

A LITTLE HELP WORTH A GREAT DEAL OF PITY.

I have seen a blind man walking along the busy street; I have heard the people talking as they walked the struggling feet; I have noticed the words of pity, as they saw him pass along, through the crowd of the city, amid the ever-busy throng.

And I've seen the bright-eyed school-boy leave his brothers at their play, to help the sightless stranger. Across his path he was not worthy, though it cost him his hand, that little help outvalued All the play in the land.

I have seen the little orphan Left without a mother's care; I have heard the words of sorrow That the neighbors had to spare: "Just men and good men, but they don't know how to care for the poorhouse."

And I've seen the tolling widow, With children half a score, Take the little lonely orphan To her hospital door. There were fifty folks who pined, That the one could not feed.

As the sun excelled the fifty, As the sun excelled the shade.

I have heard the school-boy sighing Over his lessons from school; I have seen him with a grand, To make some new rule.

I have marked the words of pity That his brother had to give, And I've seen the dewy tear drop That yet remained unwept.

That I've seen the one who greatly Took his plunder-covered plate, And with loving effort help him, That he might be more straight.

That I've seen a brother's wife, Who, though a mother, yet, Like his plunder-covered plate, And with loving effort help him, That he might be more straight.

I have seen a little two-year old Stand crying by a brook, And I've marked a country maiden And I've seen a country maiden And I've seen a country maiden

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The Sabbath Recorder.

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The next morning (Wednesday, the 10th of Nisan, the first day of the preparation of the Passover), he returned to Jerusalem, apparently very early before breakfast. It is a little surprising that Jesus should be hungry at this early hour in the day; and we naturally inquire for the reason. Perhaps we may not be able to answer this inquiry; but we mention a well-attested fact that may throw some light on the subject.

his own cross" (John 19: 17), as most likely, did the two thieves; but afterwards, probably because he was too weak, from maltreatment, long fasting, and loss of sleep, to carry to them every man a lamb, according to the house of their fathers, a lamb for a house, and if the household be too little for the lamb, let him and his neighbor next unto his house take it, according to the number of the souls; every man according to his eating, shall make your count for the lamb. Your lamb shall be with you on the evening of the 14th of Nisan, and the whole assembly of the congregation of Israel shall kill it in the evening.

the congregation of Israel, saying: In the tenth day of this month (Abib, or Nisan), they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house, and if the household be too little for the lamb, let him and his neighbor next unto his house take it, according to the number of the souls; every man according to his eating, shall make your count for the lamb. Your lamb shall be with you on the evening of the 14th of Nisan, and the whole assembly of the congregation of Israel shall kill it in the evening.

the trial "the preparation of the Passover," (chapts 18: 28; 19: 14); there is no discrepancy whatever between him and the other evangelists. From his standpoint, the Passover, which was the 14th day of the month, had not yet come, but his preparation was in progress; from their standpoint, the Passover and its preparation were contemplated as a unit, and they had already entered upon its celebration.

23: 1. That it was not very early is evident from the fact that it was already morning, and after the cook had crowded twice, when "the chief priests held a consultation with the elders and scribes and the whole council (Sanhedrin)," which resulted in his delivery to Pilate. Mark 15: 1. This consultation certainly occupied some considerable time; nor is it likely that Pilate, who felt no interest in the proceedings, would open his court at a very early hour for any reason that could have been urged in that case.

Without attempting to fix the chronological order of the several incidents attending this trial, we shall simply mention them, one after the other, as they may have taken place, in order that the reader may form some conception of the time that would be required for their transaction. Jesus was taken into the Pretorium, the Jews remaining outside for fear of ceremonial defilement. Pilate went out to them to hear their accusation. Having heard it, he tried to persuade them to take him and judge him according to their own law. They answered that it was not lawful for them to put any one to death. John 19: 28-31.

12. That Jesus, who had positively predicted when giving a sign to the scribes and Pharisees, that his body should lie in the tomb "three days and three nights," actually falsified his own prediction by rising from that tomb within thirty-six hours after his burial. See Matt. 12: 40.

13. That *opse*, which in every other place in the New Testament, in the Septuagint, and in the classics, with a few barely possible exceptions, means late or in the closing hours of a day, is used here to mean, some time after.

14. That *epiphoskein*, which, in Luke 23: 44, unquestionably refers to the evening twilight, refers, in Matt. 28: 1, to the only other known example of its occurrence, to the morning dawn.

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III. On what day of the month did our Lord arise? The answer to this question has been anticipated. (See First Paper, in a former number.) He arose at or near the close of the 15th day of Nisan, the first Sabbath of the feast of unleavened bread.

Let us see what is decided, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and execution of Mr. Morton from the Presbyterian Church.

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