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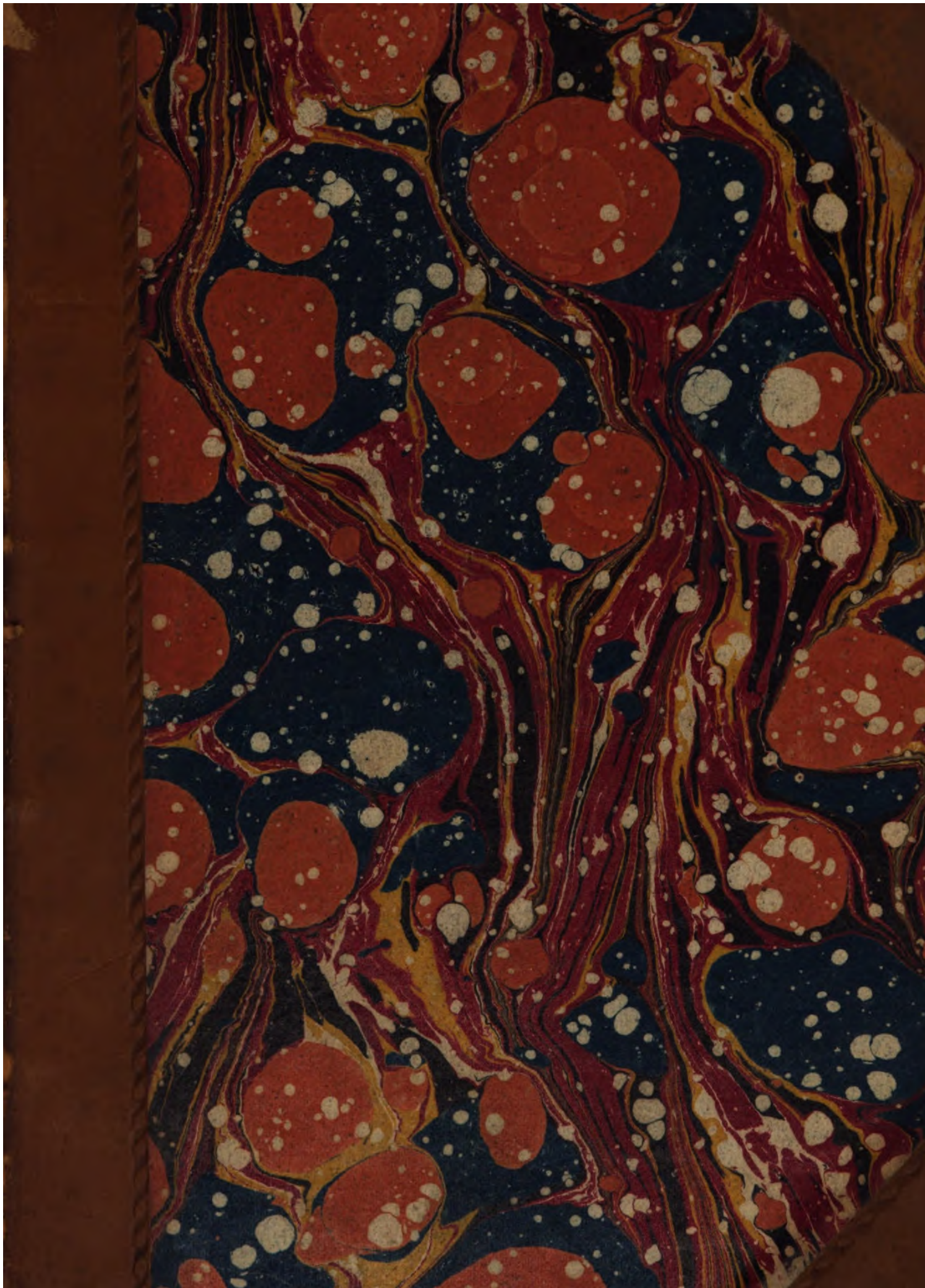
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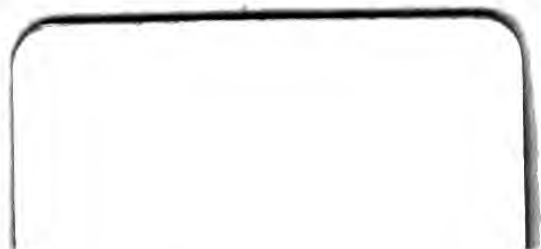
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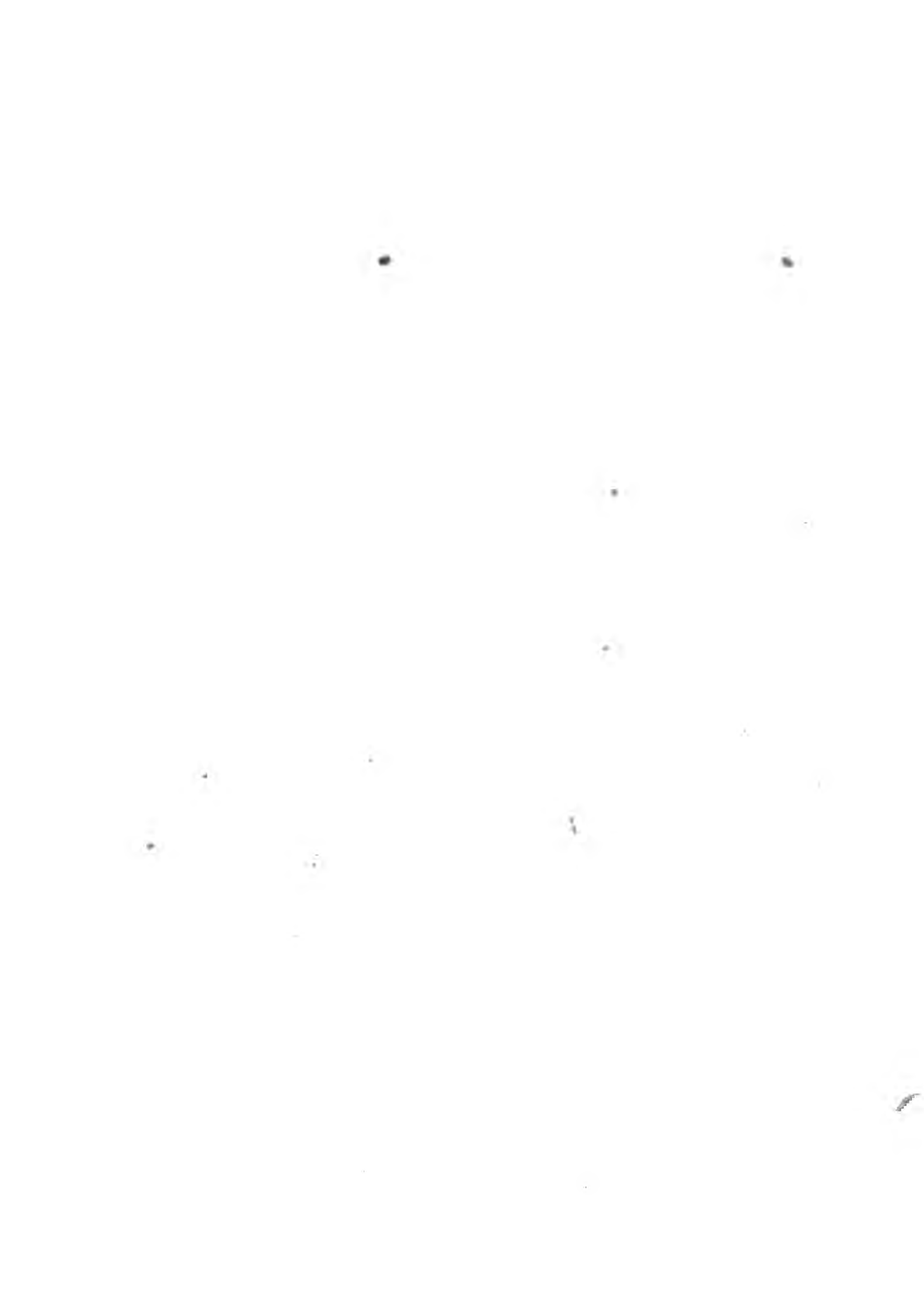


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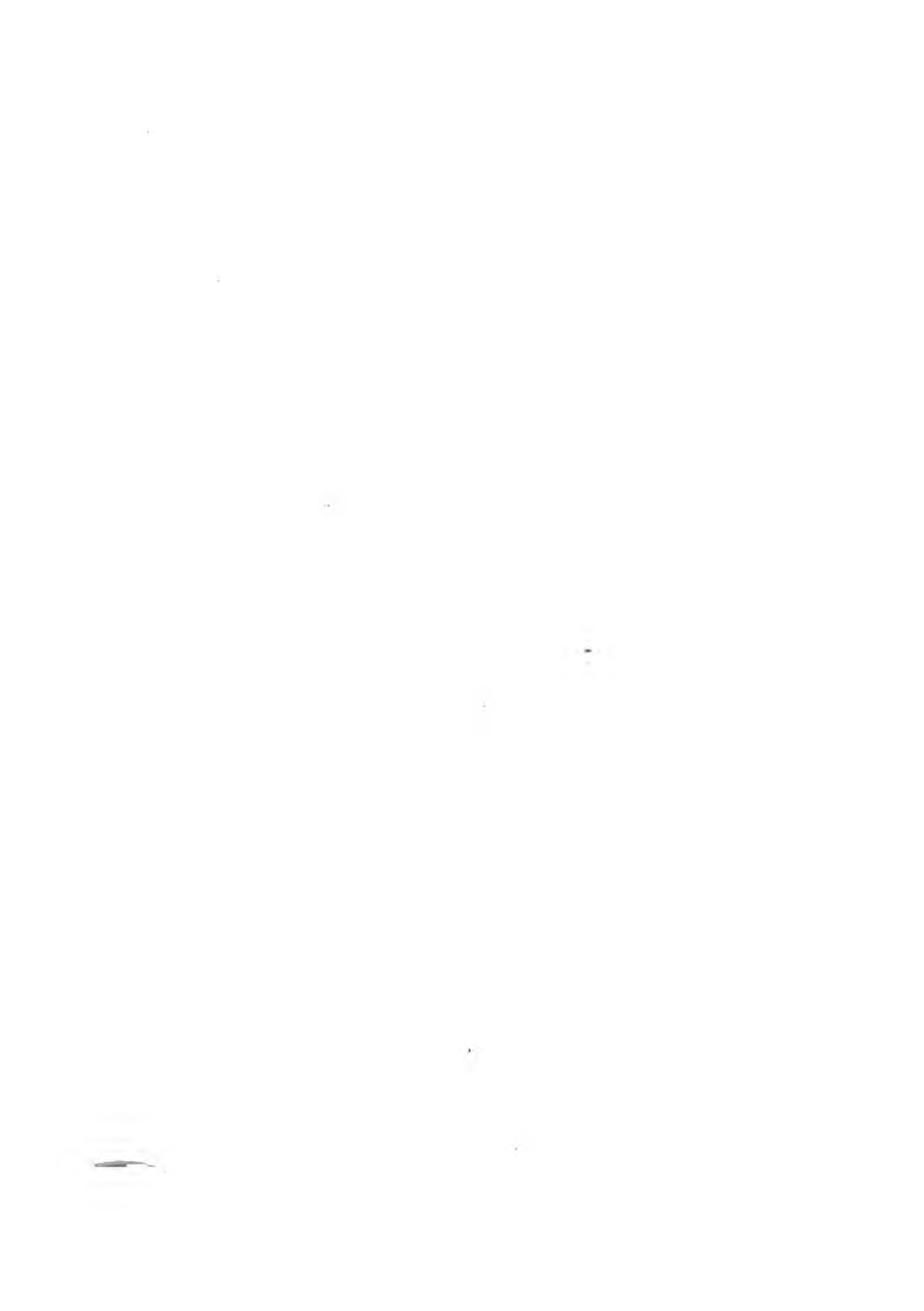








