

ILLUSTRATED BIBLE HISTORY

OF THE
OLD AND NEW TESTAMENTS.

FOR THE USE OF CATHOLIC SCHOOLS.

By I. SCHUSTER, D. D.

HONoured WITH A LETTER BY ORDER OF HIS HOLINESS POPE PIUS IX.

REVISED BY MRS. J. SADLIER.

ELEVENTH EDITION,
CAREFULLY IMPROVED BY SEVERAL CLERGYMEN.

WITH 110 ILLUSTRATIONS AND 2 COLOURED MAPS.

WITH THE APPROBATION OF MORE THAN A HUNDRED PRINCES
OF THE CHURCH.

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FRIDURGI BRISCOVIAE, die 24 Martii 1908.

‡ THOMAS, Archiep̄ps.

Approved or recommended by the Most Eminent Cardinal-Archbishop of Westminster, by their Lordships the Archbishops and Bishops of Ardagh, Armidale, Auckland, Calcutta, Charlottetown, Christchurch, Clonfert, Cloyne, Cork, Ferns, Glasgow, Kildare and Leighlin, Lahore, Madras, Mangalore, New York, Ossory, Peterborough, Portsmouth, St. Albert, Salford, Shrewsbury, Southwark, Trichur, Vizagapatam, Waterford and Lismore, and by more than ninety Cardinals and Prince-Bishops, Archbishops and Bishops of Austria, Belgium, France, Germany, Holland, Italy, Spain, the United States and South America.

Adopted by Order of their Lordships the Bishops of Cloyne, Kildare and Leighlin, Ossory, and Waterford and Lismore.

“We welcome with satisfaction Mrs. Sadliers translation of Dr. Schuster’s ‘Bible History’, and we desire to recommend this manual for adoption in our primary and high schools.”

(Resolution adopted by the Australasian Catholic Congress, Melbourne, October 1904.)

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A LETTER BY ORDER OF HIS HOLINESS POPE PIUS IX.

ILLUSTRIOUS AND HONOURED SIR,

His Holiness has learned with exceedingly great pleasure that the History of the Old and New Testaments, written in the German language by Dr. Schuster, has been translated into Italian. The excellence of this Work is attested as well by the approbation of so many illustrious Bishops, as by its translation into all polite languages. Although His Holiness, owing to the pressure of business, has not been able to read the entire book, yet he concurs with the Bishops in their approbation of it. He considers the plates with which the book is interspersed, of great use and advantage, because they make a more lasting impression on the minds of children than the mere recital of the facts. The chronological and geographical table, by which the order of time and place is so perfectly arranged, has elicited the praise of His Holiness. He, therefore, commands me to congratulate you, and to reassure you of his paternal regard, by imparting to you the Apostolic Benediction.

Having now discharged the duty imposed on me by His Holiness, permit me to congratulate you, and to offer you the sentiments of my unfeigned respect. I pray God to hold you in His keeping.

Your most humble servant

FRANCIS MERCURELLI, *Secretary to His Holiness.*

Very honourable BENJAMIN HERDER.

SOME APPROBATIONS.

Sir,

I am very glad to add my commendation to the many approvals already received from the Bishops in America and in Europe of Dr. Schuster's excellent Illustrated History of the Bible. The engravings are singularly good, and the book cannot fail to be useful in our schools.

I am, Sir,

Yours faithfully

March 6. 1890. † HENRY EDWARD, *Card.-Archbishop of Westminster.*

SPRING HILL, CLAUGHTON, BIRKENHEAD, *February 20. 1890.*

Dear Sir,

I beg to thank you for the specimen copy of your new edition of Dr. Schuster's excellent Bible History. It is already favourably known amongst us and I hope will become still more so, as it well deserves the high commendations which have been given to it from so many quarters.

With my blessing I am, dear Sir,

faithfully yours

† EDMUND, *Bishop of Shrewsbury.*

Dear Sir,

I beg leave to acknowledge the receipt of your truly *excellent* "Illustrated Bible History" and to thank you very much for sending it to me. I shall not fail, as you desire, to express my approval of it and to strongly recommend it to the principals of schools and others in this diocese.

Faithfully yours

† JAMES BROWNE, *Bishop of Ferns.*

WEXFORD (Ireland), *February 24. 1890.*

Dear Sir,

When I received the copy of Dr. Schuster's Illustrated Bible History you so kindly sent me, I was just about leaving on a pastoral tour. I took the book with me to have full leisure to read and appreciate it.

I sincerely thank you for favouring me with an opportunity to add my testimony to so many competent men who bestow so high praises on it as *the best of the kind* up to the present time.

I shall not fail to have it introduced in the schools of my diocese.

I have the honour to be, most respected Sir,

Your most devoted servant

SURADA (India), *June 23. 1890.*

† J. M. TISSOT,
Cath. Bishop of Vizagapatam.

