree conferring on him the title of king of Judea B. C. 40.

Q. What great event occurred during Herod's reign ?

A. The birth of our Lord Jesus Christ, which took place on the 25th of December, 4004 years after the creation of the world.



THE NEW TESTAMENT.

Q. In what state was the world at the coming of the Messiah?

A. The world enjoyed a universal peace under its Roman masters; and all the nations of the earth, except the Jews, were buried in the darkest idolatry.

Q. Was there not at that time a general expectation of the coming of some great personage?

A. Yes; pagan writers state that a report was then current among the nations that a sovereign would come forth from the east, who should subject the world to his sway.

Q. Who was this great sovereign?

A. The Messiah, who had been promised to the patriarchs and foretold by the prophets.

Q. Who was chosen to be the Mother of the Messiah?

A. A holy virgin of the tribe of Juda, named Mary.

Q. Who announced to the Blessed Virgin this ineffable mystery?

A. The angel Gabriel, who, five hundred years before, had foretold to Daniel the precise time for the coming of the Messiah.

Q. How did the angel salute the Blessed Virgin?

A. He said: "Hail, full of grace the Lord is with thee, blessed art thou among women."

Q. In what words did the Blessed Virgin express her consent?

A. She expressed her consent to the great mystery of the incarnation in these simple words: "Behold the handmaid of the Lord, be it done unto me, according to thy word."

Q. What took place at that moment?

A. The Son of God, the second person of the Most Holy Trinity, descended from Heaven and became incarnate in her virginal womb.

The angel at the same time informed the Blessed Virgin that her cousin, St. Elizabeth, then far advanced in years, was miraculously pregnant. On hearing this, she went with haste across the mountainous districts of Judea, to congratulate her upon this happy event. No sooner had Elizabeth heard the Virgin's voice than her unborn infant

the future Baptist, leaped for joy within her womb; and she, inspired by the Holy Ghost, exclaimed: "Blessed art thou among women, and blessed is the fruit of thy womb. Mary responded by the sublime words of the *Magnificat*, which may justly be styled the eulogy of the humble and the confusion of the proud. She remained with her cousin about three months, till the Baptist was born and circumcised, after which she returned to her own modest dwelling.

Q. Where did the Blessed Virgin reside?

A. At Nazareth, a town of Galilee.

Q. Where was the Savior of the world born?

A. At Bethlehem, a small town of the tribe of Juda.

Q. How did it happen that the Blessed Virgin and St. Joseph were then at Bethlehem?

A. They repaired thither in obedience to an edict of the emperor Augustus, which commanded every one to be enrolled in the city of his ancestors. As Mary and Joseph were lineal descendants of David, they, accordingly, went to Bethlehem.

Q. To what place did they retire on arriving at Bethlehem?

A. As all the inns were full, they withdrew to a stable situated on the outskirts of the

town. There they sought a shelter from the inclemency of the season, and there on the twenty-fifth of December when the night was in the middle of its course, the Immaculate Virgin brought forth her divine Son, wrapped Him up in swaddling-clothes, and laid Him in a manger.

Q. To whom was the birth of the Messiah first made known?

A. To some shepherds, who were tending their flocks on the plains of Bethlehem.

Q. What did they hear at the same time?

A. They heard a choir of angels, singing: "Glory to God on high, and peace on earth to men of good-will."

Q. What did they do on hearing this?

A. They passed over to Bethlehem; and, having found the divine Infant, knelt down and adored Him.

Q. When was the divine Child circumcised?

A. On the eighth day after His birth. It was then that He received the adorable name of Jesus.

Q. By whom was our Lord adored twelve days after His birth?

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A. By three wise men, called Magi, who, guided by a miraculous star, came from the east to worship the new-born king of the Jews.

According to tradition, the Magi were kings and three in number. Their names are ; Melchior, Gaspar, and Baltassar.

Q. What happened when the Magi reached Jerusalem ?

A. The star disappeared ; and they, thinking their journey at an end, inquired about the new born king, saying : " Where is He that is born king of the Jews, for we have seen His star in the east, and are come to adore Him."

Q. What did Herod on hearing this startling news ?

A. He assembled the doctors of the nation, and inquired of them where the Christ was to be born. They answered, " In Bethlehem of Juda."

Q. What did Herod on receiving this answer ?

A. He dismissed the wise men after urgently recommending them to return as soon as they had found the Child, that he too might go and adore Him.

Q. What happened as the Magi went out of Jerusalem ?

A. The miraculous star reappeared, and went before them till it stood over the place where the divine Infant lay.

Having found Him whose star they had seen in the east, they prostrated themselves and adored Him, after which they opened their treasures and offered Him *gold* as to a king, *frankincense* as to a God, and *myrrh* as to a mortal man.

The gold of the Christian, is *charity*; his frankincense, *prayer*; and his myrrh, *mortification*.

Q. Did the Magi return to Herod ?

A. No; having been admonished by an angel not to return to Jerusalem, they proceeded to their own country by an other way.

Q. What did Herod, seeing that they did not return ?

A. He ordered a general massacre of all the male children in and around Bethlehem of two years and under, hoping thus to ensure the destruction of the infant King.

Q. How did the divine Child escape ?

A. An angel appeared to St. Joseph in his sleep and bade him rise, take the Infant and His Mother, and flee into *Egypt*.

After a painful journey of about 420 miles, principally through an arid desert, the holy fugitives reached Heliopolis, which was now truly to be *the city of the sun*. As they entered the gates of the time-honored city, tradition says that an old majestic tree which had been the object of a superstitious worship, bowed down its shady branches, while all the idols of a neighboring temple fell from their bases and were broken into fragments.

Q. How long did the holy family dwell in Egypt?

A. About seven years, after which they returned to Nazareth.

Q. What did our Lord when twelve years old?

A. He went up to Jerusalem, to celebrate the feast of the Pasch. When the festival was over, He remained behind in the city whilst His parents, believing Him to be with their kinsfolks, quietly proceeded homewards.

Q. What did the Blessed Virgin and St. Joseph when they perceived that Jesus was not in their company?

A. Greatly afflicted at their loss, they returned to Jerusalem and diligently sought their divine Son. On the third day, they found Him in the temple conversing with the doctors whom He greatly astonished by the wisdom of His words.

The loss of Jesus was the third and greatest of the seven dolours of the Most Blessed Virgin.

Q. What did our Lord when He left the temple?

A. He returned with His parents to Nazareth, and *was subject to them.*

Q. What did He when thirty years of age?

A. He came to the river Jordan, and was baptized by St. John the Baptist.

St. Joseph is supposed to have died shortly before our Lord's baptism, at the age of about sixty years.

