



: The
Coloured
PICTURE BIBLE
for
Children.





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✠ : From The —————
CREATION of the WORLD
to the —————
Death of Moses

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Illustrated by R. André: ~~~~~
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THE
COLOURED
PICTURE BIBLE
FOR CHILDREN.

IN FOUR SECTIONS.

SECTION I.—From the Creation of the World to the
Death of Moses.

SECTION II.—Judges, Ruth, and Kings.

SECTION III.—From Hezekiah to the End of the Old
Testament.

SECTION IV.—The Holy Gospels.

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FROM THE
CREATION OF THE
WORLD

TO

THE



DEATH OF **MOSES**:

Illustrated by Texts & Pictures:

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CHRISTIAN KNOWLEDGE
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: From the
Creation
of the
World

In six days the Lord made
heaven and earth; the sea,
and all that in them is, and
rested the seventh day: where-
fore the Lord blessed the
sabbath day, and hallowed it.

Exod: XX. 11.

And the Lord God planted
a garden eastward in Eden;
and there he put the man
whom he had formed:

Gen: II. 8.

to the Death
of
Moses?



The voice of thy brother's blood crieth unto me from the ground
Gen: IV: 10

GOD MADE THE WORLD.

THERE was once a time when there was no earth as it now is; when it had no form or shape, when there was no one on it, and it was all dark. Then God spake, and it was light; and He put the bright sun in the sky to give light by day, and the sweet pale moon and stars to shine in the night.

And God told the seas how far they were to come, and that they were not to come on the part of the land where He would have it dry. He made the green grass and the tall trees, and all the plants; and then He made all the beasts, both small and great, and the birds, and the fish to swim in the sea. Then, last of all, God made man. He made him after His own like-ness, good, and free from all sin.

God put man to live in a sweet place where gay plants and rich fruits grew, where there was no need for the man to work hard, and grow hot, and worn, as men must do now. (*See p. 5*). Then God told the man he was to be lord of all this, and He made all the beasts and birds, and all that had life, to come to the man, that he might give them all their names. Now when God had done all this He saw that the man had no one to live with him, no one to speak to, and God knew he would be sad and lone-ly, so He gave him a wife to love him, and to live with him, and be a help to him.

The name of this first man was "Ad-am," and the name of his wife was "Eve." So these two were to live in this sweet place I told you of, the name of which was E-den; and they were to have all the fruits of the earth to eat, all but the fruit of one tree. There were in E-den two trees, one of which was the "Tree of Life"; the other, which God said they should not eat of, would, if they ate of it, make them to know what was good and what was wrong, as God knows it. I dare say it seems to you that, when God gave them so much, they should not have sought to eat of that tree, or break that one rule? I grieve to say they did not feel this, and so I have to tell you at once of their sin and grief.

EVE AND HER SIN.

ONE day Eve was near the tree which God said would, if they ate its fruit, make them wise as God; and she saw a snake, which spoke to her and bade her eat the fruit, and said it would be well for her and for the man if she would do so. Eve ought to have known that what God had told her must be true, and should have paid no heed to what this snake said, for he was in truth the Dev-il, who took the shape of the snake; but no, she heard the false words, and she took of the fruit and did eat, and gave some to the man, and he ate it; and so they broke the rule of the good, kind God, who had done so much for them.

And now you must hear what came of this first sin. God,

who sees all things, saw at once what Ad-am and Eve had done, and He came and spoke to them, and said they should live no more in this nice, sweet place where He had first put them, lest they should eat of the "Tree of Life," and so live on and on in sin. So He sent a guard to watch by the tree with a sword of flame, to keep them from the fruit. (*See p. 2.*)

Nor was this all. God put a curse on the earth that He had made so fair; and for man's sin it brought forth thorns and weeds, and man had to work hard to get food; and pain and grief came where all had been so fair, and good, and glad.

THE FIRST DEATH.

THE next thing I have to tell you is so sad, it will grieve me to tell it and you to hear. Ad-am and Eve had two sons, whose names were Cain and A-bel. Cain's work was to dig the ground and grow corn and fruit; and A-bel took care of the sheep and flocks. One day Cain brought some of the fruit of the ground to God that He might see it, and take it and bless him. For the same end A-bel brought a lamb out of his flock to God. And when God saw these two gifts, that which A-bel brought did please Him, but it was not so with what Cain brought, and this made Cain wroth with A-bel, so wroth, that he rose up and slew him: yes, he slew him whom he was bound to love so much! (*See p. 6.*)

When God saw it, He told Cain that He knew what he had done, and He would let him live no more with those whom he

lov-ed, but he should go forth by him-self, and no one should be kind to him or care for him, but all should hate him for the bad deed that he had done.

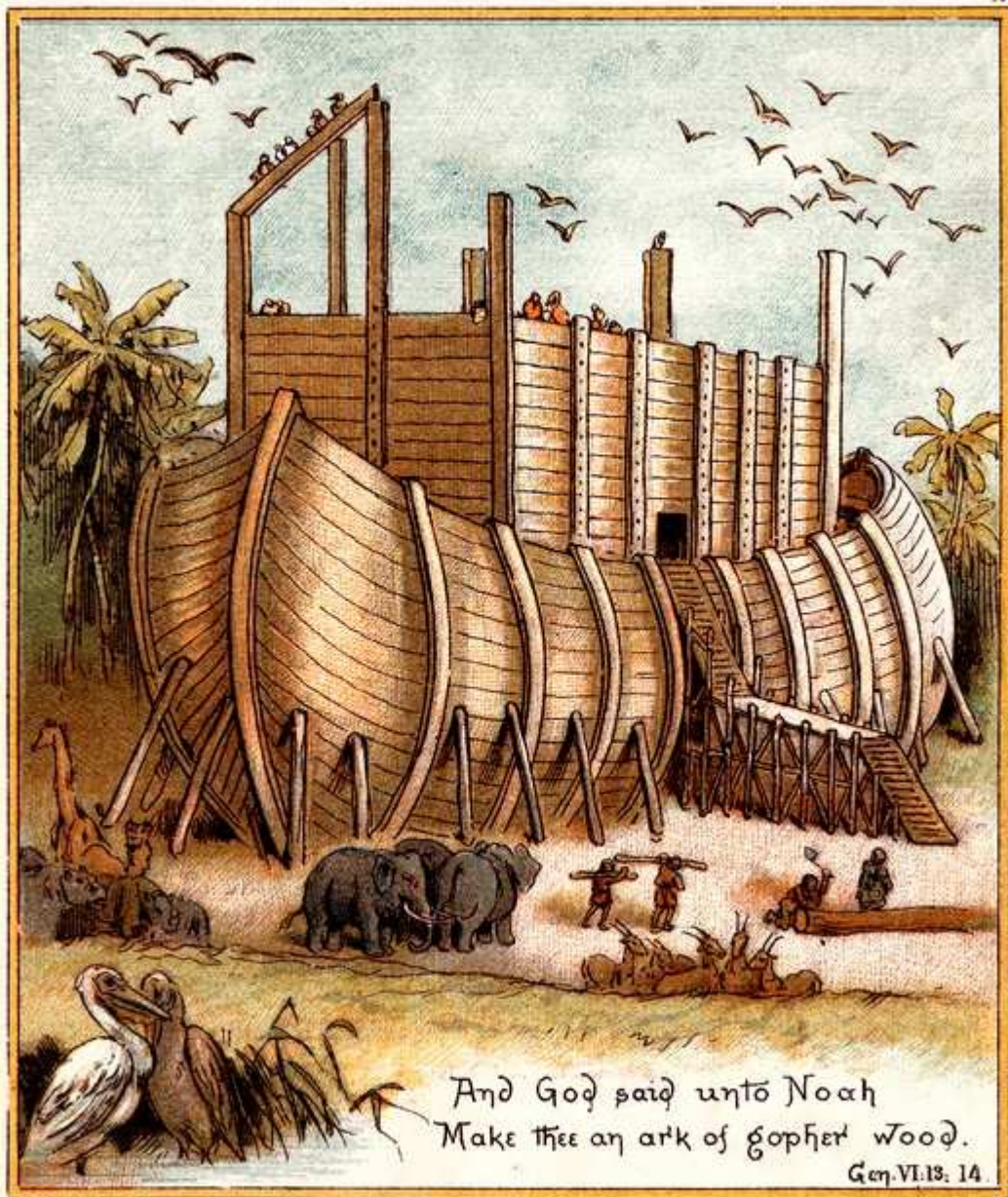
THE FLOOD.

NOW, you must try and think that more and more men were born into the world day by day; but I will not try and tell you their names, for you could not read them if I did. But, sad to say, they did not get bet-ter, or live as God wish-ed them to live: no, they were so full of sin that God, who saw it all, said, "I will sweep the men whom I have made from off the face of the earth"; and in all the world there was but one man who found grace in God's sight.

This man's name was No-ah; and God told this man that he meant to send a flood,—a great rain,—on the earth, which would drown all the world. God told No-ah to build an ark or ship that he might be safe in it when the flood should come. God told him how he was to build it.

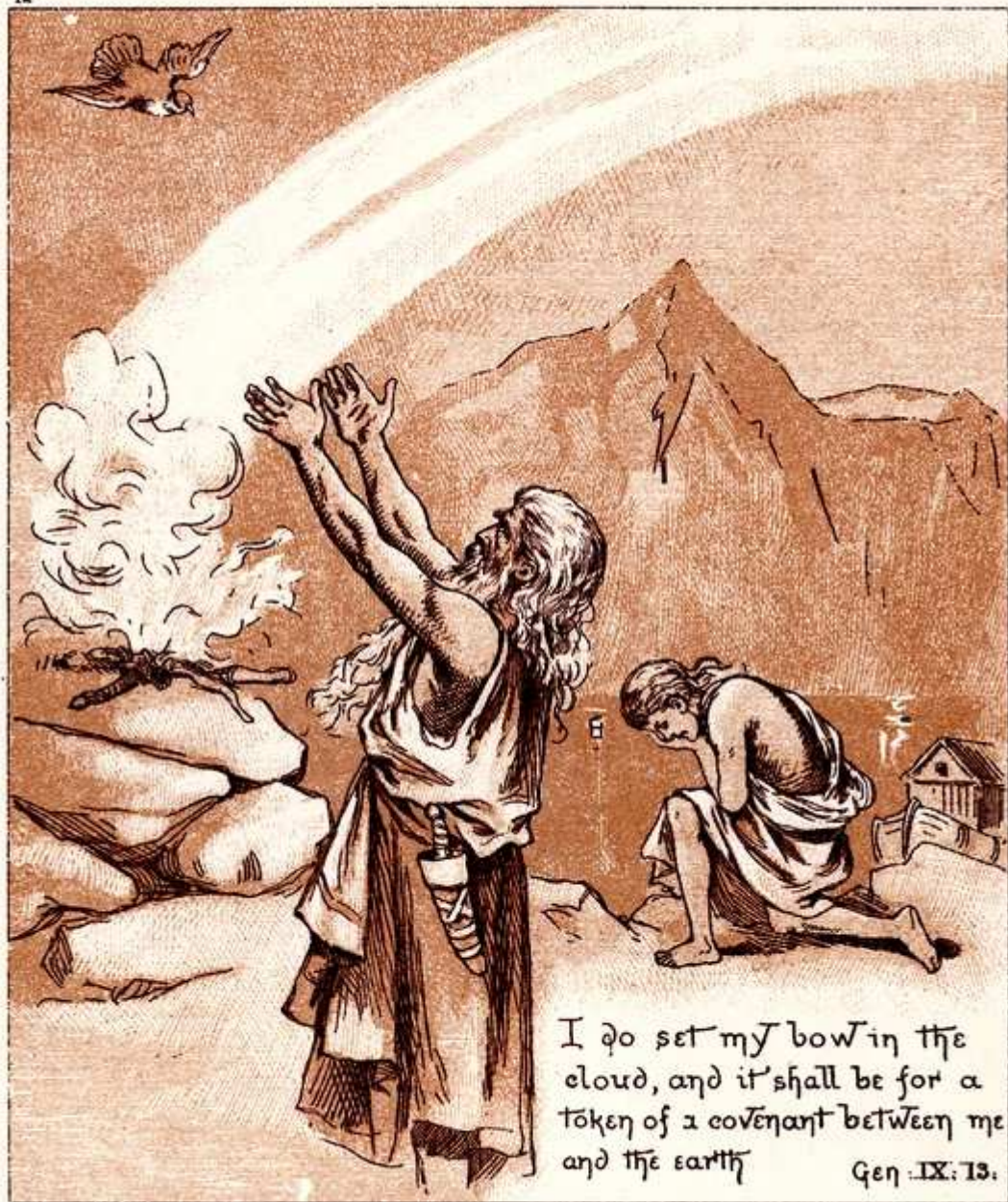
No-ah at once set to work in spite of the jeers of the men who saw him at this task; and when the ark was made he was told by God to go in-to the ark and to take his sons and their wives with him. And then God sent two of all kinds of beasts and birds in-to the ark. (See p. 11.)

Then came down the great rain; night and day, day and night, for more than six long weeks.



And God said unto Noah
Make thee an ark of gopher wood.

Gen. VI. 13: 14



I do set my bow in the
cloud, and it shall be for a
token of a covenant between me
and the earth

Gen. IX: 13.

NO-AH COMES OUT OF THE ARK.

BUT No-ah—how did No-ah get on in his strange, large ship? He was quite safe. The hard rain beat, but did not come near him; and though his heart must have been sad for all those he had known on the earth, yet for him there was peace, and rest in God. His ark rode on the sea and was safe.

It was a long time that No-ah had to stay in the ark after the six weeks of rain were past, for of course the earth was all hid by the flood, and there was no dry land to be seen.

But now God sent a high wind to blow, and dry up the wa-ter; and when No-ah thought it might be dry, he sent out a bird from the ark, and this bird flew up and down, up and down, but found no place to rest on, so it came back to No-ah. Then in a short time No-ah sent out a dove, and the poor dove found no place to rest on, so she, like the first bird, came back to the safe ark. In a week more No-ah sent out the dove a-gain, to try in what state the earth was, and this time the dove came back with a leaf in her beak, to show No-ah that the trees were to be seen on the earth. Still No-ah thought he would wait, and, to make quite sure that he would be wise to leave his safe ark, he sent the dove out once more; then she found the earth so dry, and fit to live on, she came back to the ark no more.

Then God said to No-ah, "Go forth from the ark, thou, and thy wife, and thy sons, and their wives, and take forth

from it all the live things with thee." So they all came forth; and the first thing No-ah did when he found him-self on the dry land was to build an al-tar, where he and his sons might make of-fer-ings and pray to God, and thank Him for His care of them.

And when God saw what No-ah did, He said that He would drown the world no more with a flood; and He set the bright rain-bow in the sky, and bade No-ah look at it and know it was a sign that He would no more send such a flood on the earth. (See p. 12.)

A-BRA-HAM, THE MAN OF FAITH.

TIME went on, and more and more men were born, and the world was much more full. Oh, that they had been good and true men, with the love of God in their hearts! But you will see as you go on how sin grew as men grew. Still I have to tell you of good men and glad things, as well as of what is bad and sad. So let me tell you now of A-bra-ham, a man of faith, as No-ah was.

When first we hear of him he dwelt in a land with all his friends; but God bade him leave this land, and go far from all he knew, to a land strange to him then, but which God said He would give to his seed to dwell in, and where He would bless them and make them rich and great.

First, God led him from place to place, and he grew rich in flocks and herds.

But great and rich as he was, there was one thing he had not, and which it was his great, great wish to have, and that

was a child. So he told his wish to God, who said this too he should have; yes, a son and son's sons. Then God gave him a son who was most dear to him, and whose name was I-saac; and when I-saac was grown up to be a boy, one day God told A-bra-ham to take this dear son up to a hill, and there lay a pile of wood, and bind his son upon it, and kill him and give him up to Him.

Poor A-bra-ham, quite strong in his trust in God, but with a most sad heart, did as God bade him, and went up to the hill with his dear boy; and as they went I-saac said, "Here is wood, but where is a lamb for us to of-fer?" and A-bra-ham said, "God will send a lamb," and so He did; for just as A-bra-ham had bound his son, and was ready to kill him, he saw a ram caught in the hedge by its horns, and heard a voice which told him to stop; for God saw his faith, and trust in Him, and would try him no more. (*See p. 17.*)

A-BRA-HAM SENDS FOR A WIFE FOR HIS SON.

A-BRA-HAM did not wish his son to take a wife from the land where he was, and he made up his mind to send his head man to fetch a wife for I-saac from the land whence God had brought him. When the head man came to this land, the beasts he had with him were in want of drink, and he took them to the side of a well, and soon there came to the well a young girl, who drew from the well and gave drink to his poor beasts. (*See p. 18.*) "She was a kind, nice girl, with a sweet face; and he gave her gifts, and bade her tell him her name.

She said it was Re-be-kah, and led him to her home, where he was ask-ed to stay, and when he went home, she went with him to be I-saac's wife.

By-and-by I-saac and Re-be-kah had two sons born, to whom they gave the names of E-sau and Ja-cob, and of them there is much you must hear. They were twins, but E-sau was born just a short time be-fore Ja-cob.

When they grew up it was E-sau's work to go in-to the fields and hunt, and he was wise as to how to catch game; but Ja-cob, who did not care for such wild sports, dwelt at home in his tent.

One day E-sau came home from a long hunt, quite faint for want of food, and he found that Ja-cob had just made some good soup which he meant to eat. Then E-sau said, "Feed me, I pray thee, with thy soup, for I am faint." And Ja-cob said, "I will give it thee if for it thou wilt sell to me all that which thou wilt have as first-born son when our fa-ther dies. Thou wilt have it all, thou art the first-born." And, so much did E-sau want the soup, he sold his rights as first-born for the sake of it. (*See p. 19.*)

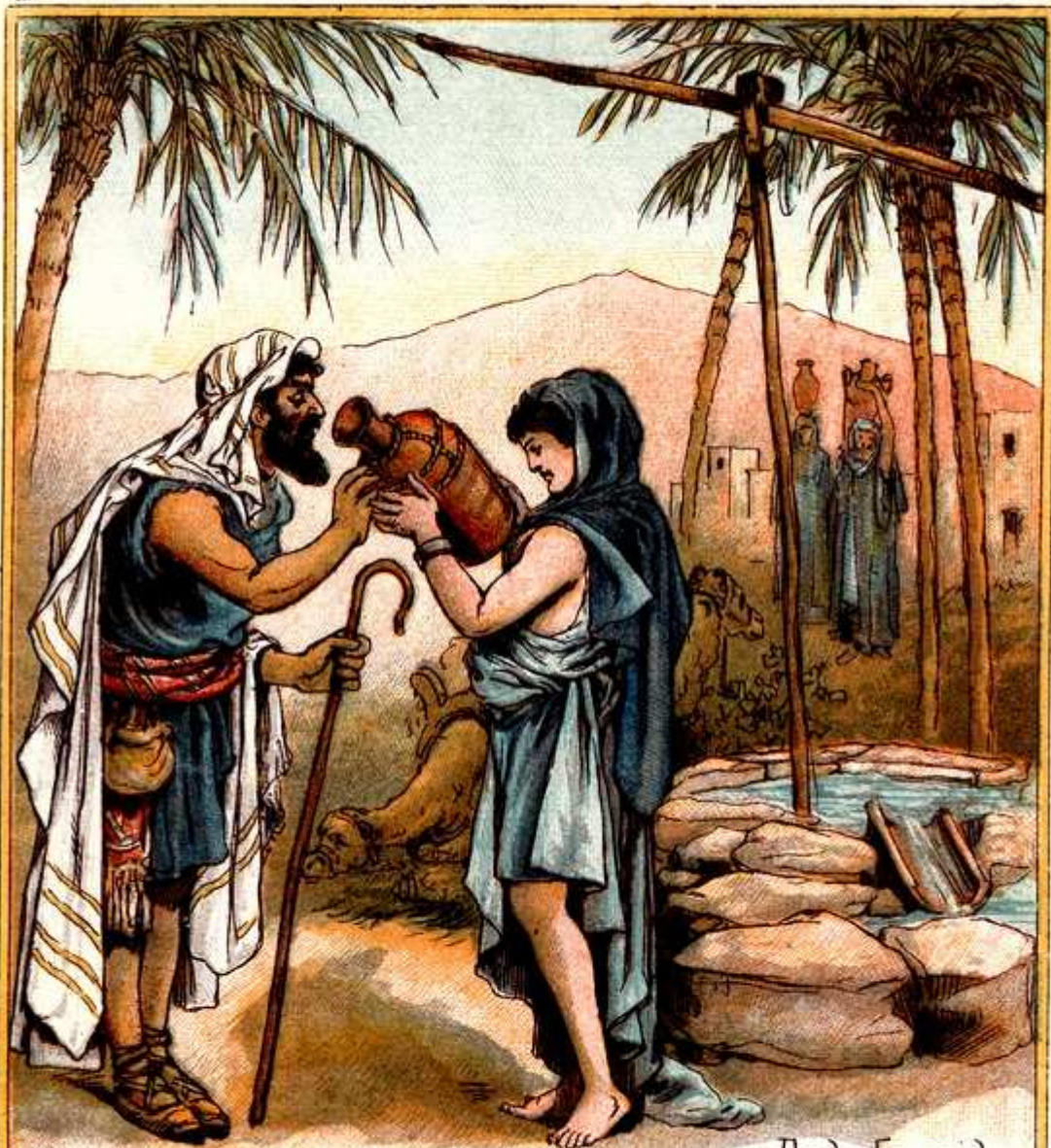
LE-AH AND RA-CHEL.

YOU will not think it strange that E-sau was wroth with Ja-cob, and said he would slay him; so their mo-ther bade Ja-cob leave her, and go to a far-off land, the land where she was born, that he might be safe. Then he went far from his home; and as he went on his way night came on, and he laid down on the ground to sleep, with a stone upon which to rest his



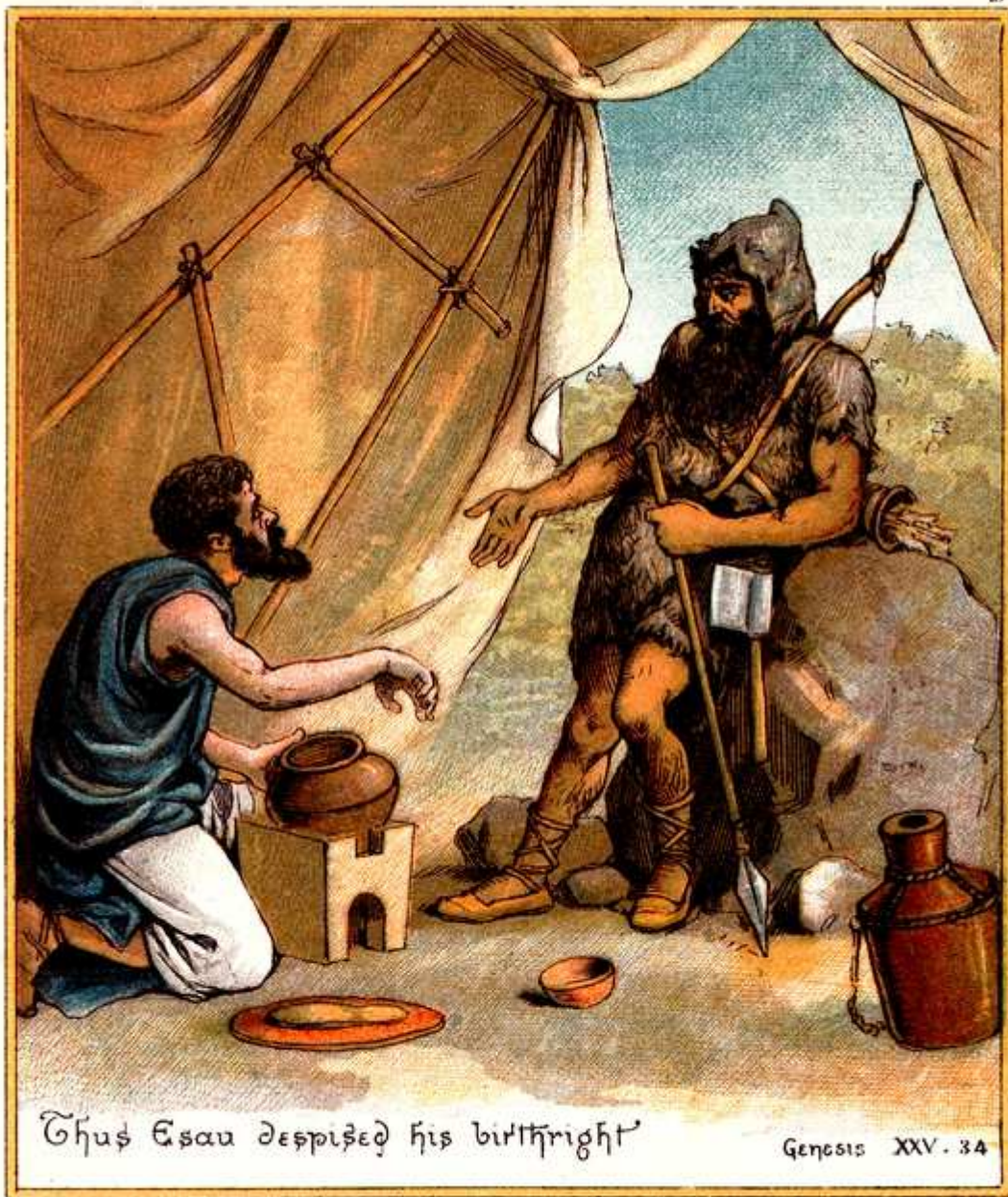
In thy seed shall all the nations of the earth be blessed;
because thou hast obeyed my voice

Gen : XXII : 18.



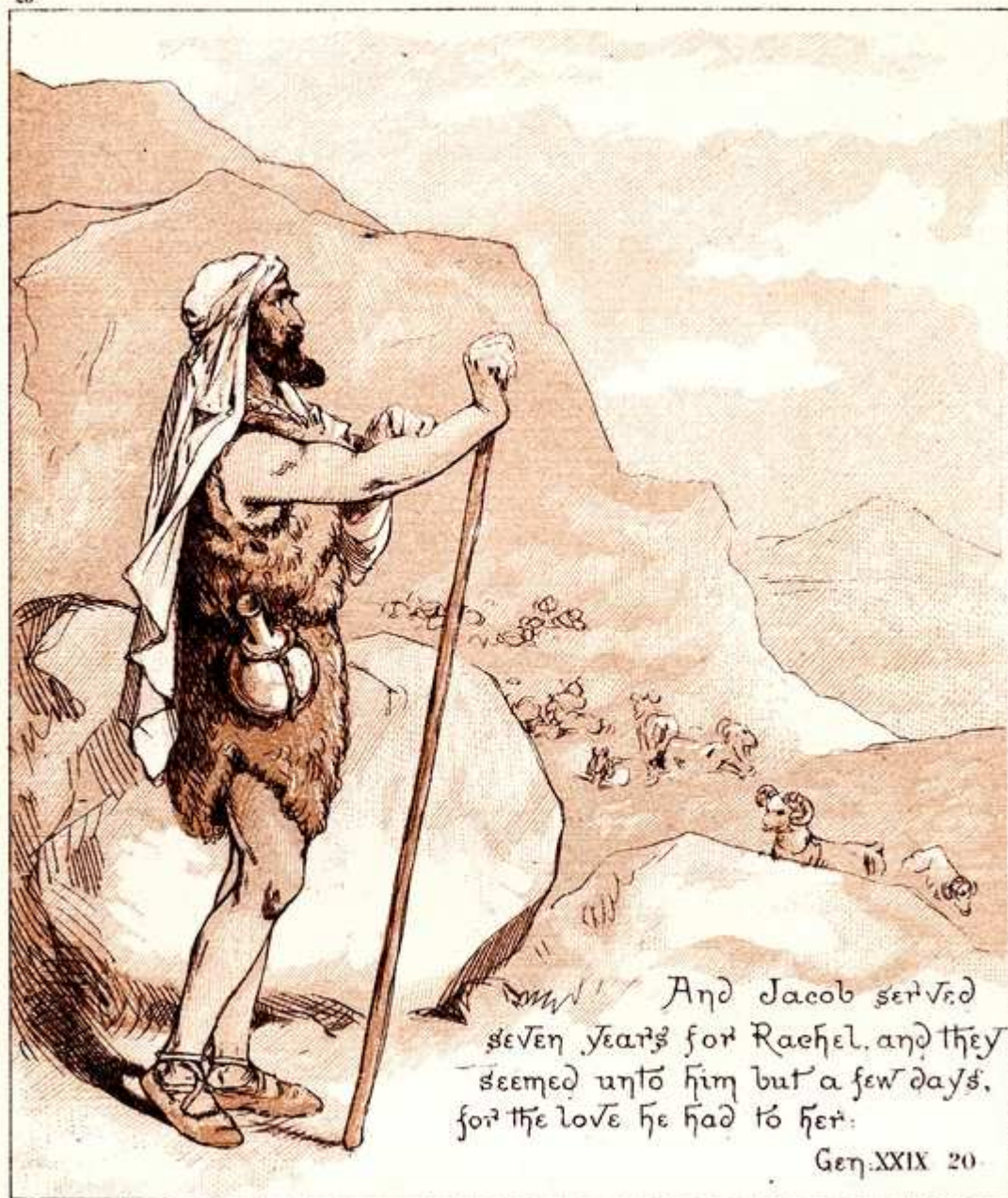
Drink, my lord and she hastened, and let down her
pitcher upon her hand, and gave him drink.