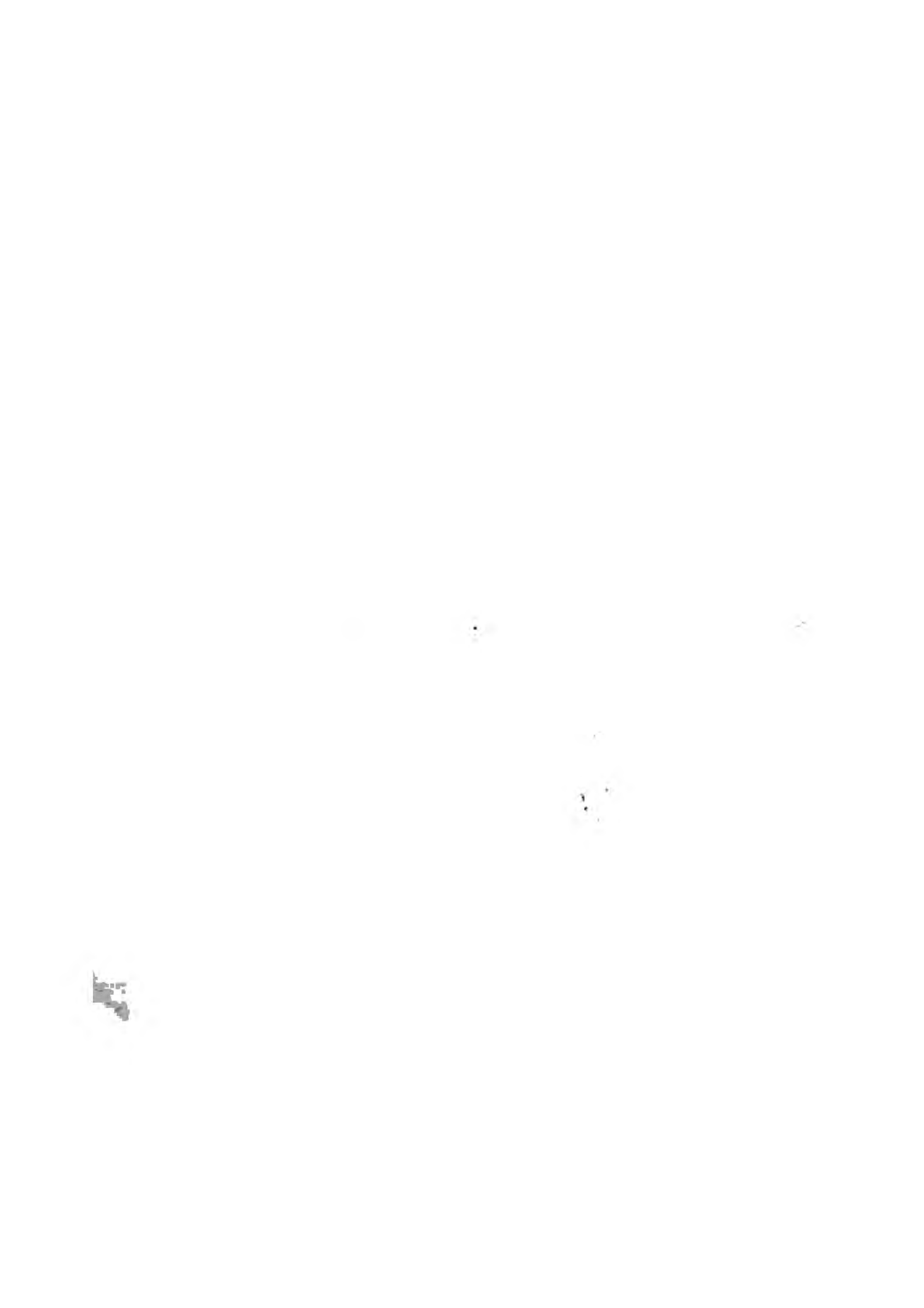




# **Bible Events.**

**THE LIFE OF OUR LORD JESUS  
CHRIST.**













The Home Treasury.



BIBLE EVENTS.

The Life of our Lord Jesus Christ,

ILLUSTRATED WITH PICTURES DESIGNED

BY ALBERT DURER.



LONDON:

JOSEPH CUNDALL, 12, OLD BOND STREET.

—  
1844.

44. 98.



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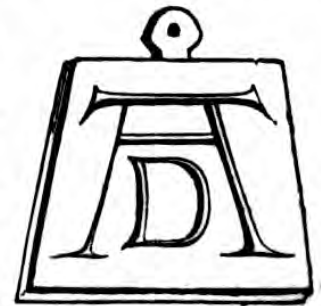


**C. WHITTINGHAM, CHISWICK.**



## PREFACE.

**A**LBERT DURER, the author of the Pictures in this book, was one of the earliest and most famous of the Artists of Germany. His *early* life, like that of many most eminent Artists, was passed in the workshop of a *Goldsmith*. He was the son and grandson of a goldsmith, but he left his father's craft in his sixteenth year, to become a *Student of Painting* under *Michael Wolgemuth*, and a most indefatigable Artist in all branches of Art up to the time of his death. We find his well-known monogram on Paintings, Sculptures, Engravings, Etchings (which process he is said to have invented),



Drawings on Wood, Ornamental designs of all kinds. In the practice of all he obtained an eminence, which places him at the head of the Artists of his own country, and in the first rank of his Italian cotemporaries, Raffaele, Michael Angelo, and Leonardo da Vinci, &c. Like these great men, Albert Durer was not *only* a Painter. He left treatises on *Fortification*, *Mensuration*, and the *Proportions of the Human Body*, the chief part of which have been published oftentimes; and his *original manuscripts* of them, fancifully written in party coloured inks, exist in the *British Museum*. His journals, &c. show him to have been in communication with most of his great cotemporaries; Raffaele, Mabuse, Lucas van Leyden, Quintin Matsys, Melancthon, Erasmus, Luther, bequeathing to us portraits of the two last. The Paintings of Albert Durer are by no means common in this country. One of

the best is an altar-piece in three parts, in the Queen's Gallery at Buckingham Palace. There is a Portrait of a Youth by him (No. 303.), and a St. Jerome, said to be after Albert Durer (No. 563.), at Hampton Court Palace. In the Sutherland Gallery is a small painting on copper of the Death of the Virgin. In the Print Room of the British Museum is a specimen of his wonderful powers of sculpture in lithographic, or hone-stone, not quite eight inches high, and about five and a half wide. In this small space are sculptured in very high relief, an interior, with a woman lying in bed, called St. Elizabeth, and as many as eight figures, besides a dog, furniture, &c. the scene being intended to represent the Naming of St. John. A figure of a young man entering is said to represent Albert Durer himself. The expression and character given to heads not larger than the size of a



little finger's nail, is a most marvellous exhibition of skill. It was purchased by Payne Knight at Brussels, for five hundred guineas, and bequeathed by him to the British Museum, of which it is one of the choicest treasures, of itself well repaying a visit. The Print Room also possesses a volume of his original sketches and drawings in chalk, charcoal, pencil, pen and ink, on paper of all sizes and colours: of all subjects; portraits, sacred compositions, anatomy, natural history, ornaments. The Pictures in this volume are selected from Albert Durer's work called the Passion of our Lord Jesus Christ, recently republished. Nuremberg was the place of his birth and of his death. He was born on the 20th May, 1471, and died 6 April, 1528, in the fifty-seventh year of his age.



## BIBLE EVENTS.

### THE LIFE OF OUR LORD JESUS CHRIST.

**T**HE coming of the Messiah or Saviour had been foretold to the Jews by their prophets, and was fully expected by them; but they mistook the spirit of the prophecies so completely, that evident as the fulfilment of them was to some, the generality of the Jews utterly refused to accept Jesus Christ as the promised Saviour, who should come into the world. The persecutions and cruelties which they inflicted on Jesus and his followers show but too well how far removed they were from being in a state to receive his beautiful doctrine, teaching meekness and loving-kindness, peace and charity.

After our first parents, Adam and Eve, had forfeited the favour of God, by their disobedience to his commands, the life of their children, the whole human race descended from them, would have been

one of utter wretchedness and despair, had they not received from time to time hopes and promises that God would, at some future time, again look upon them with favour and indulgence. In what way this was to be brought to pass, they did not know ; but it became a general feeling, that some wonderful atonement for their former sins would be offered and accepted.

The Jews had, for so long a time, been accustomed to think themselves God's chosen people, that they were first astonished and then enraged, that Jesus Christ should declare himself to be sent to both Jew and Gentile, to save *all* sinners, and not the Jews alone.

The state of the country, at the time at which Jesus made his appearance, must have been terrible : the people were ground down by the taxes imposed upon them by their Roman conquerors, and were exposed to all kinds of oppressions and humiliations. The collectors of taxes, the publicans (as they were called, from the Latin word *publicus*,) were insolent in the extreme, and seem to have put no kind of restraint upon their extortions and cruelties ; so much so, that their very name became a

reproach, and we find Jesus, in his addresses to the people, constantly using the words *publicans* and *sinners* together, and as almost meaning the same thing.

The religion of the Jews, notwithstanding the advantages which they still retained, from possessing the laws of Moses and the writings of the prophets, had become a religion of forms and ceremonies: they kept to the mere letter of the law, and entirely neglected its spirit. They prayed—they fasted—they gave alms; but instead of offering up their prayers to God, and to God alone, with their whole thoughts fixed on him, and with the earnest desire of making themselves worthy of his love, they went into the most frequented places—into the synagogues and to the corners of the streets, “that it might appear to men that they prayed:” and when they gave alms, or did any other charitable act, they made a display of it, and their only motive seemed to be, to gain a good name amongst men, for deeds which are worth nothing as mere forms. They were hypocrites, who valued not God’s favour and love, but pretended to do so, only to win the favour of their fellow-men.



It could be no easy task to remedy such crying evils ; and the appearance of Jesus under such an unexpected form, using persuasion, not force, teaching mildness and gentleness, instead of the bitterness and hatred which prevailed so much at that time, was a most formidable obstacle to his being received and acknowledged as the Messiah. His doctrines were so completely new and astounding to men puffed up with their own importance, that they for some time only scoffed at his teaching. His setting the poor and the weak on an equality with the rich and strong, was necessarily unpalatable to the latter. His loving-kindness and charity for the humble, the wretched, and the suffering, had to be long witnessed and felt, before they could make a deep impression. Then his bold preaching against the pride, arrogance, and hypocrisy of the Scribes and Pharisees, would merely enrage those whom it did not convince, and explains their increasing eagerness to get rid of so powerful and dangerous an enemy.

Christ had a tender love for young children : he would not allow his disciples to send them away, when they were brought to him in crowds, but said

“ Suffer little children to come unto me, for of such is the kingdom of heaven.” Not only little children, but men and women of all ages, are blessed in having such an example and teacher as Christ. Although he is no longer with us on earth, he has left us very full instructions as to what he would wish us to become ; and the more we study his life and sufferings, and the more we strive to become like him, the happier we shall be, and the fitter to give an account of every word and action, when the time shall come at which we shall be called upon to do so.

The birth of Christ was in every way miraculous. The event which immediately preceded it, was the birth of John the Baptist. There was a certain old priest named Zacharias, to whom, whilst performing the duties of his office in the temple of God—burning incense and praying—an angel of God appeared and said “ Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear a son, and thou shalt call his name John ; And thou shalt have joy and gladness, and many shall rejoice at his birth : For he shall be great in the sight of the Lord : He shall make ready a people

prepared for the Lord.” As Zacharias had never had any children, it seemed so unlikely that he should have one, now that he and his wife were both quite old, that he could not believe the words of the angel. Then the angel said to him “I am the angel Gabriel, Behold thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.”

Six months after this, the angel Gabriel appeared to Mary a virgin, betrothed to a man named Joseph, of the house of David. The angel came to her and said “Hail! thou that art highly favoured; the Lord is with thee: blessed art thou amongst women.” He then told her that she should bring forth a son and call his name Jesus: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: And of his kingdom there shall be no end.” Mary enquired of the angel how this could be, seeing that her marriage with Joseph was not yet completed. The angel answered her, “The Holy Ghost shall come upon thee, and the

power of the Highest shall overshadow thee : therefore that holy thing which shall be born of thee, shall be called the Son of God."