ARMIDALE, *July 28. 1890.*

My dear Sir,

I am much obliged to you for sending me a copy of Dr. Schuster's Bible History.

I have looked over it carefully and I think the work most admirably adapted for use in schools and for general distribution, especially in this country where the Catholic population is so scattered and the members of the Church have but little opportunity of hearing the Word of God.

I shall certainly recommend the book both to the Convents, Colleges, Schools, and Congregations of my diocese.

Wishing you every blessing and success I remain, my dear Sir,

Truly yours in Christ

† ELZEAR TORREGGIANI, O. S. C. F.

The "Illustrated Bible History" seems to me to meet a want that has long been felt in our Catholic schools. Scripture is frequently too much overlooked, but with a text-book like Dr. Schuster's there ought to be

no longer any excuse for neglect in furnishing our Catholic children with a sufficient knowledge of the books of Holy Scripture and of their contents.

Wishing you every success in a venture that deserves the support of the English-speaking countries of the world I remain

Yours faithfully in Jesus Christ

† JOHN EDMUND LUCK, O. S. B., *Bishop of Auckland (N. Zealand).*

S. AMBROGIO, Piazza Mattei, ROME, *July 19. 1891.*

MANGALORE, *July 17. 1892.*

Dear Sir,

I have read Dr. Schuster's Illustrated Bible History with great pleasure, and I am of opinion that it will give equal delight to any priest into whose hands it may fall, since he will find it an excellent handbook for his school children and a work of no mean value for the elder members of his flock. Trusting it may meet with the circulation its merits deserve

I am, Sir,

Yours faithfully

† N. PAGANI, S. J., *Bishop of Mangalore.*

PETERBOROUGH (Canada), *March 19. 1890.*

Dr. Schuster's Bible History, which relates, in a brief and attractive style, the chief events recorded in the Old Testament as well as the History of our Lord and the Acts of the Apostles, is well adapted to the intelligence of youth. It is so admirably arranged as to make it a pleasure for children to study it, and thereby easily impress on their minds a fair knowledge of Bible History. I have great pleasure in recommending it for use, as it deserves to be used as a text book in every school.

† R. A. O'CONNOR, *Bishop of Peterborough.*

MADRAS, *January 24. 1896.*

Dear Sir,

I beg to thank you for the copy of Dr. Schuster's Bible History, which I received by the last mail. I can strongly recommend it as giving in a concise form the powerful facts of the Old and New Testaments, and is enriched by engravings, which in themselves will be found instructive and attractive by teachers and pupils in our schools.

Yours faithfully

† J. COLGAN, *Archbishop of Madras.*

PORTSMOUTH, *March 15. 1890.*

Dear Sir,

The successive occupation of my time has prevented my earlier acknowledgment of the copy of Dr. Schuster's Illustrated Bible History which you kindly sent me in January. It seems to me an excellent and useful work, and I shall gladly see it made use of in my diocese.

With my thanks and best wishes I remain

Yours truly in Christ

† JOHN, *Bishop of Portsmouth.*

SOUTHWARK, *February 15. 1898.*

Dear Sir,

I am much obliged to you for sending me a copy of Schuster's Bible History. It is a work that I esteem very much and which I always recommend when I have an opportunity to do so.

Wishing you every blessing, believe me

Your devoted servant in Christ

† FRANCIS, *Bishop of Southwark.*

BALLINASLOE, *June 14. 1898.*

Dear Sir,

I have to thank you for the copy of the Illustrated Bible History which you so kindly sent me. I regard it in every respect as a very useful and beautiful book, full of most interesting matter, conveyed in the simplest language.

I shall not fail to recommend it cordially to my clergy.

I remain

Yours faithfully

† JOHN HEALY, D.D., *Bishop of Clonsfert.*

KILKENNY, *March 4. 1901.*

Dear Sir,

Your Bible History by Schuster has been a very old friend of mine and has been in use in 220 schools in this diocese for the past three years, and I am glad to say with the very best results. It shall continue to be patronized by this diocese, until another eminently superior to it will have made its appearance.

Faithfully yours

† A. BROWNRIGG, *Bishop of Ossory.*

PREFACE.

The publisher desires to call the attention of reviewers to the precise nature and character of the school edition of Dr. Schuster's Illustrated Bible History. Its sole aim and object, both in the text and in the questions at the end of each chapter, is to give children an accurate knowledge of the main contents or facts recorded in the Bible. The treatment of historical or scientific questions raised by modern criticism lies altogether outside its scope. A text-book combining the presentment of facts with explanations in the light of modern knowledge is undoubtedly a desideratum; but this is not the purpose of the present Bible History which leaves the work of explanation and interpretation entirely to the teacher who has to equip himself for the task from other sources. Catholic works of the kind, in English, are unfortunately rare.

