

ask them what kind of law Paul refers to when he says, "for ye are not under law," or when he says, "we know that law is not made for a righteous [or godly] man," that it is "weak and beggarly," and "could never make the corners thereunto perfect," and what different kind of law is meant when David says, "the law of the Lord is perfect, converting the soul," etc.; they must certainly say in truth "we cannot tell." If it had not been for the spirit of God, that was in the hearts of many through the prophetic dispensation, there would certainly not have been a "godly man" under all the ministration of the law. It must be true and is true, that whenever a "weak" or "unprofitable" law is referred to; or a law, commandment or rule of action for unrighteous or wicked men is spoken of, it is invariably a commanded or statutory law, or "a law of carnal commandments." But whenever a commandment, law, or duty is referred to that "is perfect," that is a "law of life" and produces peace and joy and a sweet communion and fellowship with God, and with all the children of God, we may know that it is not "Moses law," nor any other statutory and commanded law, but it is "the law of the spirit of God." It is the law, and the only law that God writes in the mind and in the heart. *It is the law of love.* This law never came from "carnal" or "natural" men. To all such it is foolishness, and they cannot know it. Its author was God, and it came from heaven through Christ. It was "made known" and revealed by him, to those who received it, as a "law," a principle and rule of action, for "all nations," "all men," and "every creature." To the "gross" and "carnal," it is "foolishness" and "a stone of stumbling." For its "simplicity" it is "despised and rejected." But "it is living and powerful" and "mighty through God to the pulling down of every stronghold" of wrong and of sin. There is no good thing that it will not make us do. It is a perfect law, in the family at home, and a perfect law in the family of Christ. It can enter and control every relation that man can possibly sustain. And when some "foolish Galatian," would strive to "put a yoke upon my neck" and force me back "under the bondage" of commanded law, or "a law of carnal commandments," I can only say with Christ, "Get thee behind me ad-

versary, for thou savorest of the things that be of men, and not of God."

S. C. ADAMS.  
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An Impromptu Lesson.

A celebrated judge was once visiting in a Sabbath-school, and was invited to try to teach for that day a class of boys which had been given up by every one after the first trial. He decided to take it, and then came the question, "How shall I begin?" The lesson was upon the twelve disciples, and Judge S. thought if he could have a blackboard he, perhaps, might interest the boys by drawing something; he saw that he was without that resource, but found that he had a piece of chalk in his pocket, so asking the boys to keep very quiet lest they disturb others, he bent forward, saying: "I am going to make some marks upon the floor to represent some men, and then we will talk about them." He simply drew some lines upon the floor, but before he had finished, one remarked, "Well, I hope he ain't a-going to tell about all them!"

"No," he said, "we will speak of only a few." By this time the boys seemed quite interested, and one exclaimed, "Mister, you've made one crooked!" "Yes, and shall I tell you why?" and then he began the story of Peter, the impulsive disciple, of his following Christ and forsaking all, of his loving friendship, his avowal never to deny him; and then of the arrest of Christ, and Peter's denial; at this moment one of the boys burst in with, "He ought to be made crooked!"

"Let me tell you more of Peter," said the judge, and then he went on with the story, telling of Peter's great sorrow for his sin, his growing faith and love, and last, of his martyrdom for Christ's sake. When he had finished, one said, "You'd better make him straight again!" and as all approved it, the judge straightened the line, and he says that never before was he so careful to draw a perfect line. Then the boys noticed that another mark was horizontal instead of vertical, as were all the others; and so the teacher told them of Judas, who was one of the chosen twelve, sharing Christ's friendship, and that he might have been as noble as the others; but instead, betrayed Christ to his enemies and death. Pausing a moment, he then said, "What

shall we do with Judas?" There was a brief silence, and then almost in a whisper, one said, "You had better blot him out!"

"Yes," said he, sadly, "I think we shall have to," and almost breathless, they watched as he rubbed out the mark. Not one word or act of rebellion, but only the closest attention was shown during the whole lesson; and that day, for the first time, the boys went away thoughtful at the close of the service.—*The Watchman.*

Personal Testimony for Christ.

A young Christian traveler found himself in a commercial room one night, where, the party being large and merry, it was proposed that each gentleman present should give a song. Many of the usual character on such occasions were sung. It came to the turn of our young friend, who excused himself on the plea that he knew no songs they would care to hear. In derision a gentleman present asked if he could not give them one of Sankey's hymns, and several others cried out that they would join in the chorus. He decided to take them at their word, and choosing one of the well-known hymns, with its simple Gospel teaching, and with a silent prayer that God would use it for his glory, he sang, as perhaps he never sang before. All present joined in the chorus. Before its close there were moist eyes and troubled hearts. The spirit of jollity and fun was gone, but the Spirit of God was there. Several gathered around our young friend, thanking him for his song. He retired to rest, grateful for grace given.

He had not been long in his bedroom when he heard a knock at the door. It was opened by a young traveler who requested permission to come in. He was in deep trouble. The song had brought back to his memory the strains he had heard a deceased mother sing. He knew his life had not been right, and the inquiry had been upon his lips, "What must I do to be saved?" He was pointed to Christ, and retired with a brighter hope. Scarcely had this inquirer left, than another knock was heard at the bedroom door. This time it was an elderly traveler. The song had reminded him of lost peace and joy. He was a backslider, and the singer had the joy of pointing another sinner back to a loving Savior. It was nearly two o'clock before he could lie down,

but it was with heartfelt joy and gratitude to him who had thus honored his personal testimony for Christ.—*Domestic Journal.*

Henry Wilson's Last Address.

With failing strength, just previous to his death, Vice-President Wilson addressed the following counsel to the young people of Rev. Dr. Talmage's congregation: "I hear men sometimes say, when a man writes his name upon the records of a visible church, that he had better let other things alone, especially public affairs. I am not a believer in that Christianity which hides itself away. I believe in that robust Christianity that goes right out in God's world and works. If there ever was a time in our country, that time is now, when young men of this country should reflect and act according to the teachings of God's holy Word, and attempt to purify, lift up and carry our country forward, so that it shall be in practice what it is in theory, the great leading Christian nation of the globe. You will be disappointed in many of your hopes and aspirations. The friends near and dear to you will turn sometimes coldly from you; your high hopes may be blasted; but, gentlemen, when you lay your dear ones away, when disappointment comes to you on the right hand and on the left, there is one source for a true and brave heart, and that is an abiding faith in God, and a trust in Jesus Christ."—*Evangelist.*

Never imagine that a diluted, indifferent, half-worldly character is a more conciliating or a more genuine sort of character than one that is decidedly, thoroughly, zealously, Christian. There is no fascination on earth like that of disinterested and steady enthusiasm. There is a deep, silent loyalty in most men's hearts for that inspired maxim. "Whatsoever thy hand findeth to do, do it with all thy might."

Let us remember, that to trifle with the word of God—to neglect it—is to trifle with God himself. It is a dangerous folly to jest with serious things. Solomon teaches us that they are "fools who make a mock of sin." Prov. 14: 9. He who trifles with error and sin laughs while God frowns. He who makes light of sin and serious things, makes light of the miseries of mankind. To sport with sin and error is to sport with death.—*Worral.*