And she said,
Gen: XXIV: 18.



Thus Esau despised his birthright

Genesis XXV. 34



And Jacob served
seven years for Rachel, and they
seemed unto him but a few days,
for the love he had to her:

Gen. XXIX 20

head. While he slept he saw a glad sight; he saw in a dream, high steps that went up from the earth to the sky, and on them an-gels of God, who went up and down; and at the top he saw the Lord God, who spoke to him, and told him He would give that land where he lay to him and to his seed, and that He would bless him and make him great and rich. When Ja-cob woke up his heart was glad, and he swore that he would seek to do hence-forth that which was right, and to walk near to God, who was so good to him in spite of all his sins.

Then Ja-cob went on his way, and came to the land to which his mo-ther had sent him; and he went in-to a field where there was a well, by the side of which were three flocks of sheep which had laid down to rest, and the men who had the care of them were with them.

Ja-cob spoke to the men, and said, "Do you know La-ban?"

Now La-ban was the man his mo-ther had bade him seek; and the men said, "Yes, we know him, and soon will his young girl Ra-chel come here with his sheep, which she takes care of." When she came, Ja-cob went to help her put the stone off the well, and he gave drink to her sheep; and he told her who he was and whence he came, and she, quite glad to hear it, took him to her home.

There, year by year, did he stay, for his love for Ra-chel was great, and he wish-ed to have her for his wife; but La-ban made him first take to wife her sis-ter Le-ah, whom he did not love so much; and then he had to wait on some years more ere he could get Ra-chel for his wife. (See p. 20.)

You know, in the land I tell you of, men might have two or more wives.

Well, at last, when Ja-cob had got his two wives, and had grown quite rich in sheep and goats and cows, he thought it best to go to his old home; and as he went, who should he meet but E-sau; and you may be sure he felt some fear when he saw him, for he knew how bad and false he had been to him.

He sent some of his men to E-sau with gifts of cows and sheep, but he did not dare to come him-self till he heard that E-sau's heart was kind, and his wrath had pass-ed by; and to his joy, when they came near, E-sau ran to meet him, and kiss-ed him, and spoke kind words to his wives and sons, and would not take the gifts till Ja-cob told him it would make him more glad if he would do so.

Yet one thing more took place while Ja-cob was on his way home.

It was just at the time when he had sent his men on with the gifts to E-sau.

While he stood by him-self God met him face to face, and told him He should change his name from Ja-cob to Is-ra-el.

JA-COB AND HIS SONS.

AND now I have a good deal to tell you of Ja-cob, or Is-ra-el. First, you must hear, that his wife Le-ah had ten sons; but his dear wife Ra-chel for a long time had none, and he thought God did not mean to bless her with them. Then at

last, to his and her great joy, she had two boys, whose names were Jo-seph and Ben-ja-min. And for the great love he bare to his wife Ra-chel, his love for these two sons was deep and strong.

Now the ten sons of Le-ah did not like to see this great love of their fa-ther for Jo-seph, and they made up their minds they would get rid of him.

For, once Jo-seph had dream-ed that the sun, and the moon, and the stars had come and bow-ed down to him; and the sons of Le-ah thought that what was meant by this was, that they, and their fa-ther, and their mo-ther would, at some time in their lives, have to bow down to Jo-seph. (*See p. 25.*)

So one day, when they were out in the fields with their sheep, they saw him come in-to the field; and they said, "Let us put him down in-to this pit, and kill a goat, and dip his gay coat which his fa-ther gave him, in the blood of the goat, and take it home to his fa-ther and tell him a wild beast has put his son to death."

But it seems one of these bad men had not quite so hard a heart as the rest, and he said, "Not so, let us not kill him, but let us sell him to these men whom you may see com-ing this way."

Then they took him up out of the pit where they had put him, and sold him to some strange men from the land of E-gypt, whom just then they saw pass by. (*See p. 26.*)

Poor boy! how sad he must have felt; and how sad must

his poor fa-ther have been, whose love for him was so great, when he saw the gay coat all red with blood, and heard the false tale of his death.

So Jo-seph went far off, to E-gypt, a strange land ; and there, in a short time, and for no fault of his, he was cast in-to a jail. You know what that is, do you not ? It is a strong place built round with high walls, from whence no man can get out, and where are put the thieves and bad men who are not fit to live free lives.

But Jo-seph, as I told you, had done no harm or wrong, and was put in there for no cause. So good was he, while he was there, that the head man of the jail was kind to him, and made him help him to take care of the men in the jail.

By-and-by, two of these men dreamt strange dreams, and thought these dreams must be meant to show them what was to come to pass. Then God made Jo-seph wise to see what they meant, and this he told to the men, who, in time, found his words come true ; and you will see how in this way God's help came to Jo-seph.

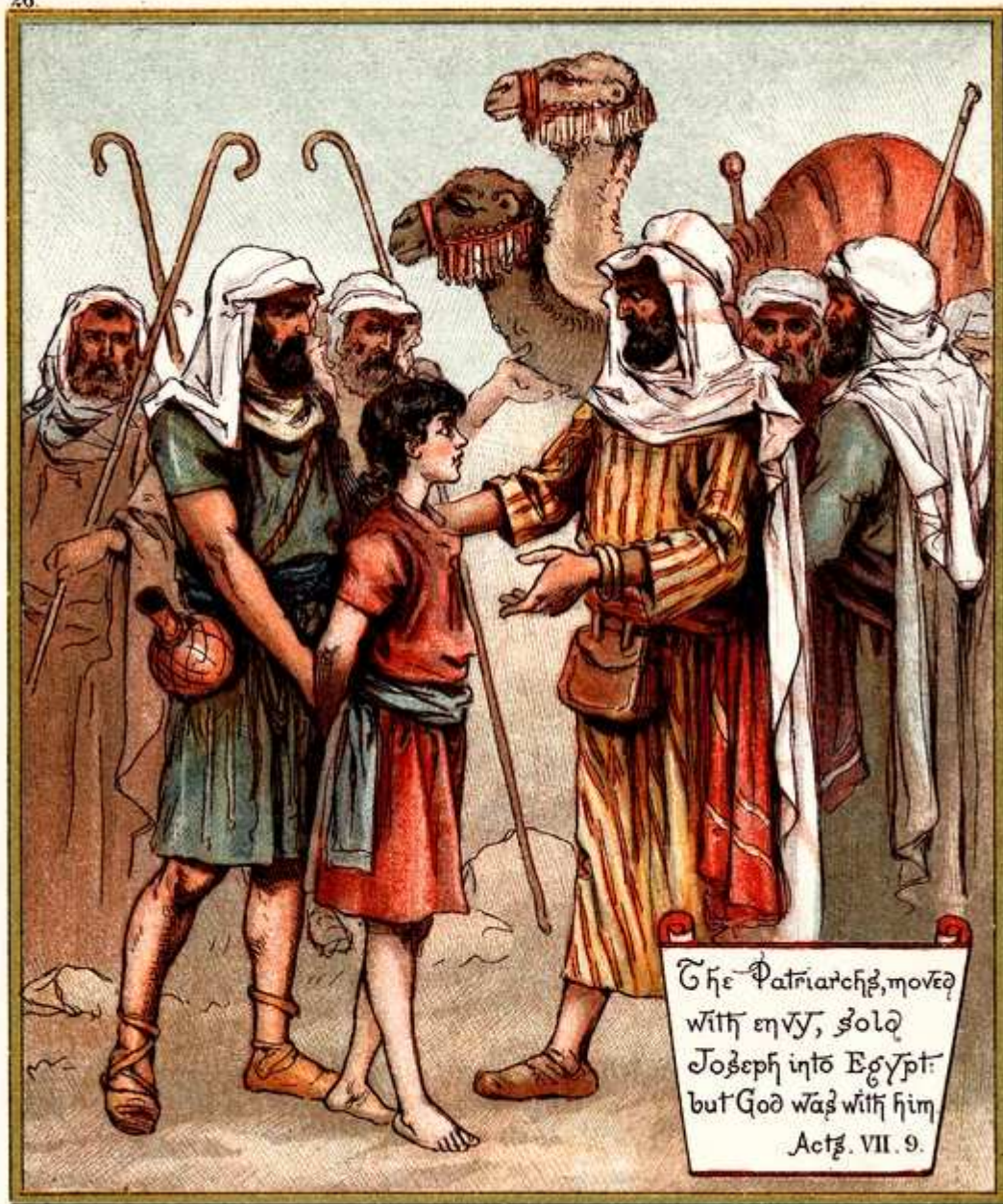
THE KING'S DREAM.

IN a short time the King of this land of E-gypt had some strange dreams, and he sent for all his wise men and bade them tell him what his dreams meant. For one night he dreamt that he saw sev-en full ears of corn and sev-en thin ears, and the sev-en thin ears ate up the sev-en full ears. And then he dreamt

"Behold, I have dreamed a dream"

Gen. XXXVII. 9





that he saw sev-en fat cows and sev-en thin cows, and the sev-en thin cows ate up the sev-en fat cows.

But the wise men could not tell what the dreams might mean.

Then one of the men who had been with Jo-seph in jail call-ed to mind how he had been right in the case of his dream and told the King of him.

The King at once sent for Jo-seph and told him his dreams. And God gave Jo-seph to know what was meant by these dreams; and he said, "These two dreams mean the same thing. God will send sev-en years in which the earth will give forth her fruit in plen-ty, and sev-en in which all crops will fail. See, therefore, that a wise man be set to rule the land, and store up corn in the good years that there may be no lack when the bad time comes."

Then the King, who felt that what he said would come to pass, made Jo-seph a rul-er over the land. And Jo-seph be-came rich and great a-mong the men of E-gypt.

JA-COB'S SONS GO TO BUY CORN.

IN the land where Ja-cob and his sons dwelt, there was no corn, and their want was great; so when Ja-cob heard how much corn there was in the land of E-gypt, he made his sons go there to buy some; but he would not let Ben-ja-min go with them, lest some harm should come to him as there had to Jo-seph.

And when the sons of Le-ah came to E-gypt it was Jo-seph who sold the corn to them; but they did not know him, but

bow-ed down to him as to some great and strange man. And Jo-seph spoke rough-ly to them, and ask-ed them whence and for what they came, and call-ed them spies.

But they said they were true men, and twelve sons of one fa-ther, and that one was at home and one was dead.

But Jo-seph would not take what they said for truth, un-less, as a proof of it, they brought their young bro-ther to him; so he kept the ten in jail for three days, and then sent nine of them back for Ben-ja-min.

But poor Ja-cob, when he heard what had come to pass, would not let Ben-ja-min go, lest he too should be lost.

THE TEN MEN GO ONCE MORE TO E-GYPT.

SO for some time they went no more to E-gypt; but when all the corn they had brought with them was gone, and they were in sad need of food, they once more said to Ja-cob, "Let us go to E-gypt, and take the boy with us; for if we take him not we shall get no corn."

So at last, but with a sad heart, the poor old man bade them go; but he said they were to take gifts with them, and mon-ey.

When they came to Jo-seph, and he saw the lad for whom he had so true a love, his heart was full of love and joy, and he had a feast made in his house, and these men were brought to eat with him.

Still they did not know him. They gave him their gifts, and spoke to him as to a strange man.

But still he did not tell them who he was; and once more he let them go with their sacks full of corn; and he made his men put the mon-ey they had paid in the sacks' mouths; and yet more, he bade them put his own cup that he drank out of, in Ben-ja-min's sack; and then he let them go.

And when they were not long gone, he sent his head man to stop them, and tell them he knew they had got his cup.

They were full of grief and pain that this should be said of them, and cried, "Search and see, for we have not done this bad thing."

And lo! it was found in Ben-ja-min's sack.

Then they rent their clothes, and went back to the town.

And when they came to Jo-seph's house they fell on the ground at his feet. And he said, "Go back, all of you, to your fa-ther; I will but keep him in whose sack the cup was found."

Now this one was just the one, the loss of whom, they knew, would break their poor old fa-ther's heart; so they told Jo-seph of their fa-ther's fond love for Ben-ja-min, and all he had said to them ere he would trust his dear son with them.

And their grief was great. So Jo-seph could hide what he felt no more. He sent all who stood by from the room, and he wept, and said, "I am Jo-seph: doth my fa-ther yet live?" (*See p. 31.*)

They could not speak for fear; but he said, "Come near and fear not; you sold me to this land, but it was God who sent me, that I might save your lives. Go and tell your father that I am lord of all E-gypt, and bring him here to me; and you shall dwell in this land, and have all you need."

And he fell on Ben-ja-min's neck and wept; nor did he fail to kiss those who had once been so hard to him.

Jo-seph then sent for his father, and gave him, and his sons, and their wives the best part of the land of E-gypt to live in. And poor old Ja-cob said, "Now let me die, for I have seen my son's face once more."

Just before his death, Ja-cob blessed his sons, and told what fate would come to the sons of each of them.

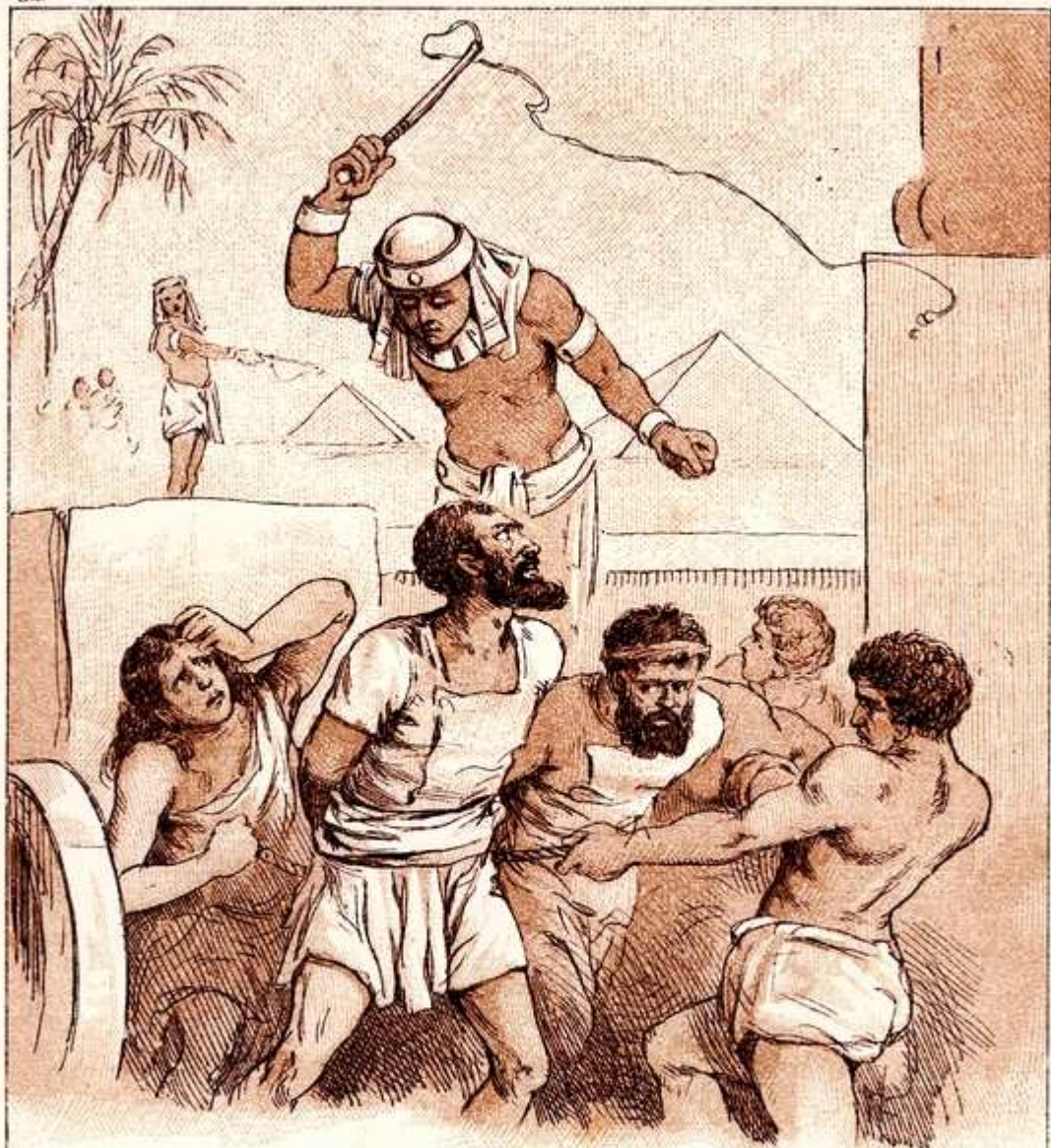
THE HARD TASKS.

ALL you have yet heard of the life of the sons of Ja-cob in E-gypt, has been good, but this peace did not last.

When the King, who, I told you, was so kind to them, was dead, and Jo-seph was dead, there was a new King, who had not known Jo-seph, and who did not like to see the men of Is-ra-el (that is, the sons and sons' sons of Ja-cob, whose name, I have told you, God said was to be Is-ra-el) grow so great and rich in his land. So he sought to put them down, and keep them poor and low; and he made them work hard to make bricks, and build, and toil in the fields. (See p. 32.)

And far worse than this—he said when a boy was born to





And the Egyptians made the children of Israel
to serve with rigour:

Exod. 1: 13.

the Is-ra-el-ites he was to be put to death, that no more should grow up to be men in his land; and he said that when a boy was born, the nurse should take it and put it to death. But no, they had not the heart to do this, and they were sure it would not please God; so they would not do it.

But this did not save the poor boys; for the hard, bad King bade the men of E-gypt take the poor boys and throw them in-to the river: the girls he let live.

But God, who sees all that goes on at all times, and has His own wise ways, let one man child be kept safe, to do a great work for Him, and of this child you shall now hear.

There was a man and his wife who had a son born to them—a fine, fair child he was, and the wife hid him, while he was quite young, in his own home.

But when he was three months old she found it hard to hide him more, and great was her fear and dread lest some one should find him out, and take him from her, and cast him in-to the river.

So what did she do? She made an ark—a kind of small boat—of flags that grew by the side of the stream, and she laid her babe in it, and put it on the edge of the stream in the flags which grew there.

Poor thing! with what a sad heart she left her dear child there in all that risk!

By the stream she left a girl of hers to watch, and see what would come to pass.

By-and-by a daugh-ter of the King came to bathe in this stream, and, as she stood at the side, she saw the small ark.

Then she sent one of her maids to fetch it; and, hark! she heard the poor wee babe cry. Then she felt much grief for it, and said, "This is one of the poor babes the King would slay." (*See p. 35.*)

She made up her mind she would save this child, and take it to her home. Then the girl who, I told you, stood by the stream came up, and said, "Shall I go and call a nurse to nurse this child for thee?" And the la-dy said, "Go!" So the girl ran and brought the child's own mo-ther.

Mo-ses' mo-ther took him home to nurse and care for him; and when he grew so old that he did not need a nurse, she took him back to the la-dy at the King's court. With her, he was brought up, as if he had been her own son; and it was she, who gave him the name of Mo-ses.

Now when Mo-ses grew to be a man, he saw how hard was the life led by the Is-ra-el-ites in E-gypt, and he sought how to help them.

Some of the things he did for them, came to the ears of the King; and he, in his wrath, sought to slay Mo-ses.

Mo-ses fled to the land of Mid-i-an, to be safe from the King.

MO-SES SENT BY GOD.

MO-SES was out one day, in a lone, wild place, with a flock of sheep, and there he saw a strange sight; he saw a



And when she could not longer hide him, she took for him
an ark of bulrushes, and daubed it with slime and
with pitch, and put the child therein; and she
laid it in the flags by the river's brink.

Exod: II: 3.



And the angel of the Lord
appeared unto him in a flame of fire out of the midst of a bush:
and he looked, and, behold, the bush burned with fire, and the bush was
not consumed

Exd : III : 2.



Thus saith the Lord, About midnight will I go out
into the midst of Egypt:

Exod: XI: 4.



Thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Exod: XVII: 6.

bright flame come forth from a bush as if the whole bush were on fire, yet it was not burnt! (*See* p. 36.)

Then God spoke to Mo-ses out of the bush, and told him how He had seen the hard fate of the Is-ra-el-ites, and heard their cry of grief, and was come down to help them, and to lead them out of that land, to a rich land which they should have for their own. Then God said He would send Mo-ses to lead them out, and that He would go with him, and, though the task would be a hard one, yet, by His strong arm, it would be done at last.

Mo-ses did not like the task at all, and he said to the Lord that he could not speak well, and was not a good man to plead the Lord's cause.

Then the Lord said that Aa-ron, the brother of Mo-ses, should go with him; and that He would give them both words to speak, and would make them wise.

And God bade them take with them a rod, through which He said they should work great acts and deeds.

Then Mo-ses went back to E-gypt, and found the state of the Is-ra-el-ites still worse than be-fore; and God told him to try and move the heart of the King by strange signs; but the King made his heart hard, and would not be mov-ed, and he would not let the Is-ra-el-ites go.

Then God, in his wrath, turn-ed all the wa-ters into blood, and sent all kinds of plagues upon the men of E-gypt. But still they would not let the Is-ra-el-ites go.

But at last God sent a plague that did quite touch the King's hard heart.

One day, God told Mo-ses to tell the Is-ra-el-ites to kill in each house a lamb, and put some of the blood of the lamb on the posts of the doors; for He said that that night He would send one to pass through the land, to kill the first-born of each house, but the blood should show when a house was that of an Is-ra-el-ite, for there would he not slay; for none of these plagues came on the Is-ra-el-ites. (*See* p. 37.)

Then the King got up in haste and told Mo-ses to lead the people forth at once, lest a yet worse plague should come to him.

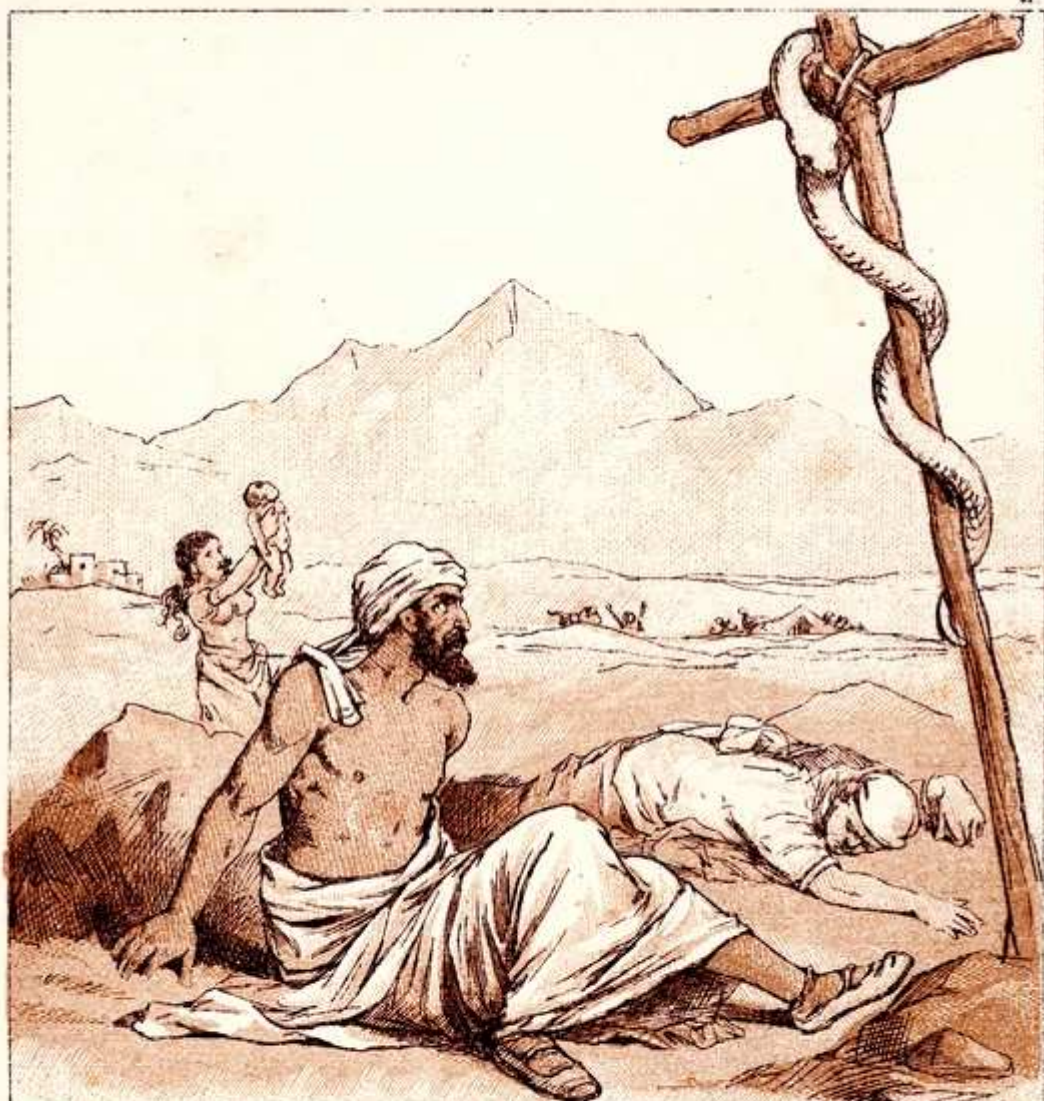
But, strange to tell, they were scarce yet gone, when the King's heart grew hot with-in him at the thought, that they had at last got free from him, and he rose and went after them with all his men of war.

And he came up with the Is-ra-el-ites just as they reach-ed the Red Sea, which you will find in the map; and the sea parted in two to let the Is-ra-el-ites go over; but when the King tried to pass in the same way the wa-ters came back to their place, and he and all his men were drown-ed.

Then Mi-ri-am the Pro-phet-ess sang prais-es to God; she, and all the wo-men of Is-ra-el with her. (*See* p. 42.)

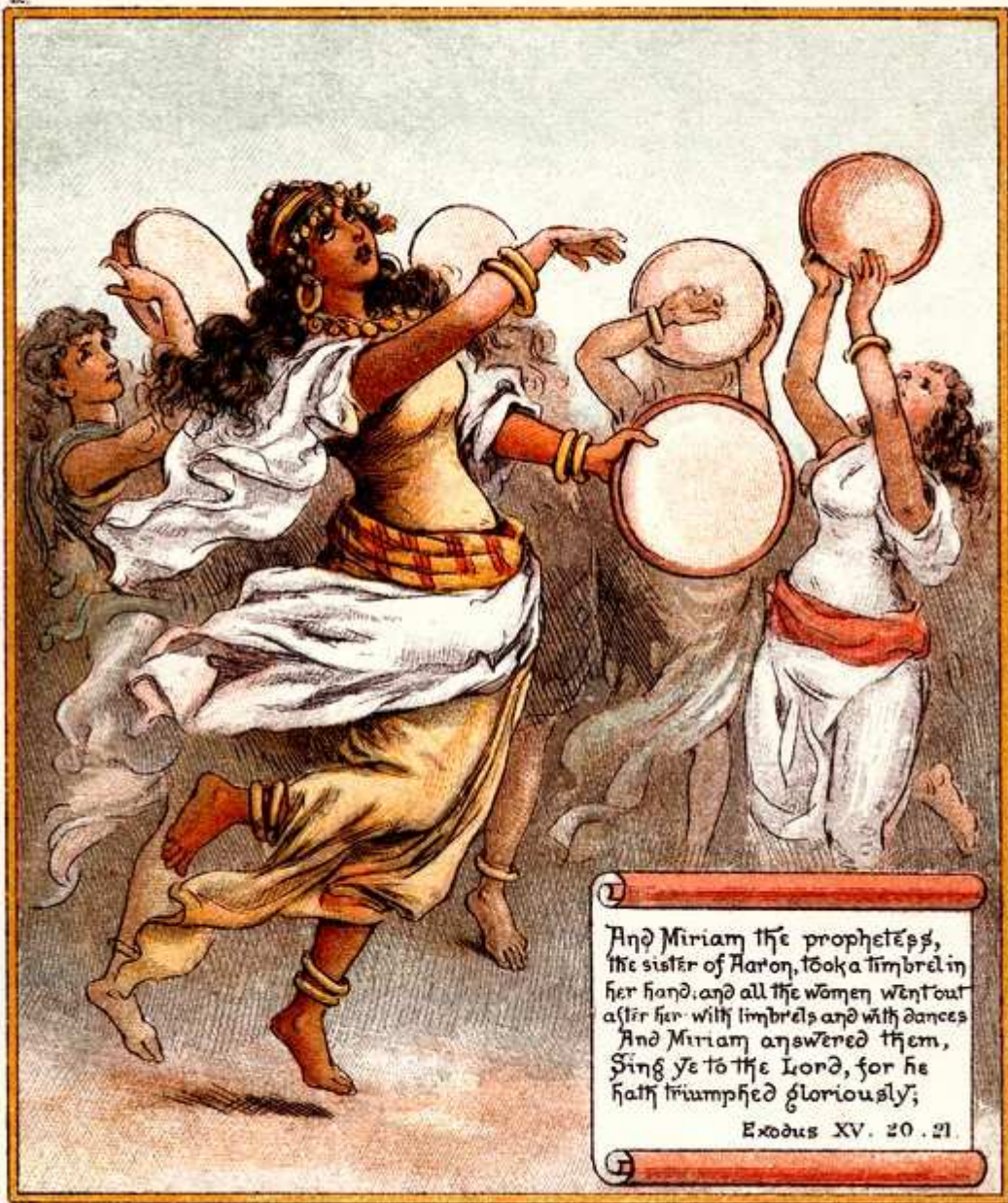
THE JOUR-NEY THROUGH THE DE-SERT.