Moreover, there is one point that should not be overlooked. Until there is a positive answer to Biblical difficulties generally accepted by Catholic theologians, it is hard to see how children's minds can be prepared for them except in a general and rather negative way.

Nor should it be forgotten that, for obvious reasons, Biblical difficulties are not for Catholics the matter of life and death that they are to Non-Catholics.

The teacher in search of explanations on the practical and religious side will find them in abundance in Bishop Knecht's *Practical Commentary on Holy Scripture*.*

* **A Practical Commentary on Holy Scripture** for the use of those who teach Bible History, by **FREDERICK JUSTUS KNECHT**, D. D., Auxiliary bishop of the archdiocese of Freiburg. Translated and adapted from the sixteenth German edition. Preface by **Rev. MICHAEL F. GLANCEY**, Chancellor of the diocese of Birmingham. *Second English Edition Revised*. With the approbation and recommendation of more than twenty princes of the Church. Containing 92 illustrations and 4 coloured maps. 8vo. (XXXVI and 840 pp.) Price: 9s., bound in half morocco 11s. 6d. (Freiburg, B. Herder.)

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THE OLD TESTAMENT.



FIRST PART.

HISTORY OF THE OLD TESTAMENT.

FIRST EPOCH.

From Adam to Abraham.

[4000—2000 YEARS BEFORE CHRIST.]

CHAPTER I.

The Creation of the World.

The heavens show forth the glory of God, and the firmament declareth the work of His hands.—*Ps. 18, 1.*

IN the beginning God created heaven and earth. The earth was void and empty, darkness was on the face of the deep, and the Spirit of God moved over the waters. God said: "Be light made," and light was made. This was the first day.

2. On the second day God said: "Let there be a firmament made amidst the waters; and let it divide the waters from the waters." And it was so. God called the firmament Heaven.

3. On the third day God said: "Let the waters that are under the heaven be gathered into one place; and let the dry land appear." And it was so done. God called the dry land, Earth; the gathered waters, Seas. He also said: "Let the earth bring forth the green herb and such as may seed, and the fruit tree yielding fruit after its kind." And it was so done.

4. The fourth day God said: "Let there be lights made in the firmament of heaven, to divide the day and the night,

and let them be for signs, and for seasons, and for days and years." And it was so done. God made the sun, moon and countless stars, and set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night.



THE CREATION OF THE WORLD.

5. The fifth day God said: "Let the waters bring forth the creeping creatures having life, and the fowl that may fly over the earth under the firmament of heaven." And God created fish and birds of every kind, and He blessed them, saying, "Increase and multiply."

6. The sixth day God said: "Let the earth bring forth the living creature in its kind: cattle and creeping things, and beasts of the earth according to their kinds." And it was so done. At last God created man, and gave him dominion over all the rest. And God saw all the works that He had made, and they were very good. The seventh day God rested, and He blessed that day and made it holy.

QUESTIONS.

1. What did God create in the beginning? In what condition was the earth at first? What moved over the waters? What was then made? 2. What was made on the second day? 3. What did God say on the third day? What did God call the dry land? The waters? What else did God then create? 4. What did God say on the fourth day? 5. What did God say on the fifth day? 6. On the sixth day? What did God give to man? What did God do on the seventh day?

CHAPTER II.

Creation and Fall of the Angels.

O ye angels of the Lord, bless the Lord; praise and exalt Him above all forever.—*Dan. 3, 58.*

BESIDES the visible world, God also created an invisible world, namely, innumerable spirits called Angels.



THE FALL OF SATAN.

They were all good, happy, and endowed with excellent gifts of nature and of grace; but they did not all continue in that state, for, being possessed of a free will, a great many of them abused it, lost the grace of God, and became wicked.

2. They rebelled against God—Lucifer, their leader, saying: “We shall be like unto the Most High; we will place our throne above the stars.”

3. Then there was a great strife in heaven. Michael and the other angels who had remained faithful to

God, fought against the bad and rebellious spirits, whose chief is now called Satan, or the Devil. The bad angels were conquered and cast from heaven down to hell. The angels who remained faithful were rewarded with everlasting happiness. They forever see the face of God in heaven.

QUESTIONS.

1. Besides the visible world, what did God create? In what state were the angels first? Did they all continue in that happy state?
2. What did they do? What did Lucifer, their leader, say?
3. What was there then in heaven? Against whom did Michael and the other good angels fight? Who were conquered, and how were the bad angels punished? How were the good angels rewarded?

CHAPTER III.

Creation of the First Man.—Paradise.—The First Commandment.—Creation of Eve.

