

radical opposition to the Christian religion, would lecture on Sunday evening in Chickering Hall, on *Men, Women, and Gods*—and that the principal pagan of the period would come all the way from Washington for the express purpose of presiding over the meeting, and to introduce to a New York audience a woman who is an Atheist.

I am pleased to say that the New York people, with the exception of some two-hundred, very wisely turned away from the disgusting spectacle.

That very evening, in this City, there were churches crowded to hear the friends and advocates of this religion; while just across the river, in the City of Brooklyn Beecher preached to 3,500 people, and Talmage to 5,000, while hundreds failed to gain admittance.

Is not this a good indication? To me it was an agreeable surprise. Col. Ingersoll, no doubt, could fill Chickering Hall on a Sunday evening; not so much because of his opposition to Christianity, but rather on account of his sparkling rhetoric, and his strangely fascinating eloquence. If the people in very large numbers are really fond of hearing religion ridiculed and the Bible belabored, why did they not go in greater numbers to the Sunday evening meeting in Chickering Hall?

Original Contributions.

SABBATH AND LORD'S DAY

BY J. C. PORTER.

In the Jewish age the seventh day was to be kept holy, and hence was the distinguished day of that dispensation. Distinguished by God's resting on and hallowing it. It was embraced in the 4th command of the Table Law or Ten Commandments, and was a part of the "old or first covenant." The Jew, with whom alone that covenant was made (Deut. 5:1; Neh. 9:12-15; Deut. 4:13, and 44; Ps. 147:19, 20; Deut. 4:7, 8; Jer. 31:31; Heb. 8:8), were required to keep that day "strictly and sacredly; and any violation of the command governing that day by the Jews was denounced frequently and punished severely. We have said above that that law was a part of the "old or first covenant."

Now, of what was that covenant composed. 1. Established on promises. Heb. 8:6; Ex. 19. 2. The Ten Commandments or Table Law. Ex. 34:28; Deut. 4:13; Deut. 9:9-11; 1 Kings 8:21, explained by verses 6 and 9; 2 Chron. 6:11; Deut. 10:8. Please read these references carefully. 3. Had also ordinances of divine service or the ceremonial law. Heb. 8. 4. The

whole was by Moses transcribed by Moses into a book. Ex. 34:3, 4; 2 Kings 23:3; 2 Chron. 34:31.

5. A personal seal obligating or binding all who received it to keep the whole law. Gal. 5:3; Acts 15:5. 6. The agreement of the Israelites to keep the law. Ex. 19. 7. The dedication by Moses with blood. Ex. 24:7, 8, referred to by Paul; Heb. 9:18-22. Now from this dedicated record all the public

readings before the Jews were had. 2 Kings 23:2, 3; 2 Chron. 24:29-32. Most of the quotations in the New Testament are from that record; Luke 10:26, 27; Jas. 2:8; and finally on that point we have

no account of any reading in all that age from the Tables of Stone. The books contained the law of God or the old covenant. Now that "first or old covenant" is abolished or done away. Jer. 31:31-35, quoted by Paul, Heb. 8:8, to last. This new covenant, you see, according to Paul, was established upon better promises and sealed or dedicated by better blood and differing from the first. Jer. 31; Heb. 8. And therefore according to a well established principle of common law the old must give place to the new. Heb. 8:13. Paul says, "In that he saith a new covenant *He hath made the first old*; now that which decayeth and waxeth old is ready to vanish away." Paul also affirms this principle in Heb. 10:9, 10, indicating clearly that the new could not be established until the first was taken away. 2 Cor. 3:6-15. And finally on the removal of the old and the establishment of the new Paul in Gal. 4:21, and onward represents the first by Hagar and Ishmael, and the new by Sarah and Isaac; and on account of the antagonism of the first to the second quotes the Scripture cast out the bond-woman and her son for she shall not be kin with the free-woman and her son. Or without the allegory cast out the Sinaitic covenant and give place to the new exclusively. The subjects of the new cannot be children of the old and new at the same time.