Q. What happened at the moment of His baptism?

A. The Holy Ghost descended on Him in the form of a dove, and a voice from Heaven was heard, saying: "This is My beloved Son in whom I am well pleased."

Q. Whither did our Lord go after His baptism?

A. He retired into the wilderness, and there spent in prayer and fasting forty days and forty nights, after which He was tempted by the devil.

The devil craftily addressed himself to our Lord, saying: "If Thou art the Son of God, command that these stones may be made bread." "Not by bread alone doth man

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live," answered our Lord, "but by every word that proceedeth from the mouth of God." The devil then conveyed Him up to one of the pinnacles of the temple, and said to Him: "If Thou art the Son of God, cast Thyself down; for it is written, 'He hath given His angels charge over Thee, and in their hands they shall bear Thee up, lest Thou hurt Thy foot against a stone.'" Jesus answered: "It is written again, 'Thou shalt not tempt the Lord thy God'" The tempter, undismayed by this double failure, then transported our Lord to the summit of a high mountain, called Quarentana, whence he showed Him all the kingdoms of the earth, adding: "All these will I give Thee if Thou wilt fall down and worship me." Our Savior repelled this third and last temptation by another passage from Scripture: "Begone Satan, for it is written, 'The Lord thy God shalt thou worship, and Him only shalt thou serve.'" Satan, who ignored that He whom he was tempting was the Son of God, departed at that instant, and angels came and ministered unto our Lord.

Q. What did our Lord after leaving the wilderness?

A. He returned to the Jordan, and chose His first disciples: Andrew, Peter, James, and John.

Q. Whither did our Lord go with His disciples?

A. To Cana in Galilee, where, at the request of His blessed Mother, He changed water into wine.

Q. How may the public life of our Lord be divided ?

A. Into three parts: the first of miracles, to prove His divine mission; the second of parables, to inculcate virtue; and the third of suffering, to atone for sin.

Q. What was our Lord's principal place of residence during His public life ?

A. Capharnaum, a city situated on the western borders of Lake Genesareth.

Q. What miracles did our Lord perform at Capharnaum ?

A. He delivered St. Peter's mother-in-law of a violent fever, and healed a centurion's servant.

Q. What did the centurion say when he saw our Lord coming towards his house ?

A. He exclaimed: "Lord, I am not worthy that Thou shouldst enter under my roof; only say the word, and my servant shall be healed."

Q. What remarkable person of Capharnaum became a follower of our Lord ?

A. A publican, named Levi, who afterwards became the apostle and evangelist St. Matthew.

Q. How many apostles did our Lord choose ?

A. He chose twelve ; namely, Simon surnamed Peter, Andrew his brother, James the Greater, John his brother, Philip, Bartholomew, Thomas, Matthew, James the Less, Jude his brother, Simon surnamed Zelotes, and Judas Iscariot.

St. James, the son of Zebedee, is called the Greater to distinguish him from the other apostle of the same name, who was surnamed the Less, because he was lower in stature or, more probably, because he was younger.

Judas received his surname from Iscariot, a small town of the tribe of Ephraim.

Q. Who was the chief of the apostles ?

A. Simon, who received from our Lord the surname of Peter.

The Scripture affords several other instances of a change of names, when the recipient was invested with some new function or character. Thus, the name of "the father of the faithful" was changed from Abram to Abraham ; that of the father of the twelve patriarchs, from Jacob to Israel ; and that of the first evangelist, from Levi to Matthew.

In like manner, since the ninth century, the Popes have changed their names on ascending the pontifical throne,—none, however, have assumed that of Peter, through respect for the sainted founder of the Holy Sec.

Q. What remarkable words did our Lord say to him at the same time ?

A. Thou art Peter and upon this *rock* I shall build My Church, and the gates of hell shall not prevail against it. And I shall give thee the keys of the kingdom of Heaven, whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.

Q. What injunction did our Lord make to St. Peter on a subsequent occasion ?

A. Our Lord charged him to govern the pastors and faithful of His Church, by these words: "Feed my lambs, feed my sheep."

Q. What other remarkable words did our Lord address to Simon Peter ?

A. "Simon, Simon," said our Lord, "behold Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not, and thou being once converted confirm thy brethren."

Thus we are assured by the very words of our divine Lord of not only the inerrability of the aggregate body of the pastors of the Church, but also of the infallibility of its supreme head, the Roman Pontiff. Hence, the decisions emanating from that perennial source of truth, are to be accepted with docility and believed with undoubting faith.

Q. What mission did our Lord give His apostles ?

A. He bade them go and preach "to the lost sheep of the house of Israel."

Q. Did not our Lord select others among His followers besides the apostles ?

A. Yes; He chose seventy-two disciples, whom He sent "two by two into every place whither He Himself was to come."

Q. How did our Lord give His disciples a lesson of humility ?

A. He took a little child, and said to them : "Unless ye become as little children, ye shall not enter into the kingdom of Heaven."

It is believed that this child was Ignatius, the sainted Bishop of Antioch, who afterwards suffered so glorious a martyrdom under the emperor Trajan, A. D. 107.

Q. What did our Lord after having chosen His apostles ?

A. He addressed to them and to a vast multitude that had gathered round, the admirable discourse, called the *Sermon on the mount*.

Q. What may be considered as the abridgment of this discourse ?

A. The eight beatitudes.

Q. Say the eight beatitudes.

A. 1. Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

2. Blessed are the meek for they shall possess the land.

3. Blessed are they who mourn, for they shall be comforted.

4. Blessed are they who hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called children of God.

8. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of Heaven.

Q. By whom was our Lord met as He descended the mountain ?

A. By a leper, who adored Him, saying :
" Lord, if Thou wilt, Thou canst make me clean." Moved by the simplicity of the prayer

and the faith of the suppliant, our Lord stretched forth His hand and touched the leper, saying, "Be thou made clean."

Q. How many persons did our Lord raise to life ?

A. Three ; namely, the daughter of Jairus ; the son of a widow of Naim ; and Lazarus, a wealthy inhabitant of Bethany.

Q. What circumstances accompanied the resurrection of the daughter of Jairus ?

A. Jairus, a ruler of the synagogue, having entreated our Lord to come and lay His hands upon his deceased daughter, He repaired thither, bade the multitude of mourners retire, and, taking the maiden by the hand, restored her to life.

Q. What circumstances accompanied the resurrection of the widow's son ?

A. Near the city of Naim, our Lord met a concourse of people bearing to the grave the only son of a poor disconsolate widow. Touched with compassion at her distress, our Lord approached the bier, and said : " Young man, I say to thee, arise." Awakened as it were by

this powerful call, the young man instantly arose, and began to speak.