Soon after this promise to Mary, Elizabeth (who was Mary's cousin) was delivered of a son, and the neighbours wished him to be called Zacharias, after the name of his father, but his mother said his name should be called John. They then asked Zacharias what he should wish him to be called : Zacharias wrote down " His name is John," and immediately he recovered the use of his speech and began to prophesy of the future life of his child : he said, " Thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways : To give knowledge of salvation unto his people by the remission of their sins : Through the tender mercy of our God, whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

These great events took place in Syria, a large country of Asia, which stretches all along the eastern side of the Mediterranean sea. The southern half



of Syria is called Palestine ; and the three principal divisions of Palestine are, Galilee to the north (on the eastern side of which lies the lake of Genesereth or sea of Tiberias, through which flows the river Jordan in a southerly direction) ; Samaria in the centre, and Judæa to the south, in which last is situated the city of Jerusalem, containing the magnificent temple of God built by King Solomon, and rebuilt by the Jews after their return from captivity. To this city it was customary for the Jews to crowd from all parts of the country at certain times of the year, to perform their religious ceremonies. Syria had been conquered by the Romans, and was governed by a Roman governor appointed by the Emperor of Rome. At the time of Christ's birth Augustus Cæsar was emperor, and Cyrenius governor of Syria. Cæsar gave orders at this time, that all his people should pay a tax, and every one was obliged to go to the city to which he belonged, to be taxed. Joseph therefore left the city of Nazareth in Galilee, where he was living, and went with his wife Mary into Judæa, to a city of David, called Bethlehem, because he was a descendant of David.

It was in Bethlehem that the little Jesus was born. The inn to which Joseph and Mary went, was so crowded, that there was no room for them, and they were obliged to seek rest and shelter in a stable. In this stable Mary was delivered of her son. But neither the poverty of his parents, nor the obscurity of the place of his birth could avail to prevent the glorious tidings from becoming known. An angel of the Lord appeared in the night to some shepherds who were keeping watch over their flocks, and said to them, "Fear not, for behold! 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, a Saviour, which is Christ the Lord: and this shall be a sign to you; ye shall find the babe wrapped in swaddling clothes lying in a manger." The shepherds went immediately to Bethlehem, and found Mary and Joseph and the babe lying in the manger. When they had seen them, they went about telling all the people what the angel had said to them.

At the time when Jesus was born, Herod was king of the Jews, and when he heard that wise men had come from the east to Jerusalem, and were

asking, "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," he was very much troubled, because he thought one was coming to take his kingdom from him. He assembled all the chief priests and scribes, and asked them where the Christ was to be born. They told him, in Bethlehem, for that it was so written by the prophet. Then Herod questioned the wise men very particularly as to the time when the star first appeared, and sent them to Bethlehem to find the child and bring him word where it was, that he might go and worship it too. Herod, however, had no intention of worshipping Jesus, but he wished to get hold of him, to kill him.

The wise men set off, and the star which they had seen in the east went before them, till it came and rested over the place where the young child was. When they were come into the house and saw the child with Mary his mother, they fell down and worshipped him, and presented him with gold, and frankincense, and myrrh.

These wise men did not return to Herod, for they were warned in a dream not to do so. Joseph,

too, was warned in a dream that Herod would try to destroy the child, and that he should fly into Egypt. Joseph therefore took the child and his mother, and went away by night.

When Herod found that his messengers did not return, he was exceedingly angry, and ordered all the children under two years of age, either in Bethlehem or the country round about, to be put to death. He hoped, in this way, to make sure of destroying the child who was proclaimed King of the Jews ; but in this he was disappointed, whilst he killed, in his anger, hundreds of innocent babes.

After Herod's death, an angel appeared to Joseph and commanded him to return to the land of Israel with the young child, " for," said the angel, " they are dead which sought the young child's life."

Joseph returned to Galilee, and lived for some time in Nazareth. Every year the child "grew and waxed strong in spirit, filled with wisdom : and the grace of God was upon him."

It was a custom among the Jews, for some of the wise men to read aloud to the people in the temples and synagogues, either from the laws of Moses, or the writings of the old prophets. In those days, so



long before printing was invented, each person could not have his bible at home, to enable him to study the laws and commands of God by himself. The very few writings which existed at that time, were most carefully preserved in the temples; and the only way in which the people in general could learn what their duties were, was by attending to the instructions of those who read and taught in the temples.

Joseph and Mary went to Jerusalem every year, at the feast of the passover: when Jesus was twelve years old, they had been to this feast as usual, and were returning with their relations and friends, when they discovered that Jesus was not with them: they returned to Jerusalem, and searched every where for three days, without success: at last, they found him in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions: And all that heard him were astonished at his understanding and answers." When his mother reproached him with the sorrow his absence had caused her and Joseph, he said to them, "How is it that ye sought me? wist ye not, that I must be about my Father's business?" They did not then

understand what he meant, “but his mother kept all these sayings in her heart.” “Jesus returned with them to Nazareth, and increased in wisdom and stature, and in favour with God and man.”

Some years now passed away, in which Jesus seems to have been quietly preparing for the great events which were to follow: for at the time when John the Baptist made his appearance as a great teacher and as one preparing the way for Jesus, they were both near thirty years of age.

In the writings of the prophets we find these words “Behold, I send my messenger before thy face, which shall prepare thy way before thee: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”

It was in the fifteenth year of the reign of the emperor Tiberius Cæsar, when Pontius Pilate was governor of Judæa, that John first appeared as an inspired messenger of God. “He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.” That is, he taught the people, that the way to show themselves worthy of receiving pardon for their sins, was to repent entirely and with their whole heart, of

having committed them ; and when they had so repented, he baptized them with water, as a sign that, as their bodies were washed clean by water, so, their hearts and minds were washed clean of sin and wickedness, by a full repentance : repentance not being in itself an *atonement* for sin, but a sign of the only state of feeling consistent with sincere faith in Christ. A follower of Christ and firm believer in the atoning power of his blood alone, must renounce and abhor sin as a necessary consequence. Faith in Jesus Christ and a continuance in sin being incompatible.

John said to the multitude who asked him what they must do, “ He that hath two coats, let him impart to him that has none : and he that hath meat, let him do likewise.”

To the publicans, who came to be baptized and who asked what they must do, he said “ Exact no more than that which is appointed you.”

To the soldiers, “ Do violence to no man, neither accuse any falsely, and be content with your wages.”

The people began to think, from the wonderful things which he said to them, that he must be the Christ, but John said to them, “ I baptize you with

water, but one mightier than I, cometh, the latchet of whose shoe I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire.”

When John saw Jesus coming to him, he cried out, “ Behold the Lamb of God, which taketh away the sin of the world :\* This is he of whom I said, After me cometh a man which is preferred before me : for he was before me.” After Jesus was baptized by John, and had come out of the water, “ The heavens were opened and the Spirit of God descended like a dove and settled upon him, and a voice from heaven said, ‘ This is my beloved son, in whom I am well pleased.’ ”

It was not until after his baptism, that Jesus began to preach openly amongst the people. He then went into Galilee and taught amongst the Gentiles ; (the name Gentile was given at that time to all those who were not Jews.) Jesus went to Nazareth, where he had been brought up, and going

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\* According to Josephus, a lamb was the sacrifice offered to atone for sin committed through ignorance. Jesus frequently explained to his followers, that those who sinned before his coming, were far less guilty than those who sinned after he had fully explained to them what they must do to inherit eternal life.



into the synagogue on the sabbath day, he stood up to read, and when the book of the prophet Isaiah was handed to him, he opened it and read aloud, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He then shut the book and told them that this scripture was now fulfilled. But they only said—Is not this Joseph's son? and the more he spoke to them, the more angry they became, until they rose up and thrust him out of the city: they then led him to the brow of the hill on which the city was built, intending to throw him down headlong, but he passed through the midst of them and went to another city.

The most ardent and faithful of the disciples of Jesus, were chosen from amongst the poor. It was at the lake of Galilee that he found Simon Peter and Andrew his brother following their business as fishermen, likewise the sons of Zebedee mending their nets: all these he called to follow him, and went about all Galilee teaching in the synagogues

and healing all kinds of diseases and infirmities. It was to the multitude which had gradually collected around him, during this time, that he delivered his beautiful sermon from the mount. From this we may learn what truly christian behaviour is: what Christ approves, what he disapproves; and the oftener it is studied the better and happier shall we become.

His doctrine was in so many respects the very reverse of the generally received notions of the thoughtless and idle, that it required a courage and perseverance without example to dare to teach openly such unacceptable truths. Jesus had consented to take not only the form of man, but his very nature, so that notwithstanding his divine nature as the Son of God, he was capable of feeling pain like any other man; and yet, supported by the truly divine feeling of the merit of exposing himself to suffering in order to save others, he persevered in his difficult task, although quite aware of the persecutions and tortures which awaited him. A mere man might have hoped to escape, but Jesus could see into futurity, and knew that he could not escape a death of cruelty and disgrace. It was Jesus alone who under

such circumstances could have the courage to teach that the mourner—the merciful—the pure in heart—the peacemaker—should be blessed;—to say, “Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.”—“Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.”

It was Jesus who said to his disciples, “Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment.”—“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, Leave there thy gift, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.”

Jesus exhorted them to suffer wrong patiently and to love even their enemies. It was one of the laws of the Jews that if one man injured another, the same injury should be inflicted upon him for a

punishment: Christ says, “Ye have heard that it has been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law and take away thy coat, let him have thy cloak also.” What we are taught here is, evidently, not only that we must encourage no desire to revenge any injury we may receive, or to inflict pain and suffering on those who injure us, but that we must be willing to do a kindness or service of any kind even to an enemy: and how completely Jesus set us the example of so doing, is shewn throughout his whole history.

“Ye have heard it hath been said, Thou shalt love thy neighbour and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust: For if ye love them which love you, what reward have ye? do not even the



publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans do so?"

Jesus directs his followers, when they give alms or pray, not to make a display of it, in order to gain the approbation of men, but to perform their acts of charity and devotion in secret. He says, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward: But when thou doest alms, let not thy left hand know what thy right hand doeth: And when thou prayest thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men: But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly: But when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much-speaking: Be not ye therefore like unto them: for your Father knows what things ye have



need of, before ye ask him : After this manner therefore pray ye :

“ Our Father, which art in heaven, Hallowed be thy name : Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread : And forgive us our debts as we forgive our debtors : And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”

“ For if ye forgive men their trespasses, your heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Jesus says again, “ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : For where your treasure is, there will your heart be also.”

“ Judge not, that ye be not judged : For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to

you again : And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye! Thou hypocrite, first cast the beam out of thine own eye : and then shalt thou see clearly to cast out the mote out of thy brother's eye."

What a reproach and rebuke to those of us (and I fear there are but few exceptions) who are apt to point out and magnify the faults of our neighbours, while we are blind to our own. Each one of us if we will, can understand our own character ; can watch and check our own faults and failings, and do something by example at least, towards making others better ; but when we begin to judge and correct others, we are generally working quite in the dark, having no power to know accurately all the motives which may influence another, and being therefore in danger of blaming that which proceeds from the best of motives, and applauding that which proceeds from the very worst ;—to be blind leaders of the blind.

Jesus directs his disciples to use frequent prayer :

he says " Ask, and it shall be given unto you : seek, and ye shall find : knock, and it shall be opened to you." For " what man is there of you, who, if his son ask bread will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good gifts to them which ask him ? Therefore whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."

Jesus ends with these remarkable words, " Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock : and the rain descended, and the floods came, and the winds blew and beat upon that house ; and it fell not : for it was founded upon a rock."

" And every one that heareth not these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : And the rain descended, and the floods came, and the winds blew and beat upon that house : and it fell : and great was the fall of it."

The first miracle which Jesus performed was in Cana a city of Galilee. Jesus was invited to a marriage feast, with his mother and some of his disciples. When wine was wanted and his mother told him that there was none, he ordered the servants to set before him six waterpots of stone, containing two or three firkins each ; then he said to them, " Fill the waterpots with water : And they filled them up to the brim : And he saith unto them, Draw out now, and bear unto the governor of the feast : And they bare it." But it had now become wine instead of water.