THE Is-ra-el-ites went on their way through the de-sert in joy, and God went with them, and fed them with food from hea-ven, called Man-na; and when at one time, they could find no



And Moses made a serpent of brass and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Numbers XXI. 9.



And Miriam the prophetess,
the sister of Aaron, took a timbrel in
her hand: and all the women went out
after her with timbrels and with dances.
And Miriam answered them,
Sing ye to the Lord, for he
hath triumphed gloriously;

Exodus XV. 20. 21.

wa-ter, God told Mo-ses to smite upon the rock, and wa-ter flow-ed. forth from it, so that they could drink as much as they wish-ed (See p. 38.)

But, in spite of all that God had done for them, and all that He said He would do for them, the Is-ra-el-ites sin-ned a-gainst Him in many ways, and vex-ed Him, so that at last in His wrath He sent dead-ly snakes to plague them: and these snakes bit, and their bite was so bad, it brought death with it.

The men said to Mo-ses, "This is for our sins; pray to the Lord that He may help us."

When Mo-ses did so, the Lord bade him make a large snake of brass and set it up on a high pole, and tell the men to look up at it; and when the men who had bites from the fierce snakes would look up at this brass snake, they got well once more. (See p. 41.)

GOD GAVE THE LAW.

AS the men of Is-ra-el went through this land, they came to a large, high hill, the name of which was Mount Si-na-i. There they set their tents up round the Mount.

God bade Mo-ses come up to speak to Him in this Mount, and the men round in their tents heard thun-der, and saw fire come forth from the Mount.

Then God spake to Mo-ses, and gave him laws by which he should rule the men of Is-ra-el; and He gave him plans by which he and the men of Is-ra-el should know how to build a large tent for the Lord, where He would meet with them.

There was no part which God did not show to him and tell him of; for God will have men serve Him in His own way, and none else.

And God told Mo-ses how he was to set a-part priests, and the dress they were to wear, and the work they were to do in His house. And He told him of the lights and the oil they were to bless and use, and the sweet scent they were to burn, and what they were to of-fer.

And God told him how they were to spend their weeks; six days for their own work, and one to be kept for the Lord's use.

When He had said all this, He gave Mo-ses two large slabs of stone, on which with His own hand He wrote the Laws.

Ah, how glad must Mo-ses have felt when he had heard all this, and knew he might go down and tell it to the men he thought stood at the foot of the Mount to watch and wait for him. How he must have thought, "Now I will make them glad with all God's words to me."

Ah, no! ah, no! They did not wait; they did not watch. In a short time, they said to Aa-ron, "Why has Mo-ses left us? We know not where he is gone. Up, make us gods which shall lead us."

So Aa-ron bade them break off their rings which were in their ears and in their wives' ears, and bring them to him; and out of these gold rings he made a calf of gold. And he said, "These be thy gods, which brought thee up out of the land of E-gypt."

The next day they made a great feast, and sat down to

eat and to drink, and rose up to play. And while they did all this, God bade Mo-ses go down to them, and He told him what he should find. And God was wroth with them. So Mo-ses went down from the Mount, and in his hands he took the two slabs of stone with the laws which God wrote on them.

And when Mo-ses got down and saw the calf, and the men dance and shout in its praise, his grief and wrath were such that he cast the stones on the ground, so that they broke. (*See p. 47.*)

Mo-ses then took the calf and burnt it in the fire, and told the men how great their sin had been in this want of trust in God, and in that they had made gods to lead them, when there was but one true God.

THE DEATH OF MO-SES.

I SHALL now pass on, and shall not speak of the laws and rules laid down by God through the lips of Mo-ses, but tell you of the time when he was near to death, and when he bade all the men—the twelve tribes they were, who came from and kept the names of the twelve sons of Ja-cob—come round him.

These twelve tribes did Mo-ses bless, bless with words from God; and he sang a song, a grand song which you will love to read by-and-by, in which he tells the name of the Lord, that He is great, and all His ways are good; that He is a Rock of strength to all who trust Him; that He it was who had led them out from the strange land; that He had fed them on the way; and much more, which it would be in vain for me to try and write so that you could read it.

When he had said all this, he went up to the top of a high mount.

Thence God let him see the land which the tribes were to have for their own, but where Mo-ses must not go, for that once when he spake not wise-ly with his lips. (*See* p. 48.)

Thence he saw it all ; and then in peace he laid him down to die.

An old man he was, twice as old as most men are now when they die, but his eye was not dim ; nor was he weak, nor was his strength gone.

He did God's work to the last, and he did it well.

He was bur-ied no man knows where, for God, who had seen how the peo-ple bow-ed down to the gold-en calf that Aa-ron had made for them, fear-ed lest they should in like man-ner make a god of Mo-ses.

The chil-dren of Is-ra-el had now lost both of the lead-ers who, by God's help, had brought them out of the land of E-gypt.

They were still in the de-sert, and there was much to be done be-fore they could gain the land which they were to have for their own.

The men who dwelt in it had to be driv-en out be-fore they could come in-to it, and to do this took them a very long time, as you will see. But the hard-est part of their jour-ney was over. Their hearts had been tried by pain and grief, and they had both seen and felt the good-ness and the power of God.

Al-though they were one day to be a great peo-ple, whose fame was to go to the ends of the earth, no one would have known it to see them as they stood now, tired and worn with for-ty years trav-el on the east-ern bank of Jor-dan.



And
Moses' anger
waxed hot,
and he cast
the tables
out of his
hands, and
broke them
beneath the
mount.

Exod. XXXII. 19.



And the Lord said unto him
This is the land which I swore
unto Abraham, unto Isaac, and
unto Jacob, saying, I will give
it unto thy seed: I have caused
thee to see it with thine eyes, but
thou shalt not go over thither.

Deuteronomy XXXIV : 4.



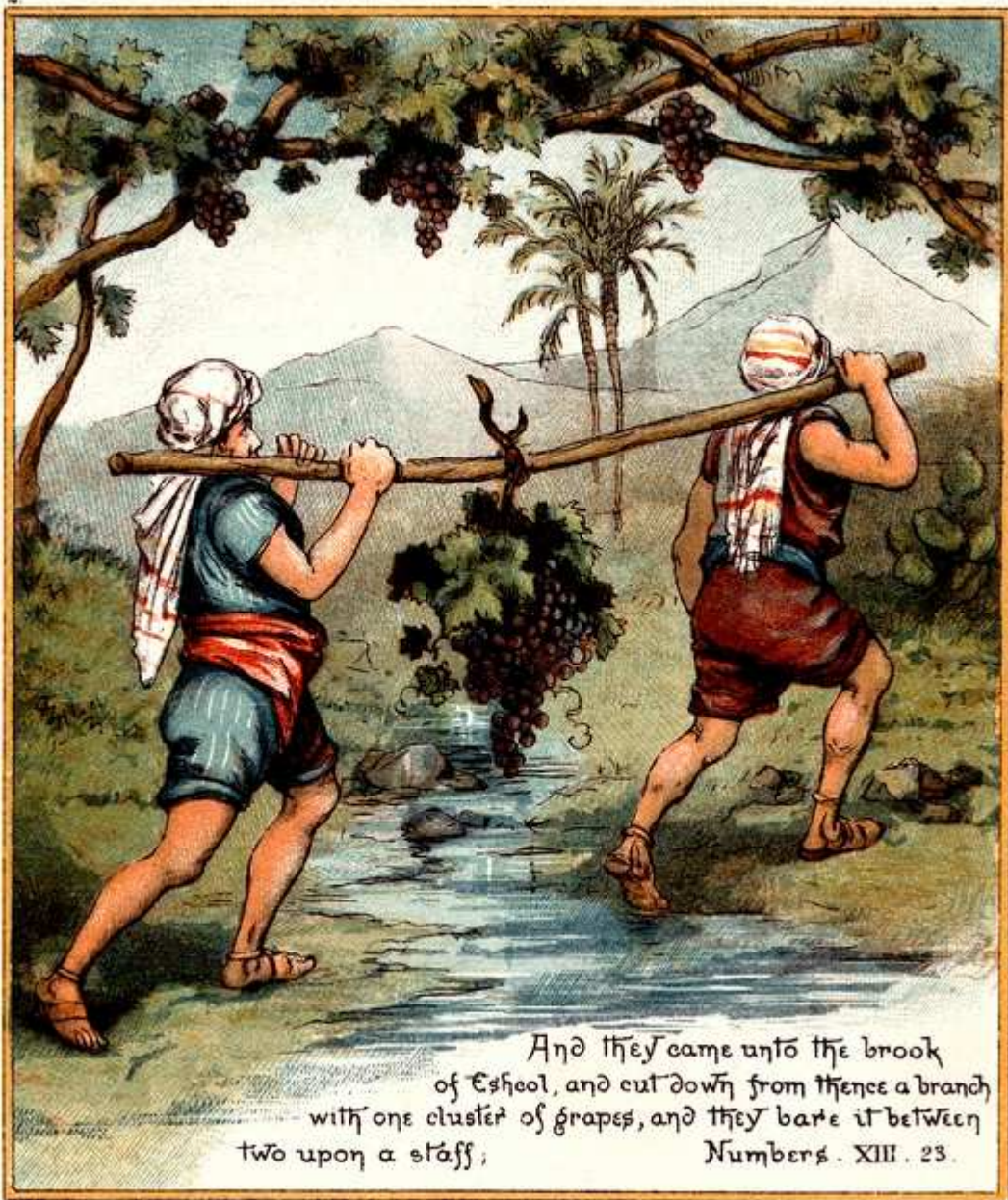
THE END :

Chromolithographed by Emrik & Binger
15 Holborn Viaduct: London: E.C.



Juḏges.
Ruth.
&
Kings:

The Pictures by R. André :



And they came unto the brook
of Esheol, and cut down from thence a branch
with one cluster of grapes, and they bare it between
two upon a staff ;
Numbers . XIII . 23 .



JUDGES:
RUTH:
&
KINGS:



THE PICTURES BY R. ANDRÉ:

LONDON: SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
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Joshua. IV. 20. 21. 22.

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And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

Numbers XXII. 27.



And he said in the
sight of Israel, Sun,
stand thou still upon
Gibeon; and thou, Moon,
in the valley of
Ajalon.

Joshua .X. 12

THE SPIES.

THE Land of Ca-na-an to which the Is-ra-el-ites wish-ed to go, and from which their sins a-gainst God were keep-ing them, was a very pleas-ant land, and much nicer than the de-sert through which they had been wan-der-ing for so many years. But, strange as it may seem, the peo-ple of Is-ra-el would not be-lieve this : they could not trust to the prom-ises of God, but must needs send twelve spies to see if all that had been said of the land was true.

When the spies came back they brought a great bunch of grapes with them, so large that it had to be car-ried slung on a stick be-tween two men, as you see in the pic-ture. (*See p. 2.*) They also said that the land was full of all things that are of use to man, but that the men who dwelt in it were great-ly to be fear-ed, for that some of them were gi-ants, who made other men seem like grass-hop-pers.

The rest of the peo-ple were a-fraid when they heard these things, and would not go up in-to the land. You see they did not put their trust in God ; if they had done so they would have fear-ed no-thing while He was with them.

God was ve-ry ang-ry with the spies for say-ing such things about the men of the land, and he put ten of them to death. The o-ther two had on-ly prais-ed the fruits of the land, and had said no-thing a-bout the men who dwelt in it, and so God let them live; and one of them, who was nam-ed Josh-u-a, did man-y great deeds, and was of more use than an-y one else in lead-ing the chil-dren of Is-ra-el in-to the land of Ca-na-an, as you will see.

BA-LAAM.

BUT if the chil-dren of Is-ra-el were a-fraid of the men who dwelt in the land of Ca-na-an, these men them-selves were no less a-fraid of the Is-ra-el-ites.

And Ba-lak, King of Mo-ab, was so much a-fraid, that he sent to a pro-phet named Ba-laam, who liv-ed at a place call-ed Pe-thor, and told him that he would give him a rich pre-sent if he would come and curse the Is-ra-el-ites for him. But God told Ba-laam that he must not curse the peo-ple, for that they werè bless-ed.

So Ba-laam said he could not go. But Ba-lak sent a se-cond time and begg-ed him to come, and of-fer-ed a rich-er gift than be-fore. Then Ba-laam ask-ed God a-gain if he might go, and God said that he might, but that he was to say no-thing but what He told him to say. And while Ba-laam was on the way, the An-gel of the Lord ap-pear-ed be-fore him in the way, but Ba-laam did not see him. But the ass on which he rode saw the An-gel, and she stop-ped and would not go on. And when Ba-laam beat the ass, she spoke to him, and his eyes were o-pen-ed, and he saw the An-gel of the Lord

(See p. 5). And the An-gel told him a-gain that he must not say an-y-thing else but what God should tell him.

And Ba-lak brought Ba-laam to the top of a high hill, from which he could see the Is-ra-el-ites, that he might curse them ; but he could not, for God would not let him. Then Ba-lak brought him to the top of an-o-ther high hill, but still he could not curse the Is-ra-el-ites, but could only bless them. And Ba-laam rose up, and re-turn-ed to his place ; and Ba-lak also went his way.

THE IS-RA-EL-ITES GO IN-TO THE PRO-MIS-ED LAND.

WHEN Mo-ses was dead, the Lord spake un-to Josh-u-a, the son of Nun, and said, " Mo-ses my serv-ant is dead : now, there-fore, go o-ver this Jor-dan, thou and all this peo-ple, un-to the land which I do give to them, e-ven to the chil-dren of Is-ra-el.

And God pro-mis-ed that He would give all the land of Ca-na-an to the peo-ple of Is-ra-el ; and he bade Josh-u-a be of good cour-age, and not to fear an-y-thing that might come to pass, for that He, the Lord, was with him.

So first of all, Josh-u-a sent out two spies to spy out the land, and see what kind of land it was, and what sort of men they were, who liv-ed in it. And when the spies came to Je-ri-cho, they lodg-ed in the house of a wo-man nam-ed Ra-hab. And when the King of Je-ri-cho heard that spies had come in-to the city, he sent men to catch them. But Ra-hab hid the spies un-der some flax that she had up-on the flat roof of her house ; and when the e-ven-ing was come she let them down o-ver the wall of the city by means of a cord. And the men told her to bind a scar-let cord round her win-dow,

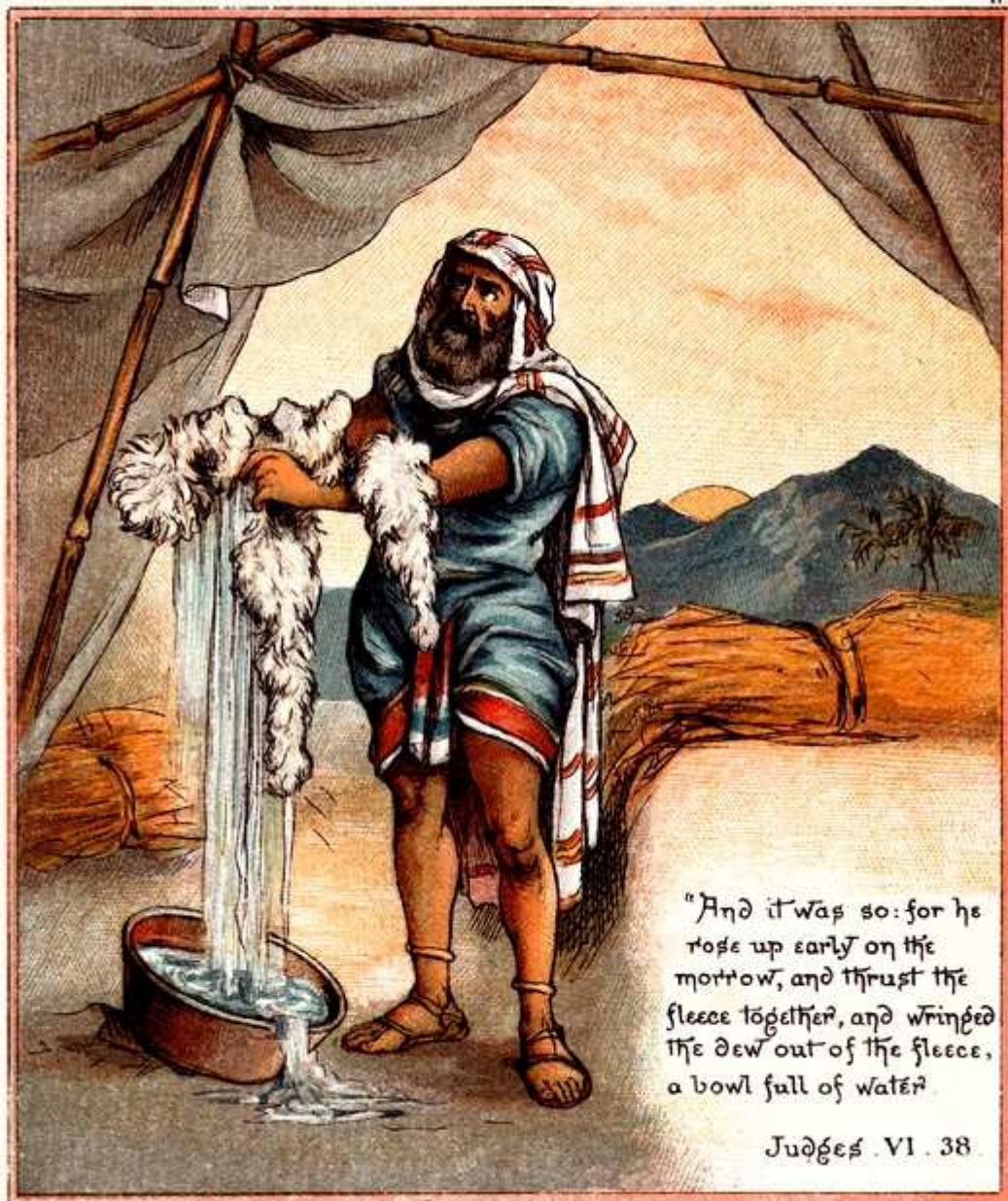
that it might be for a sign, if they came a-gain, that she might be spar-ed. Then the men went back to Josh-u-a, and told him all that they had done and seen.

Josh-u-a now told the peo-ple that they must cross the Jor-dan, and march a-against Je-ri-cho. But how were they to cross the Jor-dan? There was no bridge, and the wa-ter was too deep for them to wade. Josh-u-a knew well what he was to do, for God had told him. He made the priests take the ark on their shoul-ders and go first.

And when the feet of the priests had touch-ed the wa-ter of Jor-dan, the wa-ters rose like a wall on either side, and the peo-ple of Is-ra-el pass-ed o-ver as if they had been walk-ing on dry ground. And when all had pass-ed over, Josh-u-a made the peo-ple set up twelve stones in a heap, to mark the spot where this strange thing had come to pass, and that it might never be for-got-ten. (*See p. 6.*)

TAK-ING OF JE-RI-CHO.

THEN the peo-ple went up a-against the town of Je-ri-cho. They did not fight the men of Je-ri-cho with sword and spear, as you might have thought they would. God told them that the priests must take the ark and walk round the walls of Je-ri-cho once a day for six days, sev-en of the priests hav-ing in their hands a ram's horn. (*See p. 1.*) And on the sev-enth day they were to walk round the walls, and then the sev-en priests were to blow a loud blast on the rams' horns, and all the peo-ple were to shout with a loud shout. And all this they did, and when they had done it the walls of the strong town fell down flat! On-ly the wo-man who had been so kind to the spies was spar-ed of all those who were in Je-ri-cho.



"And it was so: for he
rose up early on the
morrow, and thrust the
fleece together, and wringed
the dew out of the fleece,
a bowl full of water."

Judges . VI . 38 .



"And Samson lay till
midnight, and arose at midnight, and
took the doors of the gate of the city,
and the two posts, and went away with
them, bar and all, and put them upon his
shoulders, and carried them up to the top of
an hill that is before Hebron" Judges XVI. 3

After this, all the people round about were ver-y much a-fraid of the Is-ra-el-ites, for they saw that they were help-ed by God, and that no one was a-ble to with-stand them. And af-ter this, too, God show-ed in man-y ways that he had not for-sak-en the peo-ple of Is-ra-el. For once, when Josh-u-a and his men were fight-ing with the kings of the land, God sent great hail-stones which kill-ed more of them than all those who were slain by the sword; and when Josh-u-a ask-ed Him, He made the sun to stand still for a whole day, that the Is-ra-el-ites might ut-ter-ly de-stroy their en-e-mies. (*See* p. 6.)

GID-E-ON.

AND so, by the help of God, Josh-u-a won a great part of the land of Ca-na-an for the Is-ra-el-ites. And when he died, o-thers rose up in his place, and led the peo-ple, and help-ed them to o-ver-come their en-e-mies. I can-not tell you of all of these now, but of on-ly a few of them.

Gid-e-on was one of the best of these judg-es, as they were call-ed. In his time, the Mid-i-an-ites had won back much of the land which Josh-u-a had gain-ed, and had made slaves of the Is-ra-el-ites. But one day an an-gel came to Gid-e-on and told him that God wish-ed him to lead His peo-ple a-gainst the Mid-i-an-ites. At first Gid-e-on would not be-lieve this, and he wish-ed to try whe-ther it was true, so he put out a fleece one night, and in the morn-ing he found the fleece quite wet, though the ground about it was dry. And when he put out the fleece the next night, lo! the fleece was quite dry, though on all the ground near, there had fall-en a hea-vy dew.

Then Gid-e-on ga-ther-ed to-ge-ther a great host, and made read-y to go a-gainst the Mid-i-an-ites. But God told him to get rid of them in div-ers ways, un-til he had on-ly three hun-dred left. You see, God was go-ing to fight for them, and he wish-ed them to know that they did not win the day by their own strength.

Then Gid-e-on made each of his men take a trum-pet, and a lamp, and a sword, and the lamps he made them put in-side pit-chers, that their light might not be seen. Then he di-vid-ed them in-to three bands, and led them by night to the camp of the Mid-i-an-ites. And at a sign from Gid-e-on, each man broke his pit-cher and blew a blast on his trump-et, and cried, "The Sword of the Lord and of Gid-e-on." The Mid-i-an-ites were so much fright-en-ed at this, that they tried to run a-way, and in their fear they turn-ed their swords a-gainst one an-o-ther, and ver-y man-y of them were slain. Af-ter this vic-tor-y Gid-e-on rul-ed the land for man-y years.

SAM-SON.

HERE I shall pass by what we are told of some of the wars of the Is-ra-el-ites, and how God let them take kings and slay great men; and next I will tell you of the birth of a great strong man whose name was Sam-son. Be-fore Sam-son was born, God sent an an-gel to his mo-ther to tell her that He would give her a son, but that he must be kept for God's work, and that she must not cut or shave the hair of this son's head. This was said be-cause in those lands where men make vows that they will do such and such things, they us-ed to show their vow by this sign, that they did not cut or shave their hair.

And when Sam-son grew up he was a very strong man, and the hand of the Lord was with him. And he smote the foes of the Is-ra-el-ites, and led them out to war. Now the men who were fight-ing a-against the Is-ra-el-ites felt, that as long as Sam-son liv-ed, they would be sure to get the worst of it; so they laid man-y plots to kill him. Once they got him into one of their ci-ties and shut the gates upon him, mean-ing to slay him in the morn-ing. But he got up in the night and took the gates off their hing-es, and car-ried them a-way with him. (*See p. 12.*)

At last they found out that the se-cret of his strength lay in his hair, and if that was cut off he would be like an-y o-ther man. So one night, when he was a-sleep, they cut off his hair, and bound him, and put out his eyes, and led him a-way cap-tive. (*See p. 17.*) And Sam-son liv-ed for man-y years as a slave in their land. But at last, one day, when his mas-ters had a great feast in one of their tem-ples, Sam-son was stand-ing be-tween two pil-lars of the tem-ple, and he pray-ed to God his old strength might come back to him; and God gave it back to him. Then Sam-son seiz-ed the pil-lars, and pull-ed with all his might, so that the tem-ple fell. Thus, at his death, he kill-ed more of his foes than he had kill-ed in all his life.

RUTH.

NOW I will tell you a tale of what came to pass in the time when the Jud-ges rul-ed the land.

One of the men of Is-ra-el, and his two sons, had gone to the land of Mo-ab, and there the two sons took to them two wives of the daugh-ters of Mo-ab. And it came to pass that the man and his two

sons died, and the man's wife thought to go back to her own land once more ; but she bade the sons' wives go to their own homes. And one of them went home, but the other, whose name was Ruth, would not leave her, but went back with her to her own land.

Now Na-o-mi (that was the name of the mo-ther) had a kins-man nam-ed Bo-az, who was ver-y rich. And as she her-self was ver-y poor, one day she sent out Ruth in-to the field where this rich man was, that she might glean some of his corn, for it was now cut.

When Bo-az saw Ruth he ask-ed who she was (*see* p. 18), and he was told that she had come back from the land of Mo-ab with Na-o-mi. And when Bo-az heard this, he was ver-y good to Ruth, and told the young men to let her drink of the wa-ter which they had drawn, for in those hot lands wa-ter is ver-y scarce. Also, he told them to drop corn in Ruth's way, that she might go home with full hands. And he ask-ed Ruth not to go to an-y o-ther field but his.

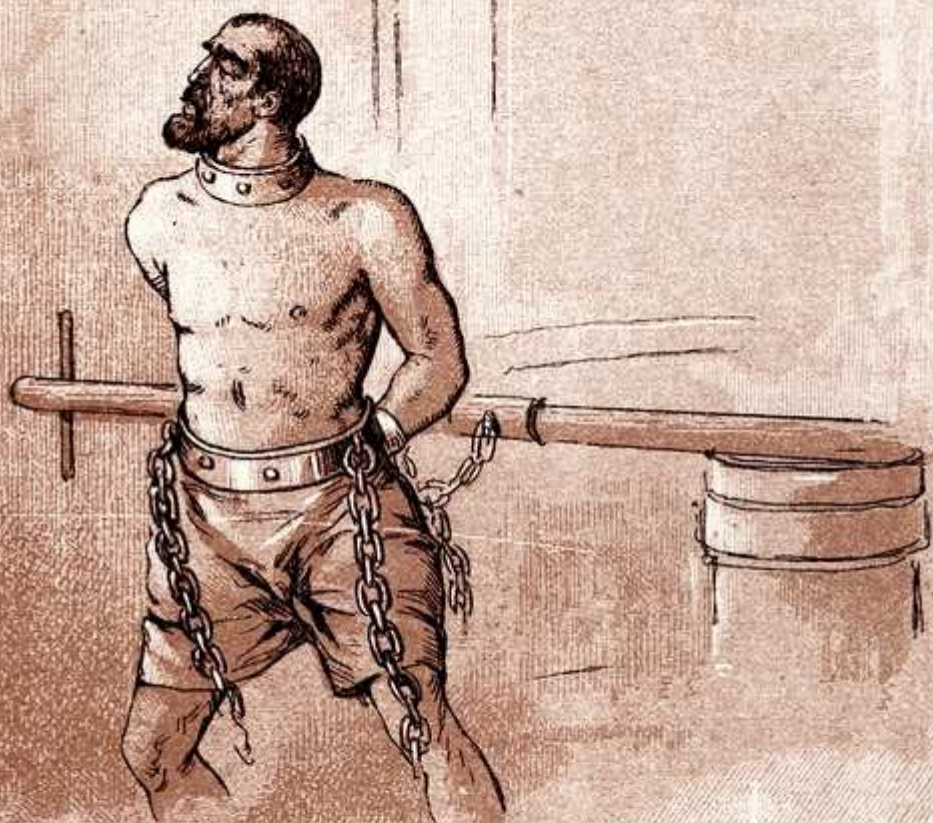
Then she fell on her face and said, "Why have I found this grace in thy sight?"

Then Bo-az told her that he had heard how good she had been to her mo-ther, and how she had left her own land, and had come with her ; and he said, "The Lord bless thy work."

And he bade her at meal time come and eat of his bread, and he fed her with dry corn, such as they eat in those lands.

And so, day by day, Ruth went to glean in Bo-az's fields, and he was kind to her, and felt sad she was so lone.

Then he ask-ed the wise men of the town, if it would be well he should take her to be his wife ; and they said it would be well. So he took her to be his wife, and she had a son born to her. (*See* p. 19.)



But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house

Judges. XVI. 21.

"And he said, Who art thou? And she answered, I am
Ruth thine handmaid: Ruth. III. 9.



And Naomi took the child, and laid it in her bosom, and
became nurse unto it.

Ruth. IV. 16.





When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

I. Samuel, V : 2 : 4



Now it was the wish of all the men of Is-ra-el to have sons; and you will see why it was so, when I tell you that the hope of the birth of the Lord Christ was in all their hearts.