Q. How was Lazarus raised to life ?

A. Having come to Bethany, our Lord repaired to the grave in which Lazarus had been buried since four days. He then addressed a short but fervent prayer to His heavenly Father, and cried aloud, "Lazarus, come forth."

It is believed that Lazarus and his two sisters, Mary Magdalen and Martha, quitted Judea after the death of their divine Master, and kindled the light of faith in the southern part of France, and that Lazarus became the first bishop of Marseilles.

Q. What effect had these miracles ?

A. They excited the jealousy of the Pharisees and the hatred of the synagogue.

Q. Whither did our Lord retire from the violence of His enemies ?

A. He retired into the desert, where He fed five thousand persons with five barley loaves and two little fishes.

After this miraculous multiplication, the grateful people sought to make Jesus their king ; but our blessed Savior, who came to teach His followers not to seek, much less to intrude themselves into worldly dignities and honors, concealed Himself on a neighboring mountain. When it was

grown dark, the multitude dispersed and the disciples descended to the sea-shore, in order to sail over to Bethsaida. As soon as they had put to sea, a furious storm rose, and the little bark was violently tossed by the foaming waves. About day-break, Jesus advanced on the surface of the deep towards His helpless apostles. Terrified at the spectacle, they screamed aloud with fright, whilst Jesus, to allay their fears, mildly said: "Fear not, it is I." Peter immediately recognised his Master's voice, and confidently answered: "Lord, if it is Thou, bid me come to Thee upon the waters." To the great astonishment of his fellow-apostles, Peter walked on the billowy deep as steadily as on firm ground; but, growing appalled by the dangers that surrounded him, he lost courage and began to sink, whereupon he cried out, "Lord, save me." Jesus stretched forth His hand to him, saying, "Thou man of little faith, why dost thou doubt?" Then entering the bark, the wind fell and the boatmen rowed ashore.

Q. How did our Lord convey His instructions to the people?

A. Chiefly by parables.

Q. Which are the principal parables?

A. They are the parables of the prodigal son, the good Samaritan, the rich glutton, the talents, the ten virgins, the workmen of the vineyard, and the good shepherd.

Q. What effect had the instructions and miracles of our Lord on the people?

A. The people were struck with admiration:

some thought that He was John the Baptist, risen from the dead ; others, that He was Elias; and others again, that He was Jeremias or one of the prophets.

Q. What was the reply of St. Peter when our Lord asked His apostles who they thought He was ?

A. He replied with unhesitating faith, " Thou art the Christ, the Son of the living God."

Q. What did our Lord then say to St. Peter ?

A. He said to him : " Blessed art thou Simon, because flesh and blood have not revealed it to thee, but My Father, who is in Heaven."

It was on this occasion that our Lord said to him : " Thou art Peter, and on this *rock* I shall build My Church," &c.

Q. By what great event did our Lord confirm the faith of His apostles ?

A. By His transfiguration.

Q. How did this take place ?

A. Taking with Him three of His apostles, Peter, James, and John, He ascended a high and isolated mount, called Tabor. Having reached the summit, He prostrated Himself and commenced to pray ; and as He prayed,

His face shone with resplendent brightness and His garments became white as snow. Moses and Elias appeared at the same time, discoursing with Him on His approaching passion and death in Jerusalem.

Three apostles were particularly dear to the Heart of our Lord: St. Peter, the foundation-stone of the Church; St. James, the first member of the apostolic college to seal his faith by martyrdom; and St. John, the virgin apostle, *the beloved disciple* to whose pious care the dying Savior confided His blessed Mother.

Q. What did St. Peter say in a transport of joy?

A. Transported with joy, he cried out: "Lord, it is good for us to be here; if Thou wilt, let us make here three tents, one for Thee, one for Moses, and one for Elias."

Q. What happened while St. Peter was yet speaking?

A. A bright cloud overshadowed our Lord and His two heavenly companions, and a voice was heard, saying: "This is My beloved Son, in whom I am well pleased; hear ye Him."

Q. What did the apostles on hearing this miraculous voice?

A. They fell prostrate on the ground, and remained in that attitude till Jesus bade them rise and dispel their fears.

Q. What did our Lord shortly after His transfiguration ?

A. He set out with His apostles for Jerusalem, to celebrate the feast of the Tabernacles.

Q. What miraculous cure did He perform on the way ?

A. He healed ten lepers, who, seeing Him pass by, stood far off and cried out: "Jesus, Master, have mercy on us." Our Lord pitying their condition, bade them go and show themselves to the priests, and as they went they were suddenly delivered from their leprosy.

Q. Were they all grateful for their cure ?

A. No ; only one of them returned to thank his Benefactor.

The nine ungrateful lepers, undoubtedly, admired the goodness of Jesus Christ and rejoiced at their cure ; but they returned no public thanks, they showed no exterior signs of a grateful heart. Their memory is, therefore, justly branded with infamy that Christians may thence conceive a just horror of ingratitude which renders them displeasing to God and odious to their fellow-men.

Q. How did our Lord enter Jerusalem a few days before the Pasch?

A. He entered riding on an ass, and was met by a great multitude who went out to greet Him; some strew the way with their garments, others cut down green branches from the trees, and all with one voice cried out: "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, hosanna in the highest."

Q. Whither did our Lord proceed after entering Jerusalem?

A. He proceeded to the temple, which He found crowded with the tables of money-changers and the stalls of dove-sellers.

Q. What did our Lord seeing this profanation?

A. Moved with zeal for His Father's honor, He made a scourge of little cords, overturned the tables, and drove the buyers and sellers away, telling them that "the house of God is a house of prayer and not a den of thieves."

St. Jerome considers this as one of the greatest miracles performed by our blessed Lord.

Q. Were not the enemies of our Lord irritated by His triumphant entry into Jerusalem?

A. Yes, their jealous hatred was so increased by this manifestation of popular feeling towards our Lord that they resolved to put Him to death.

Q. By what means did they succeed in their wicked design ?

A. By the treason of Judas Iscariot, one of the twelve apostles, who offer to deliver up His divine Master for thirty pieces of silver.

This was the price of a slave, and is estimated at eighteen dollars.

Q. What did our Lord in the meantime ?

A. He sent two of His disciples to prepare the Paschal supper in a large dining-room.

Q. What act of humility did our Lord perform at His last supper ?

A. He rose from table, and after girding Himself with a towel and pouring water into a basin, began to wash the feet of His apostles.

Q. By what was this followed ?

A. The washing of the feet was followed by the institution of the Blessed Eucharist.

Q. How did our lord institute the Blessed Eucharist ?

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A. He took bread and blessed it, after which He gave it to His apostles, saying: "Take ye and eat for this is My body." Taking the wine, He blessed it and gave it them, saying: "Drink ye all of this for this is My blood of the New Testament, which shall be shed for many unto the remission of sins."