He that liveth forever, created all things together. God only shall be justified, and He remaineth an invincible king forever.—*Ecclus., 18, 1.*

WHEN God created man, He said: "Let us make man to our image and likeness, and give him dominion over all animals and over the whole earth." He then formed a human body of the slime of the earth, breathed into his face the breath of life, and man became a living soul. At the same moment God added to the nature of man many favors, and, especially, sanctifying grace. Thus was made the first man, who was named Adam, that is to say, man taken from the earth. By his nature man was the image of God; by grace he was the likeness of God.

2. By a special effect of His goodness the Lord God created, expressly for man, a garden of pleasure, called Paradise. There were in it all sorts of beautiful trees, covered with delicious fruit; and in the middle of the garden stood the tree of life, and the tree of knowledge of good and evil. A

river, divided into four branches, watered the whole garden.

3. It was in this garden of delights that God placed man, that he might cultivate it for his own pleasure and occupation. God then commanded man, saying: "Of every tree of Paradise thou shalt eat, but of the tree of knowledge of good and evil thou shalt not eat; for in what day soever thou shalt eat of it, thou shalt die the death."

4. Adam was still alone on the earth. Hence God said: "It is not good for man to be alone; let us make him a help like unto himself." Then God caused all the animals to come before Adam, that he might give to each its name. But for Adam there was not found a help like unto himself; therefore, casting a deep sleep upon Adam, God took one of his ribs and formed of it a woman. When Adam awoke, God brought to him his wife; and Adam rejoiced to see another being like himself. He called her Eve, that is, Mother of the Living.

QUESTIONS.

1. What did God say when He created man? How did He create man? What was the first man called? How is man the image of God, and how the likeness of God? 2. What did God, in His special goodness, create expressly for man? What was in the garden, and what stood in the middle of it? 3. What commandment did God give to man? 4. What did God say, seeing Adam still alone on the earth? Why did God cause all the animals to come before Adam? How did God create a helpmate for Adam? What did Adam call her?

CHAPTER IV.

The Fall of our First Parents.

He is a liar, and the father thereof.—*John, 8, 44.*

OF all the animals that God had placed upon the earth, none was more cunning than the serpent. Hence the devil, who was envious of the happiness of our first parents, made use of him in order to seduce them.

2. Eve, prompted by curiosity, approaching the forbidden tree, saw a serpent near it. He began to speak, and said to her: "Why has God commanded you, that you should not eat of every tree of Paradise?" Eve answered: "Of the fruit of the trees of Paradise we do eat; but of the fruit of the tree which is in the midst of Paradise, God has commanded us that we should not eat, and that we should not touch it, lest, perhaps, we die."



THE FALL OF OUR FIRST PARENTS.

3. The serpent said to the woman: "No, surely you shall not die if you eat of the fruit of that tree; but, rather, your eyes shall be opened, and you shall be as gods, knowing good and evil."

4. Hearing this, Eve gave way to pride, and she saw that the fruit was good to eat and pleasant to behold. She took and ate of the fruit, and gave to her husband, and he also ate. Thus was the first sin committed.

5. At the same time they lost sanctifying grace, which was the life of their soul ; they lost the immortality of their body ; their eyes were opened, and they saw with shame that they were naked. In their shame and confusion they began to sew fig-leaves together, in order to cover their nakedness.

6. But soon they heard the voice of God calling them, and they hid themselves among the trees. And God said: "Adam, where art thou?" And Adam answered: "I heard Thy voice, and I was afraid, because I was naked, and I hid myself." And God said: "Who has told thee that thou art naked? Hast thou eaten of the forbidden fruit?" Adam replied: "The woman whom Thou gavest me to be my companion gave me of the fruit, and I did eat." And the Lord said to the woman: "Why hast thou done this?" She replied: "The serpent deceived me, and I did eat."

7. Then God said to the serpent: "Because thou hast done this thing, thou art cursed among all the beasts of the earth. Upon thy breast thou shalt go, and dust shalt thou eat all the days of thy life. I will put enmity¹ between thee and the woman, and thy seed and her seed ; she shall crush thy head, and thou shalt lie in wait for her heel." This referred to the Savior, who was one day to destroy the power of Satan. The woman mentioned is the Blessed Virgin Mary.

8. To Eve He said: "In sorrow and pain shalt thou bring forth thy children. Thou shalt be subject to thy husband, and he shall have dominion² over thee."

9. And to Adam He said: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work ; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee. In the sweat of thy face thou shalt eat bread, till thou shalt return to the earth, out of which thou wast taken ; for dust thou art, and into dust thou shalt return."

10. How great is the mercy of God, that He promised a

¹ EN'MITY, strife, warfare.

² DOMIN'ION, power, control.