I told you that when the curse came on Ad-am and Eve, God gave them at the same time this glad hope; and that hope was in all the hearts of the men of Is-ra-el from that time.

Each one had the fond wish that He might be one of his sons' sons. And He did come from the sons of Ruth and Bo-az.

SAM-U-EL.

THERE was once a man nam-ed El-ka-nah, who had two wives. One of them, Han-nah, had no son, and she felt it much, and all the more that the wife who had sons made mock of her, and, made her fret; and, though El-ka-nah was most kind to her, she could not cease to grieve.

And once, when she went up to the House of the Lord to pray, she wept sore, and made a vow to God, if He would give her a son, she would give him to the Lord all the days of his life.

And while she knelt to pray, a priest of God, whose name was E-li, saw her, and thought, from her way, that she had drunk too much wine; so he spoke to her and chid her.

But she told him she had not drunk an-y wine, but was sad and full of grief. Then he bade God bless her, and give her her heart's wish.

So she went home glad, and in trust that God would hear her cry.

Then, by-and-by, God did bless her with a son, to whom she gave the name of Sam-u-el.

And when this child had grown to an age when he could part from his mo-ther, she kept the vow she had made to God, and took him to God's House.

And she went to E-li, and told him that she it was whom he had seen a few years back pray to the Lord for a child, and here was the child the Lord gave her, and that now she had brought her child to lend to the Lord.

And she left him with E-li; but ere she went she sang a song of praise to the Lord.

Then E-li took the young boy, and taught him how to wait on the Lord in His House, and gave him work to do there.

What a glad boy he must have been, to be in the Lord's House with His priests, and free to do work in the House of the Lord.

Year by year his mo-ther went to see him, and when she went she took him each time a coat that she made for him her-self. Can you not think how glad she must have felt to see her boy grow more and more in the ways of God, and do-ing the Lord's work in His House?

And Sam-u-el grew, and the Lord was with him, and did let none of his words fall to the ground, for God meant to use him as a guide to His peo-ple.

Now, though E-li was a good man and a priest of the Lord, he had two sons who were bad men, and with whom God was wroth; and he was wroth, too, with E-li, in that he saw the bad ways of his sons and did not chide them.

So one night, when Sam-u-el was in bed, God call-ed to him, and he thought it was E-li who had call-ed him, and went to see why he had call-ed, but E-li said he had not call-ed. Now this took place three times, and at last E-li saw that it was God who had call-ed Sam-u-el, and he then told him that if he was call-ed a fourth time, he was to say "Speak, Lord!" When God spoke a-gain Sam-u-el did as E-li had told him. (*See p. 26.*) Then God bade him go to E-li and tell him that He, the Lord, had seen the sins of E-li's sons, and would bring grief and shame on E-li and on his house for ev-er.

Sam-u-el was very sad at hav-ing to tell these things to E-li, but still he did as God had told him; and, as he grew, God gave him his words to speak more and more.

THE ARK IN THE CAMP.

AT this time some strong men came to fight the Is-ra-el-ites, and they smote them, and did them much harm in the wars that a-rose.

Then the men of Is-ra-el went and brought the Ark of the Lord, in which were kept the two Stones of the Law, and the Pot of Man-na, and the Rod which Mo-ses had had with him in E-gypt. And they brought this Ark out to the camp, for

they thought if they had it with them, God would be with them to bless their arms.

The two sons of E-li, who were priests, came with the Ark.

When the men of Is-ra-el saw the Ark come to their camp, they set up a loud shout, so that the whole camp rang with the sound.

And when their foes heard the shout they said, "Woe to us, God is come up to the camp: who shall save us from the hand of this great God!"

But it was not God's will to save the Is-ra-el-ites; they were wrong to take the Ark from God's house, and you will see what came of it.

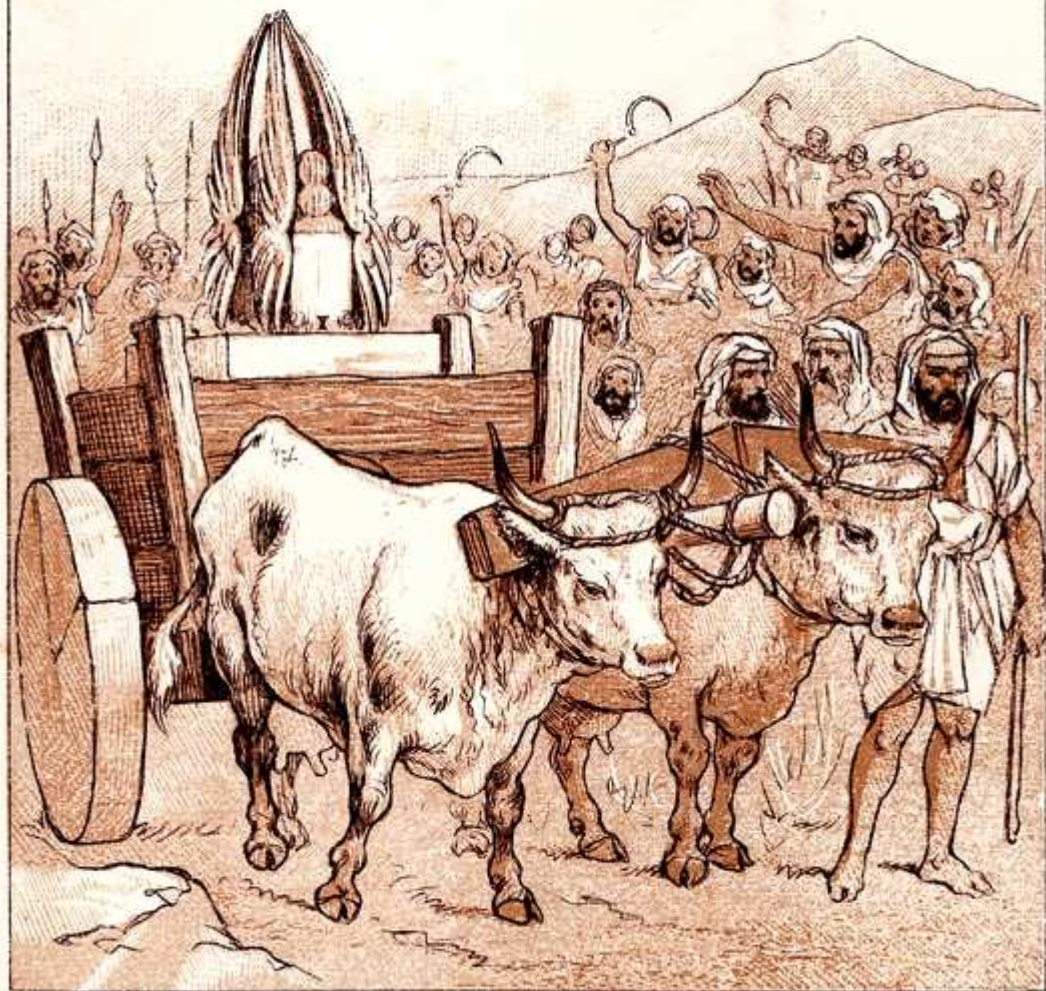
Their foes still smote them, and those who were not slain, fled; and the Ark of the Lord fell in-to the hands of the foes, and the two sons of E-li were slain.

Then there ran a man to bear this sad news to the town whence the Ark had come; and when he told that it was in the hands of their foes, all the men of the town wept, and when E-li, who sat on a seat by the road-side, heard the cry, he said, "What means this noise?" and the man came near and told him.

Now E-li was an old man, so old that his eyes were dim, so that he could not see; and the man told him that he had come from the fight, and how the Is-ra-el-ites were slain, or had fled, and that his two sons were dead, and that the Ark was in the hands of their foes.

And the men did so: and took two milch kine, and tied them to the cart, and shut up their calves at home And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it

I Sam: VI. 10. 13.





And the Lord came, and stood, and called as at other times, Samuel. Then Samuel answered, Speak; for thy servant heareth.
I Samuel : III : 10

And so soon as poor E-li heard of the Ark he fell off his seat by the way-side, dead!

You see his grief was more for the Ark, which was the Lord's, than for his sons.

THE ARK BROUGHT BACK.

BUT God did not wish the Ark to stay in the hands of the men who had taken it, and he smote them with plagues in each ci-ty to which the Ark was brought, so that they grew a-fraid of it, and no one wish-ed to have an-y-thing to do with it. At last they put it in-to the tem-ple of their false God, Da-gon, be-cause they thought that it could do no harm to him, at any rate. But lo! the next morn-ing when they came to look, Da-gon had fall-en down on his face be-fore the Ark, and was bro-ken in pieces. (See p. 20.) Then those men said, "Let us send back the Ark in all haste, lest we die"; and they put it on a cart, drawn by two milch cows, and sent it straight back to the Is-ra-el-ites. (See p. 25.)

SAUL THE KING.

SAM-U-EL was Judge in Is-ra-el all the days of his life; and when he grew old he set his sons to rule for him, but his sons did not walk in his ways or judge well.

This, as you may think, brought fresh grief; and the men of Is-ra-el said they would have a king to rule them.

Then Sam-u-el sought the Lord, to know if it was His will that they should have a king.

And the Lord said that they should have one, but that Sam-u-el should warn them that he would rule them with a heav-y hand.

So, though Sam-u-el told them what it would be, they did not care. They had set their minds on a king, and a king they would have.

Then the Lord bade Sam-u-el do what they said, and give them a king.

Now there was a man whose name was Saul: a choice young man, a fine, tall man; and he it was whom God gave them as their king. Sam-u-el met him one day as he was going in search of his fa-ther's ass-es, and he took a vi-al of oil and pour-ed it on his head, and told him that he was to be king. (*See* p. 31.) And most of them were glad and said, "God save the king!"

But some of them did not like it, and there was much strife in the land.

And Sam-u-el had a hard task to make the men let the king, Saul, rule them, though it was their own wish to have a king.

Saul did not walk as God would have him, and so, in time, we read that God bade Sam-u-el choose for Him a fresh king.

Sam-u-el, though no doubt he saw the need there was for this, was fond of Saul, and seems to have felt great grief that

he had to be put from off the throne of Is-ra-el. But God bade him not mourn, but go and lay his hands on one who should be king. And who was this? No great and grand man, but a young lad, the son of one Jes-se, who had eight sons, and this one, Da-vid, was the young-est of them.

This lad—for when first we hear of him he was no more than a lad—could play well on the harp. And once, when King Saul was ill, and what we should call mad, those who were round him thought if he could have some one to play to him it might soothe him. So they sent for this young lad, of whom they had heard, and who was with his fa-ther's sheep. And Saul soon learnt to love him, and the notes of his harp did soothe him, as they had thought they would.

GO-LI-ATH.

WELL, by-and-by we read how Saul and the men of Is-ra-el had to fight once more those strong men, the Phi-lis-tines.

And while the war went on there came one of the Phi-lis-tines, a great, great, big man, tall and strong; and he had on his head a brass cap, and he had a coat of mail, and brass on his legs. Then he bore in his hand a large, long spear, and a man went with him to bear his shield.

And this big man came out in front of the men who were drawn up to fight, and said "Choose out a man for you, and if

he can fight me and kill me, we will be your slaves; but if I kill him you shall serve us."

And when Saul and his men heard this they felt great fear for they saw how big and strong he was.

Who do you think came to their help?

None but this same young lad Da-vid.

It seems that three of the sons of Jes-se were with Saul's men of war, and Jes-se bade Da-vid go and see how they were, and take them some loaves, and a gift of cheese for their chief. And when Da-vid was in the camp he saw this big man (whose name was Go-li-ath), and heard what he said; and strange as it may seem to you, he felt that he dare go and fight him. And he said so; and his words were told to Saul, who sent for him to speak to him.

And when Saul saw him, he bade him not try and fight Go-li-ath, as he was too young and small.

But Da-vid told him how he had once slain a lion and a bear who had come to prey on his fa-ther's sheep.

So Saul let him go, and wish-ed to lend him his sword and ar-mour, but Da-vid would not take them, for he thought that they would only be in his way.

Then Go-li-ath came to meet Da-vid with taunts and jeers; but the fight did not last long, and it turn-ed out far o-ther-wise than Go-li-ath had thought.



Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

1 Samuel X. 1.



Praise the Lord with
harp: sing unto him
with the psaltery and
an instrument of ten
strings:

Psalm. XXXIII. 2

For Da-vid smote him in the fore-head with a stone from a sling, and he fell dead upon the earth.

In this way did Da-vid make men's hearts ready to receive him as their king.

KING DA-VID.

WHEN Saul was dead Da-vid was made king, at first, of only half the land, and then of the whole. And for the most part he ruled wisely and well, and he wrote many songs in praise of the God who had raised him from a poor shepherd boy, to be the king of a great people. (*See p. 32.*)

Still Da-vid was not quite free from sin, and once or twice he vexed God very much by his acts. And once God sent a great plague through the land, and another time He struck the king's child with sickness so that it died. But the worst punishment that came to Da-vid was the way in which he was treated by his son Ab-sa-lom.

Ab-sa-lom wished to be king, and he drove his father out of his own land, until at last Da-vid fled to one of the few cities which were still true to him, and thence he sent out an army against Ab-sa-lom; but he told the leader of it at all costs to spare the life of his son.

Then the poor old king stayed in the city to hear what might come to pass: and one by one the messengers (*see p. 35*) came in to tell of how Ab-sa-lom's men were beaten, until at

last one came to say how he had seen Ab-sa-lom hang-ing dead to a tree by his long hair.

Da-vid mourn-ed for Ab-sa-lom for a long time, in-deed, un-to the day of his death.

THE WISE KING.

WHEN Da-vid was dead, his son So-lo-mon was made king in all the land. God told him he might ask for just what he would like best to have, and that he should have it.

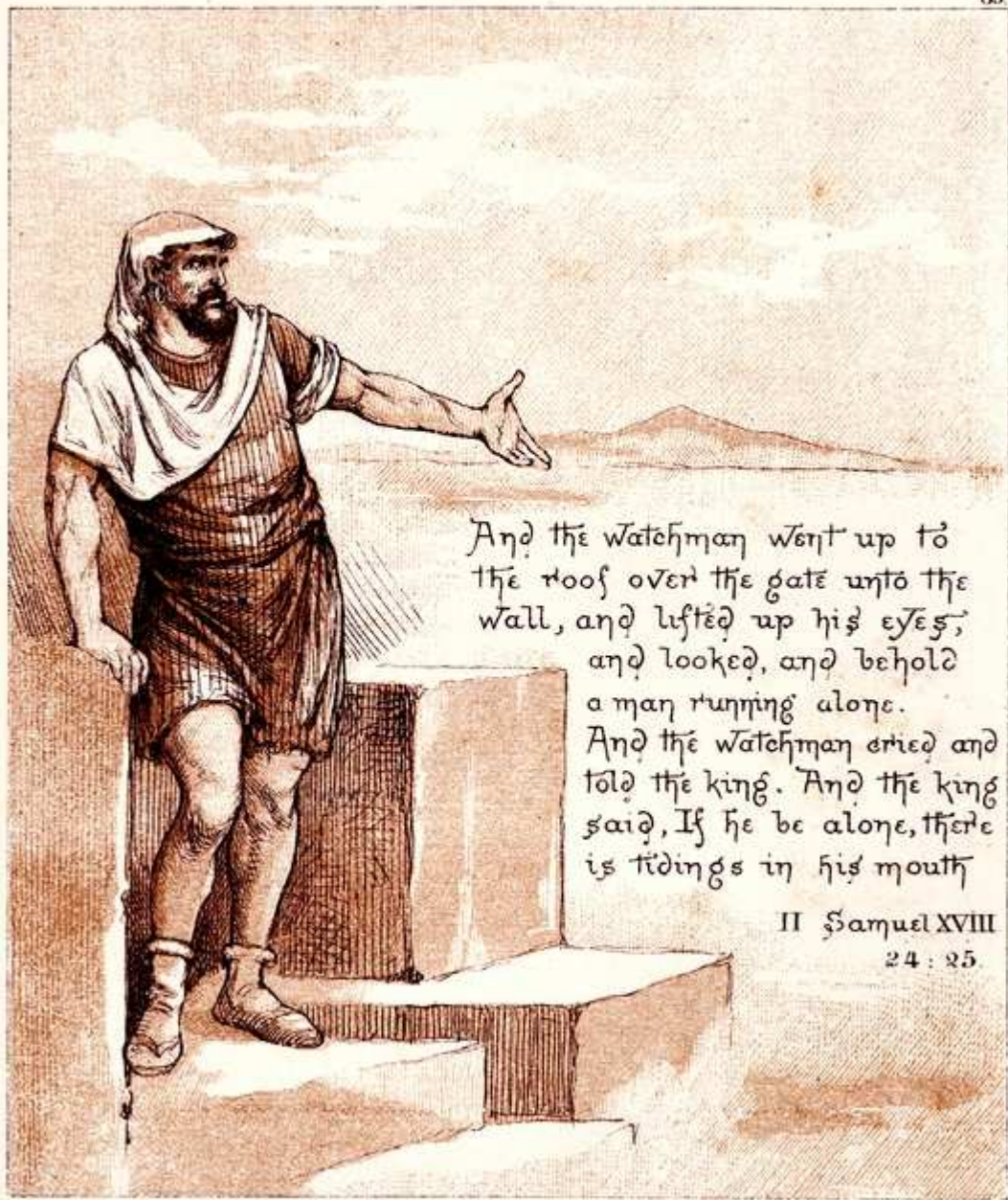
What do you think you would ask for in such a case?

Wealth, long life, and joy?

Yes, I dare say you would ; but King So-lo-mon said, " Make me wise, that I may know how to be a good king."

So God made him more wise than the men or kings round him, and he made him more rich as well—so rich that all men said, with cause, how wise, how great, and how rich a king he was.

Then So-lo-mon lost no time, but set to work at once to use the gold and rich stones which King Da-vid had left for the house of God. He sent ships to get sweet wood, and he sent for wise men from far off to come and work ; and he made all as grand and good as it could be ; and it took him sev-en years to build it ; and then, when it was done, he sent some of the priests to fetch the Ark and put it in the new house of God ; and then there was much joy a-mong all who saw and knew it.



And the watchman went up to
the roof over the gate unto the
wall, and lifted up his eyes,
and looked, and behold
a man running alone.
And the watchman cried and
told the king. And the king
said, If he be alone, there
is tidings in his mouth

II Samuel XVIII

24 : 25.



And she gave the King an
hundred and twenty talents of
gold, and of spices very great
store, and precious stones: there
came no more such abundance of
spices as these which the queen of
Sheba gave to King Solomon

I Kings X. 10.



And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

I Kings XI 30 31



And the ravens brought
him bread and flesh in the morning, and bread and flesh
in the evening; and he drank of the brook.

I Kings XVII. 6

When So-lo-mon had done this work, and saw that all was as good as it could be in God's house, then, not till then, he set to work to build a large house for him-self; and all this was as it should be; but So-lo-mon did not keep all his heart for God, but let his thoughts turn where they should not; and God said to him that when he was dead his son should not be as great a king as he had been, but that harm would come of his faults.

King So-lo-mon wrote three of the Books of the Bi-ble. It seems to me so sad that I can-not but tell you some bad news of all the men I write of; though the men I write of may be good in great part, and God may have bless-ed them much, of each one I must tell you sad things; but so I fear it must be till all sin has pass-ed a-way.

For So-lo-mon in his old age did man-y things which he ought not to have done, and God was so ang-ry with him that at his death he part-ed his king-dom in-to two parts, and gave one tribe to Re-ho-bo-am, the son of So-lo-mon, and ten tribes to a man nam-ed Je-ro-bo-am, and He sent His pro-phet A-hi-jah to Je-ro-bo-am to tell him this would come to pass.

E-LI-JAH.

NOW comes a time hard to tell you of, for, as God fore-told; grief a-rose in the land. The sons of So-lo-mon fought, and the land was split in-to two parts, with a king to each part. Some of the kings were bad, and left the true God to turn to

false ones. By-and-by the land was in a sad plight for want of rain, which did not fall for a long time. The corn and wheat did not grow, and there was sore lack of food. God had sent a man, whose name was E-li-jah, to A-hab, one of the kings, to warn him that no rain was to fall.

Now when he went to warn A-hab of God's wrath, and to tell him that for three years no rain would fall on the land, the queen sought to slay him. God made much use of this man E-li-jah, who let his lips be free for the word of God to pass through to them, and did not fear to speak the truth to the king and his men, though they sought to kill him. So E-li-jah went to live in a waste place when the time came in which there was to be no rain; and when he was hun-gry, God sent ra-vens to him to feed him with bread and flesh, while men were dy-ing from want of food in the towns. (See p. 38.)

After a time, God told him to leave this place, for, as the queen was still search-ing for him, it was not safe, and to go to a place called Za-re-phath, where he would meet a wo-man ga-ther-ing sticks who would give him food. E-li-jah went, and found the wo-man as God had told him, but she had only a hand-ful of meal and a cruse of oil in her house (see p. 41); still, she made a little cake for E-li-jah, and gave it him to eat. Then God, to re-ward her for her kind-ness, made the meal and the oil last as long as the rain did not fall upon the earth.

And now let me tell you what God did for him. One day he was on the bank of a stream, with a good man with him to

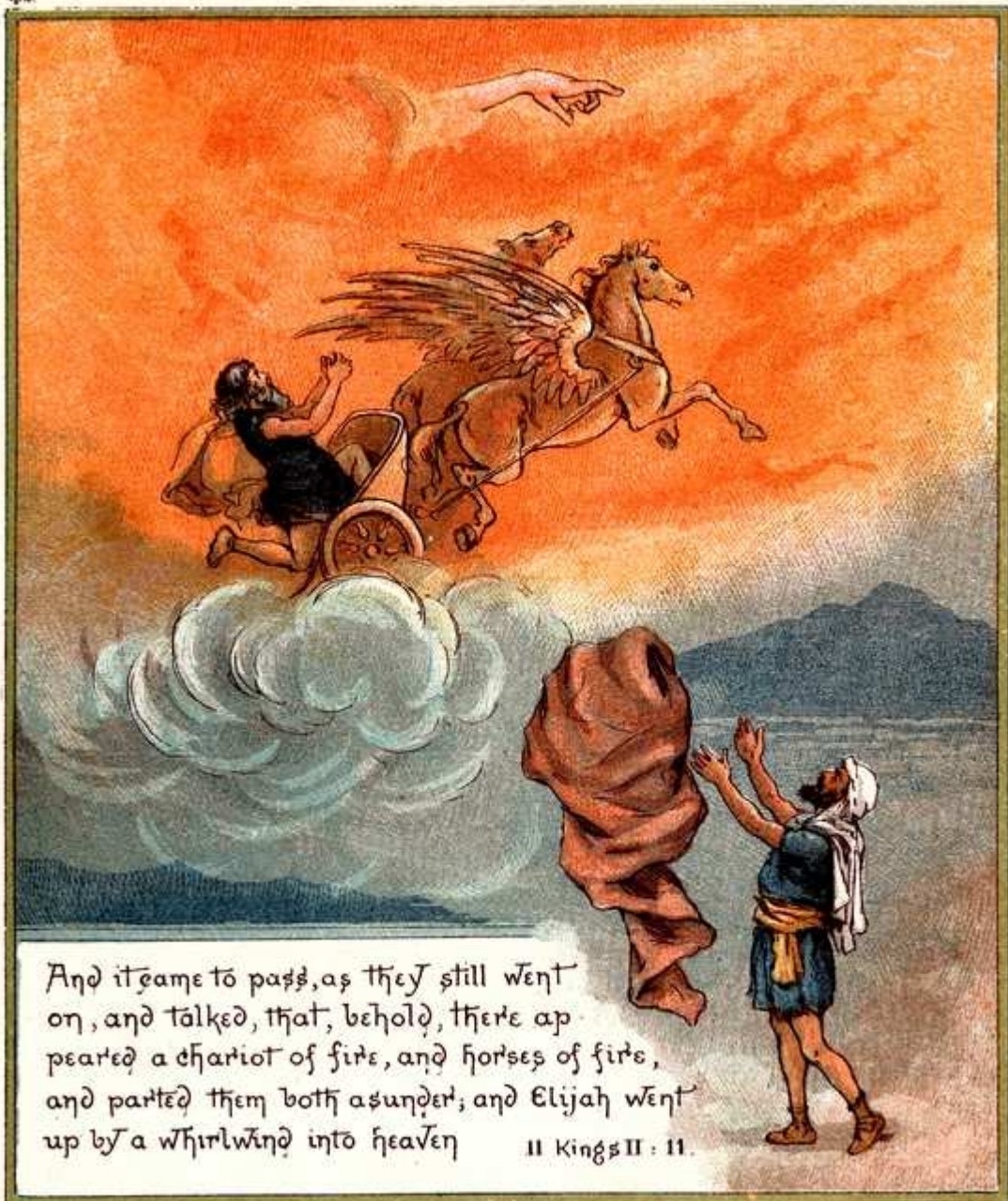
And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering



two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

And Elijah said unto her, Hear not;

1 Kings XVII. 12, 13.



And it came to pass, as they still went
on, and talked, that, behold, there ap-
peared a chariot of fire, and horses of fire,
and parted them both asunder; and Elijah went
up by a whirlwind into heaven

II Kings II : 11.

wait on him and be his friend. And E-li-jah told E-li-sha—that was the name of his friend—"I know the Lord will take me hence; ask of me what thou wilt."

And E-li-sha said, "Let the same wise gifts which God has let you have, be with me."

Then there came a whirl-wind, and E-li-sha saw a car of fire come from heav-en and take E-li-jah up from earth; and as he went up his cloak fell, and E-li-sha took it up, and knew by this sign that God would let His grace and His gifts which had been with E-li-jah rest on him.

Can you try and think how grand must have been that sight, when the man of God who had done his work so well here, who spoke such bold words to the king and the queen, and let God use him as He would, had this proof of God's love, that no sad death came to him, and God took him up to Him in His grand car of fire? This makes us think of the good man E-noch who "was not, for God took him."

E-LI-SHA.

NOW you will like to hear more of E-li-sha, the man on whom fell the cloak of E-li-jah.

God made much use of him, as he had done of E-li-jah.

First we read that he was sent by God to set a new king in the place of the bad king A-hab. This new king did much

to put sin and the false gods from the land, where, by this time, God was not much thought of, but he did not do all he should have done, and the tribes of the land still for the most part put their trust in false gods, and but few went to pray to God at Je-ru-sa-lem, as he had told them to do year by year. E-li-sha said much to warn them, and when he was dead, God sent wise men, one by one, with his words in their mouths, to warn them, and to bid them turn from their sins, and be true to Him, and to show them the grief and sad times that would be sure to come on them if they went on still in their sins.

E-li-sha did man-y won-der-ful things in his life, for as he was sent to make peo-ple know God, he had to show that he was sent by God.

Once he made e-nough oil flow out of one jar to fill many more jars of the same size, so as to pay the debt of a poor wi-dow. Once, too, he brought back to life the son of a Shu-nam-ite wo-man, with whom he some-times lodg-ed.

Now it came to pass that a Jew-ish girl be-came a slave in the house of a great As-sy-ri-an nam-ed Na-a-man.

This Na-a-man had been struck by a sore dis-ease call-ed lep-ro-sy, and could not get cur-ed. One day the Jew-ish girl, when she saw Na-a-man's wife in tears be-cause of the dis-ease which had struck her hus-band, said to her, "Would my lord were with the pro-phet that is in Sa-ma-ri-a, he would soon heal him of his lep-ro-sy."

When Na-a-man heard this, he at once set out for Sa-ma-ri-a, tak-ing with him man-y rich and fine gifts ; and when he came to E-li-sha, he ask-ed him what he must do to be heal-ed. Then E-li-sha told him to go and wash sev-en times in the wa-ters of Jor-dan.

At this Na-a-man was ver-y ang-ry. He had thought that E-li-sha would have come down and touch-ed him, and he would have at once be-come whole, or else that he would have told him to do some ver-y hard thing as a price for his cure. But to go and wash sev-en times in the Jor-dan, seem-ed such a sim-ple thing to do, that at first he had a great mind to go straight home just as he was, and have no more to do with the Jew-ish pro-phet.

At last he thought it would do no harm to try if what he had been told to do would cure him or not. So he went and bath-ed sev-en times in the Jor-dan. And his flesh be-came as white and soft as that of a lit-tle child, and the lep-ro-sy left him.

Then Na-a-man went back to E-li-sha in hot haste, and want-ed him to take all the rich and fine gifts which he had brought with him. But E-li-sha would have none of them. Then Na-a-man swore that from that time forth he would serve no God but the God of E-li-sha, and he pray-ed that God might not count it as a sin in him if he bow-ed down in the house of Rim-mon when he went there with his mas-ter, the king of As-sy-ri-a. And E-li-sha said to him, "Go in peace" ; and he de-part-ed a lit-tle way.

GE-HA-ZI.

BUT Ge-ha-zi, the serv-ant of E-li-sha, the man of God, said, "Lo! my mas-ter has spar-ed this Na-a-man in that he took not at his hands that which he had brought: but as the Lord liv-eth I will go after him and take some-thing from him."

So Ge-ha-zi fol-low-ed Na-a-man; and when Na-a-man saw him run-ning he got down from his cha-ri-ot and went to meet him, and said, "Is all well?" And Ge-ha-zi said, "All is well. My mas-ter hath sent me, say-ing, 'So even now there be come to me two young men of the sons of the pro-phets. Give them now I pray thee a ta-lent of sil-ver and two changes of gar-ment.'"

