

The truth is, custom ignores mathematical exactness. The French and Germans frequently speak of a week when eight days are included. This division of time can be understood by the use of a few lines: Friday, death, burial; Saturday, (Sabbath), Jesus' body in the tomb; Sunday, resurrection. The other authorities reach the same conclusions as Dr. Broadus.

As to the second point. "The 15th of the month on the day following the day (14th) on which the passover was slain was the passover Sabbath." (1) Now the Scripture in Leviticus does not teach that any day but the seventh was the Sabbath or on an equal footing except as to labor. (See Andrews' Life of Our Lord, p. 455). Jno. 19:31 states it was the preparation of the Sabbath. There is nothing said to warrant the belief that it was other than a weekly Sabbath. (2) "Preparation" with the Jews equalled Friday, and Hovey, Meyer, Tholuck, Andrews, Edersheim and others say this must be so understood here. "Preparation was in this case the Sabbath eve." (3) Now if the preparation for the Sabbath (Jno. 19:13) was Friday then Jesus was not crucified on Wednesday, for he was not on the cross for two nights and two days, nor was he in the grave during that time. It was on Friday afternoon that Pilate marvelled that he was already dead and surrendered the body to Joseph. (4) As to the High Day being the weekly Sabbath and not Thursday, Andrews says, "That this was the regular weekly Sabbath appears from all the synoptists." (p. 35, Life of Our Lord). Farrar (Life of Christ in Appendix) says, "Feast Sabbaths were not observed so strictly as the weekly Sabbaths." Hence the term "high day" comes primarily from the seventh day. Meyer says, "It was not merely a Sabbath in the passover feast time, but at the same time, the first day of the passover, the fifteenth nisan. It was thus the Sabbath with a two-fold authority, since the first day also had the character of the Sabbath." (See Com'y on John, Am. Ed., p. 515). Edersheim says, "The proximity of the Holy Sabbath and the consequent haste may have determined place of burial." (See Life and Times, Vol. II., p. 617). "A feast concurring with an ordinary Sabbath." (Jameson, Fawcett and Brown). There are differences of opinion as to the date of the month, but all seem to agree on the day of the week. The "high day" was Saturday, the Jewish Sabbath, so these authorities assure us. How then can we accept the statement that the "high day" was on Thursday?

With regard to the third point. Is *opse* a noun? Dr. Thayer says it is an adverb of time. Does *opse de sabbaton* mean "late in the Sabbath but before its end," or "after the Sabbath was ended," the exact limit of time being undefined? Wescott says Mary Magdalene and the other Mary go to view the sepulchre just before 6 p. m. on Saturday. Edersheim says, "It must remain uncertain whether Saturday evening or Sunday morning was meant. . . I cannot believe Matt. 28:1 refers to a visit of the two Marys on Saturday evening. . . In such a case they must have seen the guard. Nor could the women in that case have wondered as to who would roll away the stone for them." (Life and Times, Vol. II., p. 631). Meyer says, "We are not to suppose Saturday evening to be intended, but far on in the Saturday night, after midnight, toward daybreak on Sunday, in conformity with the civil mode of reckoning, according to which the ordinary day was understood to extend from sunrise to sunrise."

According to that eminent authority, Dr. Thayer, *opse*, followed by a genitive, seems always to be participial, denoting late in the period specified by the genitive." He translates *opse sabbaton* "the Sabbath having just passed, after the Sabbath, i. e., at the early dawn of the first day of the week. He rejects Keim's endeavor to substitute "on the evening of the Sabbath."

In Mark 16:2 (R. V.). "And very early on the first day of the week they come to the tomb when the sun was rising . . . saying . . . who shall roll away the stone."

Can we safely conclude the women went to the tomb at sundown on Saturday and found it empty? Is it not safe to accept Dr. Broadus' explanation or can he be shown to be incorrect after all?

J. H. DAVIS.

Newton, Upper Falls, Mass., August 6.

Protestants in Spain.

The Montreal Witness.