Redeemer to our sinful parents. How hateful must sin be to God, since He pronounces so terrible a curse on those favored creatures whom He had so recently blessed. When God had pronounced the sentence of banishment and death on Adam and Eve; when He had commanded the elements to oppress them in divers ways, He drove them out of Paradise, and placed before the gate Cherubim, with flaming sword, turning every way, to guard the way leading to the tree of life.

QUESTIONS.

1. Of what animal did the devil make use, in order to seduce our first parents? 2. What did the serpent say to Eve when she saw him at the tree? What did Eve reply? 3. What did the serpent then say? 4. What did Eve do? What did Adam do? What was thus committed? 5. What change then took place in Adam and Eve? What did they do to cover their nakedness? 6. What did they do when God called them? What did Adam say? What did God say? What did Adam reply? What did the Lord say to the woman? What did she reply? 7. What did God say to the serpent? In what words did God promise a Redeemer? 8. What did God say to the woman? 9. What did He say to Adam? 10. When God banished Adam and Eve from Paradise, whom did He place at the entrance to guard the way to the tree of life?

CHAPTER V.

Cain and Abel.

By the envy of the devil, death came into the world.—*Wis. 2, 24.*

ADAM and Eve had many children; the first two were Cain and Abel. Cain was a husbandman, or tiller of the earth; Abel was a shepherd. Abel was just, but the works of Cain were evil. Now, it happened one day that they offered a sacrifice to God in gratitude for the benefits He had bestowed upon them.

2. Able offered the firstlings of his flock, and Cain, fruits

of the earth. The Lord regarded Abel and his gifts with favor, but for Cain and his offerings He had no regard. Seeing this, Cain was exceedingly angry, and his countenance fell.

3. And the Lord said to Cain : " Why art thou angry, and why is thy countenance fallen ? If thou do well, shalt thou not receive ? but if ill, shall not sin forthwith be present at the door ?" Keep away from sin. But Cain did not heed the Lord.

4. One day he said to his brother : " Let us go forth



DEATH OF ABEL.

abroad." Abel, suspecting no evil, went out with him ; and when they were in the field, Cain rose up against Abel, his brother, and slew him. The Lord said to Cain : " Where is thy brother Abel ?" Cain replied in an insolent manner : " I know not ; am I my brother's keeper ?"

5. And the Lord said to him: "What hast thou done? The voice of thy brother's blood crieth to me from the earth. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit. A fugitive and a vagabond shalt thou be upon the earth."

6. And Cain, in despair, said to the Lord: "My iniquity is greater than that I may deserve pardon. Behold! Thou dost cast me out this day from the face of the earth. Every one, therefore, who findeth me will kill me." The Lord said to him: "No, it shall not be so; but whosoever shall kill Cain shall be punished sevenfold." And He set a mark upon Cain, that whosoever found him should not kill him. And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth.

7. The innocent Abel slain by his envious brother is a figure of Christ, who was put to death through the malice of the Jews. In the conduct of Cain we see the awful consequences of envy. Had he promptly suppressed in his heart the first emotion of envy, he never would have stained his hands and his soul with his brother's blood, which cried to heaven for vengeance.

QUESTIONS.

1. Who were the first two children of Adam and Eve? What was Cain? What was Abel? 2. What offerings did Cain and Abel make to God? Why did they offer a sacrifice? Were the sacrifices of the two brothers equally well received? What happened then? 3. What did the Lord say to Cain? Did Cain heed the words of God? 4. What did Cain say to Abel? What happened when they walked out together? What did the Lord say to Cain? What did Cain reply? 5. What did the Lord then say? 6. What did Cain, in despair, say to the Lord? What did the Lord reply? 7. Of whom is Abel a figure? What do we see in the conduct of Cain?

CHAPTER VI.

The Deluge.

The wicked shall be destroyed from the earth, and they that do unjustly shall be taken away from it.—*Prov. 2, 22.*

ADAM lived nine hundred and thirty years. He had many sons and daughters, to whom he announced the Law of God and the coming of the Redeemer. His immediate descendants also lived to a very great age. Mathusala, the oldest of them, lived nine hundred and sixty-nine years. The people became very numerous. Some were herdsmen and lived in tents; others built cities and became mechanics and musicians. The descendants of the pious Seth, whom God had given to Adam instead of Abel, were good, feared God, and hence were called the children of God. Henoah, one of the children of God, was noted for his faith and piety, and was taken up alive into heaven. The descendants of Cain, however, turned away from God, were wicked, and were called the children of men.

2. Unhappily, the children of God began to associate with the children of men, and soon they themselves became wicked. Then God said that men must not live so long, seeing that they have become corrupt in their ways. "His days shall be one hundred and twenty years."

3. The wickedness of men went on increasing, and their thoughts were continually bent upon evil. Seeing this, God said: "I will destroy man, whom I have created, from the face of the earth." But amongst these wicked men there was one just and virtuous man, who was called Noe.¹ Noe found favor with the Lord, and to him the Lord said: "Make thee an ark of timber planks; thou shalt make little rooms in the ark, and thou shalt pitch it within and without, with bitumen. The length of the ark shall be three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits.