Whilst Jesus was at Capernaum, he healed many sick and diseased persons : A Roman centurion came amongst the rest begging him to heal a servant of his, who lay at home sick of the palsy. Jesus promised to go to him and heal him, but the centurion said, " Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed." To believe that Jesus could cure his favourite servant, without even going to the place where he lay, showed such entire faith in his power, that even Jesus was astonished and said to his followers, " Verily, I say unto



you, I have not found so great faith, no not in Israel.” —He then said to the centurion, “ Go thy way ; and as thou hast believed, so be it done unto thee : And his servant was healed in the self same hour.”

“ They brought unto him many that were possessed with devils : and he cast out the spirits with his words and healed all that were sick.” Fulfilling that which had been spoken by the prophet Esaias, saying, “ Himself took our infirmities and bare our sicknesses.”

The multitude who surrounded Jesus, became sometimes so great, that he was obliged to get into a boat, to avoid the pressure of such a crowd. Upon one such occasion a great tempest sprang up, and the boat was covered with the waves. The disciples who were in the boat were very much alarmed and called out to Jesus who was quietly sleeping, “ Lord, save us, we perish.” But Jesus said to them, “ Why are ye fearful, O ye of little faith ? Then he arose and rebuked the winds and the sea, and there was a great calm.” “ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ? ”

Faith in the power of Jesus to heal the sick, had



become so great in that part of the country, that when the friends of a poor man sick of the palsy, brought him in his bed, in hopes of being able to bring him to Jesus, and found that the crowd of his followers was too great to give any chance of passing through them,—they carried him to the roof of a house, and let him down, with his bed, into the midst before Jesus. “When he saw their faith, he said unto him, man, thy sins are forgiven thee.” When the Scribes and Pharisees, who were amongst the crowd, heard this, they said, “Who is this which speaketh blasphemies? who can forgive sins but God alone?” Jesus answered them, “Whether is easier to say, Thy sins be forgiven thee, or to say rise up and walk? But that ye may know that the Son of Man has power on earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thy house.” “And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.” “And they were all amazed, and they glorified God and were filled with fear, saying—We have seen strange things to day.”

Soon after this, Jesus saw a publican called Levi

(afterwards Matthew) whom he knew to be a good man, sitting at the place where the taxes were received; he called to him to follow him. Levi not only followed him immediately, but made him a feast, at which there was a large company of publicans and others. The scribes and pharisees murmured at this, and asked the disciples why they ate and drank with publicans and sinners. Jesus answered by saying, "They that are whole need not a physician, but they that are sick. I come not to call the righteous but sinners to repentance." Whilst Jesus was yet speaking, one of the rulers of the synagogue, whose name was Jairus, came to him and worshipped him, saying "My daughter is even now dead, but come and lay thy hand upon her and she shall live." When Jesus came to the ruler's house, he found the people making a great noise and lamentation, and when he said to them, "Give place, the maid is not dead but sleepeth," they laughed him to scorn, but he put them all out, and taking the girl by the hand, said to her, "Damsel, I say unto thee, arise." She arose immediately and walked; "and they were astonished with a great astonishment."

It was when Jesus was eating at the house of one of the pharisees, that Mary Magdalene, a woman who was known to have led a wicked life, came in and stood at his feet weeping bitterly. She washed his feet with her tears and wiped them with her hair: then kissing them, she anointed them with some precious ointment which she had brought in a box of alabaster. When the Pharisee saw this, he thought to himself that Jesus could not be a prophet, or he would have known that the woman was a sinner, and would not have allowed her to come near him. But Jesus knew his thoughts and asked him the following question: He said, "There was a certain creditor had two debtors: the one owed him five hundred pence, and the other fifty: And when they had nothing to pay, he frankly forgave them both: Tell me, therefore, which of them will love him most." "Simon answered and said, I suppose he to whom he forgave most. And he said unto him, thou hast rightly judged." Then Jesus said to Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest

me no kiss ; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Therefore I say unto thee, Her sins which are many are forgiven : for she loved much : but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. Thy faith hath saved thee, go in peace.”

There seems to have always been a large proportion of women amongst the followers of Jesus : to their honour it may be said, that they continued constant to him to the last, after all the male disciples except John had fled and deserted him. Women were around him while he suffered on the cross, women watched by his tomb, and it was to women that the angels first announced his resurrection.

Jesus now found it necessary to choose out twelve from amongst his disciples, and to give them the power to do miracles and heal the sick. The multitude of his followers had become so great, that they were scattered about like sheep without a shepherd : as he beautifully expressed it to his dis-



ciples, "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest." Here were thousands ready to hear and learn, and but one to teach and direct. The twelve whom he chose to assist in this glorious work, were "Simon who is called Peter and Andrew his brother: James the son of Zebedee and John his brother: Philip and Bartholomew: Thomas and Matthew the publican: James the son of Alphœus and Lebbœus whose surname was Thaddœus: Simon the Canaanite and Judas Iscariot, who also betrayed him."

These twelve Jesus sent forth and commanded them saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel: And as ye go, preach, saying the kingdom of heaven is at hand: Heal the sick, cleanse the leper, cast out devils: freely ye have received, freely give: Provide neither gold nor silver, nor brass in your purses: nor scrip for your journey, neither two coats, neither shoes nor yet staves: for the workman is worthy of his meat. And into whatsoever city

or town ye shall enter, enquire who in it is worthy, and there abide till ye go hence." . . . " And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." " Behold ! I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents and harmless as doves : But beware of men, for they will deliver you to the councils, and they will scourge you in the synagogues : And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . . Ye shall be hated by all men for my name's sake : but he that endureth to the end, shall be saved."

It was well that they were warned and prepared by their master, for the sorrows and troubles which awaited them : their persecutions and sufferings were only second to those of Jesus himself, and almost all of them suffered a cruel and violent death. Jesus had warned them not to expect better treatment than he met with : " The disciple is not above his master, nor the servant above his Lord : If they have called the master of the house Beelzebub, how much more shall they call them of his household ?

Fear them not therefore: And fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

The fate of John the Baptist was as cruel as that of the apostles. Herod the Tetrarch, Governor of Galilee, had thrown John into prison, because he had told him that it was unlawful to marry Herodias, the widow of his brother Philip. Herodias was very angry with John for trying to prevent her marriage, and would have killed him, but she could not, because “Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things and heard him gladly.” This proves that John still spoke boldly to Herod, and was not prevented by any fear for his life, from telling him of his crimes, and teaching him how to make himself more acceptable to God.

One day, however, when it was Herod’s birthday, and he gave a great supper to his lords and captains, the daughter of Herodias danced before him, in a way that pleased him so much, that he told her he would give her whatever she asked of him. “He

sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." Then she went to her mother to know what she should ask for. The mother said, The head of John the Baptist. "And the king was exceeding sorry: yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: And he went and beheaded him in prison: and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother."

When the apostles heard of the death of John the Baptist they went and told Jesus, and gave him an account of all they had been doing and teaching. Then Jesus told them to come aside into a desert place and rest a little, "For there were many coming and going, and they had not time so much as to eat."

Soon the usual multitude collected around Jesus, and here he performed one of his greatest miracles. After Jesus had taught them many things, his disciples came and reminded him that the people had been in that desert place now for a long time, and



said, "send them away, that they may go into the country round about and into the villages and buy bread : for they have nothing to eat." Jesus immediately asked, "How many loaves have ye? Go and see. And when they knew, they say five and two fishes." Then he commanded them to make all sit down on the green grass, "And they sat down in ranks, by hundreds and by fifties : And when he had taken the five loaves and two fishes, he looked up to heaven and blessed and brake the loaves, and gave them to his disciples to set before them : and the two fishes divided he among them all : And they did all eat and were filled : And they took up twelve baskets full of the fragments, and of the fishes : And they that did eat of the loaves were five thousand."

Jesus then sent his disciples in a boat to the other side of the lake, and after sending the multitude of people to their homes, he went up into a mountain by himself, to pray. Meantime the boat had reached the middle of the lake where it was tossed about by the waves, for the wind was contrary. "And in the fourth watch of the night, Jesus went unto them walking on the sea : and when the disciples saw him

walking on the sea, they were troubled, saying, It is a spirit : and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer ; It is I ; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.”

Upon one occasion when the Pharisees saw the disciples of Jesus plucking the ears of corn, as they passed along, to satisfy their hunger, on a sabbath day, they asked Jesus why he allowed them to do that which was not lawful : he explained to them that the sabbath was made for man and not man for the sabbath. “ Therefore the Son of Man is Lord also of the Sabbath.” When he went into the syn-

agogue, he found there a man with a withered hand, and the pharisees watched to see if he would heal him on the sabbath day. Jesus said to them "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out; How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath day. Then saith he to the man, "Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Again Jesus said to the Jews, "If ye believe not that I am he, ye shall die in your sins." They said to him, "Who art thou?" Jesus answered, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true, and I speak to the world, those things which I have heard of him."—Then Jesus said, "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things." . . . . "Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God hears God's words: ye

therefore hear them not, because ye are not of God.” The Jews became very angry when they heard him say this, and said to him “ Say we not well that thou art a Samaritan, and hast a devil ? ” Jesus answered, I have not a devil, but I honour my Father and ye do dishonour me. And I seek not mine own glory : there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man keep my saying he shall never see death.” Then the Jews said again, “ Now we know that thou hast a devil. Abraham is dead and the prophets ; and thou sayest, If a man keep my saying, he shall never taste death. Art thou greater than our Father Abraham which is dead ? and the Prophets are dead : whom makest thou thyself ? Jesus answered “ If I honour myself my honour is nothing, it is my Father that honoureth me, of whom ye say that he is your God yet ye have not known him ; but I know him, and if I should say I know him not, I shall be a liar, like unto you : but I know him and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad.” But the Jews said to him, “ Thou art not yet fifty years old, and hast thou seen Abraham ? ” Jesus answered “ Verily ve-



rily, I say unto you, Before Abraham was, I am.”  
“Then took they up stones to cast at him.” For the Jews who believed Jesus to be only a human being, and many of whom could remember his birth, thought that he proved himself a liar, when he said that he had existed before Abraham, who had lived so many hundred years before.

Jesus returned again to the sea of Tiberias and taught the people from a boat, whilst they remained on the shore. He spoke to them the following parable. “Behold, a sower went forth to sow ; And when he sowed, some seeds fell by the way side, 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 a hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.”

Jesus, afterwards explained to his disciples, the meaning of this parable : he said, “ When any one

heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away, that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word and anon with joy receiveth it : yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it : which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.”

Again he said, “ The kingdom of heaven is like unto treasure hid in a field : the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field :”

Again, “ The kingdom of heaven is like unto a merchantman, seeking goodly pearls : who when he hath found one pearl of great price, went and sold all he had, and bought it.”

Upon another occasion, some of the scribes and pharisees came from Jerusalem to Jesus, and asked him why his disciples did not wash their hands before eating, as the disciples of John had always done, and as they were ordered to do by one of their traditions. Jesus asked them why they transgressed the commandments of God by their traditions: for that whilst it was God's positive command that they should honour both father and mother, they considered that whatever they did which was profitable or useful to their parents, was a favour or gift bestowed upon them, instead of a duty which they were bound to perform. "For God commanded saying: Honour thy father and thy mother: and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free." "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me."

Jesus explains how he is the good shepherd by

the following parable. “He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”

The people did not understand what Jesus meant by this parable, but he explained it; he said, “Verily, verily, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they may have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not,



seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.”

The Jews came round Jesus as he walked in the part of the temple called Solomon's porch, and asked him to tell them plainly, if he were the Christ, or not. Jesus answered them, “I told you and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.”

Then the Jews took up stones again to stone him, and Jesus asked for which of his good works they were going to stone him. But the Jews said, not for any of his good works, but because he made himself equal to God. They tried again to stone him, but he escaped and went away beyond the river Jordan, to the place where John at first baptised.