In a recent number of the Witness, the statement is made that the best known Protestant missionary in Spain is Fritz Fliedner, son of the famous Pastor Fliedner of Kaiserswert. It is also added that Pastor Fliedner, jr., has been working in Spain for nearly twenty years, giving special care to educational projects. May I be permitted to call attention to another and older Protestant work in Spain, well and widely known, both in England and in the United States? I refer to the work founded

by the Rev. Wm. H. Gulick and his wife, Mrs. Alice Gordon Gulick, twenty-six years ago, and still under their supervision. Their first labors were at Santander, which became a permanent centre of Christian influence. In 1881 they removed to San Sebastian, a city exquisitely situated on the Bay of Biscay, and of importance, not only from its nearness to the Port of Pasages, which promises well for its future activity, but also from the presence throughout the summer months of the Royal Family and the Court.

Through Mr. Gulick's missionary labors there are now fifteen towns where the gospel is preached to congregations that average more than a thousand pupils. All of this rapidly growing work is under Mr. Gulick's superintendence.

A prolonged visit in 1894 to the International Institute for Girls, founded by Mrs. Gulick, places the present writer in a position to speak from personal knowledge of the wonderful success of this labor of love. Like many, perhaps most of the great movements of the world, it had a very small beginning.

While in Santander, Mrs. Gulick spoke a few kind words to a young sewing girl, which resulted in her going to the chapel service and finally to Mrs. Gulick for instruction. Other girls were received, and gradually a flourishing school was established. The first pupil afterwards became the wife of a pastor in Pau, France. After the removal to San Sebastian, the school was re-opened in the new home, but this time for boarding as well day scholars. It became widely and favorably known as the North American College for Girls. In 1892 it was incorporated under the title of The International Institute for Girls in Spain. Two years previously, Mrs. Gulick had brought her pupils into the state system of education, established for boys and men, by securing examinations for her girls in the State Institute. As Spain allows students in her State Institutes to study where and how they please, only presenting themselves for examination at the state schools, this was easily arranged. In their first examination two of the girls received, in every subject examined, the highest mark given—*Sobresaliente* (leaping over everything). The director warmly expressed his amazement. In 1891, out of the forty-one girls examined, thirty-three attained the same honor. In 1892, prizes were taken from the boys. But a more joyful day came in June, 1894, when the four girls who composed the senior class, all received the degree of Bachelor of Arts. Never before in the history of Spain had such a distinction been conferred upon girls taught by women! The present writer can never forget the joyous excitement when Esther Alonzo, Sara Marques, Isabel Alonzo and Juliana Campo handed their diplomas to their dear directors, Mrs. Gulick, and received delighted congratulations from the American ladies who are her assistants. At Seville a large reception was tendered to one of these four girls, at which speeches were made by prominent men.

In 1895 Esther Alonzo and Juliana Campo matriculated in the University of Madrid. The examinations continued for a week. The university has over a thousand students, and "the two girls going up with them day after day made a novel sight." "One day they went to the university library to consult some book of reference. As they entered the students immediately formed in two lines on each side of the staircase, threw down their caps for them to walk upon and sang the Royal March."

At the close of the examinations, which were in Greek, universal history, general literature, philosophy and metaphysics, the girls were awarded in each the highest mark of excellence given by the university, *Sobresaliente* (leaping over everything), and this for work done entirely by women. Such an event had never before been known in Spain. The university professors could not sufficiently express their amazement, and one of them remarked, "These two, and one other young lady who has been studying in the university, are three notabilities this year."

Miss Page, one of the faculty of the International Institute, writes in regard to this examination: "We said to ourselves as the girls went away, 'we must not expect that they will take *Sobresaliente* this time. Last year it was a new thing and the professors were surprised at their brilliancy. They will get used to it, as the professors have here in the State Institute.' But the word came—*Sobresaliente* for both and in everything." These girls have one year more, when they hope to take their doctor's degree.

Last June Mrs. Gulick's college graduated five girls, all of whom received the degree of B. A. from the State Institute. One of them hopes to initiate in Spain the profession of trained nursing, and two others wish to take the university course in pharmacy, to supply with pure medicines the doctors and nurses of the future.

All the pupils are enrolled in the Christian Endeavor Society, and all the older girls are church members.

There is a graded system of instruction from the kindergarten to the university. The pupils receive religious training, and to brilliant scholarship is added Christian character. This school opens to Spain a noble future for its women, and vindicates for them that intellectual equality of days long gone by, when women with men filled chairs of learning as professors in the universities of Spain.