¹ Noe (pr. No'ah).

4. "Thou shalt make a window in the ark, and a door in its side; and thou shalt divide the ark into lower, middle and third stories. Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh wherewith is the breath of life. But I will establish my covenant¹ with thee. Thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.



THE DELUGE.

5. "And of every living creature, of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee. Thou shalt take unto thee of all food which may be eaten, and thou shalt lay it up with thee." Noe did all that the Lord had commanded him to do. He spent a hundred years in building the ark, during which time he preached penance to the people.

¹ COV'E-NANT, a bargain, an agreement.

6. But men heeded not the warning. They ate, drank, and were married just as before, without a thought of the terrible punishment that was to come upon them. Then the Lord said to Noe: "Go in, thou and all thy house, into the ark; and after seven days I will cause rain to fall upon the earth for forty days and forty nights, and I will destroy every substance that I have made, from the face of the earth."

7. Noe entered into the ark, with all his family, taking with him all that the Lord had commanded him; and the Lord shut him in on the outside. And, when the seven days were passed, the fountains of the great deep were broken up, and the flood-gates of heaven were opened, and the rain fell upon the earth for forty days and forty nights. The waters continued to increase till they rose fifteen cubits above the highest mountains. Thus every living being was destroyed, that moved upon the earth, both of fowl, of cattle, of beasts and all men. Noe only remained, and they that were with him in the ark.

8. The ark is a figure of the Church; for, as no one escaped the waters of the deluge,¹ except those who were in the ark, so no one shall escape the deluge of fire on the last day, save those who are in the Catholic Church, the true ark of salvation.

QUESTIONS.

1. How long did Adam live? Mathusala? What were the descendants of Seth called? What became of Henoeh? 2. Did the children of God always remain good? What did God then say? Were the wicked men converted? Seeing that they were not converted, what did God say? 3. Was there no just man on the earth? What did the Lord tell Noe to do? 4. What did the Lord establish with Noe? Whom and what did He tell him to take into the ark? 5. How long was Noe building the ark? Did Noe warn the people of the threatened danger? 6. Did they heed the warning? What did God then say to Noe? 7. What happened after Noe and his family entered into the ark? 8. Of what is the ark a figure?

¹DEL'UGE, a great flood, or overflowing of the earth by water.

CHAPTER VII.

Noe's Offering—His Children.

Bless ye the God of heaven; give glory to Him in the sight of all that live, because He hath shewed His mercy to you.—*Tob. 12, 6.*

NOW God remembered Noe, and sent a wind upon the earth. This moved the waters, and after a hundred and fifty days they began to abate. At length the ark rested upon a mountain in Armenia,¹ called Mount Ararat, and the tops of the hills began to appear. Noe perceived this with great joy, for he had been now three hundred and fifty days shut up in the ark.

2. In order to see whether the waters had subsided² on the earth, he opened the window and sent forth a raven, which did not return. He next sent forth a dove; but she, not finding a spot whereon to rest her foot, returned to the ark. After seven days he again sent forth the dove. She came back to him, in the evening, carrying in her mouth a bough of an olive tree, with green leaves. Noe, therefore, understood that the waters had abated from off the face of the earth.

3. He stayed in the ark yet other seven days, and he sent forth the dove again, which did not return to him. God then said to Noe: "Go out of the ark." So Noe went out of the ark with his wife, his sons and their wives, together with all the living creatures which he had placed in it. Filled with gratitude towards the Lord, who had so wonderfully preserved him, he built an altar to the Lord and offered on it a sacrifice of clean animals.

4. The sacrifice of Noe was pleasing to the Lord. He blessed Noe and his sons, and said to them: "Increase and multiply, and fill the earth." God made a covenant with Noe that He would never again destroy the earth with water.

¹AR-ME'-NIA, a province in Turkey in Asia.

²SUB-SI'-DED, fallen, to become lower.

The rainbow which we see in the clouds is the sign of this covenant between God and the earth. The sons of Noe were Sem, Cham and Japhet. Now Noe began to cultivate the earth. He planted a vineyard, and drinking of the wine, he fell asleep, and was uncovered in his tent.

5. Cham, seeing his father in this condition, spoke of it in a jesting way to his brothers. They, however, filled with a



NOE'S OFFERING.

chaste and holy fear, put a cloak upon their shoulders, and, going backwards so as not to look upon him where he lay, covered their father's nakedness. And Noe, awaking and hearing what had happened, said: "Cursed be Chanaan; a servant of servants shall he be unto his brethren." But he blessed Sem and Japhet. Children should learn from this example not to mock or ridicule their parents.