The seven Sacraments of the New Law, were all instituted by our blessed Lord Himself. Thus, the *Holy Eucharist* was instituted at His last supper; *Baptism*, when He charged His apostles to "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" and *Penance*, when He said to them, "Whose sins ye shall forgive they are forgiven and whose sins ye shall retain they are retained." As the Gospel does not make explicit mention of the institution of the other four Sacraments, it is believed that they were established during the forty days our Lord spent on earth after His resurrection.

Q. What did our Lord after instituting the Blessed Eucharist?

A. He exhorted His apostles to love one another as He Himself had loved them; He also told them that His hour was now come, and that before the night had passed away they would all have forsaken Him.

Q. How did St. Peter protest his fidelity?

A. With his usual ardor and confidence, he affirmed that he would never abandon Him, and that he was ready to accompany Him to prison and even to death itself.

Q. What answer did our Lord make to this protestation of St. Peter?

A. He said: "Truly, I say to thee that before the cock crows thou wilt deny Me thrice."

Q. Whither did our Lord go after leaving the supper-room?

A. He went with His eleven apostles to the Mount of Olives.

Q. What did He when He had come to the garden of Gethsemani?

A. He took with Him Peter, James, and John and proceeded a little further; then recommending them to watch and pray, He retired to a lonely grotto.

Q. What occurred as He prayed?

A. He entered into so great an agony that drops of blood gushed through the pores of His sacred body, and trickled down to the ground.

Q. How did He pray to His Father?

A. He said: "My Father, if it be possible,

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let this cup pass away from Me ; nevertheless, not as I will, but as Thou wilt."

Q. What did He say to His apostles, when He returned after His three hours' prayer ?

A. He said : " Rise, let us go ; behold, he that will betray Me is at hand."

Q. How did Judas come to apprehend his divine Master ?

A. He came at the head of a vile rabble, armed with clubs and swords.

Q. What did St. Peter, seeing them advance to seize His divine Master ?

A. He drew his sword, and cut off the right ear of a servant of the high-priest ; but our Lord, unwilling to give any cause of complaint to His enemies, healed the servant's ear and said to St. Peter : " Put up again thy sword into its place, for all they that take the sword shall perish by the sword."

Q. Whither was our Lord then led ?

A. To the house of Caiphas, the high-priest, where the scribes and the ancients were assembled to pass judgment on Him.

Q. What did the apostles, seeing their Master apprehended ?

A. They all took to flight with the exception of St. Peter, who followed Him afar off. Having entered the court-yard, to await the issue of the judgment, he stood amongst the officers and servants who were warming themselves by the fire.

Q. What occurred as St. Peter stood at the fire ?

A. A servant-maid came up to him, and accused him of having been with Jesus the Galilean.

Q. What answer did St. Peter make ?

A. Feeling no longer the zeal he had displayed for the defence of his Master, he replied, "I know not what thou sayest." The charge being repeated by an other, he reiterated his denial ; and the third time, he solemnly protested that he knew not the *man* of whom they spoke.

Q. What happened at that moment ?

A. The cock crowed and our Lord, turning round, looked at His pusillanimous apostle, who, remembering the words of his divine Master, went forth and wept bitterly.

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This model of penitents set no bounds to his sorrow. It is said that as often as he heard the cock crow, he wept bitterly in remembrance of his denial; and tradition adds that his cheeks were furrowed with the tears that he shed.

Q. On what did Caiphas question our Lord?

A. He questioned Him about His disciples and His doctrine. Our divine Lord answered that He had always delivered His doctrine in the synagogue and in the temple, and had taught nothing that was not publicly known.

Q. What accusation was then brought against Him?

A. Two suborned witnesses declared they had heard Him say that He could destroy the temple of God and in three days rebuild it.

Our blessed Lord had said that if His enemies would destroy the temple of His body, He would raise it up in three days; but the witnesses were suborned to say that He had asserted His power to overthrow the Jewish temple, and to rebuild it in that short space of time.

Q. Did our Lord defend Himself against this accusation?

A. No; He remained silent, whereupon Caiphas rose up and adjured Him by the living God to tell whether He was the Christ or not.

Q. What did our Lord answer?

A. He answered, "Thou hast said it;" and added, "Hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven."

Q. What did the high-priest on hearing this?

A. He rent his garments, saying: "He hath blasphemed, what further need have we of witnesses?"

Q. Whither was our Lord then led?

A. He was bound with chains and led to Pontius Pilate, the Roman governor, by whom He was sent to Herod, the tetrarch of Galilee.

Q. How was our Lord treated by Herod?

A. As our Lord would not gratify his curiosity by performing a miracle, he caused Him to be clothed in a white garment by way of derision and sent back to Pilate.

The white garment was one of honor; but our divine Lord was clothed with it in mockery of His claims.

Q. What did Pilate when our Lord was again brought before his tribunal?

A. Hoping to move the people to compassion, he condemned our blessed Lord to be scourged publicly as a malefactor.

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Q. Did the Jews relent when they saw our Lord in that sad condition ?

A. No, they clamored still louder for His death ; and as the governor hesitated on account of His innocence, they cried out, " His blood be on us and on our children."

Q. Did Pilate yield to the clamors of the people ?

A. Yes; he yielded to their iniquitous demand, and gave up our divine Lord to be crucified.

Judas hearing that sentence of death was passed on his divine Master, carried back the thirty pieces of silver to the chief priests and ancients, saying : " I have sinned in betraying innocent blood ;" but they replied, " What is that to us ? Look thou to it." On hearing this the wretched man threw down the money, went away, and hanged himself in despair. #

A few years later, *Pilate* himself was disgraced and exiled to Vienne in France. Racked with remorse, he ascended a steep rock—known as *Pilate's peak*—whence he threw himself headlong into the Rhone.

Caiphas, being shortly afterwards deposed from the high-priesthood, killed himself in despair.

Herod and his cruel wife *Herodias*, to gratify whom the tetrarch had caused the head of *St. John the Baptist* to be cut off, were banished to Lyons, and there terminated a miserable life by a still more miserable death.

Q. What place was appointed for our Lord's crucifixion?

A. A little hill, called Calvary, which served as a place of public execution.

The word Calvary signifies *skull*, and the hill was so called either because that was its shape, or because the skulls of the criminals were strewed there.

Q. What did the Jews, fearing that our Lord would expire on the way?

A. They compelled Simon of Cyrene to carry the cross up to Calvary.

The perpendicular beam of the *cross* was fifteen feet long; and the transverse, seven.