At this time, a man whose name was Lazarus, and who lived at Bethany, was very sick, and his sisters Mary and Martha sent to Jesus to tell him of his illness. When Jesus heard of it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Jesus loved Lazarus, as well as his sisters Mary and Martha, but he did not go to Bethany immediately; he remained where he was for two days more. At last, when he said to his disciples, "Let us go into Judæa again," they reminded him how lately the Jews had tried to stone him there; but he would not be dissuaded from going, he said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." He then explained to them that Lazarus was already dead,

but added, "I am glad for your sakes that I was not there, to the intent ye may believe."

When Jesus arrived at Bethany, he found that Lazarus had already lain in the grave four days. Bethany was not far from Jerusalem, so that many Jews had come from thence to Martha and Mary, to comfort them in their trouble.

When Martha heard that Jesus was coming, she went to meet him, and said to him, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus said to her, "Thy brother shall rise again." Martha then said, "I know that he shall rise again in the resurrection at the last day." But Jesus said to her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believest thou this?" Martha answered, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Then Martha went to fetch her sister Mary; and when the Jews saw Mary rise up hastily and go out, they thought she was going to weep by her brother's

grave and followed her. But when Mary came to Jesus, she fell down at his feet, and said, "Lord, if thou hadst been here, my brother had not died." When Jesus saw Mary and the Jews who came with her, all weeping, he was very much troubled, and asked where they had laid Lazarus. They asked Jesus to come and see, and when they saw that he wept also, they said, "Behold, how he loved him." And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus came to the grave : it was a cave, closed at the opening by a large stone. When Jesus told them to remove the stone, Martha said, "Lord, by this time he stinketh, for he hath been dead four days." But Jesus asked, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he had thus



spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."

When the chief priests and Pharisees were gathered together in council to consider what was to be done, one of them named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he, not of himself: but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth, they took counsel together for to put him to death."

When Jesus began to show his disciples what his fate must be, and what sufferings awaited him

upon his arrival in Jerusalem, Peter tried to persuade him not to go there ; but Jesus silenced him, telling him that he considered only those things which concerned men, and not those which concerned God. Jesus knew that it was for the glory of God and the salvation of the human race that he should suffer, and was not to be deterred by the ordeal through which he must pass for such a purpose.

Peter, James, and John, were witnesses of the wonderful transfiguration of Christ, which must of itself have convinced them that he was more than human, if they had still required additional proof. Jesus took these three to the top of a high mountain, and suddenly “ his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus : And Peter said to Jesus, Master, it is good for us to be here : and let us make three tabernacles : one for thee, and one for Moses, and one for Elias.”

“ And there was a great cloud that overshadowed them, and a voice came out of the cloud saying, This is my beloved Son, hear him : And suddenly,

when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the son of man were risen from the dead. They therefore kept silent, but wondered what rising from the dead could mean.”

As Jesus passed through the country again, to Judæa, he was followed by the usual multitude; and the Pharisees, who were his greatest enemies, constantly asked him questions, hoping that they should make him say something which would enable them to have him seized and put to death. So many children were brought to Christ by their parents, that his disciples endeavoured to drive them away, fearing that they would be troublesome; but Jesus would not allow them to be sent away: he said, “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven: and he laid his hands on them, and blessed them.”

A young man came to Jesus and asked him what he must do to inherit eternal life; Jesus told him he must keep the commandments: the young man

said that he had kept these, from his youth up, and asked what more he must do. Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man, who was rich, could not prevail upon himself to part with his riches, and he went away sorrowfully. Then Jesus exclaimed to his disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." And again, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

On their way to Jerusalem, Jesus told the twelve what would happen to him: that he should be betrayed to the chief priests and the scribes, and be condemned to death: and that they should deliver him to the Gentiles, who would mock and scourge and crucify him, and that on the third day after his death, he should rise again.

When they had come to the Mount of Olives, at Bethphage close upon Jerusalem, Jesus sent two of the disciples into the village, telling them that at a certain spot they would find an ass and its colt:



he said, "Loose them, and bring them to me." His disciples brought them and put some of their clothes upon them, and then seated Jesus: Then the people spread their garments in the way, and many came to meet him, bearing palm branches in their hands, rejoicing and praising God, for the mighty works which they had seen: saying, "Blessed be the King that cometh in the name of the Lord: Peace in heaven and glory in the highest." Thus was fulfilled the saying of the prophet: "Behold, thy King cometh unto thee, meek and sitting on an ass."

Then Jesus looked upon the city, and foreseeing the destruction which was soon to come upon it, he wept and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in, on every side: And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Then Jesus went to the temple, "and cast out them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." He said, "Is it not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves."

Here is a striking proof of the extent to which the things of this world were preferred to those of God. We find merchants and traders of all kinds setting up their stalls in the very temple of God, in the very presence of his priests. These same priests, too, were the very first to cry out against Jesus, when he had the noble courage to drive them out and to clear the House of God of such profanation. "The scribes and chief priests heard it, and sought how they might destroy him."

From this time, the Pharisees and Sadducees (two sects of the Jews), as well as the scribes, did their utmost by insidious questions, to draw from Jesus something which would enable them to accuse him publicly. They were bent upon destroying him, and cared little how this should be accomplished.

Jesus taught daily in the temple, foretelling its

destruction and the endless calamities which were coming upon the Jews. He spoke to them of the great day on which he should come to judge the world, and bade them be always prepared for his coming; for, "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Take ye heed, watch and pray, for ye know not when the time is: for the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly, he find you sleeping: and what I say unto you, I say unto all, Watch."

"Then assembled together the chief priests and the scribes and the elders of the people, unto the palace of the high priest, who was called Caiaphas; and consulted that they might take Jesus by subtilty and kill him: but they said, Not on the feast day, lest there be an uproar amongst the people."

We have now a most terrible instance of treachery

in one of the twelve apostles. Judas Iscariot went to the chief priests and bargained with them to deliver Christ into their hands for thirty pieces of silver.

When Jesus and the twelve apostles were all met to eat the passover (the feast held in commemoration of the Lord's *passing over*, that is, *sparing*, the children of Israel when he smote the Egyptians), and after he had given them an example of humility by washing their feet, he said to them, "Verily I say unto you, that one of you shall betray me." His disciples were very sorrowful when they heard this, and wished to know which of them it could be, who should commit such a fearful act. They therefore made signs to his favourite disciple John to ask him who it was who should betray him. "Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved: Simon Peter therefore, beckoned to him that he should ask, who it should be of whom he spake: He then lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it: And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."



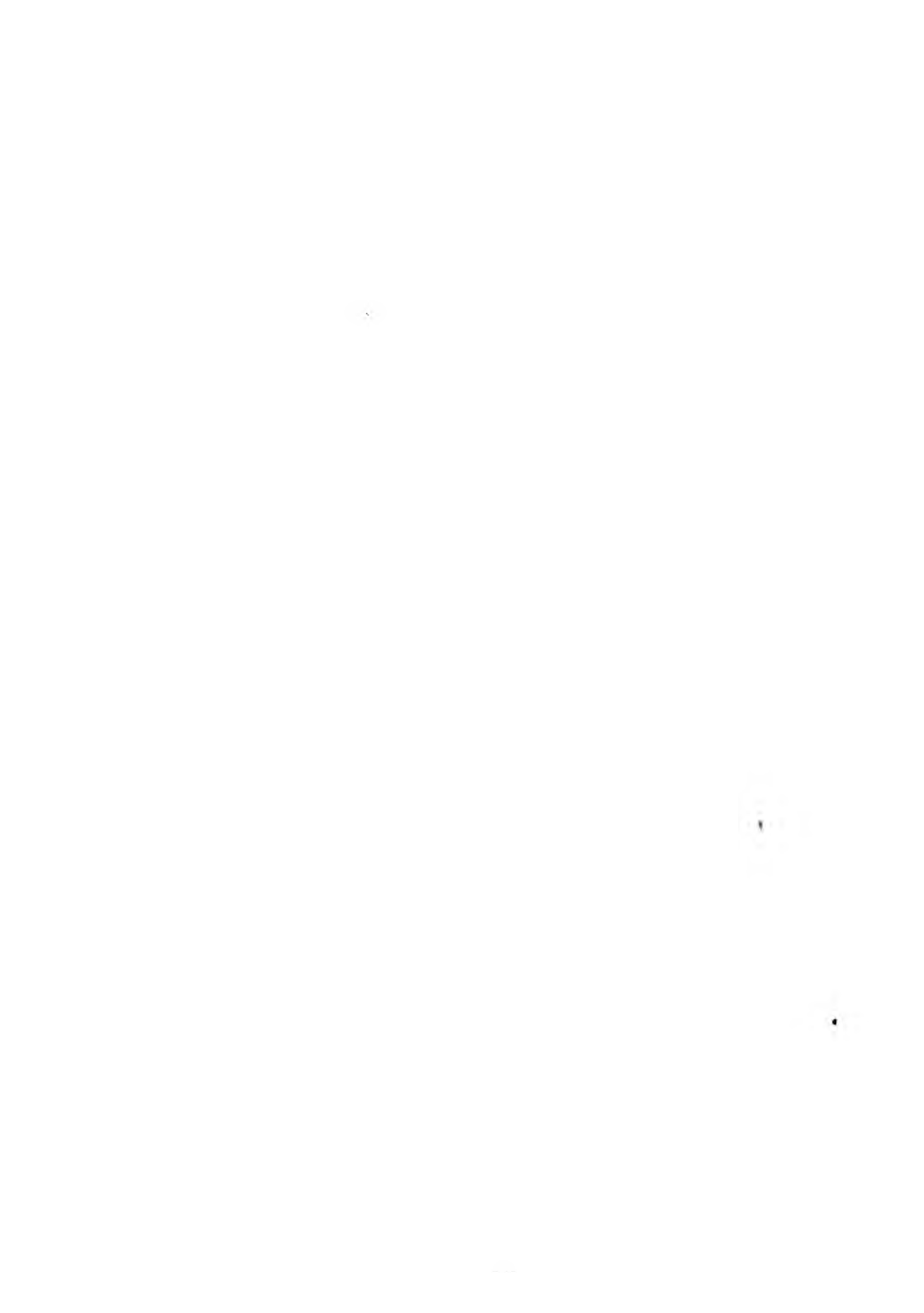
Whilst they were still eating, Jesus took bread, blessed it and brake it, and gave it to them, saying, "Take, eat, This is my body which is given for you; this do in remembrance of me." Then he took a cup and gave it to them, saying, "This cup is the new testament in my blood, which is shed for you." The sacrament of the Holy Supper, which is used in our church, is in commemoration of this last Supper which Christ ate on earth, and in remembrance of the benefits reaped by mankind from his sufferings and death.

When Judas had gone away, Jesus turned to the other apostles, and said, "Now is the Son of Man glorified, and God is glorified in him." . . . .  
"Little children, yet a little while I am with you: ye shall seek me: And as I said unto the Jews, Whither I go, ye cannot come: so now I say to you. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another: By this shall all men know that ye are my disciples, if ye have love one to another." Simon Peter asked him what he meant by saying, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards: Peter

said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake:" but Jesus said, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

Christ then comforted his disciples, who were in great distress at what they had heard. He said to them, "I go to prepare a place for you." . . . . .  
"Whither I go, ye know, and the way ye know."  
Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him: he that hath seen me, hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe

me for the very work's sake." And, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more: but ye see me: because I live, ye shall live also: At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him: These things have I spoken unto you, being yet present with you: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you. Not as









the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Again he said to them, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." . . . . "If the world hate you, ye know that it hated me, before it hated you." . . . . "Remember the word that I said unto you. The servant is not greater than his Lord: If they have persecuted me, they will also persecute you."

Jesus went away to a place called Gethsemane, close upon the Mount of Olives, taking with him Peter, James, and John, and here he offered up a most earnest prayer to God, that he would glorify the apostles, and preserve them in unity and truth: he prayed not only for the apostles, but for all others who believed in him. After this he went into a garden, to which he and his disciples often resorted, and it was to this garden that Judas brought the band of men and officers who were sent by the chief priests and Pharisees with torches and weapons, to take him. Judas had said to them, "Whosoever I shall kiss, that same is he:

hold him fast." When he came up to Jesus, he said, "Hail, Master:" and kissed him. Immediately the soldiers laid hands on him, and took him away. When Peter saw Jesus led away prisoner, he was so angry that he drew his sword, struck a servant of the high priest, and cut off his ear: But Jesus ordered him to put up his sword, and touching the man's ear, it was healed.