And Na-a-man said, "Take two ta-lents"; and he bound the two ta-lents in two bags, and laid them on two of his slaves, and they bare them be-fore him.

And when he came to the house he took them from their hands, and hid them, and let the men go.

But he went in and stood be-fore his mas-ter. And E-li-sha said, "Whence com-est thou, Ge-ha-zi?" And he said, "Thy serv-ant went no where."

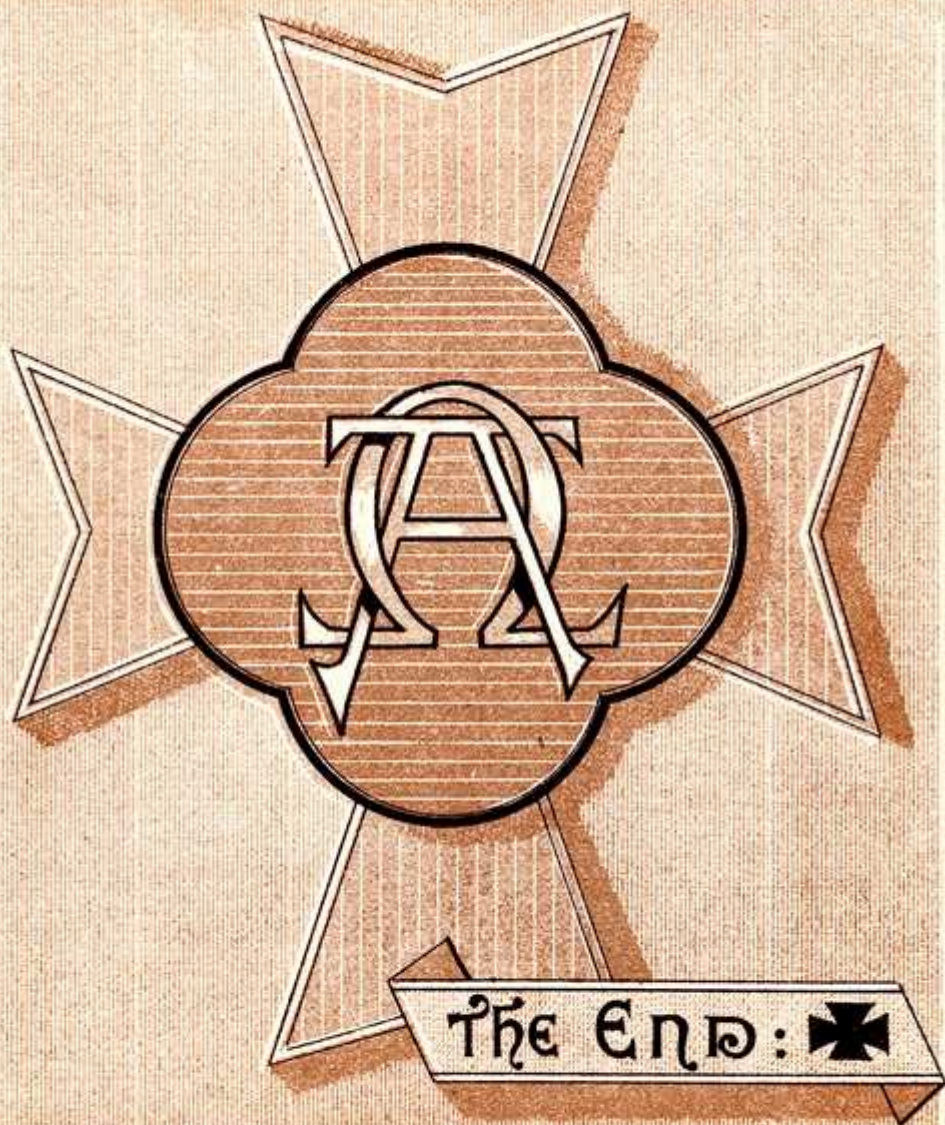
Then E-li-sha said to him, "Went not my heart with thee when the man turn-ed a-gain from his cha-ri-ot to meet thee? Is this a time to take gifts and pre-sents? The lep-ro-sy of Na-a-man shall cleave to thee and to thy seed for ev-er."

And Ge-ha-zi went from him a lep-er as white as snow.

And the Syrians had gone out by companies, and
had brought away captive out of the land of
Israel a little maid; and she waited on Naaman's wife.
And she said unto her mistress, Would God my Lord
were with the prophet that is in Samaria! for he would
recover him of his leprosy.

II Kings V. 2. 3.





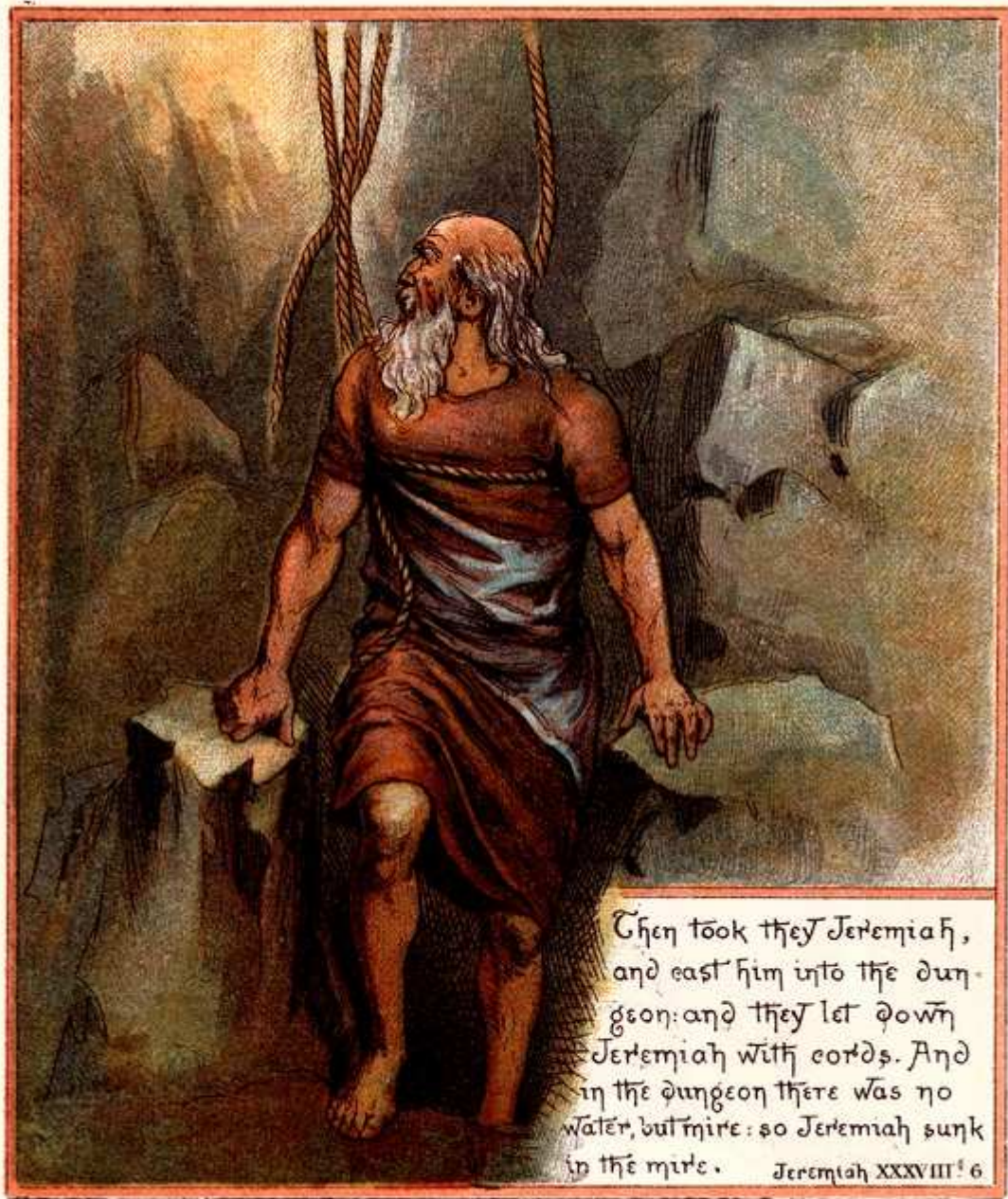
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From
: Hezekiah
to the End
of the
OLD TESTAMENT:

Illustrated by Texts & Pictures:

The Pictures by R. André:



Then took they Jeremiah,
and east him into the dun-
geon: and they let down
Jeremiah with cords. And
in the dungeon there was no
water, but mire: so Jeremiah sunk
in the mire. Jeremiah XXXVIII: 6



FROM
HEZEKIAH
 TO THE

END of the
OLD
TESTAMENT

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From
Hezekiah
to the
End of the
Old
Testament:

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

Isaiah XXXVII : 1-14.



Then the angel of the Lord went forth,
and smote in the camp of the Assy-
rians a hundred and
four-score and five thou-
sand: and when they arose
early in the morning,
behold, they were all
dead corpses.

Isaiah XXXVII. 36.



HE-ZE-KI-AH.

IN the time of He-ze-ki-ah it came to pass that Sen-na-che-rib, the King of the As-sy-ri-ans came up a-against the wall-ed ci-ties of Ju-dah, and took them. He then went a-against Je-ru-sa-lem, and sent men to tell the King that he must give up his ci-ty to the King of As-sy-ri-a, his mas-ter, ask-ing at the same time in what pow-er He-ze-ki-ah could trust ; for no help could be got from E-gypt, and God was not like-ly to pre-vail a-againstso many horse-men and char-i-ots.

When He-ze-ki-ah heard these things he rent his clothes, and put on sack-cloth, and went to the house of the Lord ; and he sent his ser-vants to I-sai-ah, the pro-phet, to ask what he should do. And I-sai-ah said un-to them, "Thus shall ye say un-to your mas-ter, Thus saith the Lord, Be not a-fraid of the words that thou hast heard, where-with the ser-vants of the King of As-sy-ri-a have blas-phem-ed me. Lo ! I will send a blast up-on him, and he shall hear a ru-mour and shall go back to his own land ; and I will cause him to fall by the sword in his own land." And sure e-nough, soon af-ter the King of As-sy-ri-a fell back to his own land with-out hav-ing done any harm to Je-ru-sa-lem.

But still he wrote to He-ze-ki-ah and told him that though he had come off safe this time, his God would not be a-ble to keep him from the hand of the As-sy-ri-ans, and that Je-ru-sa-lem would sure-ly fall in-to their pow-er soon or late.

He-ze-ki-ah took the let-ter from the hand of the mes-sen-gers, and spread it out be-fore the Lord (*See* p. 5), and pray-ed un-to the Lord, say-ing, "O Lord of Hosts, God of Is-ra-el, Thou art the God, e-ven thou a-lone of all the king-doms of the earth. Thou hast made hea-ven and earth. In-cline thine ear, O Lord, and hear! Op-en thine eyes, O Lord and see! and hear all the words of Sen-na-che-rib which he hath sent to re-proach the liv-ing God. Of a truth the Kings of As-sy-ri-a have laid waste all men and all lands, and have cast their gods in-to the fire; for they were no gods, but the works of men's hands, wood and stone; there-fore they have de-stroy-ed them.

"Now, there-fore, O Lord, our God, save us from his hand, that all the king-doms may know that thou art the Lord, e-ven thou on-ly."

And God an-swer-ed by the mouth of I-sai-ah, and prom-is-ed to keep Je-ru-sa-lem from all her foes for his own sake and for his ser-vant Da-vid's sake.

Then the An-gel of God went forth and smote a great num-ber of the As-sy-ri-ans in the night, and they died in so strange a man-ner that not e-ven those who were next to them knew of it till the morn-ing light show-ed them the dead corp-ses (*See* p. 6). So Sen-na-che-rib went and dwelt at Ni-ne-veh. And it came to pass that he was slain in the tem-ple of his false god, and his son reign-ed in his stead.

He-ze-ki-ah was one of the best of the Kings of Ju-dah, and God show-ed His love for him in a won-drous man-ner, for once when he was very ill and was told by I-sai-ah that he must set his house in or-der, for that death was at hand, he pray-ed to God, and God gave him ten years more life.

The great thing to note a-bout him is his trust in the power of pray-er to God; when-ev-er he was in trouble or dan-ger he al-ways turn-ed to God for help.



JE-RE-MI-AH.

IN the reign of Ze-de-ki-ah we hear of Je-ru-sa-lem be-ing a-gain in dan-ger from strange foes. In the place of I-sai-ah we have a no less great pro-phet, Je-re-mi-ah. But the King was a great change from the good He-ze-ki-ah. He had not the same trust in God, nor did he bend to God's will as told by the mouth of His pro-phets. He was too proud and head-strong to be guid-ed by an-y one but him-self, and thus he brought ru-in and dis-grace on Je-ru-sa-lem and on the Jews. He had been warn-ed ov-er and ov-er a-gain by God that his peo-ple would be led a-way as slaves, and that Je-ru-sa-lem would be burnt, un-less he did as God wish-ed, and yet he kept on in the way he had chos-en.

Je-re-mi-ah was found one day at the gate of the ci-ty, and some one said that he was go-ing to join the camp of the King of Ba-by-lon, who was at this time mak-ing war a-against the ci-ty, and he was cast in-to jail in the house of El-ka-nah, the scribe. He was treat-ed fair-ly well for some time, un-til one day he was heard to say that all who stay-ed in the ci-ty would die by the sword, by hun-ger, and by plague, but that all who went forth to the Chal-dæ-ans should live, and that the ci-ty would sure-ly be giv-en in-to the hand of the King of Ba-by-lon's ar-my which should take it. Then the princ-es ask-ed the King to put Je-re-mi-ah to death for steal-ing the hearts of the men of war, and mak-ing them go over to the foe. So the King or-der-ed Je-re-mi-ah to be let down into the dun-geon, which was full of mire, where he could not have liv-ed long (*See* p. 2). But some days af-ter, the King again wish-ed to ask coun-sel of Je-re-mi-ah, and had him drawn up out of the dun-geon by cords, and though he gave the same coun-sel as before, that is, that the Jews should give them-selves up to the King of Ba-by-lon, he was not made to return to the dun-geon, but was sent to the court of the pri-son and was giv-en a piece of bread each day from the bak-er's street, as long as there was an-y to be had in the ci-ty.

But ere long the words of Je-re-mi-ah came true, for Je-ru-sa-lem fell into the hands of the King of Ba-by-lon, and he took Ze-de-ki-ah, and bound him, and put out both his eyes, and led him a-way to Ba-by-lon as a slave, and the temple and the King's house were burnt, and all the Jews were made cap-tives (*See* p. 11).



Then he put out the eyes of Zedekiah; and the King of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. And burned the house of the Lord, and the king's house.

Jeremiah. III. 11. 13.



"How shall we sing the Lord's song in a strange land?"

Psalm: CXXXVII 4.

And the King of Ba-by-lon took a-way all the brass, and all the sil-ver and gold, that there was in the tem-ple of God, and brought it with him to Ba-by-lon. And there we hear of its be-ing put to a ve-ry bad use in-deed. Some of the poor Jews were left to till the fields and the vine-yards, that all the land might not lie waste, but all the o-thers were car-ried off to be slaves in a strange land.

And all this was be-cause they had sin-ned a-gainst God, and had pray-ed to im-ag-es of wood or stone, that could not help them in their need, in-stead of serv-ing the true God, who had done so much for them.

All the sons of Ze-de-ki-ah were slain be-fore his eyes in Rib-lah, that there might be an end to the line of kings.

But how far-ed Je-re-mi-ah in the court of the pri-son? When the ci-ty had been ta-ken, and laid waste, the Cap-tain of the Guard took Je-re-mi-ah, and said to him: "The Lord thy God hath sent this e-vil up-on this place.

"The Lord has sent it, as He said, be-cause ye have sin-ned a-gainst Him and have not o-bey-ed His voice: there-fore is this thing come up-on you.

"And now, be-hold, this day I loose thee from thy chains, which were up-on thy hand. If it seem good to thee to come with me into Ba-by-lon, come. But if it seem ill unto thee to come with me in-to Ba-by-lon, for-bear. Be-hold all the land is be-fore thee: whi-ther it seem-eth good for thee to go, thi-ther go."

From this we may see how much was thought of Je-re-mi-ah e-ven by his foes. But Je-re-mi-ah was old, and he did not care to go to Ba-by-lon. So he stay-ed a-mong all the Jews that were left and dwelt for some time at Miz-pah.



THE JEWS IN A STRANGE LAND.

THE time which came af-ter this was a ve-ry sad one for the Jews. They had lost their king and their tem-ple, their hou-ses and their lands, and ev-er-y thing that had been dear to them. And now they had to live as cap-tives in a strange land just as their fa-thers had done in the land of E-gypt.

No won-der that their hearts were sad and hea-vy. In-stead of their old songs of joy and praise, this is one of the songs which they sang:—

“By the wa-ters of Ba-by-lon, there we sat down, yea, we wept, when we re-mem-ber-ed Zi-on (*See* p. 12).

‘We hang-ed our harps up-on the wil-lows in the midst there-of.

“For. they that car-ried us a-way cap-tive re-quir-ed of us

a song ; and they that wast-ed us re-quir-ed of us mirth, say-ing
 'Sing us one of the songs of Zi-on.'

"How shall we sing the Lord's song in a strange land ?

"If I for-get thee, O Je-ru-sa-lem, may my right hand for-get
 her cun-ning.

"If I do not re-mem-ber thee, let my tongue cleave to the
 roof of my mouth ; if I pre-fer not Je-ru-sa-lem a-bove my chief
 joy.

"Re-mem-ber, O Lord, the chil-dren of E-dom in the day of
 Je-ru-sa-lem ; who said 'Rase it, rase it, e-ven to the foun-da-tion
 there-of.'

"O daugh-ter of Ba-by-lon, who art to be de-stroy-ed ; hap-py
 shall he be that re-ward-eth thee as thou hast ser-ved us.

"Hap-py shall he be that tak-eth and dash-eth thy lit-tle
 ones a-gainst the stones."

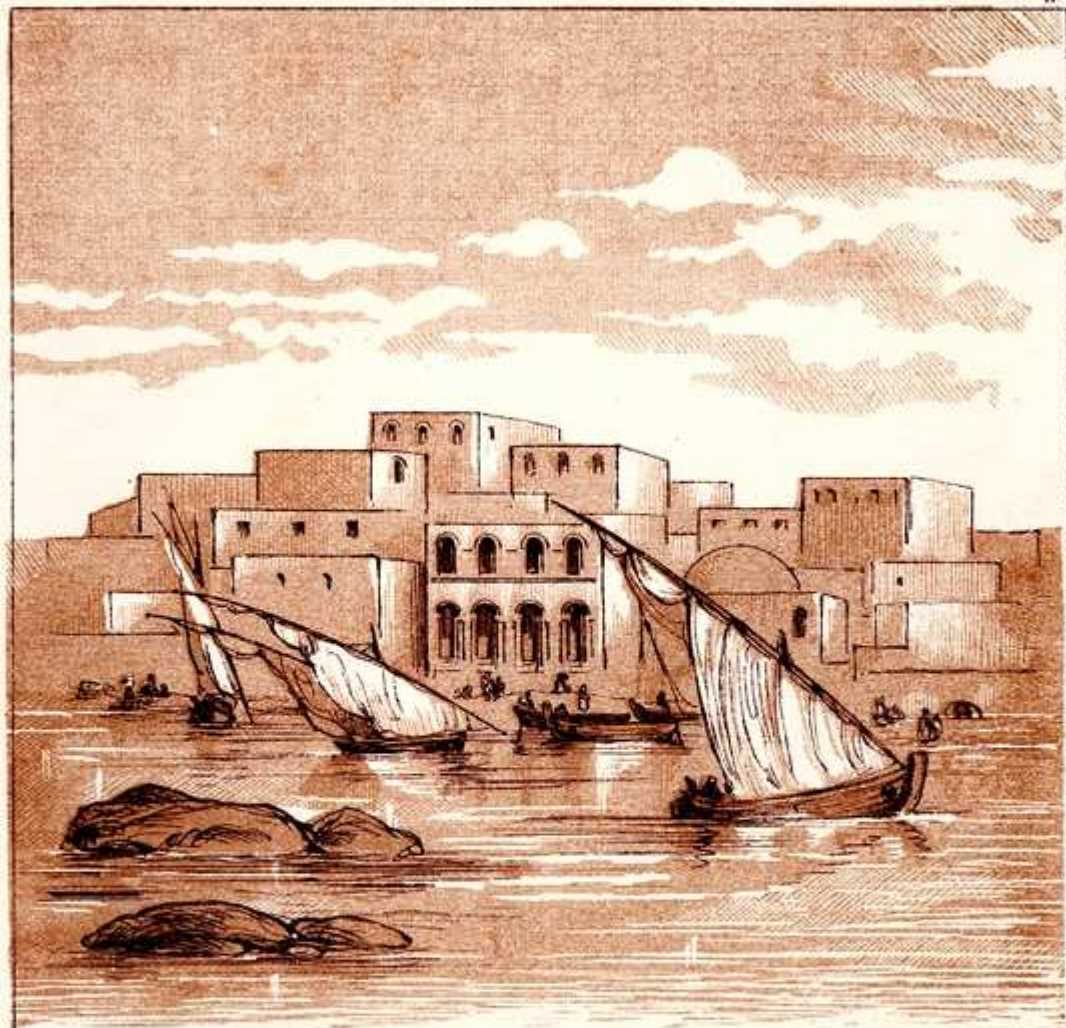
But the Jews were worse off now than their fa-thers had been
 in E-gypt : for while their fa-thers suf-fer-ed through no fault
 of their own, but on-ly be-cause other men were so wick-ed as to
 treat them ill, the Jews, on the o-ther hand, knew that they
 were en-dur-ing the pun-ish-ment of their sins, and that they
 had brought all trou-ble up-on them-selves.



JO-NAH.

ONCE a King of a land near the land of Is-ra-el made war with Is-ra-el; he and the men of his land were rich and strong, but bad. God told a man whose name was Jo-nah to go to the town where this King dwelt, and tell him and the men of that town how wroth the Lord was with them.

Now Jo-nah did not like this task at all; so he fled from the Lord, and found a ship which was to go else-where (*See* p. 17); and he paid to go in this ship, and thought he might thus hide from God, but that, we know, no man can do. Then the Lord sent a great wind to blow on the sea, and raise a fierce storm. The men in the ship were in great fright, and they cast their goods which they had in the ship in-to the sea, to make the ship light-er; this was no good, nor did it help them that they put up their cries to their false gods. At last they found Jo-nah, who lay in the ship in a sound sleep, and they woke him, and bade him cry to his God for help. Then they said, "Let us cast lots, that we may find out who is on board this ship who has done wrong, and for whose fault this great woe is come on us." They cast lots, and the lot fell on Jo-nah. The men bade him tell them who and what he was; and he told them he was a Jew, and that his God was He who had made the sea and the land. Then said the men, "Why do you flee from your God? What shall we do to make the sea once more calm?" Then Jo-nah, who knew full well that all this storm came for his sins, bade



But Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

Jonah: I. 3.



So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

Jonah. I. 15.



And the Lord spake unto the fish, and it vomited out Jonah
upon the dry land

Jonah. II. 10.

"And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand.



So Esther drew near, and touched the top of the sceptre."

Esther V. 2.

them cast him forth in-to the sea. With much grief they did as he bade them (*See* p. 18); then the storm pass-ed off, and they knew that the Lord of whom Jo-nah spake was the true God, and they made their vows to Him.

Now comes a strange tale, but one that shows us how great and how kind is our God. Though Jo-nah would not do as God bade him, and sought to fly from Him, yet God knew that in his heart he had love and trust in God; and though He let him be thrown forth in-to the sea, He did not let him drown there, but he sent a large fish—a whale. Have you seen a whale, or the bones of one? and do you know what a large fish it is? Well, such a fish came close to the ship, and when poor Jo-nah was cast in-to the sea, this whale came and took him up, but not to eat him, but that he might be kept quite safe in-side him. For three whole days and nights Jo-nah was safe in-side the whale.

In this strange place Jo-nah put up his cry to God; he told God how wrong he felt he had been not to do as God had told him; and he gave God thanks who had not let him die in the sea. When God heard these words of Jo-nah He came to his help, and He made the large fish take him and leave him on the dry land (*See* p. 19).

God now sent Jo-nah to the town to warn the King and the men of the town of God's wrath. This time Jo-nah went at once, and the King and his men heard the words of Jo-nah, and were full of grief for their sins; and they put on signs of grief, and rent their clothes, and put up a cry to God that He might be no more wroth with them.

God saw by their acts and words that they felt true grief, and he was no more wroth with them.

ES-THER.

THE tale I am now a-bout to tell you shows how God took great care of the Jews when they were cap-tives in a strange land, and would not let their foes treat them ill and kill them in spite of the plots that they laid to that end.

A-has-u-e-rus, who was King of all the land be-tween In-di-a and E-thi-o-pia, and who had many Jews un-der his rule, once made a great feast. And on the sev-enth day of the feast the king sent for his wife, Queen Vash-ti, and told her to come to him. But Vash-ti said that she would not come to the king. And when the king heard this he was very ang-ry, and he put a-way Vash-ti from be-ing queen any long-er. Af-ter these things the king's ser-vants said to him, "Let fair young vir-gins be sought for the king, and let the mai-den which pleas-eth the king be queen in the place of Vash-ti." And all that they said seem-ed good to the king, and he caus-ed this thing to be done.

Now there was in Shu-shan in the pa-lace a Jew whose name was Mor-de-ca-i, who had been brought as a cap-tive from

Je-ru-sa-lem. And this Jew had in his charge a girl who was his un-cle's daugh-ter, named Es-ther. And when the king came to choose a queen in the place of Vash-ti, whom should he choose but this ve-ry Es-ther; for he did not know that she was a Jêw-ess, and Mor-de-ca-i told her not to say who she was or what her fa-ther had been. So Es-ther the Jew-ess was made queen, and be-came ve-ry dear to the king.

Not long af-ter this, some men laid a plot to kill the king; and Mor-de-ca-i got to know of it, and he told Es-ther, and Es-ther told the king. And when it was found to be true, these men were hang-ed on a tree. But Mor-de-ca-i got no re-ward for what he had done.

At this time a man named Ha-man came to have great fa-vour in the eyes of the king, and all the ser-vants of the king had to bow down to Ha-man. Mor-de-ca-i a-lone did not bow down to him. And Ha-man saw this, and was ve-ry ang-ry at it.

And he thought to him-self that to pun-ish Mor-de-ca-i for this, he would not on-ly kill him, but have all his race kill-ed also. So he said to the king that he would pay him a great sum of mon-ey if he would let him kill all the Jews who were in the land. And the king said that he might do as he wish-ed.

When Mor-de-ca-i heard this he was in great grief, and went a-bout with dust up-on his head, and cloth-ed him-self in sack-cloth. And he sent to Es-ther and ask-ed her to pray the king not to let this thing be done.

At first Es-ther was a-fraid, for if an-y one went near the king with-out hav-ing been sent for, they would be put to death if the king did not hold out his scep-tre for them to touch.

But Mor-de-ca-i said she must go, so in great fear she went in-to the hall where the king sat. And when the king saw Es-ther he held out his sceptre to her, and ask-ed what she sought (*See* p. 20).

Then Es-ther said that she wish-ed to ask the king and Ha-man to a feast. When Ha-man heard that he had been ask-ed to a feast by the queen he was ve-ry proud, and he was more than e-ver bent on kill-ing Mor-de-ca-i. So he had a gal-lows made fif-ty feet high.

But that ev-en-ing, as the king could not sleep, he made a slave read to him out of the book in which the deeds of his reign were set down.

And it so chanc-ed that the slave read out how Mor-de-ca-i had sav-ed the life of the king when the two men of whom I told you wish-ed to kill him. Then the king ask-ed what had been done to Mor-de-ca-i for this thing, and the slave said, "No-thing." The king ask-ed who was in the out-er court, and he was told that Ha-man was there.

When Ha-man came in, the king ask-ed him, What shall be done un-to the man whom the king de-light-eth to ho-nour.

Now Ha-man thought that there was no man whom the king would wish to hon-our more than him-self, so he said, "Let the king's crown be put up-on his head, and let him be put up-on the king's horse, and let a man lead the horse through the streets of the ci-ty, and cry as he goes past, 'Thus shall it be done to the man whom the king de-light-eth to hon-our.'"

Then said the king to Ha-man, "Take Mor-de-ca-i the Jew

"Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him,



Thus shall it be done unto the man whom the king delighteth to honour.

Esther. VI. II.



"Whoso falleth not down and worshippeth shall the same hour
be cast into the midst of a burning fiery furnace .

Daniel : III . 6 .

that sits at the gate, and let all these things which thou say-est be done un-to him."

You may think how Ha-man felt when he heard these words, and found that he had plan-ned the hon-our which was to be done to Mor-de-ca-i, the man for whom he had just built a high gal-lows. Still he had to do what the king had said, and he took Mor-de-ca-i and put him on the king's horse, and led him through the streets of the city, and cried all the time "Thus shall it be done to the man whom the king de-light-eth to hon-our" (See p. 25).