Q. What did the executioners when they arrived at the summit of Calvary?

A. They fastened our Lord to the cross with three nails wherewith they pierced His hands and feet.

Q. Who were crucified with our Lord?

A. Two thieves, one on each side of Him, as if He were the most notorious of malefactors.

Q. What inscription was placed on the cross?

A. The following, which was written in Hebrew, Greek, and Latin, so that all who passed

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that way might be enabled to read it: "Jesus of Nazareth, King of the Jews."

Q. For whom did our Lord pray on the cross?

A. He prayed for those who crucified Him.

Q. What did He say to His Father on their behalf?

A. He said: "Father, forgive them for they know not what they do."

Q. To whom did He recommend His blessed Mother?

A. To St. John, the beloved disciple.

Q. What were the last words our Lord said?

A. Bowing down His head, He said with a loud voice: "All is consummated; Father, into Thy hands I commend My spirit."

Our blessed Lord was condemned at about seven o'clock in the morning, was crucified at nine,—the hour of the morning sacrifice in the temple, and expired at three in the afternoon,—the hour of the evening sacrifice. He was thus six hours suspended on the cross.

Q. What extraordinary phenomena occurred at the death of our Savior?

A. The veil of the temple was rent in two; the earth quaked, and was covered with darkness for three hours; the rocks split asunder;

and the graves of many of the just of the old law, were thrown open.

The *veil* was sixty feet long, and extremely thick.

Though the graves opened at the death of our Savior, the saints, however, did not arise until after His resurrection, as He "is the first-born of the dead." The holy fathers, in general, teach that those who arose died again when they had accomplished the work for which God had recalled them to life, and which was to testify to the reality of the resurrection of our blessed Savior.

Q. How were the people affected by these prodigies?

A. At the sight of these prodigies, the centurion exclaimed: "Truly, this was a just man;" and the multitude returned striking their breasts with compunction.

Q. What did the soldiers who were sent to despatch those that had been crucified?

A. They broke the legs of the two thieves; but on coming to our divine Lord and perceiving that He was dead, they thrust a spear through His Sacred Heart, whence issued water and blood.

According to an ancient tradition, the soldier who thus pierced the Sacred Heart of our divine Lord, became converted and preached the faith in Cappadocia, where he suffered martyrdom. He is honored in the Church under the name of St. Longinus.

Q. By whom was our Lord taken down from the cross ?

A. By Joseph of Arithmathea and Nicodemus, who embalmed His sacred body and laid it in a tomb wherein no person had yet been interred.

Q. What request did the chief priests and Pharisees present to Pilate ?

A. They begged him to set guards round the tomb until the third day, lest the disciples should steal away the body and give out that their Master had risen as He had foretold.

Q. What happened early on the morning of the third day ?

A. Our divine Lord rose gloriously from the tomb to the great terror of the guards, who were stricken with fear and became as dead men.

Q. What did the guards when they recovered from their fright ?

A. They hastened to the city and related all that had occurred to the chief priests, who gave them a great sum of money, to make them say that His disciples had stolen His body away while they were asleep.

Q. Who were the first to come to the sepulchre after the resurrection ?

A. Several holy women, among whom was Mary Magdalen, who came to embalm the body of her Lord.

Q. What did they see on approaching the sepulchre ?

A. To their great astonishment, they saw the stone that closed its entrance, rolled away, and an angel, whose countenance was as lightning and raiment as snow, sitting thereon.

Q. What did the angel say to them ?

A. He said : " Fear not, for I know that ye seek Jesus who was crucified. He is not here ; He is risen, as He said. Come ye and see the place where the Lord was laid ; and, going quickly, tell His disciples that He is risen, and will go before you into Galilee ; there ye will see Him."

Q. What did St. Peter and St. John on hearing what had occurred ?

A. They hastened to the sepulchre ; and on entering, found the linen cloths lying together, and the headkerchief wrapt up apart.

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Q. To whom did our Lord first appear?

A. To Mary Magdalen, who had remained weeping at the sepulchre after St. Peter and St. John had departed thence.

Eager to find Him whom she loved, she looked into the sepulchre and perceived two angels in white apparel, who said to her, "Why weepest thou?" Because they have taken away my Lord," said she, "and I know not where they have laid Him." Then turning round, she saw a man standing nigh, and, taking Him to be the gardener, said: "Sir, if thou hast taken Him hence, tell me where thou hast laid Him." Jesus said to her "Mary," at which the pious Magdalen recognised her divine Lord, and, in a transport of joy, prostrated herself at His feet.

Q. What did our Lord say to Mary Magdalen?

A. "Go to my brethren and say to them, I ascend to My Father and your Father, to My God and your God."

It is a pious belief that the Most Blessed Virgin was the first to whom our divine Lord manifested Himself after His resurrection.

Q. Did our Lord again manifest Himself on the day of His resurrection?

A. Yes, our divine Lord appeared: first, to St. Peter, in order to distinguish him from the rest of the apostles because of his primacy; secondly, to the two disciples who were going to

Emmaus, a little village about seven miles from Jerusalem ; and thirdly, to the apostles as they were at table. The absence of St. Thomas on this occasion, was the cause of his incredulity.

Q. What did our Lord say to His apostles the first time He appeared to them ?

A. He said : “ Peace be to you. As My Father sent Me, I also send you ; ” then breathing on them, He added : “ Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them ; and whose sins ye shall retain, they are retained.”

Q. When did our Lord again manifest Himself to His apostles ?

A. On the eighth day after His resurrection. St. Thomas was present, and, seeing the wound in the side of our Lord and the prints of the nails in His hands, he exclaimed : “ My Lord, and my God.”

Q. How long did our Lord remain on earth after His resurrection ?

A. Forty days, during which He instructed His apostles in what they still required to know for the establishment and government of His Church.

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Q. From what mount did our Lord ascend into Heaven ?

A. From Mount Olivet where, His blessed Mother, His apostles, and disciples had assembled to meet Him.

Q. What did our Lord say to His apostles before ascending into Heaven ?

A. He commissioned them to "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Q. Whither did the apostles retire after our Lord's ascension ?

A. They returned to Jerusalem and withdrew to an upper-room, where they prepared themselves for the reception of the Holy Ghost by fervent and continuous prayer.

Q. What did they in the meantime ?

A. They elected St. Matthias to fill the place of Judas, the traitor.

Q. When did the Holy Ghost descend on the apostles ?

A. On the tenth day after our Lord's ascension, and the fiftieth after His resurrection.

Q. How did this take place ?

A. About nine o'clock in the morning, a sudden noise, like that of a mighty wind, was heard, and parted tongues as of fire were seen descending on the heads of the apostles, who were filled with the Holy Ghost and began to publish the wonderful works of God in divers languages.

Q. What did St. Peter on this occasion ?

A. He addressed the multitude that the extraordinary noise had gathered round the house ; and, by the unction of his discourse, converted 3,000 persons who were baptized in the name of Christ Jesus.