Jesus was taken before the High Priest, Caiaphas, and the priests and elders brought all manner of false witnesses against him; but the witnesses contradicted one another constantly, as liars usually do. They accused him of having said that he could destroy the temple of God and build it up again in three days, although it had taken forty years to build. They did not understand that Jesus had been speaking of his own body, and of his rising again on the third day after his death. Then the High Priest said to him, "I adjure thee, by the living God, that thou tell us, whether thou be the Christ the Son of God." Jesus answered, "Thou hast said." The High Priest then rent his clothes, saying, "Behold! now ye have heard his blasphemy: what think ye?" They answered, "He is guilty of death." Then they spat in his face and

buffeted him, and some struck him with the palms of their hands, saying, "Prophecy unto us, thou Christ; who is he that smote thee?" (For they had fastened a bandage over his eyes, so that he could not see who struck him.)

Peter and John were the only two of the disciples who had the courage to follow Jesus: the others had all fled when their master was seized. John went into the palace and remained with Christ, but Peter stayed at the door amongst the servants. A servant girl came to him and said, "Thou also wast with Jesus of Nazareth:" but he denied it, saying, "I know not what thou sayest." When he had gone out into the porch, another maid saw him, and said to those standing round, "This fellow was also with Jesus of Nazareth." But again he denied it, and said that he did not know Jesus. Then others came to him and said, "Surely thou also art one of them, for thy speech bewrayeth thee." (Peter was a Galilean.) But Peter still persisted, saying, "I know not the man." And immediately the cock crew, "And Peter remembered the word of Jesus, which said, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly."



As soon as Judas found that the Jews had condemned Jesus, he repented of having betrayed him to them, and carried the thirty pieces of silver back to the chief priests, saying that it was the price of innocent blood, and that he could not keep it; but the chief priests said that was his own concern, and refused to take it. Judas, in despair, hanged himself.

The Jews then led Jesus to Pilate, the Roman governor, and accused him of forbidding the people to give tribute to Cæsar, and of saying that he was Christ, a King, and the Son of God. But after listening to them and questioning Jesus, Pilate called together the chief priests and rulers of the people and said to them, "Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things of which ye accuse him: and lo! nothing worthy of death is done in him: I will therefore chastise him, and release him."

It was a custom at this feast to release one prisoner, and a certain Barabbas had been put into prison for sedition and murder; but so deter-

mined were the Jews to destroy Jesus, that they called out with one voice, "Away with this man, and release unto us Barabbas : Crucify him, crucify him !" Pilate said, " Why, what evil hath he done ? I have found no cause of death in him."

Finding that he could neither convince nor pacify them, Pilate wished them to take Jesus, and judge him according to their own law, but they refused : they said, " It is not lawful for us to put a man to death." Then Pilate asked them again, whether he should release Jesus or Barabbas. They said, Not this man, but Barabbas. Pilate therefore ordered Jesus to be scourged, and the soldiers plaited a crown of thorns and put it on his head, and put on him a purple robe : then they mocked him and spit upon him, and bowing their knees before him, said, " Hail ! King of the Jews." Though Christ had said that he was king of the Jews, he had distinctly said, " My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence."

Pilate went out to the people, and said, " Behold, I bring him forth to you, that ye may know that I

find no fault in him ;” and when Jesus appeared wearing the crown of thorns and the purple robe, Pilate said, “ Behold the man !” But the chief priests and scribes would be satisfied with nothing less than his death, and they cried out, “ Crucify him, crucify him.” Pilate said, “ Take ye him and crucify him, for I find no fault in him.” But the Jews said, “ If thou let this man go, thou art not Cæsar’s friend : whosoever maketh himself a king, speaketh against Cæsar.” This terrified Pilate, because he knew that they would accuse him to the Emperor, and that if Cæsar believed that he had favoured a man who set up for king, he should lose his favour, and perhaps be put to death himself. Pilate therefore at last reluctantly gave judgment that Jesus should be crucified. “ And they took Jesus and led him away ; and he bearing his cross went forth into a place, called the place of a scull, which is called in Hebrew, Golgotha.”

It was usual at that time among the Romans, to put criminals to death by nailing them by the hands and feet to a cross, and the soldiers thought to add to the humiliation of Jesus, by forcing him to carry on his shoulders the very cross on which he was to

suffer; but the ill treatment which he had gone through, had rendered him unable to bear it, and he fainted under its weight. They then seized upon a man called Simon, a Cyrenian, who happened to be passing at the time, and forced him to bear the cross after Jesus.

When they had come to Calvary, a mount on the eastern side of Jerusalem, they crucified Jesus with two others who had been condemned to suffer for their crimes, the one on each side of him. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom; And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." The soldiers continued to mock him, even upon the cross, and offered him vinegar to drink; calling out, If thou be King of the Jews, save thyself; but in the midst of his sufferings Christ gave a bright example of gentleness and forgiveness of



injuries. He cried out, "Father forgive them, for they know not what they do."

Another of the striking incidents of the crucifixion, is the affectionate care with which Jesus gave his mother into the charge of his best-loved disciple, John. "Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then he saith unto his disciple, Behold thy mother! and from that hour that disciple took her unto his own home."

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him."









“ Jesus, when he had cried with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent ; and the graves were opened : and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”

When Jesus was dead, a good and just man, named Joseph of Arimathea, came to Pilate, and begged his body. “ He took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on : And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments : and rested the sabbath day, according to the commandment.”

“ Now upon the first day of the week, very early in the morning, Mary Magdalen and the other Mary



came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre: And they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold! two men stood by them, in shining garments: And as they were afraid and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And the women remembered his words, and returned from the sepulchre, "and told all these things unto the eleven and to all the rest." "It was Mary Magdalene, and Joanna and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

On the evening of the same day, when the disciples were assembled together, the door being shut from fear of the Jews, Jesus appeared in the midst of them, and said, "Peace be unto you." His disciples were much astonished, and rejoiced exceed-









ingly : however, Thomas, one of the apostles who happened not to be present at the time, refused to believe that they had seen the Lord. He said, " Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side (for one of the soldiers had thrust his spear into the side of Jesus, whilst he was upon the cross), I will not believe."

A few days after this, Christ appeared to them again, and said to Thomas, " Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side, and be not faithless but believing."

Before he left them, Jesus said, " Behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." . . . . " Ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their



sight.” “ And while they looked stedfastly toward heaven as he went up, behold 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.” After thus witnessing the Ascension of Christ they returned to Jerusalem, and remained there for some days. They chose another apostle to supply the place of Judas Iscariot.

On the day of Pentecost, when they were all assembled in one place, “ suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them : And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Thus was fulfilled the promise of Christ, that the Comforter, the Spirit of Truth, should come upon them ; and thus were they fitted for their all-important and arduous mission.

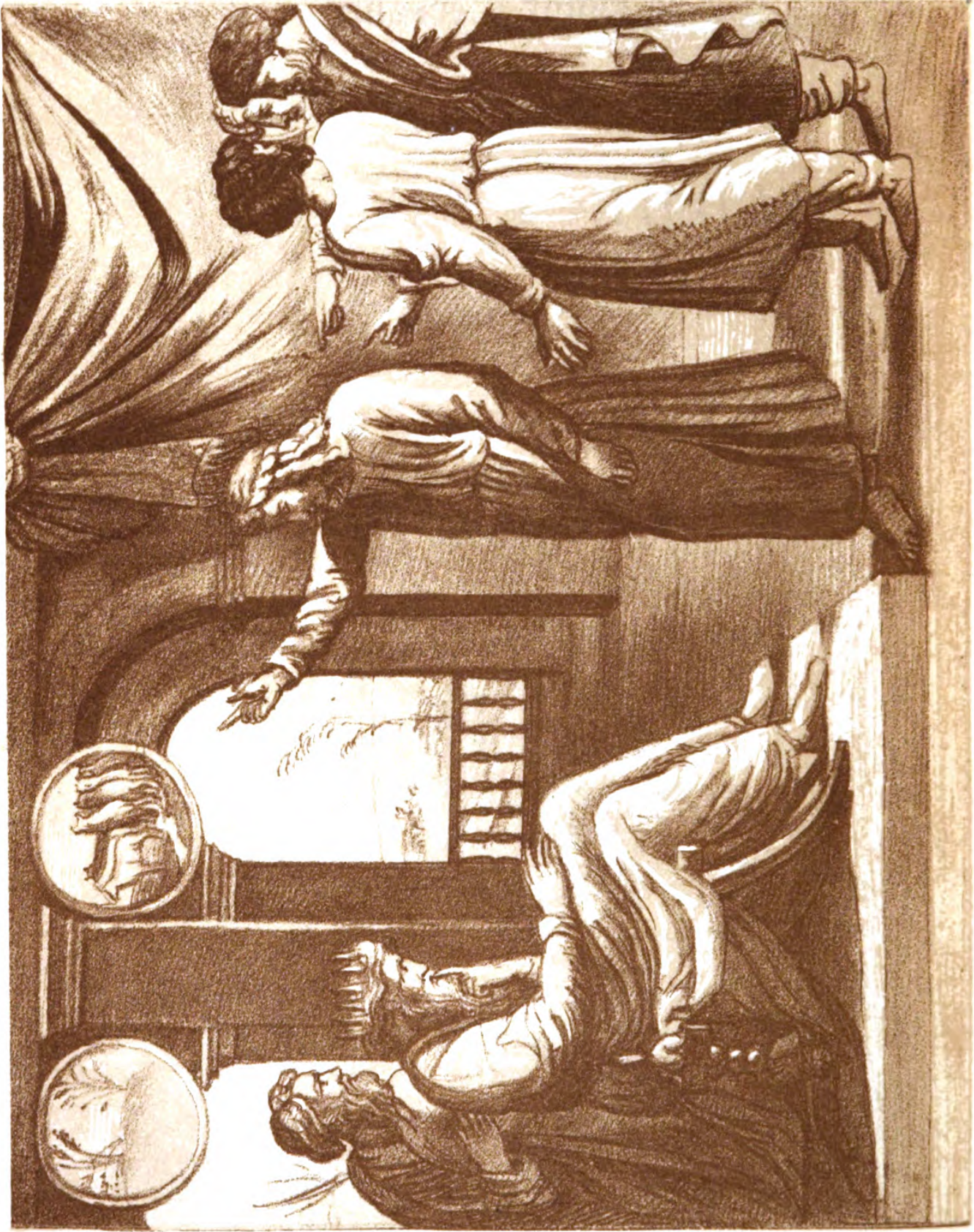
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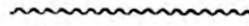
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The Home Treasury.



BIBLE EVENTS.

SECOND SERIES.

ILLUSTRATED WITH PICTURES COPIED FROM  
RAFFAELLE'S LOGGIE.



LONDON:  
JOSEPH CUNDALL, 12, OLD BOND STREET.

—  
1844.

*44. 90.\**



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## PREFACE.

**R**AFFAELLE was one of the most famous of the far famed Italian painters. I think you must remember both his name and his paintings, if you have ever been at Hampton Court Palace, or the National Gallery. This great painter invented the beautiful pictures in this little book, besides a number of others which are known by the name of Raffaelle's Bible. When you travel to Rome, you will see these pictures painted in a large and noble palace there, called the Vatican. They were painted on the vaulted ceiling of a part of the palace called the Loggie, not by Raffaelle himself, but by some of his scholars, after his drawings. I dare say these pictures (which have been copied from those at Rome) will make you desire to know something more about Raffaelle. He generally painted pictures which relate to events in the Bible; and I will tell you, as far as I can recollect, where some of his principal works are to be found in this country.