If therefore the above positions are established beyond successful contradiction then it follows that we are not under the Sabbath Law, and if there is any day in the new covenant distinguished from the others we must search the Scriptures for it. Let me promise further, if there is such a day in our age it must have been a matter of

prophecy, for almost every part of the new was foretold by the prophets. We turn, therefore, to them for light. In the 118 Psalm and 22, 23 and 24 verses speak of a day which the Lord hath made a day of rejoicing. And Christ, in Matthew 21:42; Mark 12:10, 11, and Luke 20:17, locates that prophecy in the new covenant. Peter also in Acts 4 fixes the time of the fulfillment of it. If there is a day

peculiar in one age it must have been thus made peculiar by some distinguishing event taking place on that day. From the prophecy and its application by Christ and Peter we learn first that Christ is the stone; second, that Christ becoming the head of the corner was the distinguishing event by which the Lord made that day of rejoicing. The day of Christ's resurrection was his day of victory when he became the head of the corner. But to return again to another prophecy and its fulfillment. In the 2nd Psalm we have this prediction; Thou art my Son, this day hast thou begotten me; and Paul, in Heb. 1:5, 6, we have its fulfillment. Be it remembered that this Scripture does not refer to his birth in Bethlehem of Judah, and if it did, no man could now honor that day, for no man knows that day now. But according to the marginal reading it refers to his coming from the grave. But not to depend on that reading alone we turn to an inspired application of that 2nd Psalm by Paul in Acts 13:33. All agree that Christ rose from the dead on the first day of the week, therefore the first day of the week is the day of the prophets, and the event by which the Lord made that day a day of rejoicing and gladness was the resurrection of Christ from the dead. The first day of the week is therefore the day of the Lord made in it we will rejoice and be glad. John the Revelator might well and truly call it the Lord's day. This is the natal day of Christianity. Life and immortality was brought to light on it. The early Christians revered the day, came together to break bread as in Acts 2:7; and according to 1 Cor. 11, they came together to keep the ordinances, and one of them was to break bread, and by reading to the beginning of the 16th chapter as a connected letter, we find another ordinance, and also the day of meeting, and that that was the day not alone for the church at Corinth, but for all the

churches of Gallatia. Let us, therefore, not neglect the assembling of ourselves together as the manner of some it; but let us gather on that day and rejoice and be glad in the public duties of the day.

GOD'S DEFERENCE FOR WOMAN.

BY M. R. LEMERT.

It has before been shown that the dignity and worth of our race grow out of the fact of having been created in the image of God, which image is worn alike by both man and woman, without the least regard to sex; and that because man was created before the woman, and she for him, he was constituted the head and ruler of the woman which gave him temporal governmental superiority, which has nothing to do with the dignity and worth growing out of being in the likeness of God.

The rule of the husband over the wife was not to be tyrannical, arbitrary and absolute; for he himself was under law requiring him to rule in love. Love works no ill. He was to love her as himself—nourish and cherish her as himself. This law was certainly for the welfare and happiness of both. Only when the ruling is without love, is the subjection galling. The happiness of man and woman living together in harmony with these laws would not be increased by any modification of them. Governmental equality of the two would mar the harmony, and tyrannical rule tends to barbarism. The Lord does all things well; justice and judgment are the habitation of his throne, while wisdom and goodness mark the works of his hands. This law governing husband and wife was enacted in the garden. It passed not away with the law graven on stone, but is as enduring as is the human family dwelling in the flesh. Apostles enjoin it in their epistles. Paul says, "Wives, be in subjection unto your own husbands, as unto the Lord; for the husband is the head of the wife, as Christ also is the head of the church. . . . Husbands, love your wives, even as Christ also loved the church and gave himself for it." Peter says: "Ye wives be in subjection to your own husbands, that even if any obey not the word, they may without the word be gained by the behaviour of their wives; beholding your chaste behaviour coupled with fear. Whos