Q. What miracle did St. Peter perform as he and St. John went up to the temple to pray ?

A. He cured a poor helpless cripple, who was begging alms at the gate.

As the poor man imploringly fixed his eyes on the two apostles, St. Peter said to him : " Silver and gold I have not ; but what I have, I give thee. In the name of Jesus of Nazareth, arise and walk." At that instant, the cripple leaped up, walked joyfully with the apostles into the temple, and returned thanks to God for his miraculous cure.

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Q. Whom did the apostles choose to assist them in their ministry?

A. Seven holy men, called deacons, whose principal occupation was the distribution of alms and the administration of Baptism.

Q. Who was the first martyr?

A. St. Stephen, the first of the seven deacons, who was stoned to death by order of the Sanhedrim.

Q. What remarkable person was present at the lapidation of St. Stephen?

A. A young man, named Saul, who held the garments of those who stoned the holy deacon.

Though the Scripture calls Saul *a young man*, he is thought, nevertheless, to have been thirty years of age, or more.

Q. By what did Saul signalize himself?

A. By his fiery zeal in persecuting the infant Church.

Q. What happened as he was on the road to Damascus, to seize the Christians who had escaped thither?

A. As he drew nigh to the city, he was suddenly surrounded by a dazzling light. Struck

with terror, he fell to the ground, and heard a voice, saying: "Saul, Saul, why persecutest thou Me?" Full of amazement, he asked, "Who art Thou, Lord?" and the miraculous voice responded, "I am Jesus of Nazareth whom thou persecutest."

Q. What did Saul say on hearing this?

A. He cried out, "Lord, what wilt Thou have me do?" "Arise, go into the city," was the answer, "and there it will be told thee what thou must do."

Q. What followed?

A. Being unable to see, he was led by his attendants into the city, where he remained in prayer for three days and three nights, after which he recovered his sight and was baptized by a disciple, named Ananias.

It is commonly supposed that it was on this occasion the Apostle of nations changed his name to that of Paul, though from the Acts of the Apostles it would seem that this change took place on the conversion of the proconsul of Cyprus, Sergius Paulus, which event was so dear to the Apostle that he wished to preserve a perpetual remembrance of it even in his name,—something like the ancient Roman generals, who assumed the name of the provinces they conquered.

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Q. How did St. Paul act after his conversion ?

A. He became a zealous defender of the infant Church, and an indefatigable propagator of her holy doctrine.

Q. Who was the first among the Gentiles to embrace the faith ?

A. Cornelius, a Roman centurion, who was received into the Church by St. Peter.

It may here be remarked that St. Peter was the first of the apostles to confirm his doctrine by miracles, the first to preach in the temple, the first to convert the Jews, and the first to receive the Gentiles into the Church.

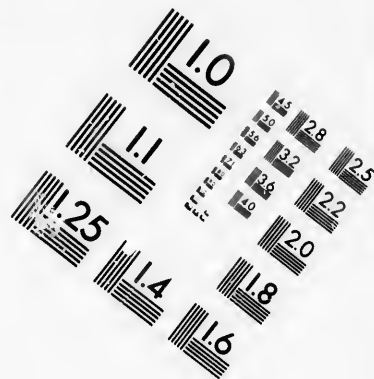
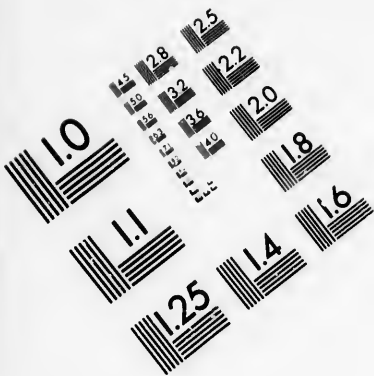
Q. What befell St. Peter during the persecution which Herod raised against the faithful ?

A. He was apprehended and cast into prison.

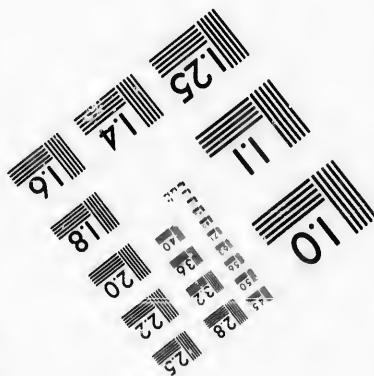
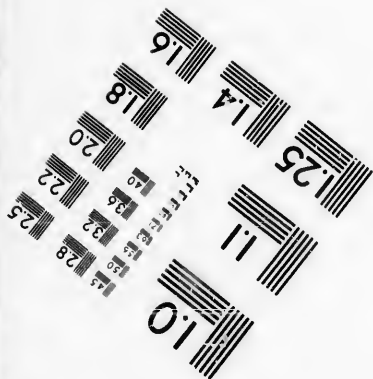
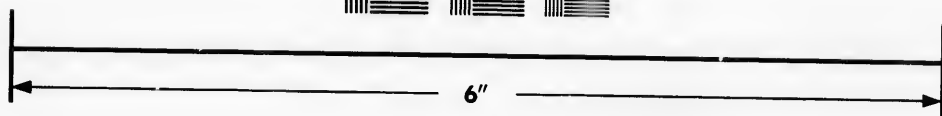
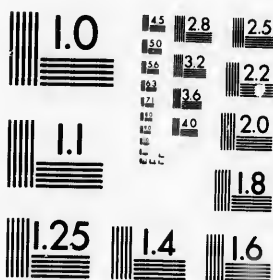
Q. How was he delivered from prison ?

A. On the very night that preceded the day appointed for his execution, an angel appeared to him and bade him rise, tie on his sandals, and follow. Guided by his heavenly deliverer, he arose and left the prison ; at his approach, the iron gate leading into the city, flew open of itself, and the angel conducted him to the end of the street after which he disappeared.





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Q. What did St. Paul during this persecution.

A. Being obliged to fly from Jerusalem, he and St. Barnabas went to Antioch, where they made so many proselytes that the followers of the new religion were distinguished by the name of Christians.

Q. Why did St. Paul and St. Barnabas proceed to Jerusalem ? •

A. To confer with St. Peter and the other apostles on a point of discipline, which some converts proposed as a matter of precept ; namely, that the Gentiles who became Christians should submit to the law of circumcision if they hoped to be saved.

Q. What did the council decide ?

A. The council decided that no superfluous obligation of the old law should be imposed on the Gentiles.

This was the first council held in the Church. It is not, however, reckoned among those called œcumenical, or general. Of these, the *first* was that of Nice in 325 to condemn the heresy of Arius, who denied the divinity of Christ ; and the *nineteenth* and last was held at Trent in 1545, to define more explicitly the controverted doctrines, and to induce the Protestants to return to the true faith.