Raffaelle's *Cartoons* (so called because they were painted on *card* or stout paper) are at Hampton Court, and his painting of *St. Catherine* is at the National Gallery. Among Lord Francis Egerton's pictures there is a *Holy Family*. Mr. Samuel Rogers has a beautiful picture of *Christ on the Mount of Olives*. The Marquis of Lansdowne, at Bowood, *St. John the Baptist preaching*. Mr. Miles, of Leigh Court near Bristol, has *Christ bearing his Cross*. Lord Cowper, at Panshanger near Hertford, has two pictures of the *Virgin Mary and our Saviour*. And at Blenheim at Woodstock, there is a large and most noble picture of the *Virgin Mary and our Saviour*, and two *Saints*. Raffaelle lived three hundred and twenty-four years ago. He lived to be only thirty-seven years old. His birth-day was on Good-Friday, March 28th, 1483, and the day of his death was on Good-Friday, April 6th, 1520.

The more you know of Raffaelle's pictures, the more you will love them; and when you remember them, they will always bring to your mind images of beauty and grandeur. I am sure you will learn to respect Raffaelle's memory, and teach others to do so likewise.

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No. I.

## ADAM AND EVE.

**T**HE man and woman whom you see in this picture are Adam and Eve ; they were our first parents, from whom the whole human race are descended ; and the two children are Cain and Abel, their little sons. Eve is seated on a projecting part of the trunk of a tree, with her distaff in her hand ; and her little boys are at her knee : all three are protected from the heat of the sun by a kind of thatched roof, for now, since their disobedience to the commands of God, they feel and suffer from heat and cold as we do. Adam is returning from his work, probably to partake of his mid-day meal ; his axe lies on the ground, as if he had just left off work.

Their lot is sadly changed, since they were living

in Paradise. Then the earth brought forth its fruits, without the labour of man ; and Adam and Eve had only to pluck and eat, and to walk about and enjoy themselves in the lovely garden in which God had placed them. They now suffer the punishment due to those who are disobedient to the will of the Lord ; they find that the earth no longer produces them food, without hard labour ; and instead of living in perpetual sunshine and innocent pleasure, the seasons change. At one time the sun scorches them ; Eve must fly to the shade of the trees to protect herself from its burning rays ; Adam must toil on, and till the ground, however hot and tired he may be : at another time the frost nips them, and they must sew together the skins of the beasts of the fields to keep themselves warm.

We read in the Scriptures, that after God had created the heavens and the earth, and all the creatures and fruits contained in them, it pleased him, to create a being superior to all others, and that he “ formed man of the dust of the ground, and breathed into his nostrils the breath of life.” He then planted a garden in a country far to the East, and there he put the man whom he had formed.

In this garden, God made to grow all manner of trees which bear fruit pleasant to eat, and all manner of beautiful flowers which are pleasant to look at and to smell. In this garden, God placed every thing which could be either useful or agreeable to the man whom he had formed : but in the midst of the garden stood two trees, the one, the tree of life ; the other, the tree of knowledge of good and evil : and God said to Adam, “ Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.”

After giving this command, God made all the beasts and birds and other living things pass before Adam, that he might give them names. And after this was done, God created Eve, to be a companion to Adam : for he said, “ It is not good that the man should be alone.”

How much more must Adam have enjoyed scenting the sweet flowers, and watching the sports and gambols of the lions and tigers, when he had Eve by his side to talk to, and to share his pleasures with him ! In these days before man’s first disobe-



dience to the commands of God, all the creatures of the earth were as gentle and harmless as the lambs are now ; so that you must not be surprised when you hear of Adam and Eve sitting quietly to watch the wolves and tigers sporting in the bright sunshine.

But all this happiness did not last long. The serpent, the most cunning of all the beasts, came and poured his treacherous breath into Eve's ear ; he asked if God had forbidden her touchin gevery tree in the garden. Eve answered that she might eat of all the trees of the garden, except the one which stood in the midst of it, but that of this tree God hath said, " Ye shall not eat of it, neither shall ye touch it, lest ye die."

The serpent persuaded her that she would not die, and that if she ate of the forbidden fruit she would become wise ; that she would know good from evil, and would become like to God himself. Eve listened to what the serpent said, and when she saw that the fruit looked so tempting and good to eat, she plucked some from the tree, and not only ate of it herself, but carried some to Adam who ate also !

Adam and Eve no longer felt happy when they

heard the voice of the Lord calling to them in the garden, but ran away and hid themselves. God asked why they were afraid, and if they had eaten of the tree in the midst of the garden. Then Adam said, "The woman which thou gavest to be with me, she gave me of the tree, and I did eat." Then the Lord God said to the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat."

When they had in this way confessed their crime, the Lord pronounced the punishment which they should suffer for their disobedience.

God first pronounced a curse upon the serpent; and commanded that from that time, it should crawl along the ground on its belly, and eat the dust all the days of its life, and that there should be constant enmity between it and the human race: that the serpent should sting the heel of man, and that man should tread on its head.

God next condemned the woman to suffer much pain and sorrow, and to obey the commands and be under the rule of her husband.

Then God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten

of the tree, of which I commanded thee saying, Thou shalt not eat of it : cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.

“ Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.

“ In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.”

Then God would no longer allow Adam and Eve to live in this beautiful garden, lest they should take the fruit from the tree of life also, and live for ever. He therefore sent Adam forth from the garden of Eden, “ to till the ground from whence he was taken.”

Thus man was driven out of the garden of Eden, and God placed his cherubim or angels at the east of the garden, with flaming swords which turned every way, to prevent him from returning again to it.





No. II.

## NOAH'S ARK.

**D**ID you ever hear of a great flood of waters which once overspread the earth, and destroyed the whole human race, with the exception of one family; and how this flood was brought upon the earth, because the wickedness of mankind had become so very great, in the eyes of God?

It was one thousand six hundred and fifty six years after the creation of the world; the children and children's children of Adam and Eve had become very numerous then, and their wickedness had increased to such a degree, that God determined to destroy them all. God said, "I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing, and the



fowls of the air: for it repenteth me that I have made them.”

There was one man, however, whose name was Noah, who was a just and good man, and had always acted in obedience to the will of God, and whose life, therefore, the Lord determined to spare. Noah had three sons; Shem, Ham, and Japheth. God spoke to Noah, and told him that the end of all living things was at hand, and that he would destroy them from the face of the earth, but he commanded Noah to build an ark of a kind of wood called Gopher wood, and to make it large enough to contain himself and his three sons, his own wife and the wives of his sons; and besides this, to receive within it, a pair, male and female, of every kind of beast and bird and crawling thing. God desired Noah to make three stories or floors above each other to the ark: he was to make a window in it, and a door at the side, and to cover all the inside with pitch to prevent the water from getting in.

Noah and his sons set to work eagerly, to make the ark according to the directions of God. In this picture, you may see how busy they all are. Noah stands by, looking on and directing the work: he is

already very old and venerable, and cannot take an active part, whilst the sons, who are young and strong, are busy with axe and saw, cutting and preparing the Gopher wood. You may see the skeleton of the ark already completed, but there is much yet remaining to be done. The space between the ribs must be filled up with planks of wood: these must be made to fit closely and neatly together, and then be smeared with pitch both inside and outside, to prevent the water from entering between them.

When the ark was completed, the Lord bade Noah and his family go into it; because he had always been a righteous and good man. Then a male and female of every beast, bird, and living thing entered, two and two, into the ark also. Noah was six hundred years old when he entered into the ark. You may learn from this, how many years longer men lived in those times than they do now.

After seven days had passed away, the rain began to fall heavily upon the earth, and did not cease for forty days and forty nights. As the waters increased, the ark was lifted up from the earth, and floated on the face of the waters: at last the highest hills and mountains were covered with water, and every thing

that moved upon the earth, was drowned ; “ both of fowl and of cattle, and of beast, and of every creeping thing which creepeth upon the face of the earth, and every man.” And Noah and those who were with him in the ark, were the only creatures which were left alive. The waters remained upon the earth an hundred and fifty days.

At length God caused the rain to cease : he made a wind to pass over the earth to dry up the waters ; and the ark rested on the mountains of Ararat. It was in the second month of the year that the flood began, and in the tenth month, that is, in eight months after Noah first entered the ark, the tops of the mountains were seen again. After waiting forty days longer, Noah opened the window of the ark, and sent forth a raven. The raven did not return, but continued to fly to and fro until the waters were dried up, and he could find something to perch upon. Noah sent out a dove too ; but the little dove could find “ no rest for the sole of her foot,” and as she could not remain on the wing so long as the raven, she came back again ; and Noah put out his hand and took her into the ark. In seven days more, Noah sent out the dove again, and this time, she

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came back, bringing in her beak an olive leaf. Then Noah knew that the waters must be abated.

Another seven days passed: Noah sent out the dove a third time, and this time it did not return; and therefore Noah knew that the waters must be dried up.

Then Noah removed the covering from the ark and looked out, and found that the surface of the ground was dry. This was in the six hundred and first year of his age. And in the second month, on the twenty-seventh morning of the month, the earth was dry again. Noah and his family, therefore, remained in the ark a year and ten days.

Then "God spake unto Noah, saying, Go forth out of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee, every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth: that they may be fruitful and multiply upon the earth."

Look at that graceful group of the children of Noah, with the venerable old man himself in the midst, resting on a staff; the beasts and creeping things just issuing forth from the ark, pass before them

in pairs, two and two! The birds are flying in the air spreading and flapping their wings, which are benumbed from want of use: the doves bear an olive branch over the head of this good man, whose first thought is, to offer thanks to God for the wonderful preservation of himself and family, amidst the wreck of all else living!



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No. III.

## JACOB'S RETURN TO CANAAN.

**J**ACOB and Esau were the two sons of Isaac and Rebekah. When they were grown up, Esau became a cunning hunter, and led a restless unsettled life ; but Jacob became a shepherd, and lived a quiet life in his father's tent. Isaac loved Esau best, because he was fond of the venison which he brought him home ; but Rebekah loved Jacob, and when Isaac had become old and so blind that he could not see which was Esau and which was Jacob, he gave to Jacob the blessing which he had intended for Esau. Esau was very angry at this, and at last he hated his brother so much, that he said, "The days of mourning for my father are at hand: (meaning that his father would soon die,) then will I slay my brother Jacob."

When Rebekah was told what Esau had said, she

sent for her favourite son Jacob, and bade him fly to her brother Laban, who lived at a place called Haran, and to stay there until his brother's anger had passed away. His father Isaac gave him his blessing before he went away, and desired him to take one of Laban's daughters for a wife: then he prayed and said, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

"And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Jacob obeyed his father and mother, and went to Laban, his mother's brother, at Haran: he told him that he was the son of his sister Rebekah, and agreed to serve him and take care of his flocks for seven years, if, at the end of that time, he would give him his daughter Rachael, to be his wife. Laban promised; but when the seven years were at an end, he only gave him his eldest daughter Leah, and said that he must serve him yet another seven years for Rachel.

Jacob served him faithfully these seven years also, and then Laban gave him Rachel.

Jacob continued some years longer with Laban, until he had many children :—until Leah had six sons and a daughter, and Rachel one son, whom she called Joseph.

After Joseph was born, Jacob thought he should like to go back to his own country, and see his father and his friends once more. He, therefore, said to Laban, “ Give me my wives and my children, for whom I have served thee, and let me go : for thou knowest my service which I have done thee.” But Laban would not let him go, “ for” said he, “ I have learned by experience, that the Lord hath blessed me for thy sake.” He promised that if Jacob would serve him yet again, he should have all the speckled cattle for his own. But Jacob’s flocks increased so much more quickly than Laban’s, that Laban’s sons were angry, and said that Jacob was taking away all their father’s cattle.

Jacob heard what they said, and saw that Laban no longer looked kindly upon him. “ And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred, and I will be with thee.” Then Jacob collected his flocks together, and called his wives to him, telling them that God had commanded



him to return to his own country ; he said to them, "Your father has deceived me and changed my wages ten times ; but God suffered him not to hurt me." His wives answered : " Whatsoever God has said unto thee, do."

Then Jacob set his wives and children upon camels, and carried away his cattle and all his goods, and set out to go to his father Isaac, in the land of Canaan.