One cloud throws its shadow over this happy picture, and that is that so many obstacles impede this noble work. A house too small to receive all who apply for admittance, class rooms and other rooms small, dark and ill-ventilated, want of means for better accommodations, and so many difficulties of one kind and another, that the educational success of this Institute is almost a standing miracle. Money is sadly needed. Not to dwell

upon this point I will close with a quotation from El Cristiano, a Madrid paper: "This is an occasion of jubilee for the Evangelical Church of Spain, for it sees with prophetic eye a legion of educated girls scattered through the land—educated not only in literature and science, but in that which is better—in truth and all virtue and in the knowledge and fear of God."

St. John, N. B.

ARIANA L. HUNT.

Out of a Spanish Prison.

A thrilling story of deliverance from death is told by Rev. Alberto Diaz, the devoted preacher, whose labors in his native Cuba have been the means of establishing Baptist churches in many parts of the island. It was not to be expected that in the general anarchy, so prominent a protestant would escape the persecution of the Spanish authorities. Diaz, however, went quietly on with his work, giving no offence, but ministering to all who sought spiritual consolation at his hands. Many members of his churches were in the patriot army, fighting for the liberation of their country from the intolerable yoke of Spain. At last the blow fell. General Weyler sent a troop to Diaz's house one night last summer, and arousing the minister from his sleep, carried him off to a dungeon in Moro Castle. For two weeks he was held close prisoner, and then he learned that he was to be summarily executed. There was no reason to hope for rescue. Diaz could see the preparations being made for his execution. The day before that set for the foul deed the devoted preacher spent in prayer. He commended his soul to God and retired to rest, expecting that it would be his last night on earth. He was not distressed, and was soon sleeping peacefully. Shortly before midnight he was awakened by some one kissing his hand. It was a soldier, who owed his conversion to the preaching of Diaz, and was a member of his church. The strong man was weeping bitterly. He asked if he could do anything for his beloved pastor.

Diaz wrote a vigorous telegram to Secretary of State Olney, declaring his American citizenship, and claiming the protection of the United States government. "Get that telegram sent for me," he said to the weeping soldier. The man succeeded in smuggling the paper on board an American ship. In some way Weyler heard of the telegram, and at once ordered an investigation. As soon as he had satisfied himself that the telegram had really been dispatched, he sent a telegram to Washington, "Dias released," and that same day, which was to have witnessed his cruel death, Diaz was set free, and was on board an American steamer, with his family, on the way to the land of liberty. The God who sent this angel into the prison to deliver the apostle Peter, must have sent that soldier to the Cuban dungeon, where his servant was confined awaiting execution, to save him from death.—The Christian Herald.

A Stern Indictment.

The presiding judge of one of the Chicago courts said to an Inter-Ocean interviewer:

"You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the Bridewell, but also the criminal courts, the county jail, a great portion of Joliet State Prison, the long murder trials, the coroner's office, the morgue, the poor-house, the reform schools, the mad-house. Go anywhere you please and you will find almost invariably that whiskey is at the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the boon companions of drink. Of all the prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the reform school at Pontiac, and in the various reformatories about the city, ninety-five per cent. are the children of parents who died through drink, or became criminals through the same cause. Of the insane or demented cases disposed of here in the court every Thursday, a moderate estimate is that ninety per cent. are caused by alcohol. I saw estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to jail for drunkenness, and what becomes of their families? The county agent and poor-house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out thieves and the girls and the mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of today, who are prosecuted in the police courts and criminal courts are the sons of men who fell victims of drink. The percentage in this case is fully sixty-five per cent."

"I know whereof I speak: 'This saloon,' 'that saloon,' 'the other saloon'—saloons, saloons, saloons—figure constantly and universally in the anarchist trial. Conspirators met in saloons; dynamite was discussed in saloons; bombs were distributed over saloons; armed revolutionists were drilled above, under, or in rear of saloons; treason made assignment in saloons, and time time again witnesses say 'we went to such and such a saloon for wine and beer.' There is not a country under the sun in which lurks so much treason, revolution and murder as in the saloons of the United States, and notably in larger cities. These saloons harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law-breaking of America is hatched in saloons, and the admitted fact is palliated by the axiom that saloons are head-quarters for town, city and even national gerrymandering. The liquor counter is the scaffold on which a half hundred beautiful, vital American things are assassinated, on which scores of horrid plagues are glorified."—National Temperance Advocate.