QUESTIONS.

1. How long was it before the waters began to abate? Where did the ark rest? 2. What did Noe send from the ark, to see if the waters had subsided? Did the raven return? What did Noe then send forth? What did the dove bring back in her mouth? 3. Did the dove return to the ark the third time? What did Noe do on leaving the ark? 4. Was Noe's sacrifice pleasing to the Lord? What covenant did the Lord make with Noe? What sign did God give? What were the sons of Noe called? What did Noe plant? What happened when Noe had drunk of the wine of his vineyard? 5. What did Cham do? What did his brothers do? When Noe awoke and heard what Cham had done, what did he then say?

CHAPTER VIII.

The Tower of Babel.

Except the Lord build the house, they labor in vain that build it.

—Ps. 126, 1.

THE descendants of Noe soon multiplied, and again became as wicked as men had been before the deluge. Now, they were unable to live any longer together, and they said: "Come let us make a city and a tower, the top whereof may reach to heaven; and let us make our name famous before we be scattered abroad in all the lands." But God frustrated¹ their foolish design. He said: "Let us confound their tongue, that they may not understand one another's speech."

2. Till then there had been but one language spoken amongst men. So the Lord scattered them from that place into all the lands, and they ceased to build the city. Therefore, the city was called Babel, which signifies confusion, because there the language of the whole earth was confounded.

3. The children of Sem remained in Asia, and from them descended the Israelites, the chosen people of God. Most of the descendants of Cham settled in Africa, while those of Japhet² took up their abode in Europe. Thus were different nations founded. The more men multiplied on the earth, the

¹ FRUS-TRA'-TED, thwarted, prevented.

² JAPHET (pr. Jaf'-et).

more wicked they became. Instead of adoring the true God, they began to adore a multitude of false gods.

4. Some worshiped the sun, moon and stars; others worshiped men and beasts, and even the works of their own



THE TOWER OF BABEL.

hands. To these false divinities¹ even human victims were offered, and sometimes innocent children, who were made to endure the most cruel torments. Such is the consequence of abandoning the worship of the true God.

QUESTIONS.

1. Did the descendants of Noe remain good? What did they say? What did God do? What did He say? 2. What was the tower called? 3. Where did the children of Sem remain? What people descended from them? Where did most of the descendants of Cham settle? Where did the children of Japhet take up their abode? What happened when men multiplied upon the earth? What did they adore instead of the true God? 4. What victims were offered to these false gods?

¹ DI-VIN'I-TIES, gods.

SECOND EPOCH.

The Age of the Patriarchs.—Election and Greatness of
the Israelites.—From Abraham to Moses.
(2000 to 1500 B. C.)

CHAPTER IX.

Call of Abram.

As God hath called every one, so let him walk.—*I. Cor., 7, 17.*

AMONGST the multitude of the wicked there was one just and upright man. He was called Abram. The Lord chose him, that, through him and his posterity,¹ the true faith and hope in the promised Redeemer might be preserved and propagated² on the earth. He said to him: "Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I will show thee, and I will make of thee a great nation. I will bless thee and magnify thy name, and thou shalt be blessed; and in thee shall all the kindred of the earth be blessed."

2. The father of Abram had gone to settle in Chaldea,³ and had taken up his abode at Haran, with his relatives; but, as idolatry⁴ had at last made its way even into that family, the Lord called Abram forth from amongst his kindred. Abram believed the word of God, and instantly set out for Chanaan, taking with him Sarai, his wife, and Lot, his nephew, and his servants and his herds of cattle. After a long journey he arrived in the land of Chanaan,⁵ and came to Sichem. He was then seventy-five years old.

¹ POS-TER'-ITY, descendants, those who come after. ² PROPAGA'-TED, extended, carried from place to place. ³ CHAL-DEA (pr. Kal-dee'-a), a country of ancient Asia. ⁴ I-DOL'-A-TRY, the worship of false gods. ⁵ CHA'-NAAN (pr. Ka'-nan), a country of Asia, now called Palestine, or Holy Land.

3. Chanaan, on account of its beauty and fertility, was called a land flowing with milk and honey. There the Lord again appeared to Abram, and said to him: "To thy seed will I give this land." Abram, wishing to show his gratitude, raised in that place an altar to the Lord. Henceforth Chanaan was also called the Promised Land. Gratitude to God for past favors is the most certain means of obtaining new ones.

QUESTIONS.

1. What just man was found amongst the multitude of the wicked? Why did the Lord choose Abram? What did He say to him? 2. Where did the father of Abram go to settle? Why did the Lord call Abram forth from amongst his kindred? Whom and what did Abram take with him? 3. What was Chanaan called? Why was it so called? What did the Lord say when He again appeared to Abram? What did Abram do to show his gratitude? What was Chanaan also called?