When Ha-man and the king came to the feast that Es-ther had made, the king ask-ed Es-ther what she wish-ed to ask of him, and swore that he would give it her, what-ev-er it was, e-ven to the half of his king-dom. Then Es-ther beg-ged the king not to let her and her peo-ple be kill-ed. And the king ask-ed, "Who wish-es to do this thing?" and Es-ther said, "The wick-ed Ha-man." Then Ha-man was sore a-fraid, for he saw that the king was very wroth. And the king said, "Let Ha-man be hung upon the gal-lows which he built for Mor-de-ca-i the Jew!"

So Ha-man died, and all that he had plan-ned a-against the Jews came to no-thing.

As for Mor-de-ca-i, he came to be a great man, and no doubt did a great deal for the Jews who were in the land of king A-has-u-e-rus.

Thus you see how God took care of his peo-ple in a strange

land, and would not let their en-e-mies do them any harm by their plots.



THE FI-ER-Y FUR-NACE.

I MUST now tell you of what hap-pen-ed to the Jews long be-fore this in an-o-ther land to which they were led cap-tive.

This was the land of Ba-by-lon, and the name of its king at this time was Ne-bu-chad-nez-zar. This king once made a god of gold and set it up in a great plain. Then he call-ed toge-th-er all the men of his king-dom, and he or-der-ed that when mu-sic was play-ed, all men were to fall down and wor-ship the im-age of gold. And a-ny one who did not fall down and wor-ship the im-age of gold was to be cast in-to a fi-er-y fur-nace and burn-ed (*See* p. 26).

Then some one came and told the king that there were three young Jews who had not fall-en down when the mu-sic was play-ed. And the king sent for the three young men and ask-ed them if what had been said about them was true. And he said that if, when the mu-sic was next heard, they did not at once fall down and wor-ship the im-age of gold, they should the same hour be cast in-to the fi-er-y fur-nace.

Then the three young men said that their God could save them from the hand of the king and from the flames of the fur-nace, and

that they would not bow down to any im-age, for that their God for-bade them to do such things.

Then the king was ve-ry wroth, and he told his ser-vants to heat the fi-er-y fur-nace sev-en times more than it was wont to be heat-ed.

And he made the most might-y men that were in his ar-my bind the three young men and cast them in-to the fur-nace.

And the heat of it was so great that it slew those men who cast them into it. And the three young men fell down in the midst of the fire.

Then King Ne-bu-chad-nez-zar was as-ton-ish-ed, and rose up in haste, and said to those near him, "Did we not cast three men bound in-to the midst of the fire?" And they said, "True, O King."

But he said, "Lo! I see four men loose walk-ing in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God" (*See* p. 31).

Then the king went to the mouth of the fi-er-y fur-nace, and said: "Ye ser-vants of the most high God come forth, and come hi-ther!" And the three young men came forth from the midst of the fire.

And all those who were near them when they came out saw that the fire had done no harm to their bod-ies, nor was an hair of their heads sing-ed, nor the smell of the fire pass-ed on them.

Then the king made a de-cree that an-y one who spoke ill of the God of the Jews should be cut in pic-ces and their house cast down, for there was no oth-er God who could save those who trust-ed him in such a way as this.

As for the three young men who were cast in-to the fie-ry fur-nace they were made rul-ers in the land.

Here a-gain you see how God took care of his peo-ple in a strange land and would not let their en-e-mies harm them.



DAN-I-EL.

THIS same king once dream-ed a dream, but when he woke up he could not call to mind what it was that he had dream-ed. So he cal-led all his wise men to-ge-ther, and said to them, "I have dream-ed a dream, but I know not what it was that I dream-ed, tell me then the dream, and what it may mean?"

But the wise men could not tell, e-ven though they knew that they would sure-ly die if they did not do so. Then some one told the king that there was a young Jew, named Dan-i-el, who might be able to tell him what he wish-ed.

The king at once sent for him, and when Dan-i-el came



"Lo. I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!"
Daniel .III. 25

In the same hour came forth fingers
of a man's hand, and wrote over
against the candlestick upon the
plaister of the wall of the king's
palace: and the king saw the
part of the hand that wrote
When the king's countenance was
changed, and his thoughts troubled
him

Daniel V. 3-6.



he told the king what his dream had been, and what it meant. Then the king gave Dan-i-el ma-ny great gifts, and made him a rul-er ov-er the whole of Ba-by-lon, and chief a-mong his wise men.

When this king was dead there came to the throne one that was still worse than he had been. And this king at one time made a great feast for a thou-sand of his lords, and drank wine with them, and while he tast-ed the wine, he told his slaves to bring forth the vess-els of gold and of sil-ver that had been tak-en from the Tem-ple of God in Je-ru-sa-lem. So the king and his lords drank wine in the cups of gold, and of sil-ver, and prais-ed their gods of gold, of sil-ver, of i-ron, of brass, and of stone. But in the same hour there came forth a man's hand and wrote strange words upon the wall, whose mean-ing no man could tell (*See* p. 32). Then the king's face fell, and his mind was ill at ease, so that the joints of his loins were loos-ed, and his knees smote one a-against an-o-ther; and he call-ed in all his wise men, and cried out that he who should tell what these strange words meant, should be cloth-ed in scar-let and have a chain of gold hung round his neck, and be made third rul-er in the land. But, as in the case of the o-ther king's dream, none of the wise men could tell the mean-ing of this strange sign. Then some one call-ed to mind how Dan-i-el had al-read-y made man-y strange things clear; and when Dan-i-el was sent for, he told the king that the mean-ing of the strange words was this, "Thou hast been weigh-ed in the scales and hast been found want-ing; thy king-dom is tak-en from thee."

And lo! in that night the king was slain by an-o-ther prince
 †
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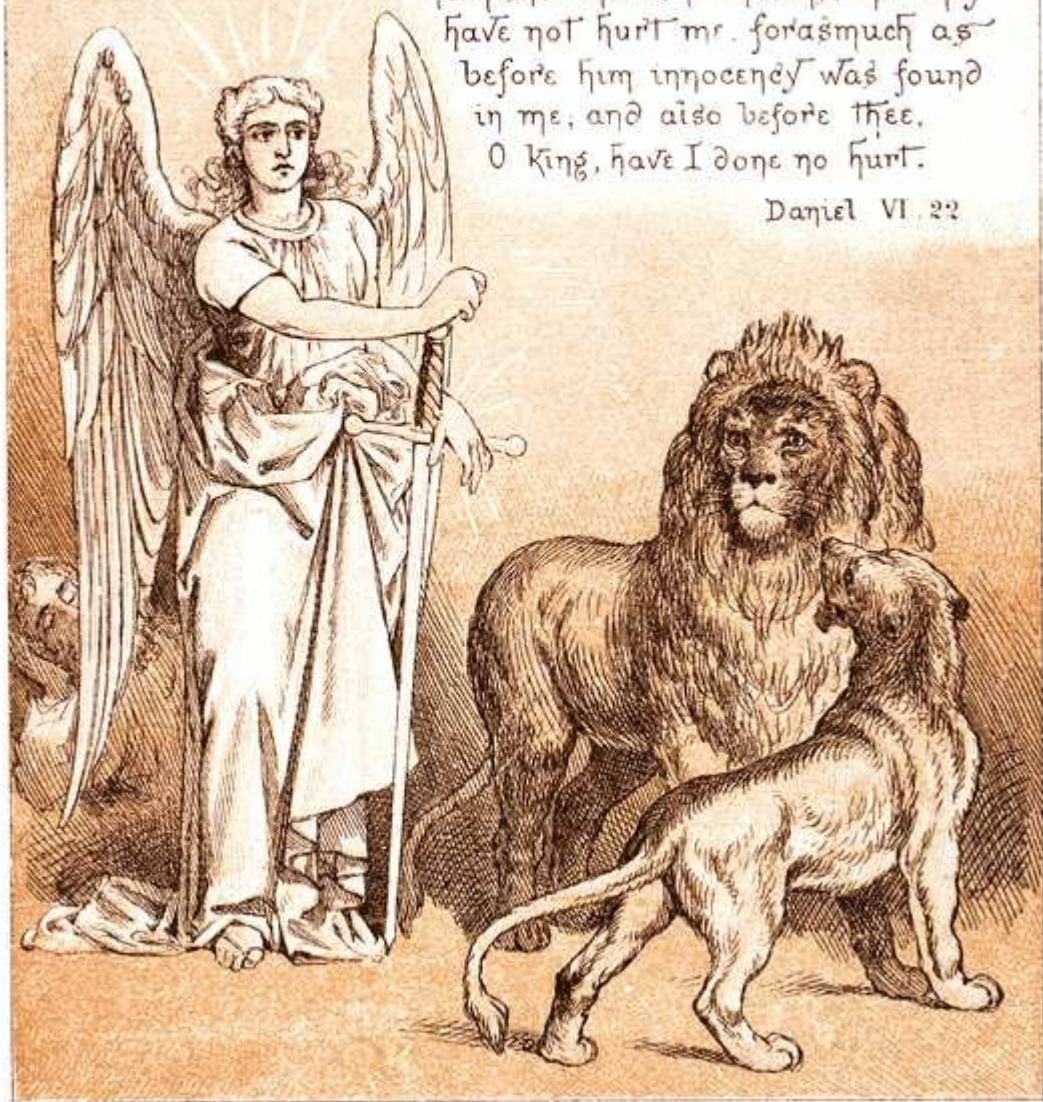
from a strange land, who at last broke in-to his ci-ty which he had thought quite safe from all foes.

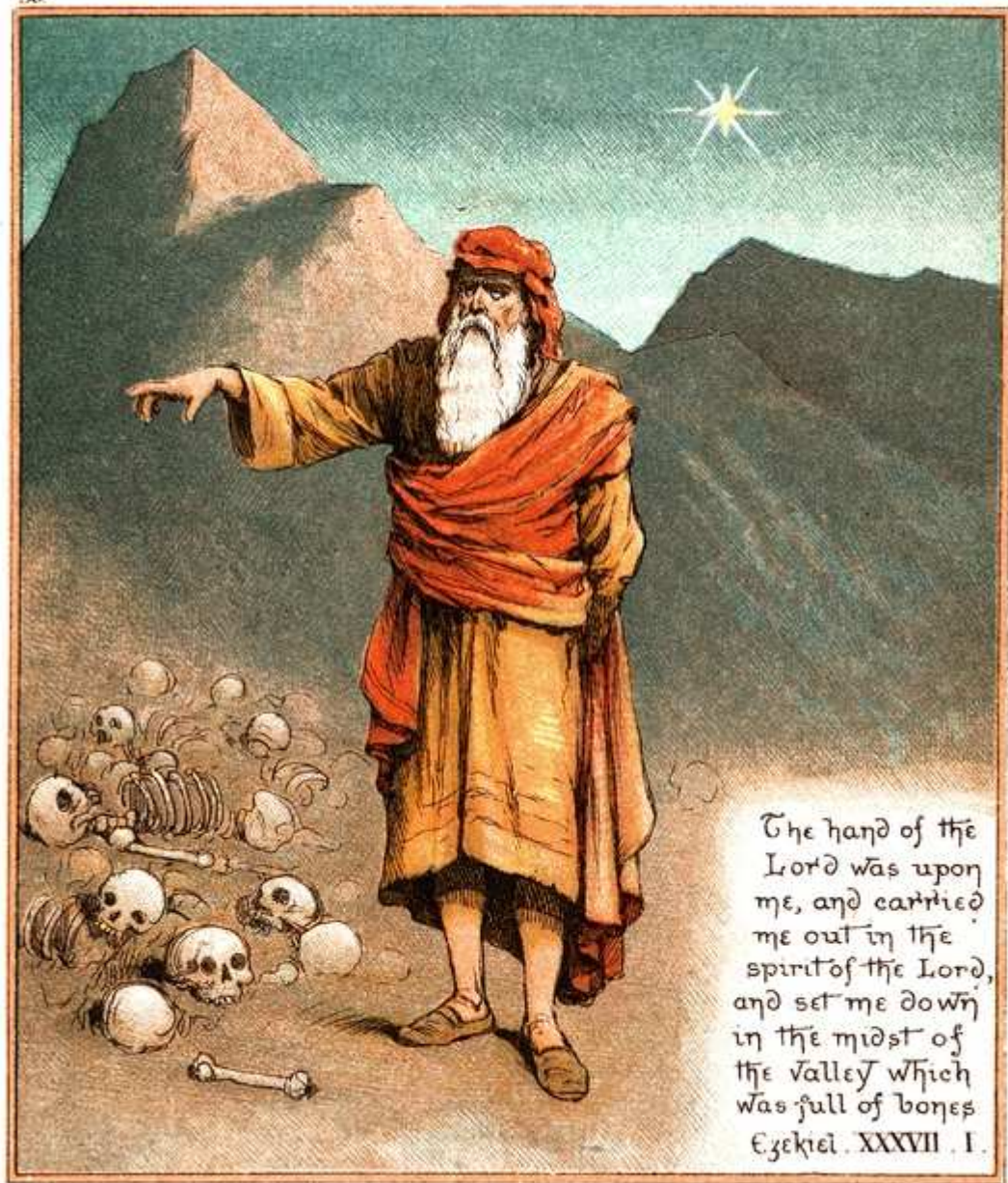
Though a new and strange king thus came to the throne, Dan-i-el kept the post which he had gain-ed by tell-ing the mean-ing of the words on the wall. But, as you may think, this quick good for-tune made him man-y foes. And they lost no chance of try-ing to do him some harm. They knew that Dan-i-el us-ed each day to give some part of his time to pray-er, and that he did this be-cause he thought it was his du-ty, and that no threats ought to keep him from do-ing his du-ty. So they got the king to make a law that no one should pray to an-y save the king for the space of thir-ty days, and that who-ev-er broke this law should be cast in-to a den of li-ons.

Now when Dan-i-el knew that this law had been pass-ed he went into his house and kneel-ed up-on his knees, and pray-ed, and gave thanks to his God as he had been wont to do. Then his foes came and found Dan-i-el pray-ing, and went at once to tell the king. When the king heard of what had hap-pen-ed he was ve-ry sor-ry for hav-ing pass-ed such a law, and he tried hard to save Dan-i-el from be-ing cast into the li-ons' den as the law com-mand-ed; but it was a cus-tom with these strange peo-ple that what had once be-come law could nev-er be chang-ed, and so the king was not a-ble to do an-y-thing. Sad at heart he gave the or-der for Dan-i-el to be cast in-to the li-ons' den, and all that night he scarce-ly slept at all for think-ing of his sad fate. In the morn-ing he came down to the mouth of the den, and call-ed, as if in the faint hope that Dan-i-el might by some chance have been sav-ed. And lo! Dan-i-el was there, as safe and sound as when he had gone down in-to the den (*See* p. 35).

My God hath sent his angel, and
hath shut the lions' mouths, that they
have not hurt me: forasmuch as
before him innocency was found
in me; and also before thee.
O king, have I done no hurt.

Daniel VI. 22



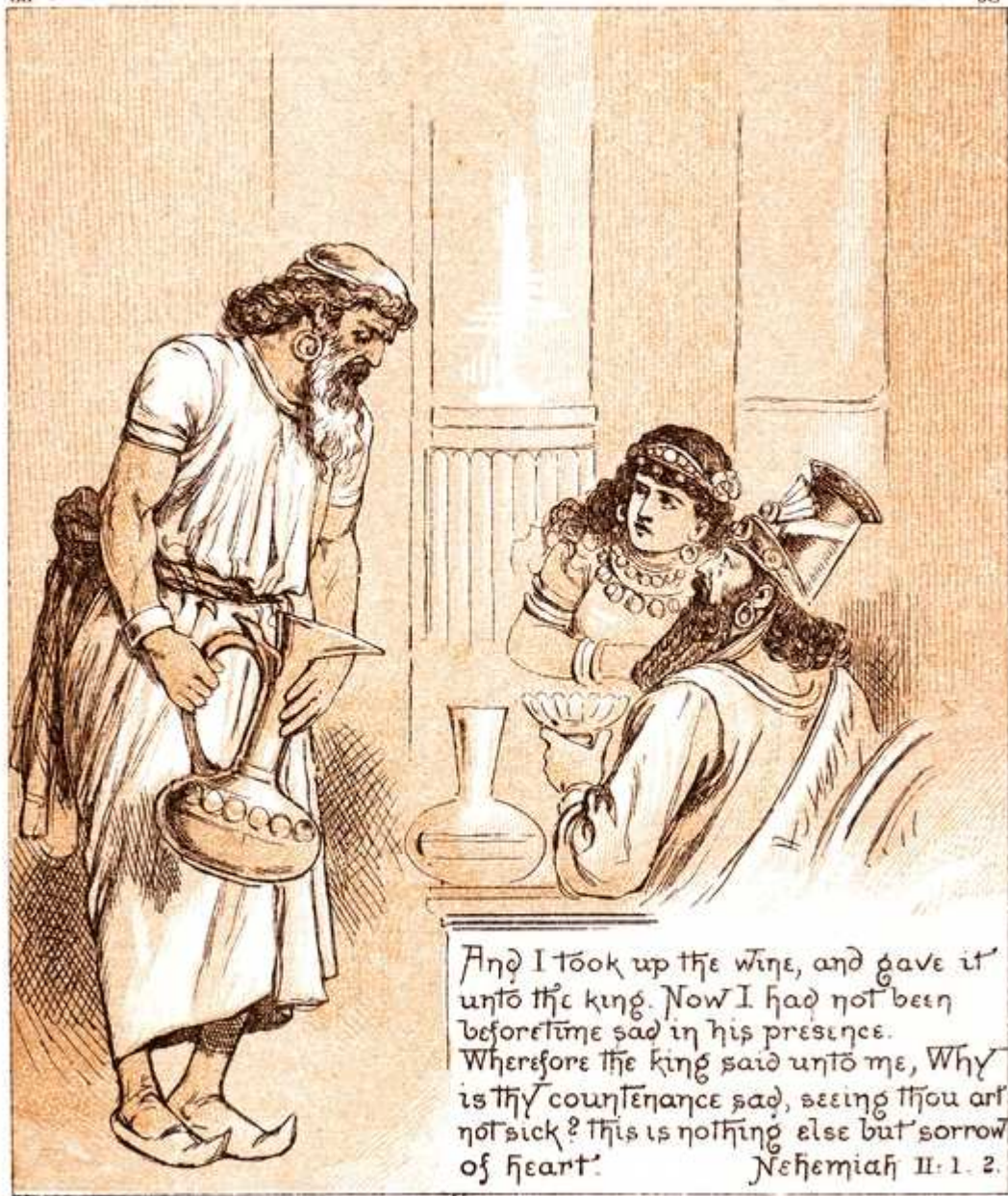


The hand of the
Lord was upon
me, and carried
me out in the
spirit of the Lord,
and set me down
in the midst of
the valley which
was full of bones
Ezekiel. XXXVII. I.



And, behold there
was a man, whose
appearance was
like the appearance
of brass, with a
line of flax in
his hand, and
a measuring
reed; and he
stood in the
gate

Ezekiel, XL: 3



And I took up the wine, and gave it
unto the king. Now I had not been
beforetime sad in his presence.
Wherefore the king said unto me, Why
is thy countenance sad, seeing thou art
not sick? this is nothing else but sorrow
of heart.

Nehemiah II. 1. 2.

E-ZE-KI-EL.

A-BOUT the same time as Dan-i-el there liv-ed an-o-ther great pro-phet in the land of Ba-by-lon, nam-ed E-ze-ki-el. He was quite as well known to the Jews as Dan-i-el, though he nev-er be-came a great rul-er like him. He spent all his life in do-ing God's work, and told the peo-ple of Is-ra-el man-y things to cheer them in their cap-ti-vi-ty, al-so man-y things which would teach them to live bet-ter, for he show-ed them that this had come up-on them be-cause they would not live as God wish-ed them to live, and keep His laws.

E-ze-ki-el had man-y dreams, in which God show-ed him, a-mong o-ther things, the fate of Je-ru-sa-lem and of the house of Ju-dah.

In one place he says, "The hand of the Lord was up-on me, and car-ried me out in the Spi-rit of the Lord, and set me down in the midst of a val-ley which was full of bones, and caus-ed me to pass by them round a-bout: and, be-hold, there were ve-ry man-y in the op-en val-ley; and, lo, they were ve-ry dry (*See* p. 37). And He said un-to me, "Son of man, can these bones live?" And I an-swer-ed, "O Lord God, thou know-est." And He said un-to me, "Speak to these bones, and say un-to them, 'O ye dry bones, hear the word of the Lord. Be-hold, I will cause breath to en-ter in-to you, and ye shall live; and I will lay sin-ews up-on you, and will bring up flesh up-on

you, and co-ver you with skin, and put breath in-to you, and ye shall live; and ye shall know that I am the Lord.' So I spoke as I was com-mand-ed, and as I spoke there was a noise, and the bones came to-ge-ther, bone to his bone. And as I look-ed, lo, the sin-ews and flesh came up-on them, and the skin co-ver-ed them a-bove, but there was no breath in them.

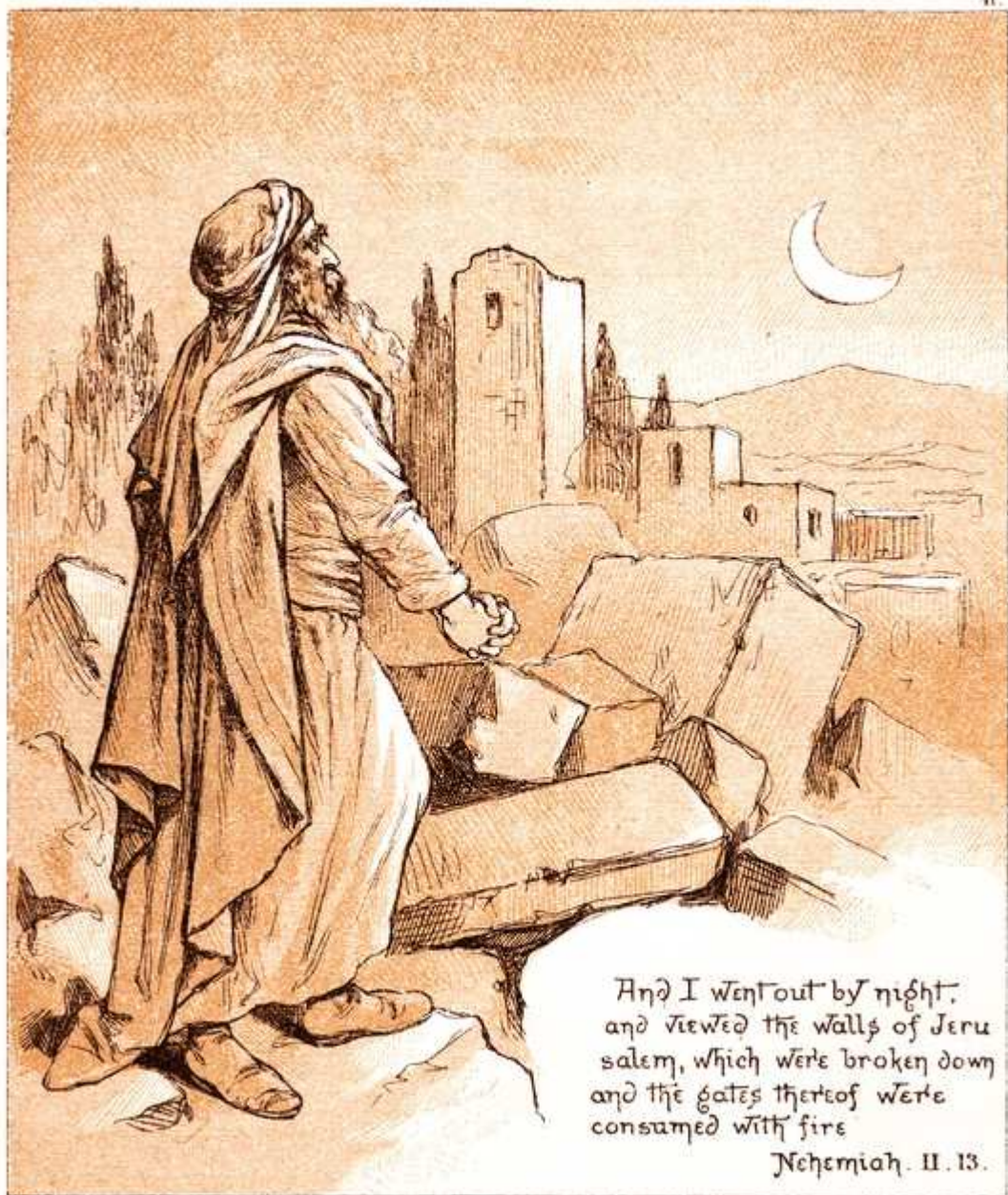
"Then He said un-to me, 'Speak to the wind, son of man, and say, Thus saith the Lord God. Come from the four winds, O breath, and brea-th-e upon these slain, that they may live.'"

"And I spoke as I was told, and the breath came in-to them, and they liv-ed, and stood up up-on their feet, an ex-ceed-ing great ar-my."

This was meant to show that God would lead his peo-ple back in-to their own land a-gain, and would thus make a liv-ing peo-ple out of one that was as good as dead.

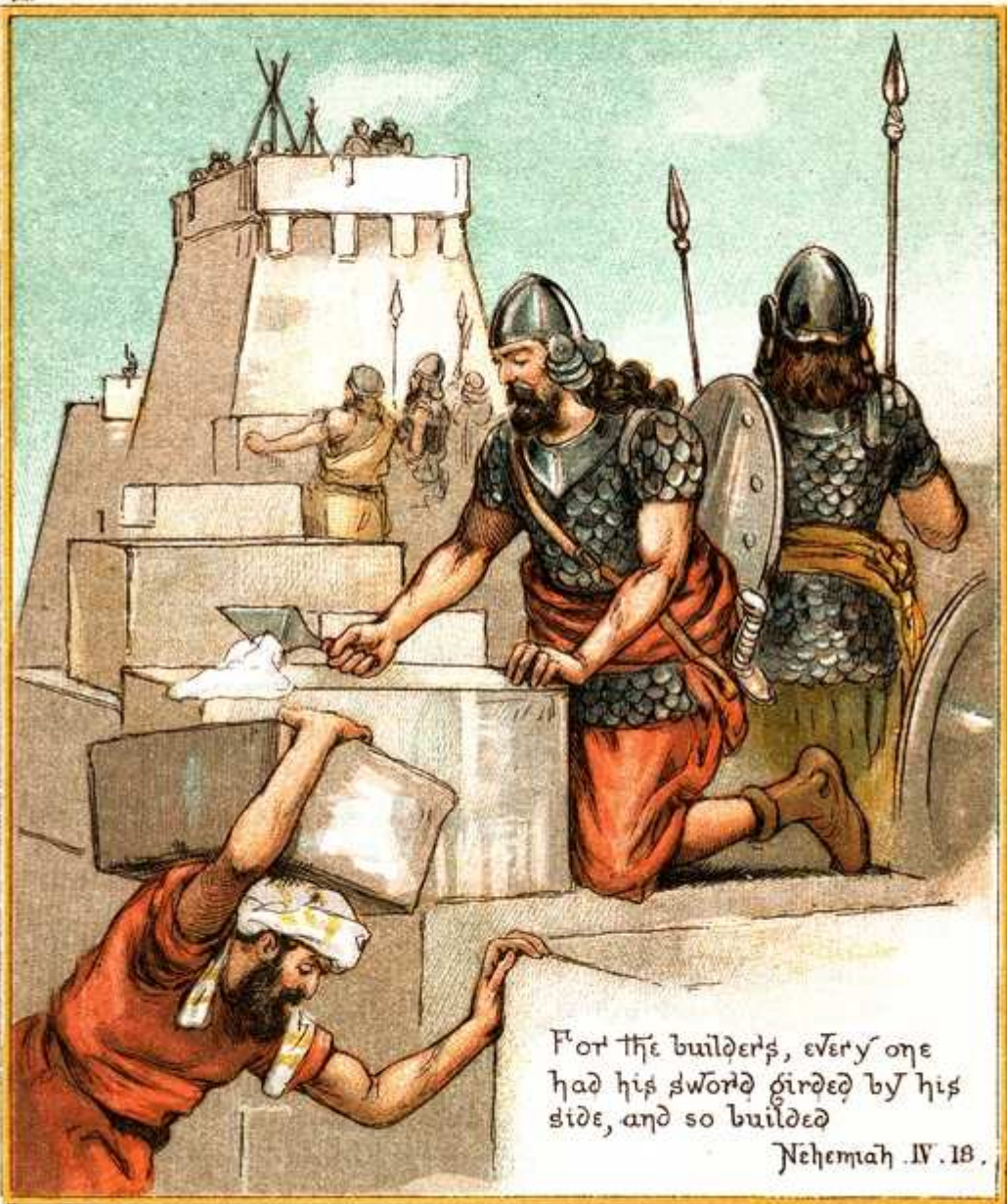
In an-o-ther dream E-z-e-ki-el thought that he had been car-ried a-way from Ba-by-lon in-to the land of Is-ra-el, and that there he saw an an-gel, who look-ed as though he were all of brass, and who had a line of flax and a mea-sur-ing reed in his hand (*See* p. 37). And this an-gel stood in what seem-ed like the gate of a ci-ty. And he said to E-z-e-ki-el, "Son of man, be-hold with thine eyes, and hear with thine ears, and set thine heart up-on all that I shall show thee, for to that end art thou come hi-ther. Tell all that thou seest to the house of Is-ra-el.