In this picture, you may see the flocks following one another in multitudes, and crowding through a narrow pass between two high mountains : next follow the shepherds with their crooks to keep the cattle together, and to see that they take the right road. Behind these again, are seen the camels on which are seated, first, Leah and some of her younger children, and next Rachel with her little son Joseph, who has his hands fondly clasped round her neck, and a band round his waist, which fastens him to his mother's back, and prevents his falling. Jacob himself rides at the side, mounted upon an ass : the remainder of his children and servants follow behind.





No. IV.

## PHARAOH'S DREAM.

**T**HE merchants to whom Joseph's brothers had sold him as you read in the first series of these Bible Stories, (p. 7.) brought him into Egypt; and Potiphar, captain of the guard to Pharaoh, the king of that country, bought him of them, for a servant. Whilst Joseph was in the house of his Egyptian master, every thing prospered; and Potiphar was so well pleased with his conduct, that he left every thing to his management, and made him "overseer over all his house," and "the Lord blessed the Egyptian's house for Joseph's sake."

After a time, however, Joseph was falsely accused of a great crime, and although he was innocent, he was thrown into prison. Whilst this innocent man

was in prison, "the Lord shewed him mercy," and he became such a favourite with the keeper of the prison, that he entrusted him with the care of all the other prisoners.

Now it came to pass that both the chief butler and chief baker of king Pharaoh had offended him, and were put into the same prison with Joseph. The keeper of the prison put them under Joseph's care.

One morning when Joseph came in to them, he found them looking very serious, and when he asked why they were so sad, they told him that they had each had a dream, and could not find out what their dreams meant. Then Joseph prayed them to tell him their dreams, as perhaps God would enable him to interpret them. The chief butler said to him, "In my dream, behold, a vine was before me; and in the vine were three branches, and it was as though it budded, and its blossoms shot forth, and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Joseph told him that the three branches signified three days;

and that in three days, Pharaoh would restore him to his place, and that he would again place the cup in his hand, as he used to do when he was his butler before.

Then the baker told Joseph his dream, and said, "Behold, I had three white baskets on my head, and in the uppermost basket there was of all manner of bakemeats for Pharaoh : and the birds did eat them out of the basket upon my head." Joseph told him that these three baskets meant three days, and that in three days Pharaoh would hang him on a tree, and that the birds would come and eat the flesh off him.

On the third day, it came to pass as Joseph had said. The king made a feast : he restored the butler to his former place, but hanged the baker.

Two years after this had happened, king Pharaoh had a very strange dream. He thought he was standing by the side of a river, and that he saw seven fine fat cows come up out of the river and feed in a meadow : but presently, seven very lean cows came up, and eat up all the seven fat ones. When Pharaoh awoke, he wondered what this dream could mean, but could not find out ; at last



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behold, I stood upon the bank of a river : and behold there came up out of the river seven kine, fat-fleshed and well-favoured ; and they fed in a meadow : and behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness. And the lean and ill-favoured kine did eat up the first seven fat kine : and when they had eaten them up, it could not be known that they had eaten them ; but they were still ill-favoured as at the beginning.” And again I dreamed and “ behold seven ears came up in one stalk, full and good : and behold, seven ears, withered, thin, and blasted with the east wind, sprang up after them : and the thin ears devoured the seven good ears : and I told this unto the magicians, but there was none that could declare it unto me.” As Pharaoh finished speaking, he rested his head thoughtfully upon his forefinger, for he feared some trouble was coming over his kingdom.

Then Joseph drew himself up, and raising his arm, spoke like a man inspired by God. He said that instead of being two different dreams, they were but one, as both meant the same thing ; and

that, in this dream, God showed Pharaoh what he was about to do. He said that the seven fat kine and the seven full ears of corn signified that there would be seven years of plenty, during which there would be abundance of corn and cattle and all good things ; but that the seven thin, ill-favoured kine, and the seven empty, blasted ears of corn, signified seven years of famine.”

“ What God is about to do, he sheweth unto Pharaoh.

“ Behold there come seven years of great plenty throughout all the land of Egypt.

“ And there shall arise after them, seven years of famine : and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land.”

He said that the dream was doubled to make more impression on Pharaoh, and to shew that it was quite determined by God and would soon come to pass. He advised Pharaoh to choose some wise and discreet man, who should have power to examine all the land, and to lay up a fifth part of the corn and cattle which was produced during the years of plenty, in order to make a store against the years of famine.

Pharaoh thought that this advice was good, and he said to Joseph, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art." He, therefore, appointed Joseph to be over all his people, and "set him over all the land of Egypt."

We see in Raffaele's picture how nobly he has represented the thoughtful Pharaoh and the inspired Joseph.







No. V.

## MOSES IN THE BULRUSHES.

**W**OULD you not like to know who that pretty baby is, and how he comes to be lying so near the water's edge? and what that crowd of women are doing, who surround him with looks of admiration and pity? This poor little child, who was so near losing his life at so early an age, is Moses. I will tell you how it happened that he was exposed in this cruel way, and how he was preserved to perform all the wonders which you will read of, in the Bible, when you are a little older.

Some years after the death of Joseph, when the Hebrew people who had come into Egypt during his lifetime, had increased very much in number, there was a new king of that country, who had never known Joseph, nor all the good things which he had done for the Egyptian people. This king was alarmed at seeing such great numbers of Hebrews









amongst his people; for he thought that if any other nation should make war upon them, the Hebrews would join their enemies, and fight against them. He, therefore, considered in what way he could destroy them or rid the land of them. He said to his people, "Behold, the people of the children of Israel are more and mightier than we."

"Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land."

He therefore set severe taskmasters over them, and made them work very hard, giving them hardly any time to rest and refresh themselves. He made them build new cities, and make bricks, and do all kinds of laborious work: but the more severe he was, and the more cruelly he used them, the more they seemed to increase and multiply.

Then the king of Egypt thought he must try some other way of lessening the number of the Hebrews.

In those days, women performed most of the offices for the sick, which are now performed by



men ; and the women who attended upon the Hebrew mothers, when the children were born, were called midwives. Pharaoh gave orders to these midwives, that when any boys were born, they should kill them, but that they should let the girls live. The midwives, however, feared God : they knew that it would be displeasing to a merciful God, to do any thing so cruel : they therefore did not kill the little Hebrew boys, but preserved them alive. “Therefore God dealt well with the midwives.”

This king of Egypt was called Pharaoh ; indeed Pharaoh was a name given commonly to all the kings of Egypt. When Pharaoh found out that the midwives had disobeyed his orders, he was very angry, and ordered that all the boys should be thrown into the river. He gave orders to his people, saying, “Every son that is born, ye shall cast into the river, and every daughter ye shall save.”

Now, a Hebrew woman of the tribe called Levi,\* had a son : he was a very strong, fine child,

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\* The twelve tribes of Israel were the descendants of the twelve sons of Jacob or Israel (for he was called by both names)

and she hid him for three months, and let no one see him. At last, however, she felt obliged to obey the king's orders, because she knew that if her son was discovered, she would not only lose him, but her own life also.

The poor mother was overwhelmed with grief: she went to the river side and gathered a number of bulrushes; these she wove closely together, and made a kind of cradle for her poor baby: she smeared the inside with slime and pitch to prevent the water from getting in between the rushes, and then placing her son in it, she carried it down to the water, and laid it on the river's brink. The poor woman returned home in deep sorrow, but the little boy's sister hid herself, and watched to see what would happen.

Just at this time the king's daughter, came down to the river: whilst she was bathing, her maidens walked along the bank of the river; she soon saw the little ark, and sent one of her maids to bring it to her. They opened it, and there lay this sweet

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the father of Joseph. Levi was the name of one of the sons of Jacob, and therefore his descendants were called the Tribe of Levi, from his name.

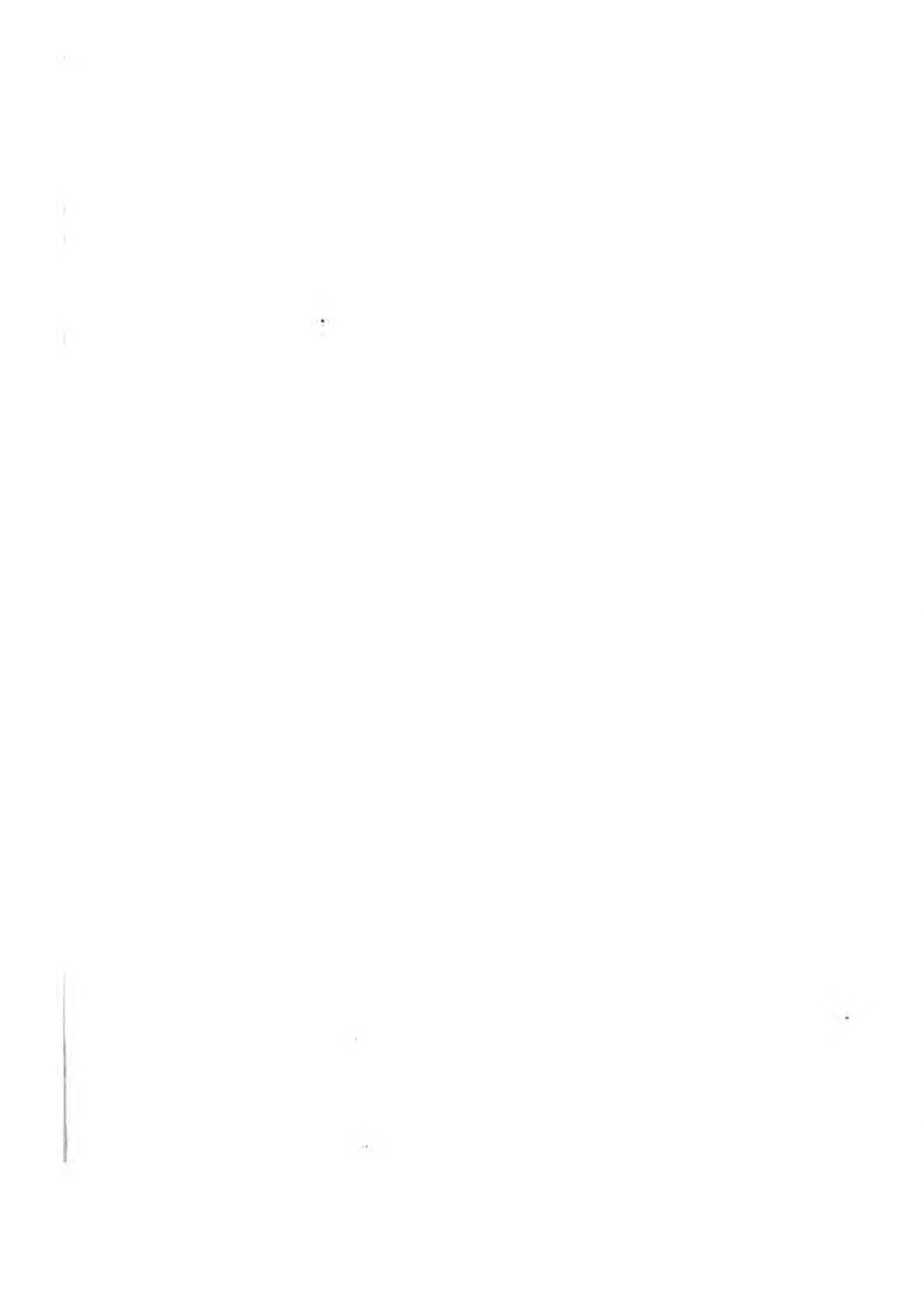
child! The poor little thing began to cry, and Pharaoh's daughter took compassion on it, and said, "This is one of the Hebrews' children." She said she would save the little boy and bring him up for her own son. Then his sister came forward, and asked if she should go and fetch a Hebrew woman to nurse the child for her. Pharaoh's daughter said, "Go." Then she went and fetched the child's own mother: and Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it."

You may suppose what delight the Hebrew woman felt, when her son was saved in such a miraculous manner: and how happy she felt at being chosen for his nurse. She kept him with her until he was old enough to take care of himself, and then she carried him and gave him up to Pharaoh's daughter.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses."









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