## THE SUNDAY SCHOOL. From the New York Observer. . INTERNATIONAL LESSONS BY REV. HENRY M. GROUT, D. D.

JUNE S .- Justification by faith .- Rom. 3:19-31.

GOLDEN TEXT .- Therefore being justified by faith, we have peace with God through our Lord Jesus Carist. Rom. 5:1.

If one were not prepared to say, with Luther, that the Epistle to the Romans is "the chief book of the New Testa, ment," he might very easily agree with Coleridge that it is "the profoundest book in existence." If he could not, like Chrysostom, have it "read to him twice a week," he might, like Melancthon, find time to "make it perfectly his own."

We have in these verses "the acropo lis of the Christian faith," that grand truth which was the key note of the Reformation, a way of peace and life equally open to the youngest, weakest, poorest and the worst. To some persons the preciousness of the truth may be obscured by the seeming stateliness of the name it bears ; for the word 'justification'' is not often a part of our common household speech.

Justification is "an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight." The sinner is acquitted of all charges against him ; moreover, God has taken him into relations of friendship with himself.

Justification does not include all the sinner needs. It leads on to it and ensures it, out does not include it. With it there needs to go and does go a work of the Spirit, changing the heart : and, upon it, there must follow a process whereby one is made inwardly Godlike. Thus, while justification is an act, sanc. tification is a process. The one introduces the believer into the divine household; the other perfects him in the family likeness. In the one he escapes sin's curse; in the other he is freed from its inward power,

What now do we find in these particular verses?

1. Our need of justification (19, 20) .-'The words are primarily addressed to Jews. The Jews were like the Pharisee who trusted in himself that he was righteous and despised others, " They knew the Gentiles were sinners, but were quite Jatisfied with themselves And so the Apostle has been quoting to them portions of their own Scriptures, or law. These testified that "all are gone out of the way," "there is none righteous." And now he says: "What things soever the law saith, it speaketh to them that are under the law." Thus their mouth too was stopped; all the Id (including them) was justly unde the judgment of God. IIt is this which makes justification ] a universal need-our need. By the works of the law shall 'no flesh be justified simply because none has done the works the law requires. "There is none that lives up to it, no, not one" (12). Left to the law we are only condemned, and must perish. 2. The possibility of our justification (21-23) .- "Bat now"-what cheer there is in that transition! Under the law we are hopeless. "But now, apart the law a righteousness of God hath been mani. light. It is renovating heath o island, fested." The word rendered righteo usness is, at its root, the same as that rendered countless souls are being drawn into justify. It means justification, a way of loving union with the holy as well ajustifying.

Justified ; the other to show that he is not regardless of right in what he does. Thus the redemption, or ransom, was the main thing, and has an efficacy an. terior to, or aj art from, the setting of it forth. Its main efficacy is not, then, in any moral influence proceeding from It -precious and prowerful as that influence certainly is. Therefore it could avail for the "passing over of the sins done aforetime," in ages then past, as well as

"at this present time." It is not necessary that we should be able to fanthom and to understand all this ; but it is practically of great consequence that we are able to sing-Now I have found the ground wherein Sure my soul's anchor may remain : The wounds of Jesus for my sin Before the world's foundation slain."

4. The terms or condition of our justification (22-28) .- This is clearly an import

ant point in the Apostle's mind, for over and over again we were reminded what it is. Always it is "faith," in Jesus Christ"; the blessing is to them that be. lieve."

Respecting this faith two or three thing should be kept faithfully in mind-(a) The faith is to be "Jesus Christ." So he that believeth on the Son hath eternal life.' Even the Old Testament saint had the substance of this principle. the essential thing in it being that gives self-surrendering welcome to Christ so soon, and so far as he revealed. (b) Then, this faith is in no sense the price of the benefit received. It is in ] no part an equivalent for it. We are "justified freely." The pardon and accep. tance are of grace." The faith is only the trusting look, consenting heart, and open hand. (c) Then again, we should not fail to note that the faith opens its hand and heart and being to the whole Christ. For peace and assurance it turns first, last and always to the spectacle of the cross. For there he bore our sins, and was made a curse for us. But there Is no true faith which does not receive him in every character, relation, office and work in which the gospel presents him to us-as our Teacher, Pattern, Ransom and Lord, all in one. Faith delights to do all this; for so it finds him an all-sufficient Saviour, "made unto us wisdom, rightousness, santification and redemption."