Then the an-gel mea-sur-ed with his reed and the line of flax, and E-z-e-ki-el saw that he was mea-sur-ing a tem-ple, and that this



And I went out by night,
and viewed the walls of Jeru-
salem, which were broken down
and the gates thereof were
consumed with fire

Nehemiah. II. 13.



For the builders, every one
had his sword girded by his
side, and so builded

Nehemiah .IV. 18.

must be the tem-ple that the chil-dren of Is-ra-el were to build when they got back to their own dear land a-gain in place of the one that had been cast down when they were led a-way in-to a strange land.

NE-HE-MI-AH.

WE have seen how E-ze-ki-el, Dan-i-el, and Es-ther, all through God's grace gave help to the Jews when they were slaves in a strange land, and tried to make their lot less hard then it would o-ther-wise have been.

We now come to the man who help-ed the Jews who first got leave to go back to Je-ru-sa-lem. For you must know that when they came back they did not find things as they had once been.

The walls of the ci-ty had been thrown down, and the grand tem-ple which had tak-en so long to build had been burnt with fire. The bad men who had liv-ed near had tak-en from the hous-es all that had been left by those who car-ried a-way the Jews into a strange land. In short, they could hard-ly find an-y place in which to live.

At this time there was a Jew nam-ed Ne-he-mi-ah liv-ing at the court of Per-si-a who had been cup-bear-er to the king, and when Ne-he-mi-ah heard all that the Jews in Je-ru-sa-lem had to bear he was very sad. And he pray-ed to God that He would help the Jews in this sore need of theirs and bring them home to their own ci-ty in

peace and com-fort. For though he knew that they had sin-ned a-gainst God, he thought that they would turn if He would bring them back to their own home and let them build a new tem-ple to Him and wor-ship Him in the place where their fa-thers had dwelt for so man-y years.

And for four months Ne-he-mi-ah's face was so sad at the thought of all that the Jews had to bear, that at last one day when he took wine to the king, the king took note of it, and ask-ed him what was the cause of it all (*See* p. 38). Then Ne-he-mi-ah was ve-ry much a-fraid that the king should be ang-ry at what he said ; but he pray-ed to the God of hea-ven to keep him from harm, and he an-swer-ed, " Let the king live for ev-er : why should not my face be sad when the ci-ty, the place of my fa-thers' graves lies waste and the gates of it are burnt with fire." Then the king said to him, " What is it that thou wish-est to ask ? " And Ne-he-mi-ah said to the king, " If it please the king, and if thy ser-vant have found grace in thy sight, send me to Ju-dah, to the ci-ty of my fa-thers' graves that I may build it." And the king ask-ed how long he would be a-way and Ne-he-mi-ah set him a time. The king gave let-ters to Ne-he-mi-ah for the rul-ers of the land that they might help him in what he had to do, and give him wood for the walls and the gates of the ci-ty and for a house for him to live in.

But there were two kings who were ve-ry ang-ry when they heard that a man was come to seek the wel-fare of the chil-dren of Is-ra-el.

So Ne-he-mi-ah came to Je-ru-sa-lem, and was there three days, and in the night he rose up and took some few men with

him, and he went out in se-cret, for he told no one what he had come to do at Je-ru-sa-lem, and view-ed the walls of the town which had been brok-en down, and the gates which had been con-sum-ed with fire. And the roads were so bad, and the streets so much block-ed with ruins, that he could hard-ly pass through them (*See* p. 41).

Then Ne-he-mi-ah said to those who were with him, "Ye see the sore need we are in, how Je-ru-sa-lem lies waste, and the gates there-of are burn-ed with fire. Come and let us build up the wall of Je-ru-sa-lem that we be no more a re-proach."

Then he told them too of the words which the king had said to him. And the men cried, "Let us rise up and build," and then they put their hands to this good work.

But when the two kings, of whom I spoke to you, heard of what the Jews wish-ed to do, they laugh-ed them to scorn and mock-ed at them, and said that they wish-ed to fight a-gainst the king of Per-si-a, and were build-ing the wall for that end.

But Ne-he-mi-ah paid no heed to what these men said, but set to work to build up the gates and walls of Je-ru-sa-lem. And as soon as they had done an-y part of their work, the priests came and bless-ed it.

But when the two kings saw that the walls were be-ing built in spite of their scorn, and the Jews would soon be a-ble to live safe-ly in their old home, they were ve-ry ang-ry, and they call-ed to-ge-ther their men of war, and set up-on them as they were at work on the walls.

But this did not make the Jews stop. Far from it. Half of them got swords and spears and shields, and stood ready to fight while the others built. And even those who were building had their swords at their sides and their shields lying near them so that they might help the others if they should be hard pressed (*See* p. 42).

And so, in time, these men tired of troubling them, and let them work on in peace.

But soon they had a new cause for fear. The rulers of the land had been used to make the Jews pay a great tax, and now that all their time was given up to the work of building, they found it very hard to get the money which they owed for it: and many were forced to sell their fields and give their children to be slaves because of this tax.

Then Nehemiah called all the rulers together and asked them to let the people be free of this tax, and to give them back their fields and houses which had been taken from them, and part of the money which had been paid. And the rulers did as Nehemiah asked them, and gave back all that they had taken from the people.

At last the wall and gates were built, and the work was finished. And Nehemiah made a great feast, and gave thanks to God for all that He had done for His people.

And, as the men in Jerusalem were too few to keep it safe, Nehemiah got one out of every ten of Jews who lived in the country round about to come and live there.

And Nehemiah did many other things which I cannot tell you of now, but which you can read about for yourself some day.



The Scape-goat.

"When he shall have
accomplished to scatter
the power of the holy
people, all these things
shall be finished

Daniel . XII . 7



The
End:

Chromolitho: Emrik & Binger
15: Holborn Viaduct London E.C.



:Words
and



Pictures
from the
Holy
Gospels:

The Designs by R. André :

"Hail, the Lord is with thee: blessed
art thou among Women.

St. Luke I. 28



THE DESIGNS BY R. ANDRÉ

WORDS
&
PICTURES FROM THE
HOLY GOSPELS

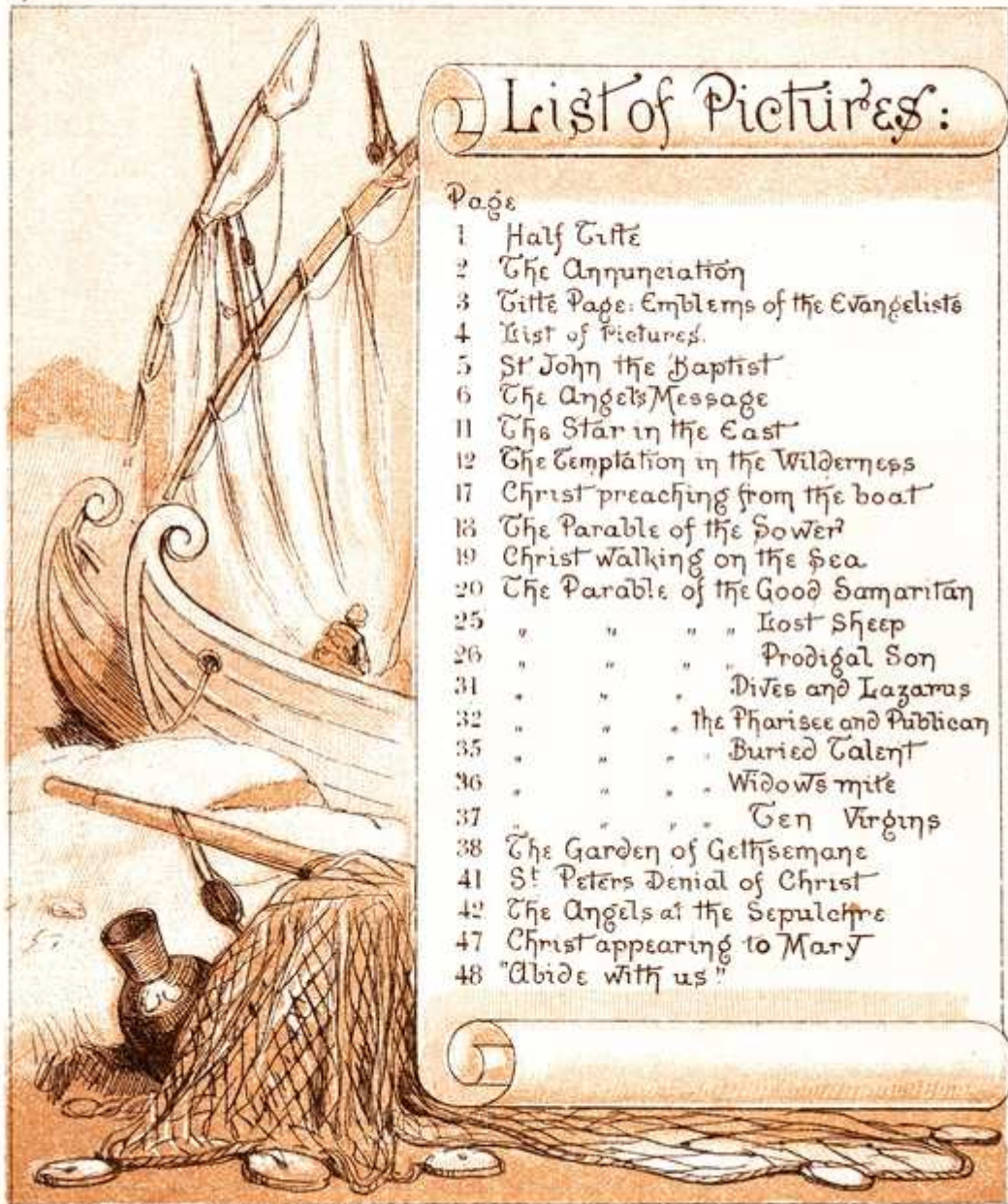


London:
Society for Promoting Christian
Knowledge
New York: E. & J. B. Young & Co.

List of Pictures:

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- 20 The Parable of the Good Samaritan
- 25 " " " " Lost Sheep
- 26 " " " " Prodigal Son
- 31 " " " " Dives and Lazarus
- 32 " " " " the Pharisee and Publican
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- 41 St Peters Denial of Christ
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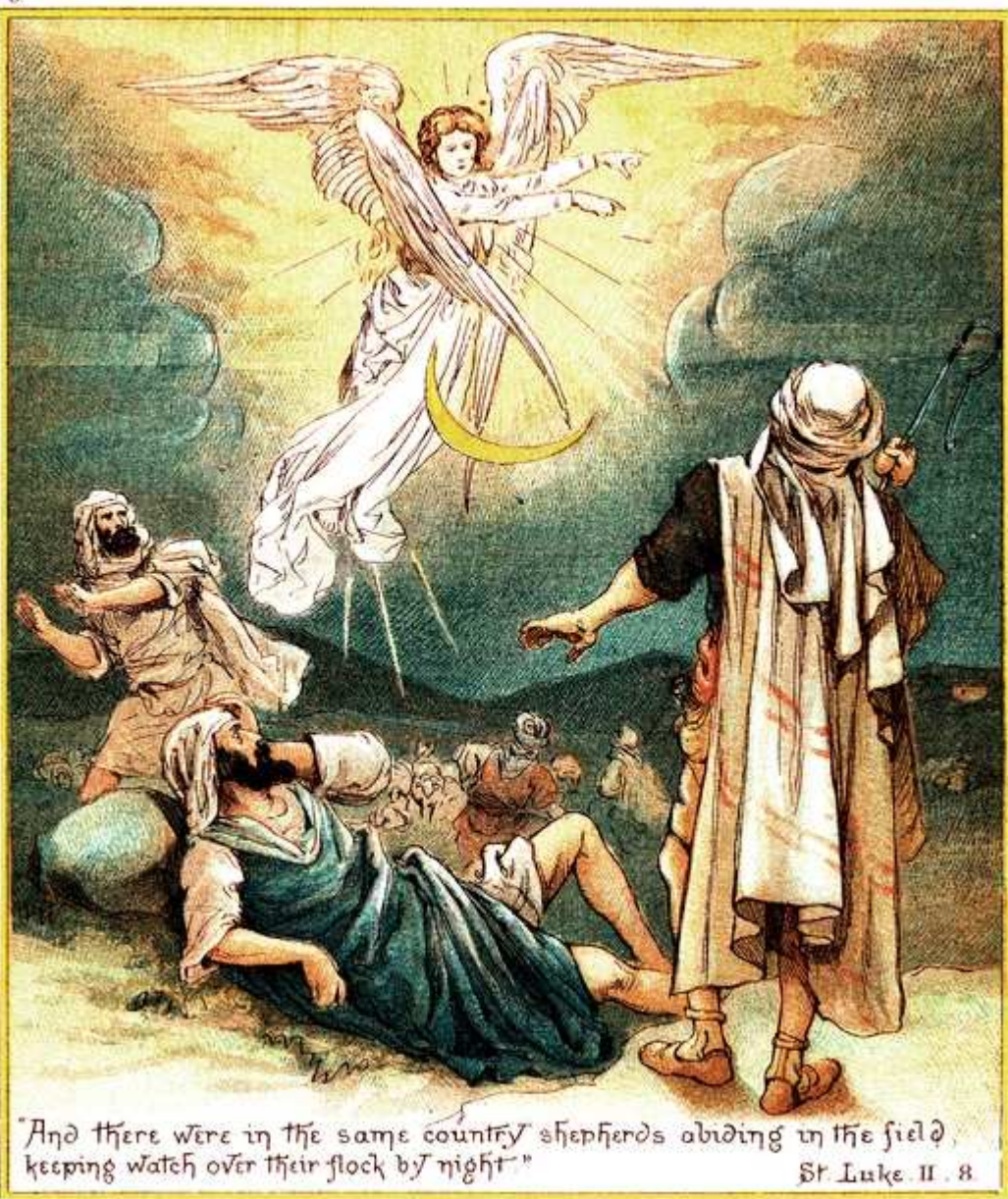


Words & Pictures from the HOLY GOSPELS:



✠ In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight

St. Matthew III. 1, 2, 3



"And there were in the same country shepherds abiding in the field,
keeping watch over their flock by night."

St. Luke. II. 8.

THE ANNUNCIATION.

IN Nazareth, amongst the hills of Galilee, there lived a Virgin of the name of Mary, who had promised to be the wife of a man named Joseph. Joseph was a carpenter; but both Joseph and Mary were of the house of David—that is, David was their forefather, just as Abraham was the forefather of all the children of Israel—the people now called Jews.

God sent the angel Gabriel to Mary, and he spoke to her, saying: "Rejoice, the Lord is with thee: blessed art thou amongst women" (*See* p. 2). Mary did not rejoice at first, for she was too much frightened to understand the Angel's message; but she gained courage as the Angel went on speaking, when he said, "Fear not, Mary: for thou hast found favour with God, and God will send thee a Son, and thou shalt call His name Jesus. He shall be called the Son of God: and God shall give Him the throne of His father David. He shall reign over the house of David for ever"—that is, over God's chosen people, the Israelites—"and of His kingdom there shall be no end."

Then Mary said to the Angel, "Behold the handmaid of the Lord ; be it unto me according to thy word." Mary was willing that God should do with her what He would ; she would submit to Him in all things. Mary, you see, did not ask for a sign, like Zacharias, but meekly gave herself up to God. Just as a little child in a dangerous road is glad to be in his father's arms, and to have his guidance, so Mary wished to trust everything to God.

THE NATIVITY.

AT this time Augustus Cæsar, the Roman Emperor, ordered that all the people over whom he reigned should be numbered, that they might be taxed, or made to give money to the Emperor to pay his soldiers with and the men who helped him to govern. They were told to obey this order of the Roman Emperor.

So every man went to the place to which he properly belonged to have his name written down, and to answer perhaps other questions.

Though Joseph was living at Nazareth, he really belonged to Bethlehem, near Jerusalem, and to that town he now went for the reason I have told you. Mary went with her husband, Joseph ; and while they were at Bethlehem God sent Mary the Son He had promised her. Mary had no soft bed to put her Baby in, nor had she any servants to wait upon her ; so with her own hands she wrapped Him in swaddling clothes—a long cloth used to wrap babies in—and laid Him in a manger, because there was no room for Him in the inn.

THE SHEPHERDS OF BETHLEHEM.

ON the downs near Bethlehem shepherds were keeping watch over their flocks in the still and dark night, when the Angel of the Lord came to them, and the glory of the Lord shone round about them. Then they feared greatly ; but the Angel said to them, " Fear not : for I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David (Bethlehem) a Saviour, Christ the Lord. And in this way you shall know Him : you shall find the Babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the Angel a multitude of the heavenly host—thousands and thousands of bright angels—praising God, and saying, " Glory to God in the highest, and on earth peace, goodwill toward men " (*See* p. 6).

And when the Angels were gone away into heaven, the shepherds went quickly to Bethlehem, and there they found Mary and Joseph, and there they saw the Babe lying in a manger.

Then they rejoiced greatly, and praised God. And they told every one of what they had seen and what the Angel had said. All who heard the words of the shepherds were astonished ; though perhaps they soon forgot them. But Mary never forgot them ; and she thought of them continually ; for St. Luke tells us that Mary " kept these things, and pondered them in her heart."

THE EPIPHANY.

OTHER people were coming from a country a long way off to worship the Son of God. God caused a bright star to guide some wise men to the land of the Jews. They came to Jerusalem

saying, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (*See* p. 11).

When they heard that He was in Bethlehem, they left Jerusalem, and lo! the star they saw in the east went before them, till it stood over the place where the Young Child was: and they went into the house and saw the Young Child, and Mary His mother, and fell down and worshipped Him, and gave Him costly presents, gold and frankincense and myrrh.

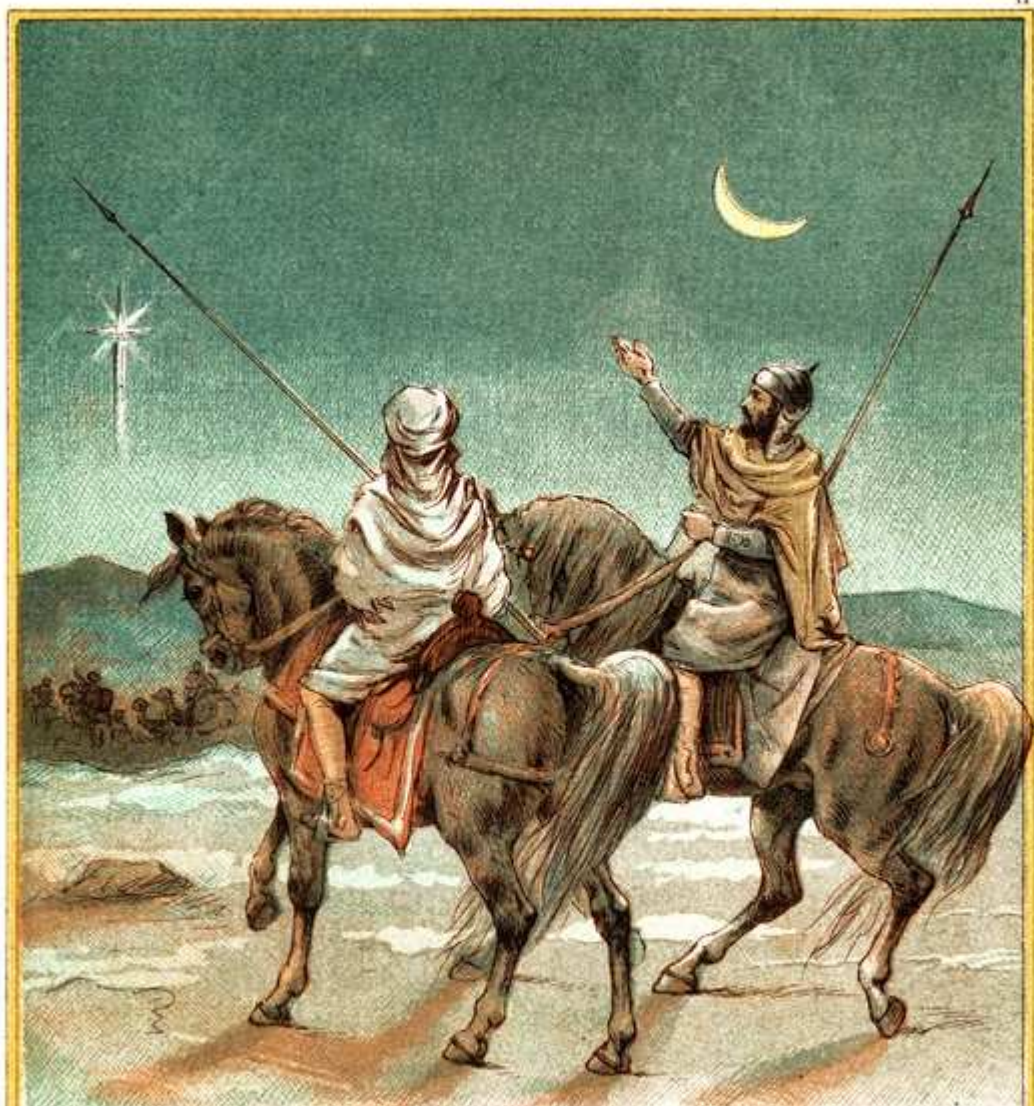
JOHN THE BAPTIST.

IN those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the Kingdom of Heaven is at hand—for this is He that was spoken of by the prophet Esaias saying, "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord and make his paths straight'" (*See* p. 5).

Then went out to him Jerusalem and all Judea and all the land round about Jordan, and were baptised of him in Jordan, confessing their sins.

Then cometh Jesus from Galilee to Jordan unto John to be baptised of him. But John forbade him, saying, "I have need to be baptised of Thee, and comest Thou to me?"

And Jesus answered and said, "Suffer it to be so now," and he suffered Him. And Jesus, when He was baptised, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. And lo, a voice from Heaven saying, "This is my beloved Son, in whom I am well pleased."



Behold, there came wise men from the east to Jerusalem. Saying,
Where is he that is born King of the Jews? for we have seen his star in the
east, and are come to worship him:
St. Matthew II .I. 2.



"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
St. Matthew IV. 3.

THE TEMPTATION.

AFTER His baptism Jesus went into the wilderness to be alone with God. And, when He had been there many days without food, Satan came to Him to tempt Him.

Satan said, "If thou be the Son of God, command this stone that it be made bread" (*See p. 12*).

To turn a stone into bread would be a miracle. A miracle is a wonderful thing that God only can do; but God can give a man power to do miracles if He pleases. Jesus was God as well as man, and He could do miracles by His own power. So He said to Satan: "It is written" in the Holy Scriptures, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then Satan showed Jesus all the kingdoms of the world, and the glory in them, and said to Him, "If Thou wilt worship me all shall be Thine." Satan could not really give the kingdoms of the world to any one, for "the earth is the Lord's"; but Satan was always a liar, and he tempts men with a lie.

Jesus fought Satan with the sword of the Spirit, the Word of God, the Holy Scriptures; so He said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Again Satan tried to tempt Jesus to do what was wrong. He told our Lord to cast Himself down from a high tower of the Temple, "for," said Satan, "It is written, He shall give His angels charge over Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." But Jesus answered, "It is said, Thou shalt not tempt the Lord thy God." ¶

CHRIST CALLS ST. PETER
AND ST. ANDREW TO FOLLOW HIM.

JESUS came to the Lake of Gennesaret, where so many people crowded around Him, and pressed upon Him, that He could not well preach to them. So He got into Simon Peter's boat, which was lying on the sandy beach, and when they had pushed off a little way from land, He sat in the boat and taught the people as they stood on the shore (*See p. 17*).

When Jesus had finished His sermon, He told Simon Peter to push further off into deeper water and let down the net. Simon Peter and Andrew his brother had worked all night and taken nothing, "Nevertheless" said Simon to his Master, Jesus, "at Thy word I will let down the net." Then Peter and Andrew caught so many fishes that their net began to break, but with the help of James and John, who were in another boat, they filled both boats so full of fish that they were in danger of sinking.

St. Simon fell down at the feet of Jesus and said, "Depart from me, for I am a sinful man, O Lord." Simon did not say this because he wished Jesus really to leave him, but because he felt that he was not worthy to be with so holy and good a Master. But Jesus answered, "Fear not ; from henceforth thou shalt catch men." Jesus meant by this that by the preaching of Peter many men would believe on Him, and would join His holy Church.

Simon and Andrew, and James and John, had already followed Jesus from the banks of the Jordan to Galilee ; but now they forsook everything to be with Him always.

THE SOWER.

THE same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto Him, so that He went into a ship, and sat ; and the whole multitude stood on the shore. And He spake many things unto them in parables saying, Behold, a sower went forth to sow ; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up ; some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and, because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear (*See* p. 18). And the disciples came, and said unto Him, Why speakest Thou unto them in parables ? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand.

THE SENDING OUT OF THE SEVENTY.

JESUS and His disciples set out on a journey through Galilee, and He sent forth His disciples two and two to preach the kingdom

of heaven in all the towns and villages ; and He gave them power to heal the sick and to cast out evil spirits. Jesus Himself went into all the synagogues, healing every sickness and every disease amongst the people. The Apostles followed the example of their Lord and Master. They cast out devils, healed the sick, and preached everywhere that men should repent ; but we must remember that the Apostles did miracles in Jesus Christ's name and by His power, but that Jesus did all His mighty works in His own name and by His own power.

DEATH OF JOHN THE BAPTIST.

KING HEROD had shut up John the Baptist in prison, and was keeping him there because he had offended him. He would have had him put to death, only that he feared the people would be angry, for all men thought John was a prophet.

But when Herod's birthday was kept, the daughter of Herodias danced before Herod and pleased him. And Herod promised to do whatever she might ask him. Then Herodias, her mother, told her to ask for the head of John the Baptist in a charger. So John was put to death in prison.

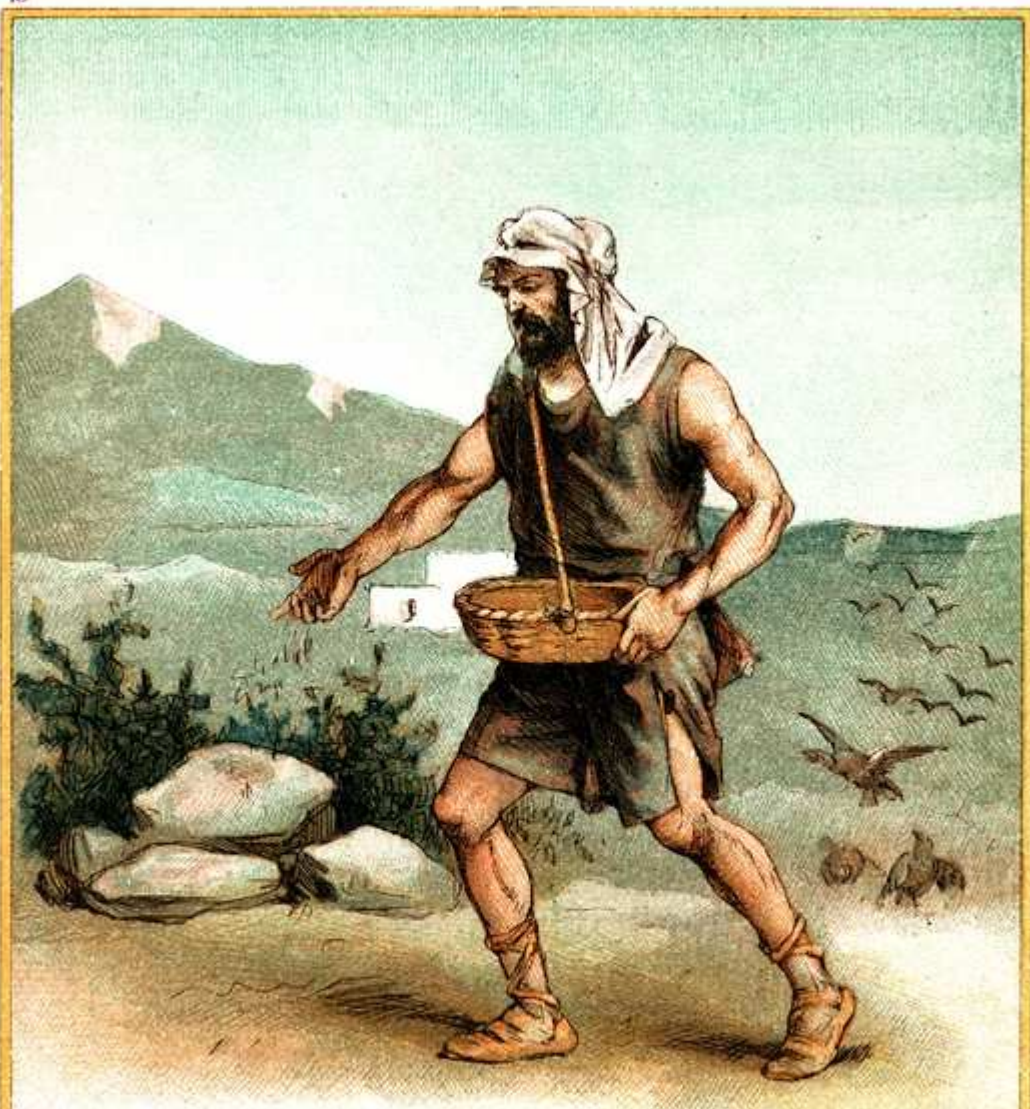
FEEDING OF THE FIVE THOUSAND.