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Q. Where did St. Peter establish his episcopal see?

A. At Antioch, the capital of the East, and at Rome, the capital of the West. In the former city, he resided seven years; and in the latter, twenty-five.

St. Peter was thus the first bishop of Rome, the first pastor of the universal Church, the first Pope. The present venerable supreme Pontiff is his 256th successor, and hence the 257th link in that unbroken chain which connects the present with the past, earth with Heaven, time with eternity.

Q. To what countries did St. Paul extend his apostolical labors?

A. To Greece, to all the provinces of Asia Minor, and to some of the islands of the archipelago.

Q. How did St. Peter and St. Paul end their life?

A. After a long confinement in the prisons of Rome, they were led out to execution by order of the sanguinary Nero. St. Peter was crucified; and St. Paul, decapitated, A. D. 67.

Q. How many epistles did St. Peter write?

A. Two: in the first, he urges the faithful

to the practice of the virtues that become the professors of the Gospel; and in the second, he warns them against false prophets and false teachers.

Q. How many epistles have we of St. Paul?

A. Fourteen, all of which furnish us with most important instructions on the doctrines of faith and on the practical duties of the Christian.

Q. What other canonical epistles are there?

A. There are three of St. John, one of St. James the Less, and one of St. Jude.

Q. How many evangelists are there?

A. Four: namely, St. Matthew, one of the twelve apostles; St. Mark, the favorite disciple of St. Peter; St. Luke, the traveling companion of St. Paul; and St. John, the beloved apostle of our Lord.

St. Luke is the evangelist of the sacred Infancy; St. John, of the Word's Divinity; St. Matthew and St. Mark, of the active life of our blessed Lord.

The holy fathers find an emblem of the evangelists in the four living creatures mentioned in Ezechiel and in the Apocalypse; thus, *the man* is the emblem of St. Matthew, who begins his gospel by the temporal birth of Christ; *the lion* is that of St. Mark, who commences by the

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voice of St. John crying in the desert; *the ox*, which was the principal victim of ancient sacrifice, is that of St. Luke, who begins by representing Zacharias performing the priestly functions in the temple; and *the eagle* is that of St. John, who soars into the bosom of the divinity, to contemplate the eternal generation of the Word.

Q. What else did St. Luke write ?

A. The Acts of the Apostles, which contains a brief sketch of the apostolic labors of SS. Peter and Paul, together with some of the leading facts connected with the establishment of the Church.

Q. What book closes the sacred volume ?

A. The Apocalypse, or Book of Revelations, which is a record of visions and supernatural communications that the apostle St. John received whilst in banishment in the island of Patmos.

Q. Whither did the Most Blessed Virgin go after the death of her divine Son.

A. She followed the apostle St. John to whose tender care she had been confided by our blessed Lord.

Q. Where did our blessed Lady die ?

A. It is believed that she died at Jerusalem in the sixty-third year of her age, and that her

pure body, too pure for the corruption of the tomb, was carried up to Heaven.

Q. What did the apostles compose before their separation ?

A. They composed the Creed, or profession of faith that bears their name.

Q. What did they afterwards ?

A. They set out to announce the Gospel to all the nations of the earth ; and so great was the success that attended their evangelical labors that St. Paul applies to them the words of the Psalmist : “ Their sound hath gone forth into the earth, and their words unto the end of the world.”

Q. In what countries did they respectively preach ?

A. St. Peter preached in Syria and in Italy ; St. Andrew, in Scythia and Greece ; St. James the Greater, in Spain ; St. John, in Asia Minor ; St. Philip, in Phrygia ; and St. Bartholomew, in Armenia.

Q. What countries did the other apostles evangelise ?

A. St. Thomas evangelised India ; St. Mat-

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thew, Persia and Ethiopia; St. James the Less, Judea; St. Jude, Arabia; St. Simon, Egypt and Mesopotamia; and St. Matthias, Cappadocia and the countries situated on the shores of the Caspian Sea.

Q. Had the apostles any difficulties to encounter?

A. Yes; they were often dragged before pagan judges, publicly scourged, and cast into prison.

Q. How did they bear these persecutions?

A. They rejoiced at being accounted worthy to suffer for the name of Christ.

Q. How did they end their life?

A. Almost all of them terminated their apostolical career by martyrdom.

St. Peter, St. Andrew, and St. Simon, were crucified; St. James the Greater was beheaded; St. James the Less was hung from the battlements of the temple; St. Thomas was transpierced with lances; St. Bartholomew was flayed alive; St. Jude was shot with arrows; St. Matthew was put to death by the Ethiopians, and St. Matthias by the inhabitants of Colchis. St. John the Evangelist was cast into a caldron of boiling oil; but, like the children in the fiery furnace, he was miraculously preserved. Of the twelve members of the apostolic college, St. Philip seems to be the only one who was not called upon to sacrifice his life for the cause of his divine Master.

Q. Did these persecutions impede the progress of the church ?

A. Far from impeding its progress, these persecutions caused great numbers of the pagans to learn and embrace the faith of Christ.

Ten sanguinary tyrants during the space of about three hundred years bared the sword of persecution against the infant Church, and made her little cradle float on a sea of blood ; they sought to submerge her beneath the reddened wave, but in vain. The blood of the 11,000,000 of her children, who gladly went forth to meet the executioner, was like the chosen seed which perishes only to produce a hundred-fold.

Q. What do you infer from this ?

A. That the Church will ever triumph over persecution, and that she shall subsist until the consummation of ages.

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CHRONOLOGICAL TABLE OF SACRED HISTORY.

	B. C.
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Birth of Abel.....	4002
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Adam died.....	3074
Seth died.....	2962
Enos died.....	2864
Mathusalem died.....	2348
The Deluge.....	2348
Tower of Babel.....	2234
Death of Noe.....	1998
Birth of Abraham.....	1996
Birth of Sara.....	1986
Calling of Abraham.....	1921
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Kings of Israel.

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	952	Baasa,
	930	Ela.
	928	Zamri.
	923	ri.
	918	ab.
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Kings of Israel.

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	771	Manahem.	
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CHRONOLOGY OF THE CREATION.

From the Creation to the birth of Christ, there elapsed

According to the Hebrew text.....	3992 years.
“ “ “ Samaritan “	4293 “
“ “ “ Septuagint “	5228 “
“ “Usher.....	4004 “
“ “Petavius.....	3984 “
“ “Scaliger.....	3950 “

THE PATRIARCHS.

