



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Feb. 3. N. V. HULL, EDITOR.

Dear Sister in Christ.—You ask what law is meant in Rom. 10: 4; and as so many are interested in this question, permit me to answer you in this way rather than by private correspondence.

The letter to the Romans was written on the question of the divine method of justifying and saving sinners. The parties appearing in the discussion are on the one side a Jew and on the other a Christian.

The Christian under the wrath of God, because he had sinned against the law that his Maker had written on his heart—did not like to retain the knowledge of God in his mind.

The carnal mind is enmity against God." When the charge is made against the Jew, that he is a sinner, he resents it, and sets up this form of defense and that. He said that God had greatly honored him with privileges and opportunities, had given him the life-giving oracles, and even gave Abraham, the friend of God, to be his father.

Up to this point, the Jew constantly loses ground in the discussion, and so he adroitly attempts to say that the doctrine advocated by the Christian, that justification on the ground of the imputation of the goodness of a third party, applied by faith, without respect to the doctrine of justification through personal obedience to law, tended to licentiousness, and to the destruction of law.

This, in the statement of the case, brings us to the nature of the law, and to show how it was impossible for the sinner to be saved by it. In the first place, let it be understood that we use the term law in a broad sense, including both the moral and the ceremonial codes. That the ceremonial law could not save will be at once seen, when it is remembered that at the outset it declared the sinner doomed to death, and pointed for salvation to one outside of and beyond itself. For the sinner, then, there was here no help, and besides, this law by the nature of the case ceased even as a teacher to have effect, when he, whose death it typified, was offered upon the cross.

As the shadow when it comes to the substance ends, so with the law of types and sacrifices when Christ died. But when we turn to the moral law, the case is, if possible, worse yet; and this grows out of the nature of the law and the nature of the sinner. The moral law is not simply a code of precepts to be observed by men, but it is in its nature spiritual, holy, just, and good, and therefore, the obedience which it accepts must come from a source containing in itself these same characteristics. Not the act alone is to be judged, but also the motive prompting it.

This is essential to a holy life, and a truly holy life is the God-accepted evidence that we have been born from above. We say it is essential to a holy life. That act which seems most remote from the heart nevertheless flows directly out of it, and is expressive of it. Indeed, whatever its outward appearance, its real character is as the fountain whence it springs, and all know the necessity of a pure fountain in order to a clear stream.

we have said that a holy life is the God-accepted evidence that we have been born again. If we have been born of God, his spirit has taken up its abode in us, and becomes the spring of our activities, working in us conformity to God's will.

PHILADELPHIA CONVENTION. Closing Exercises of the Moody and Sankey Meetings.

It was a blessed arrangement to close the Moody and Sankey meetings in Philadelphia with a general gathering of ministers and laymen, to discuss topics of vital interest growing out of the revival work, and to engage in seasons of prayer and praise.

First Man's need of a Savior consists primarily in his heart-apostasy from God. In the fountain of his being, he is an alien from God, and therefore the impossibility of bringing himself out of his sin.

Second topic, "How to Conduct Prayer Meetings." Mr. Moody said they had inquiry meetings in the time of Christ. When John the Baptist closed his sermon, different classes asked him what they should do, and he explained the sermon and made a personal application to all who came to him. Nicodemus had an inquiry meeting with Jesus at night, and on the day of Pentecost they cried out, "Men and brethren, what shall we do?"

Third topic, "How shall the Music be Conducted in the Lord's Work." Mr. Sankey opened this subject in his happy manner. Ist. Music in the sanctuary. I insist that we should have a converted choir. No matter how well trained their voices may be, unless they are converted they can not sing with the spirit and with the understanding, and it is only mockery to God.

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