5. Some effects of this way of our justifica. tion (27-31) .- (a) Pride is humbled.

"Where, then, is the glorying? It is excluded !" Have you any dependence for final peace which encourages pride or allows self glorying ?... "God resisteth the proud, but gives grace to the humble," (b) This way puts all men on a leval as respects access to God. "Is God the God of Jews only? Is he not the God of Gentiles also." He is as ready to welcome the one as the other. He is nigh to all. His ear and heart are as open to the poorest outcast as to the lordliest dignitary that ever sat in the place of honor. (c) This way is the best security for the sinner's final in perfect in in haliness "Do we, then, make the law of none effect through faith? God forbid : nay, we establish the law." The part ned and accepted sin ris to' tetr of God to himself. The spirit sale in hi abode in his heart. M reover. teing forgiven, the sinner now 1 was much. No doubt there are thos sin percert bis precious truth ; but this at wir nult not its weakness. When this tuth shines, morally dark corners are full of and lifting up degraded nations. By It



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So, for such as have not kept the law and are only under its condemnation, there is a way of pardon and acceptance. And this has been "manifested" or set before us.

Two things respecting this way are to be particularly noted. (a) It is not now wholly new; for it was "witnessed by the law and the prophets." Not in altars and sacrifices only, but in gracious promises, it was foreshadowed in early ages. Abraham and David were not strangers to its blessedness. (b) It is in the easy reach of the weakest and the worst ; for it is "without (apart from) the law," and "unto all them that believe." There could be no simpler con. dition of so great a good. None are ex: cluded from the grace who do not ex clude themselves.

3. The source and ground of our juttifiation (24-26.)-Its source, we are to'd, is God's free grace, and its ground "the redemption that is in Christ Jesus ; whom God set forth to be a propitiation, thro' faith, by his blood" (Rev. Ver.).

"Redemption" is deliverance by ransom ; to "propitiate" is to satisfy the sense of justice and of wrong in one who has been injured. Before we could be pardoned we must somehow be bought off from the curse the law pronounced against us; and before we could be accepted God's sense of justice and wrong must somehow be satisfied. But God did is considered inevitable. A contract is not wait for others to move to bring all usually signed the first of May between this to pass. Love constrained him to prove and accomplish the whole.

Observe here that the substance of ting of it forth" is another. The one on which the contract is based .- Nation was in order that we might to freely al Democrat.

Helleff The

PRACTICAL SUGGESTIONS.

blessed God.

1. Only the consciously lost will seek to be saved ; hence one reason for faitl . ful study of the law "by which is the knowledge of sin"

2. As respects their need of a Saviour "there is no difference" between the best and the worst of men ; for "all have sinned and come short of the praise or approval that is from God."

8. We see not only what is central in the gospel, but what it is which makes its voice so tender and gladdening-it is a message of free grace to lost sinners thrach a redemption of infinite cost.

t is no small thing that God would ust" when he justifies the believer; for, if he could be unjust even to save a world, the world could no longer trust him for salvation or aught else.

5. How wide open is the door of hope for us all! Just now, and just as we are. we may be justified freely, fully and forever. This good is for every one"which believeth in Jesus.

-Eight hundred miners employed in the Falls Creek, St. Mary's and Hard Scrabble mines at DuBois, have struck against the introduction of the screen system. Both sides are firm and a long struggle is anticipated. A strike of fifteen hundred miners at Canton, Ohio, operators and miners for the year, but at a meeting of the miners recently it

was decided not to sign, fearing a re-"redemption" is one thing, and the "set. duction at the Hocking Valley mines.





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