

**SATURDAY NIGHT TALKS**

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**LAW AND GRACE.**

International Bible Lesson for  
June 20, '09.



The difference between the old dispensation and the new, between the Jew and the Gentile, is found in those two words—law and grace. "The law was given by Moses, but grace and truth came by Jesus Christ." There is a very striking passage in the book of

Hebrews which sets forth the difference between the religion of the Jew and the religion of the Christian. The writer of that book is striving to show what an improvement Christianity is over Judaism and he says:

**Contrasting Dispensations.**

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. And the sound of a trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them any more. (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake.) But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

**Christianity No Annex.**

By such words as these Apollos upsets the contention of the Jewish people that Christianity is a mere annex of Judaism and that all the converts from heathenism must start where they did, from Sinai's smoking mount. Apollos says, No! Christianity means Zion in the place of Sinai. We have got beyond clouds, and lightnings, and thunderbolts, and earthquakes, and paralyzing fear, and terrible visions and fleeing from the presence of the awful cataclysm. We have come to a mountain which is the joy of the whole earth. We are attracted, not repelled. We are wooed, not driven. We are drawn by love, not coerced by force. We are charmed with tender words, not stunned with thunderbolts. We are surrounded with angels, not enveloped in blackness and tempest. We have a city, the heavenly Jerusalem, not a barren desert, overhung with gloomy mountains. We have a new covenant written on our hearts, not a covenant carved on tablets of stone. We have glorious liberty, not a yoke of bondage. We have divine principles, not a set of rules. We are treated as sons of God, not servants of the household. We are saved by grace, not by legalism. We are not under the curse, but under grace. We do not walk according to an ancient rule, but according as He walked. We do not seek to make ourselves acceptable to God by doing, we do because we have been made acceptable to God. We are not pleasing Moses, we are following Christ. We are not putting the law always before our face, we are putting the Lord always before our face. We do not ask, What does Moses say? We ask, What does Christ say? We read the commandments of Moses, by the interpretation which Jesus gave them. We are not living in the year 1500 B. C., but in the year 1909 A. D.

**Legal Bondage Still.**

And yet the sad fact is that in spite of the plain teaching of the Bible there is a vast amount of legal bondage in the church to-day. Not only Romanism but Protestantism has lamentably gone back into the legal bondage of the Mosaic dispensation three thousand years behind the times. They have not only resumed the laws of Moses, but they have made a thousand more and added to their burdens, already intolerable. The people work day and night and still fall far short of their duty. Ignorant of the fact that Christ has forever superseded Moses and Aaron, triumphantly fulfilling the law by paying all its penalty, they still stagger along under the law dispensation, instead of the grace dispensation of the Redeemer. The gospel is the great emancipation proclamation to the world. In sweet and loving fellowship and harmony with our deliverer we are just as free from the law as there were no law. Rules and regulations cannot exist where love is.

**Law and Love Contrasted.**

The model home is not founded on Zion, to grieve the parent when disobedience hurts the child more than the strap. And the teacher who has the love of her pupils has no rod for the fettle. The new dispensation under which we live is the dispensation of love.

**DEFENSE OF THE SPARROW.**

Let us see what a weed means to the farmer! A thousand per cent. is the increase nature yields in corn; but the ordinary garden weed reproduces in a single season from a single plant 100,000 seeds, which in another year would yield 1,000,000,000 weed plants. Up in Indian Head, in northwest Canada, where— if any place on earth—frost should prove death to weeds, the government horticulturist found a tumbling mustard plant which by actual count produced 1,500,000 seeds. Science may counsel spraying for weeds; but you can't spray out weeds that are carried to the four corners of the earth by winds, and wing their way in all sorts of fairy parachutes like thistle and dandelion down. "The only way to destroy such weed is to destroy the seeds early in the game," says Agnes C. Laut, in *Outing*. "Now there is probably no bird regarded as more of a pest than the little sparrow. His ill-bred, loud-voiced clatter drives away song-birds. He hangs round your barn and steals your grain, and he nests in the eaves of your poultry house and infests the cracks with that vermin pest of chicken life—mites—and he proves a mussy visitant on your house piazzas. Yet balance the little sparrow's account with what is to his credit. A scientist in Iowa by test after test found that in winter time the sparrow ate about a quarter of an ounce of weed seed a day. Then he counted the number of sparrows ordinarily seen in winter to the square mile. He put the number at ten. I think that is away below the average. Try it yourself, wherever you live; but on the basis of ten birds of the square mile, he figured that the sparrows must eat in the state of Iowa alone 875 tons of weeds a winter. I would not like to have to figure out how many acres of good land those weeds would have assuredly contaminated."

**UNCLE SAM'S WEATHER WORK.**

Uncle Sam is right in spending a good deal of money on weather, declares the St. Louis *Globe-Democrat*. He watches it everywhere in his broad domain with every known delicate instrument, and wisely dismissing faulty forecasts, tries to get closer to the business of to-morrow. Europe, for all its experience, has done no better, if as well. Observations run back there 200 years, and no two of the long-range philosophers agree. They have tabulated the level of lakes, the movement of glaciers, the freezing and liberation of rivers, the seasonal traits of vegetation, and the periodicity of sun spots, all to no particular purpose as yet in establishing weather rotation. On the rocks is scratched the testimony of great icecaps that advanced and retreated, but man is not particularly interested in a range as long as that. He would like to be able to see two days ahead, and trust that in indulging the hope he is not chasing a rainbow.

**AS BETWEEN FATHER AND SON.**

Grant that "dad" was as a rule a child's name for father; where is the disrespect in the use of it by any son, however old he may be? We have often heard the word used when the relations between father and son were close companions, when there was complete understanding and the strongest love. There was a time in New England when a son addressed his father in writing, "Respected Sir." The father was then of the Roman order. There was little thought of any possible intimacy. The son stood in awe of the sire. Hence, too often domestic tragedies. When you hear a lad speak to-day of his father as "the old man" you may reasonably infer that there is no sweet companionship. If a boy mentions his dad," says the Boston Herald, there is a world of affection in the word. There is a touch of hardness, a suspicion of fear in the term "governor." "Pop" is a cheap term, if it be not vile.

**IN THE OLDEN DAYS.**

"Yours truly, John L. Sullivan," will wonder what pugilism has come to when he learns that a champion has declined to meet all comers for the present because he is "writing a book, building twenty houses," etc. In Mr. Sullivan's day prize fighting was a sport. It has become a profession, success in which makes the adept a capitalist and opens many doors of opportunity. We may yet have millionaires whose business career began with a knockout.

**A WORTHY CRUSADE.**

Among the club women of the West there is a movement on foot to prevent the separation of children from their mothers on account of poverty. In Australia, they point out, if a widow with a family is left destitute, the state, instead of sending the children to an institution or to board in a strange family, boards them with their own mother.

**AN EDUCATIONAL AWAKENING.**

New York has a law that every public school building erected from now on must have a gymnasium. Educators realize that mental development must be backed by physical.

An Illinois professor wants the mails closed against fairy tales. Does the man want to rob political literature of one of its chief features?

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