Adam.....	born, 4004.....	died, 3074.....	aged 930 years.
Seth.....	" 3874.....	" 2962.....	" 912 "
Enos.....	" 3769.....	" 2864.....	" 905 "
Cainan.....	" 3679.....	" 2769.....	" 910 "
Malaleel..	" 3609.....	" 2714.....	" 895 "
Jared.....	" 3544.....	" 2582.....	" 962 "
Enoch.....	" 3382.....	" 3017.....	" 365(1) "
Mathusalem	" 3317.....	" 2348.....	" 969 "
Lamech....	" 3130.....	" 2363.....	" 777 "
Noe.....	" 2948.....	" 1908.....	" 950 "
Sem.....	" 2446.....	" 1846.....	" 600 "
Arphaxad..	" 2346.....	" 2008.....	" 338 "
Heber.....	" 2281.....	" 1817.....	" 464 "
Thare.....	" 2126.....	" 1921.....	" 205 "
Abraham..	" 1996.....	" 1821.....	" 175 "
Isaac.....	" 1896.....	" 1716.....	" 180 "
Jacob.....	" 1856.....	" 1689.....	" 147 "
Ruben.....	" 1758.....	" 1634.....	" 124 "
Simeon.....	" 1757.....	" *.....	" * "
Levi.....	" 1756.....	" 1619.....	" 137 "
Juda.....	" 1755.....	" 1636.....	" 119 "
Dan.....	" 1755.....	" 1628.....	" 127 "
Nephthali..	" 1754.....	" 1622.....	" 132 "
Gad.....	" 1754.....	" *.....	" * "
Aser.....	" *.....	" *.....	" 126 "
Joseph.....	" 1745.....	" 1635.....	" 110 "
Benjamin..	" 1731.....	" *.....	" * "

(1) In the 365th year of his age, Enoch was taken from among men and transported to a place of repose and happiness.

* The dates omitted are not known.

THE PROPHETS.

1	Isaias commenced to prophesy	758	years before Christ.			
2	Jeremias	629	“ “ “	“	“	“
3	Ezechiel	595	“ “ “	“	“	“
4	Daniel	606	“ “ “	“	“	“
5	Jonas	800	“ “ “	“	“	“
6	Jeel	790	“ “ “	“	“	“
7	Amos	788	“ “ “	“	“	“
8	Osee	780	“ “ “	“	“	“
9	Micheas	754	“ “ “	“	“	“
10	Nahum	750	“ “ “	“	“	“
11	Sophonias	625	“ “ “	“	“	“
12	Habacuc	585	“ “ “	“	“	“
13	Abdias	582	“ “ “	“	“	“
14	Aggeus	527	“ “ “	“	“	“
15	Zacharias	526	“ “ “	“	“	“
16	Malachi	435	“ “ “	“	“	“

SIGNIFICATION OF SOME SCRIPTURAL NAMES.

- Aaron.....*a mountaineer.*
 Abel.....*weakness, vanity.*
 Abraham.....*father of many.*
 Absalom.....*father of peace.*
 Adam.....*red earth.*
 Andrew.....*courageous.*

Anna, Anne.....	<i>gracious, kind.</i>
Babel.....	<i>confusion.</i>
Benjamin.....	<i>son of my right-hand, i. e. of good</i>
Bethlehem.....	<i>house of bread. [fortune.]</i>
Cain.....	<i>acquisition.</i>
Caleb.....	<i>a dog.</i>
Calvary.....	<i>a skull.</i>
Christ.....	<i>anointed.</i>
Cyrus.....	<i>the sun.</i>
Daniel.....	<i>judge of God.</i>
David.....	<i>beloved.</i>
Debbora.....	<i>a bee.</i>
Elizabeth.....	<i>worshiper of God.</i>
Emmanuel.....	<i>God with us.</i>
Esther.....	<i>a star; good fortune.</i>
Eve.....	<i>mother of the living.</i>
Ezekiel.....	<i>God-strengthened.</i>
Gabriel.....	<i>the mighty one of God.</i>
Gethsemani.....	<i>oil-press.</i>
Gideon.....	<i>destroyer.</i>
Gospel.....	<i>glad tidings.</i>
Isaac.....	<i>laughter.</i>
Isaias.....	<i>help of Jehova.</i>
Israel.....	<i>strong against God, prince with God.</i>
Jacob } James }	<i>a supplanter.</i>
Jeremias.....	<i>raised up by God.</i>
Jerusalem.....	<i>habitation of peace.</i>
Jesse.....	<i>firm.</i>
Jesus.....	<i>Savior.</i>
Jezabel.....	<i>not inhabited.</i>
Joas.....	<i>God-given.</i>

Job.....	<i>persecuted, afflicted.</i>
John.....	<i>grace, favor.</i>
Jonas.....	<i>a dove.</i>
Jonathan.....	<i>God-given.</i>
Joseph.....	<i>addition.</i>
Juda.....	<i>celebrated.</i>
Judith.....	<i>praised.</i>
Levi.....	<i>a joining.</i>
Lia.....	<i>wearied.</i>
Lot.....	<i>a veil.</i>
Lucifer.....	<i>brilliant.</i>
Mark.....	<i>a hammer.</i>
Mary.....	<i>mistress, queen, star of the sea.</i>
Mathusalem.....	<i>man of the dust.</i>
Matthew.....	<i>gift of Jehova.</i>
Messiah.....	<i>anointed.</i>
Michael.....	<i>who is like to God?</i>
Moses.....	<i>drawn out of water.</i>
Nathanael.....	<i>given of God.</i>
Nehemias.....	<i>comforted of Jehova.</i>
Noe.....	<i>consolation, rest.</i>
Noemi.....	<i>beautiful</i>
Paul.....	<i>little, small.</i>
Peter.....	<i>a rock.</i>
Pharao.....	<i>king, sun.</i>
Philip.....	<i>a lover of horses.</i>
Rachel.....	<i>a ewe.</i>
Raphael.....	<i>physician of God.</i>
Rebecca.....	<i>a noose.</i>
Ruben.....	<i>behold, a son!</i>
Ruth.....	<i>a female friend.</i>
Samson.....	<i>sun-like.</i>
Samuel.....	<i>heard of God.</i>

204 SIGNIFICATION OF SCRIPTURAL NAMES.

Sara	}	.....a princess.
Sarah		
Solomon		.....<i>pacific.</i>
Saul		.....<i>desired.</i>
Simeon	}	.....<i>favorable hearing.</i>
Simon		
Stephen		.....<i>a crown, a garland.</i>
Susanna		.....<i>a lily.</i>
Thomas		.....<i>a twin.</i>
Timothy		.....<i>one who honors God.</i>
Tobias		.....<i>pleasing to Jehova.</i>
Zacharias		.....<i>whom Jehova remembers.</i>
Zebedee		.....<i>Jehova's gift.</i>



ES.