WHEN Jesus heard of it, He took ship and went to a desert place apart. And many people followed Him, and he taught them and healed their sick. And when the evening was come, the disciples wished to send the people away to the villages to get food, but Jesus said, "Give them to eat." And they had only five loaves and two fishes ; but Jesus made the



And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

St. Luke. V. 3.



"Behold, a sower went forth to sow"

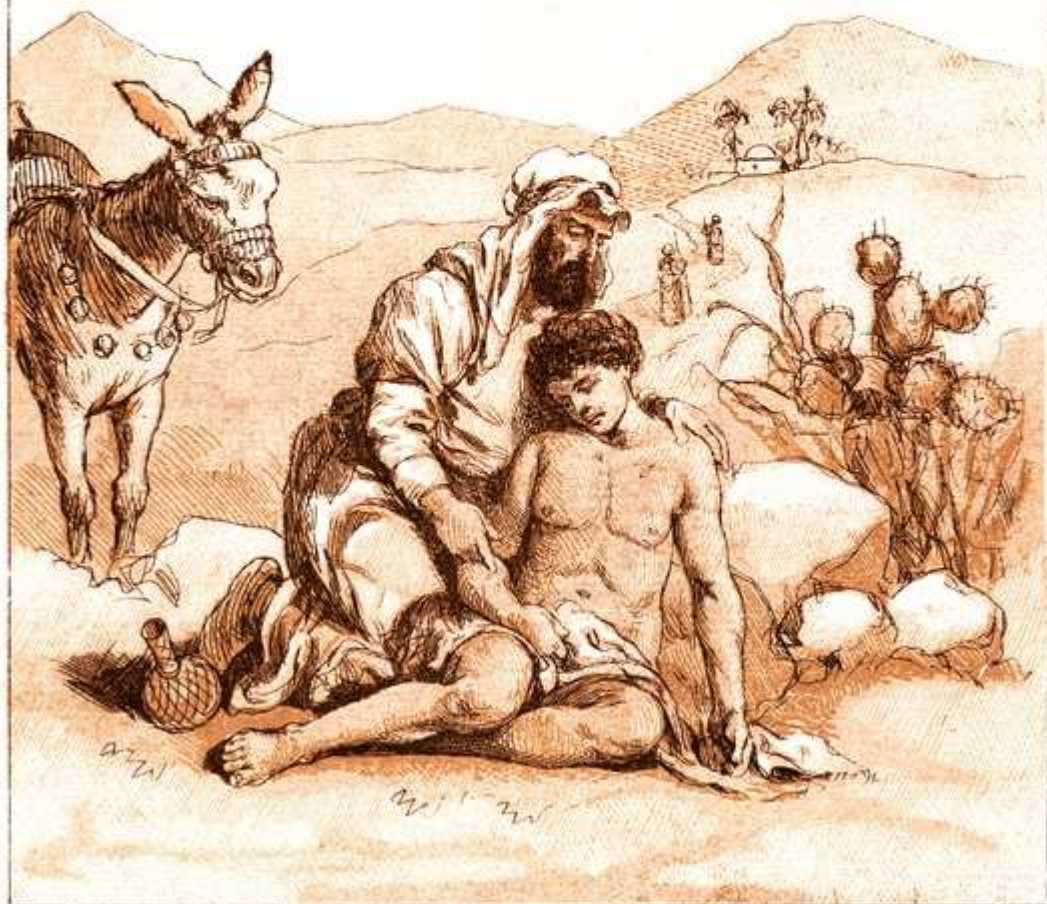
St Matthew XIII. 3.



"And in the fourth watch of the night Jesus went unto them,
walking on the sea:

St. Matthew XIV. 25.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"
St Luke, X. 36.



people sit down by fifties, and blessed, and brake, and gave to the disciples, and the disciples to the multitude. And went they had eaten, they took up of the fragments that remained twelve baskets full, and all they that did eat were five thousand men, besides women and children.

CHRIST WALKING UPON THE SEA.

THEN Jesus made the disciples go into a ship to cross to the other side, while He sent the multitude away. But when the disciples got into the midst of the sea, a storm arose. And in the fourth watch of the night Jesus came to them, walking on the sea (*See* p. 19). When the disciples saw Him they were afraid, at first, they thought it was a spirit. But Jesus said, "Be of good cheer; for it is I; be not afraid." Peter wished to come to Jesus over the sea, but his courage failed him, and he began to sink. Then Jesus took him by the hand, and they went into the ship, and straightway the storm ceased.

THE GOOD SAMARITAN.

A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine (*see* p. 20), and set him on

his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE BARREN FIG-TREE.

A CERTAIN man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon and found none.

Then said he unto the dresser of his vineyard, " Behold these three years I come seeking fruit on this fig-tree and find none : cut it down, why cumbereth it the ground ? "

And he answering said unto him, " Lord, let it alone this year also, till I shall dig about it and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down. "

JESUS HEALS A WOMAN ON THE SABBATH.

ONE day Jesus was teaching in one of the Synagogues, or churches, of the Jews. And there was there a woman who had been bowed together for eighteen years, and had not been able to stand up straight all that long time.

And He laid His hands upon her : and at once she was made straight, and gave praise and thanks to God for her cure.

But the ruler of the place they were in was very angry because Jesus had healed the woman on the Sabbath day,

And he said to the people, "There are six days in the week on which men ought to work : and in them therefore come and be healed, and not on the Sabbath day."

But Jesus answered, and said, "Does not each one of you on the Sabbath loose his ox or his ass from the stall and lead him out to give him water ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, these eighteen years, be loosed from this bond on the Sabbath day ?"

And when He had said these things all those who had blamed Him were ashamed : and the people rejoiced for all the glorious things that were done by Him.

JESUS HEALETH THE SICK OF THE DROPSY.

AND it came to pass, as He went into the house of one of the chief of the Pharisees to eat bread on the Sabbath day, that they watched Him. And, behold, there was a certain man before him which had the dropsy.

And Jesus spake unto the Lawyer and Pharisees saying, "Is it lawful to heal on the Sabbath day ?" And they held their peace. And He took him and healed him and let him go ; and answered them saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day ?"

WHAT JESUS SAID OF LOWLINESS.

WHEN thou art bidden of any man to a wedding, sit not in the highest room, lest a more honourable man than

thou be bidden of him, and he that bade thee and him come and say to thee, "Give this man place," and thou begin with shame to take the lowest room. But when thou art bidden go and sit in the lowest room; that when he that bade thee cometh he may say unto thee, "Friend, go up higher." Then shalt thou have worship in the presence of them that sit at meat with thee.

THE LOST SHEEP.

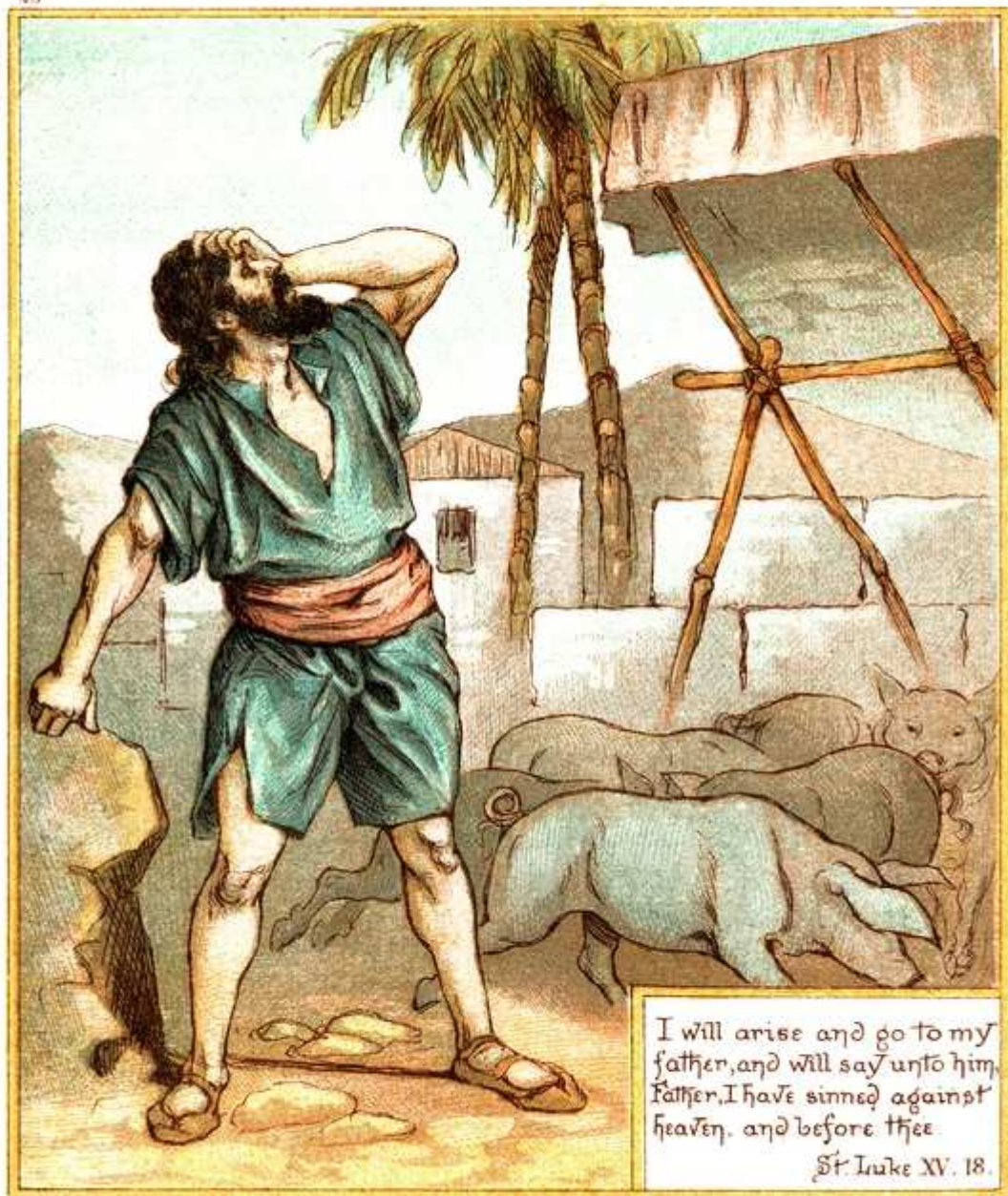
THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost (*See* p. 25). I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

THE PIECE OF SILVER.

OR what woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep diligently till she find it? And when she hath found it she calleth her friends and neighbours together, saying, "Rejoice with me; for I have found the piece which I had lost." Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.



And when he hath found it, he layeth it on his shoulders,
rejoicing.
St. Luke XV .5.



I will arise and go to my
father, and will say unto him,
Father, I have sinned against
heaven, and before thee.

St. Luke XV. 18.

THE PRODIGAL SON.

A CERTAIN man had two sons: and the younger of them said to his father, "Father, give to me the portion of goods that falleth to me." And his father divided all his living between his two sons. And not many days after the younger gathered all his goods together, and took a journey into a far country, and there he wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And became the servant of one of the men of that country, and went into the fields to herd swine.

And he was so hungry that he would gladly have eaten the food that was given to the swine. And when he came to himself he said, "How many hired servants of my father's have enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants" (*See p. 26*).

And he arose and came to his father. But when he was yet a great way off, his father saw him and took pity, and ran and fell on his neck and kissed him. And the son said, "Father, I have sinned against heaven and before thee and in thy sight, and am no more worthy to be called thy son."

But his father said unto his servants, "Bring forth the best robe and put it on him; and put a ring on his finger and shoes upon his feet; and bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead and is alive again; he was lost and is found." And they began to be merry.

Now his elder son was in the field, and when he came near to the house he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, "Thy brother has come, and thy father hath killed the fatted calf because he hath received him safe and sound."

And he was angry and would not go in : therefore came his father out and intreated him. And he answering said, "Lo these many years do I serve thee, neither at any time have I disobeyed thee, and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son was come which hath wasted thy substance, thou hast killed for him the fatted calf." And he said unto him, "Son, thou art ever with me and all that I have is thine. It was meet that we should make merry and be glad : for this thy brother was dead and is alive again ; and was lost and is found."

THE UNTHANKFUL HUSBANDMEN.

A CERTAIN man planted a vineyard and set an hedge about it, and digged a place for the wine-vat, and built a tower, and let it out to husbandmen and went into a far country.

And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard.

And they caught him and beat him, and sent him away empty. And again he sent unto them another servant ; and at him they cast stones and wounded him in the head, and sent him away shamefully handled.

And again he sent another ; and him they killed, and many others ; beating some and killing some.

Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, "They will reverence my son."

But those husbandmen said among themselves, "This is the heir. Come, let us kill him, and the inheritance will be ours."

And they took him, and killed him, and cast him out of the vineyard.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

THE FIRST COMMANDMENT OF ALL.

AND one of the Scribes came . . . and asked Him, "Which is the first commandment of all?"

And Jesus answered him, "The first of all the commandments is, 'Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'"

THE RICH MAN AND LAZARUS.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of

sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores (*See* p. 31).

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

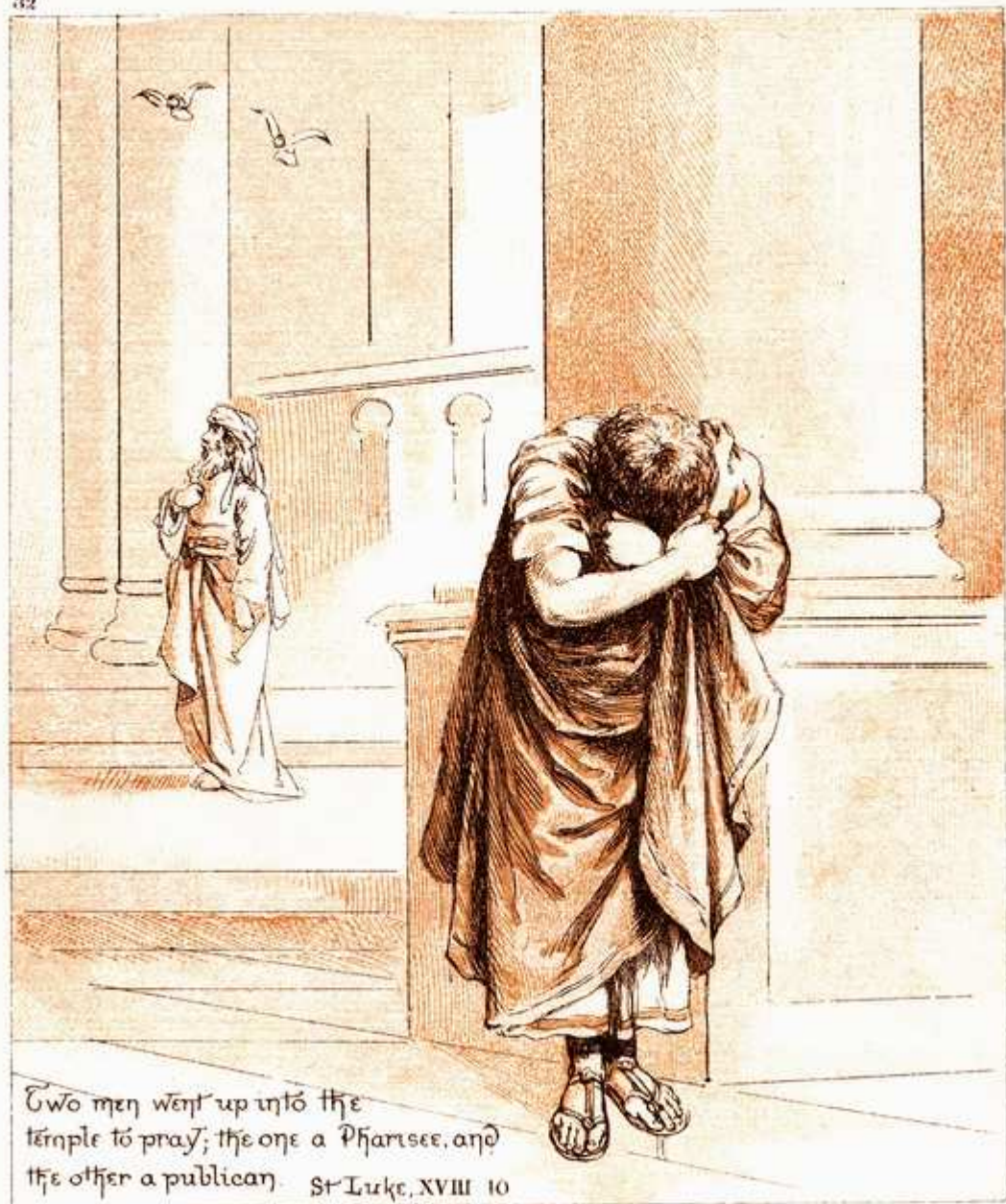
Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.





There was a
certain beggar
named Lazarus.
St Luke XVI. 20



Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ST LUKE, XVIII 10

THE PHARISEE AND THE PUBLICAN.

HE spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner (*See p. 32*). I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TALENTS.

THE kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." His lord said unto him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the

joy of thy lord." He also that had received two talents came and said: "Lord, thou deliveredst unto me two talents, behold, I have gained two other talents beside them." His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Then he which had received the one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there, thou hast that is thine" (*See p. 35*). His lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents."

THE WIDOW'S MITE.

ONE day Jesus was in the Temple, and as He was watching the rich men casting money into the treasury, there came a poor widow to give alms, and she only cast in two mites. And He said, "Of a truth I say unto you that this poor widow has cast in more than they all (*See p. 36*). For all these have given an offering to God out of the abundance which they possess, but this poor widow has given all that she has in the world." By this He meant that the merit of almsgiving does not lie in the largeness of the sum given, but rather in the amount of self-denial practised for the sake of other. The rich men gave large sums, but they were none the poorer on that account; while the poor widow had nothing left at all.



"But he that had received one went and digged
in the earth, and hid his lord's money."

St. Matthew, XXV. 18.

Of a truth I say unto you, that this poor widow hath cast in
more than they all:

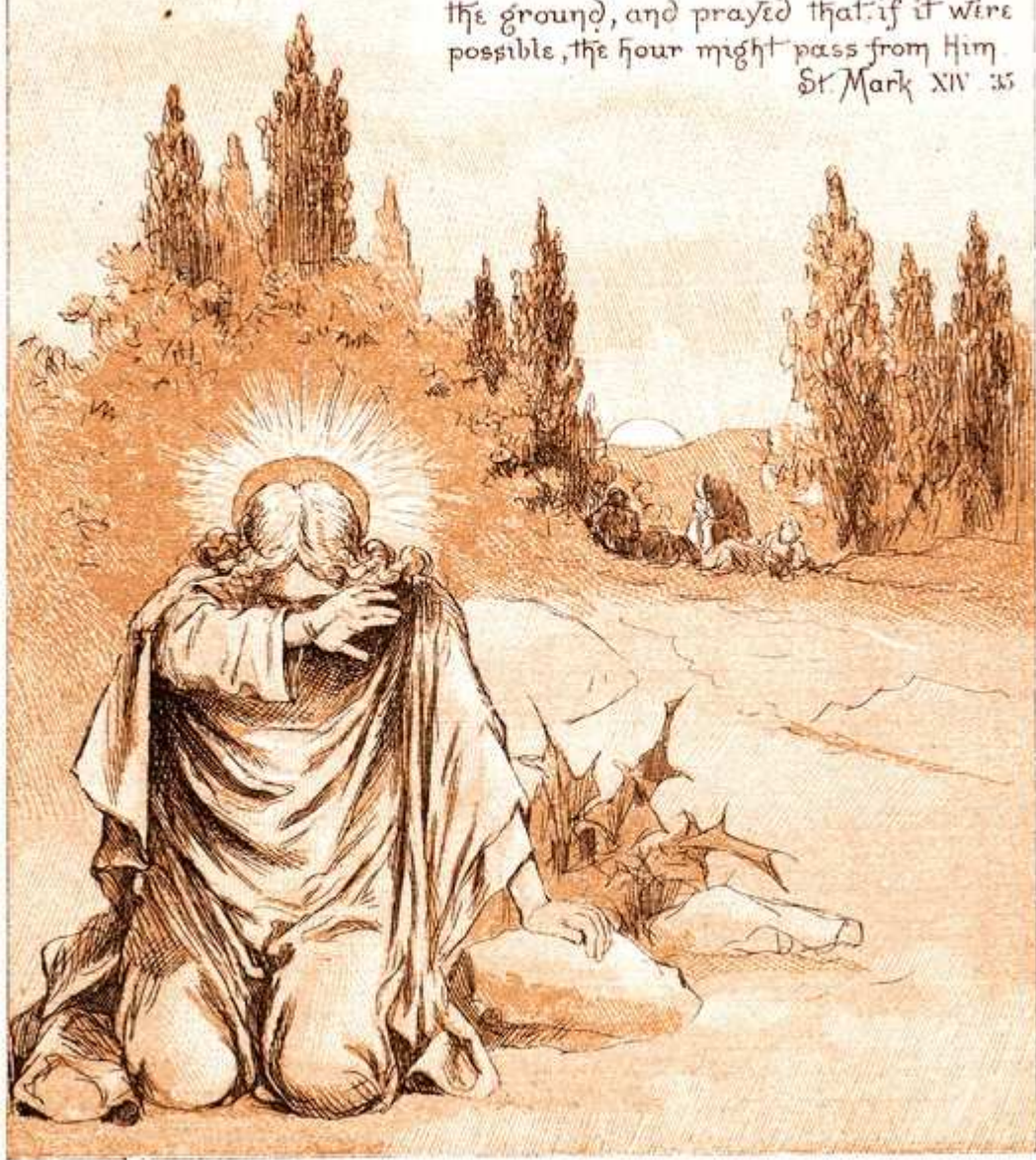
St. Luke. XXI. 3.



"But he answered and said, Verily I say unto you, I know
you not"
St. Matthew XXV. 12.



And He went forward a little, and fell on
the ground, and prayed that if it were
possible, the hour might pass from Him.
St. Mark XIV. 35



THE TEN VIRGINS.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (*See p. 37*). Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

THE FEAST OF THE PASSOVER.

THE Feast of the Passover was now at hand, and Jesus told His disciples to go to the city, and there they would meet a man who should bring them to a room where they might prepare the feast. And in the evening Jesus came with the twelve. And as they sat at meat Jesus said that one of them would betray him. They were very sorrowful when they heard this, and wondered which of them it could be.

THE BETRAYAL OF OUR LORD.

AFTER the feast was over, when they had sung a hymn together, they went out to the Mount of Olives. Then Jesus warned the disciples of what was to take place. And when they were come to a place named Gethsemane, Jesus took three of the disciples apart with Him, and began to be sore amazed and to be very heavy. And saith unto His disciples, "My soul is exceeding sorrowful unto death : tarry ye here, and watch." And He went forward and fell on His face, and prayed that if it were possible the hour might pass from Him (*See* p. 38). But when He came to them again He found them sleeping, and they knew not what to say.

Then came Judas, one of the twelve, and with him a great crowd with swords and staves. And Judas went up to Jesus and kissed Him ; for this was to be the sign. And they led Him away to the High Priest to be tried by him.

And as Peter stood in the House of the High Priest, one of the maids went up to him and said, "Thou also wast with Jesus." But he was afraid, and said that he had not been with Jesus. And two others came and said the same thing to him, but he denied it all three times, and at once the cock crew (*See* p. 41). Then Peter remembered how Jesus had said that he would deny Him thrice before the cock crew. And when he thought thereon he wept. Then Jesus was brought before the High Priest and before Pontius Pilate, and was condemned to die upon the cross. And after they had mocked Him and had scourged Him they led him away to a place named Golgotha.

"And he went out into the porch; and the cock crew.
And a maid saw him again, and began to say to them that
stood by, This is one of them.
And he denied it again.

St. Mark, XIV. 68. 69. 70.





He is not here; for He is risen

St Matthew. XXVIII. 6.

THE CRUCIFIXION.

AND they came to Golgotha, and there "they crucified Him." How terrible are those three words! and yet how often we say them and think little about them.

The people mocked and taunted Him: "If Thou be the Son of God, come down from the cross." Even the rulers and teachers of the people, the chief priests, and scribes, and Pharisees—the men who had brought Jesus to this shameful death—now came near Him in this His hour of agony. They came near Him, not to comfort Him in His misery or to relieve His pain, but to blaspheme. "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for he said, I am the Son of God." Even the thieves who were crucified with Him reviled Him, saying, "If Thou be Christ, save Thyself and us." But by-and-by one of them, even as he hung there, believed in Jesus, acknowledged His innocence, entreated Him as his God and—wonderful pity!—Jesus forgave him, and promised that in a few hours he should be with Him in Paradise.

THE RESURRECTION.

VERY early in the morning, the first day of the week, while it was yet dark, Mary Magdalene came to visit the sepulchre, and wondered who would roll back for her and the other women, her companions, Mary the mother of James, Joanna, and Salome, the heavy stone door of the tomb, that they might enter it. But lo! the daylight showed them that the great stone door had been rolled back and that the tomb was empty.

Mary Magdalene, full of trouble, hastened away to seek Peter and John. Some one, she thought, had taken away the body of her Lord ; Peter and John would help her to search for it. The other women came up to the tomb, and looking into it they saw an angel in shining garments, who told them that the Lord was risen. "Fear not," he said ; "ye are seeking Jesus the crucified ; He is not here, for He is risen, as He said (*See* p. 42). Come hither and see the place where the Lord lay." Looking farther into the sepulchre they saw another angel. But they might not tarry. "Go quickly," said the angel, "and tell His disciples that He is risen from the dead, and goeth before you into Galilee. There shall ye behold Him."

CHRIST APPEARING TO MARY.

THEY hastened away to bear this message to the Apostles, and to tell of what they had seen and heard ; but their words seemed to them but idle tales : the disciples believed them not. And now Peter and John came running to the sepulchre. John outran Peter, and, coming first to the tomb, looked in and saw the linen cloths lying. Peter, not content with looking in, entered the sepulchre, and saw not only the linen cloths that had been wrapped about the Lord's body but also the napkin that had bound His head. When John saw all this he remembered the words of Jesus, that He would rise from the grave on the third day, and he believed that the Lord had risen. Mary Magdalene, who had come back with them, stayed behind and wept. She, too, saw the angels, and when they said to her, "Woman, why weepest thou?" she answered, "They have taken my Lord, and I know not where they have laid Him."

Turning away, she heard a voice outside the sepulchre, asking her the same question, and seeing one whom she took to be the gardener, she asked him to show her where he had laid the body of her Lord.

Then Jesus (for it was He) called her by name, "Mary!" Mary was no longer in doubt; she recognised the voice.

"Rabboni!" (My Master!) she said, and would have embraced His knees, but Jesus forbade her, saying, "Touch Me not" (*See* p. 47). For He was not come back to live on earth as He had done before. "Go," He said, "and tell my brethren that I am ascending to my Father and your Father, and my God and your God."

Then Mary went and told the disciples the things which she had seen. On that very day, which was the first day of the week, when the disciples were gathered together in one room, and had shut the door for fear of the Jews, Jesus came and stood in the midst of them, and said, "Peace be with you."

And He showed them His hands and His side, that they might know that it was He; and the disciples were very glad when they saw the Lord.

But Thomas, one of the twelve, was not with the rest when Jesus came; and when the other disciples said to him, "We have seen the Lord," he would not believe them. He said that he could not believe it unless he saw the prints of the nails in His feet, and the mark of the spear in His side.

And after eight days had passed, the disciples were once again together in the same room, Thomas this time being with them. And when the doors were shut, Jesus came again, and stood in the midst of them, and said, "Peace be unto you." And He rebuked Thomas for his unbelief; and Thomas could only say, "My Lord and my God."

CHRIST APPEARS TO THE TWO DISCIPLES AT EMMAUS.

JESUS also gave the disciples other proofs of His resurrection, for when two of them were journeying to Emmaus, a village at some distance from Jerusalem, Jesus appeared to them, though at first they did not know Him. He asked them what they were talking about so earnestly, and why they looked so sad. And when they had told Him, He comforted them, and explained to them all the things that had been written in the Scriptures concerning Himself.

And when they came to the village whither they went, He made as though He would have gone further, but they pressed Him to stay with them, seeing that the night was nearly come (*See* p. 48). And as they sat at meat together, He took bread and broke it, and gave it to them. Then at once their eyes were opened, and they knew that it was the Lord : and He vanished out of their sight.

THE ASCENSION.

TEN days before the Feast of Pentecost the Apostles were in Jerusalem. Once more Jesus met them, and led them over the Mount of Olives towards Bethany. Again He promised them the Comforter, and told them to tarry at Jerusalem until the Holy Ghost was sent to them, according to the promise of the Father. And as He blessed them He entered the cloud of glory, and, ascending up into heaven, was parted from them.

And while the Apostles gazed earnestly towards heaven, and watched the ascent of their Lord to the right hand of the Father, two men stood by them in white apparel, which also said : " Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."



She turned herself, and saith unto Him, Rabboni."

St. John. XX. 16.

Abide with us; for it is toward
evening, and the day is far
spent

St. Luke XXIV. 29



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