CHAPTER X.

Abram's Love of Peace.

Blessed are the peacemakers, for they shall be called the children of God.—*Matt. 5, 9.*

GOD blessed Abram, and increased his herds and those of Lot in such a manner that the pasture in that country was not sufficient for them. On this account a strife arose between the herdsmen of Abram and those of Lot. And Abram said to Lot: "Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Behold, the whole land is before thee: depart from me, I pray thee. If thou wilt go to the left hand, I will take the right; if thou choose the right hand, I will pass to the left."

2. Lot chose the fertile country about the Jordan,¹ and

¹JOR'DAN, a river of Judea.

dwelt in Sodom. Abram dwelt in Hebron, and built there an altar to the Lord. Some time after this, strange kings having come into the land, began to rob and plunder the cities of Sodom and Gomorrha,¹ took Lot captive, and seized all his substance. As soon as Abram heard that Lot had been taken captive, he, with three hundred and eighteen well-armed men, his servants, pursued the kings, overtook them, res-



MELCHISEDECH'S OFFERING.

cued Lot from their hands, and brought him back with all his possessions.

3. As Abram returned victorious, Melchisedech,² king of Salem,³ and the king of Sodom, went out to meet him. Melchisedech, being a priest of the Most High, offered to the Lord a sacrifice of bread and wine, as a sacrifice of praise

¹SOD'OM and GOMOR'RHA (pr. Go-mor'-ra), at that time cities of Asia. ²MEL-CHIS'-E-DECH (pr. Mel-kis'-e-dek). ³SA'LEM, means City of Peace, and was afterwards called Jerusalem.

and thanksgiving, for Abram and his servants. He blessed him and said: "Blessed be Abram by the Most High God, who created heaven and earth; and blessed be the Most High God, by whose protection the enemies are in thy hands." Abram gave him the tithes¹ of the booty. The king of Sodom then said to Abram: "Give me the persons, and the rest take to thyself." But Abram would accept of no reward. Melchisedech was a figure of the eternal High Priest, Jesus Christ. His sacrifice was a figure of the sacrifice of the Mass.

QUESTIONS.

1. Why did a strife arise between the herdsmen of Abram and Lot? What did Abram say to Lot? 2. Where did Lot go to dwell? Where did Abram dwell? Who came into the land and began to rob and plunder? What did they do to Lot? What did Abram do when he heard what had befallen Lot? 3. Who met Abram when he returned victorious? Who was Melchisedech? What did he offer to the Lord? Of whom was Melchisedech a figure? Of what does his sacrifice remind you?

CHAPTER XI.

Abraham's Faith and Hospitality.—Circumcision.

The just man liveth by faith.—*Rom. 1, 17.*

AFTER these things the word of the Lord came to Abram in a vision, saying: "Fear not, I am thy protector, and thy reward exceeding great." On a certain night, Abram was called by a voice from heaven, which said: "Look up to heaven and number the stars, if thou canst. So shall thy seed be." Abram believed, and his faith, together with his good works, justified him before God.

2. The Lord again appeared to him, when he was ninety-nine years of age, and said to him: "I am the Almighty God. Walk before me and be perfect." Neither shall thy name be called any more Abram, a high father, but Abraham,

¹TITHES, the tenth part.

father of the multitude, because I have made thee a father of many nations. I will establish My covenant between Me and thee: All the male kind of you shall be circumcised. Sarai, thy wife, shall be called Sara, and she shall bear thee a son, whose name thou shalt call Isaac.¹

3. As Abraham was one day, about noon, sitting at the door of his tent, he saw three men approaching. He ran to meet them, bowed down before them, and invited them to rest in his tent and partake of some refreshment. Calling Sara, his wife, he told her to make some cakes of the finest flour. He caused the best calf of his herds to be killed for the entertainment of the unknown visitors. Butter, milk and honey were also placed before them, Abraham himself waiting upon his guests.

4. After the meal, when they were about to depart, one of the strangers said to Abraham that after a year he would return, and that Sara, his wife, would have a son. Then Abraham understood that the Lord God Himself, accompanied by angels, was his guest. Kindness and courtesy to strangers should be praised and encouraged, since God rewarded so richly the hospitality of Abraham. Circumcision² was a figure of the Sacrament of Baptism.

QUESTIONS.

1. What promise was made to Abraham by a voice from heaven? What justified Abraham before God? 2. What does Abraham signify? What covenant did the Lord make with Abraham? What token did He give him? 3. What happened when Abraham was one day sitting at the door of his tent? 4. What promise did one of the strangers make to Abraham? What did God so richly reward? Of what is circumcision a figure?

¹ISAAC (pr. I'sak).

²CIRCUM-CIS-ION (pr. Cir-kum-sizh'-un), a Jewish rite.