

THE SUNDAY SCHOOL

JUNE 8.

JUSTIFICATION BY FAITH.

ROMANS 3: 19-41.

Verse 19.—The first part of this verse relates to the Jews, who were under the law in a sense the Gentiles were not, having the oracles of God (ver. 2), and every opportunity of knowing right from wrong, and every inducement to obey the law under which they were placed. But having shown that the Gentiles had not acted up to such law as they had (chap. 1; 2: 14-15), and were therefore guilty and condemned, he now declares that neither Jew nor Gentile has any plea of self-justification before God. As individuals, it is only when we are brought to feel that this when we are prepared to receive the glorious truths of redemption through Jesus Christ. Only when our mouth is stopped, when we abandon all attempts to excuse or palliate our sin, when we renounce all dependence on outward privileges, or on the efforts we can put forth, and when, in fact, we take our place before God as utterly guilty, undone and helpless, that we can rest on Him whom the Father has set forth as our Hope and Refuge, and, embracing Him, can be accounted righteous for His sake, and receive the new inward life His Spirit breathes into his people.

20.—1. Men are too far fallen and depraved to perform any works such as could justify them in God's sight. 2. The law shows us where our guilt lies, but does not reveal any way of escaping from it. Therefore, the law is sufficient only for righteous beings, and those who have once sinned, even if only once, must have some other method provided for their acceptance with God.

21-24.—"The righteousness of God" here must mean God's righteous method of making unrighteous men righteous. This is stated in verse 22. When the apostle says this righteousness is "witnessed by the law and the prophets," he refers at once to all the types and prophecies in which Christ's mission had been typified and predicted. "Unto all and upon all them that believe." Upon all, is omitted in the Revised Version, but with a note stating that it is found in many ancient authorities. The meaning seems to be, that this justification by faith is offered to, and comes actually into, the experience and enjoyment of all them that believe. "For there is no difference," no distinction between Jew or Greek. By having as sinners "come short of the glory of God," is meant that we have failed to accomplish the great purpose for which man was created, viz., to glorify God by a life of obedience and holiness. When "justified" (verse 24), we are so "freely" i. e., without any merit of our own—"by His grace," not His justice, to which only the innocent can appeal. The merit on the ground of which we are justified is His, and not in any sense our own.

This justification, the true nature of which is so important to understand, is spoken of in the next verse as the remission of sins, or (Revised Version) "the passing over of the sins done aforetime," i. e., forgiveness. But justification is something more than simple forgiveness. Three views of our reconciliation with God are given in the New Testament, answering to His relations to us as King, Judge and Father, and ours to Him as subjects who have rebelled against their rightful King, criminals condemned by their righteous Judge, and prodigals who have wandered from their loving Father. The King forgives, the Judge justifies, the Father adopts, but all three are different views of one and the same blessing bestowed by the one God, who holds all three relations to us for the sake of His Son Jesus Christ. The value of the threefold view may easily be shown. Forgiveness may exist without justification, e. g., the Queen may pardon a criminal condemned to die, but the judge does not reverse his sentence of condemnation. Justification is a reversal of the verdict of guilty—an act in which the judge joins with the sovereign in blotting out the sentence of condemnation. But in our case we have the feeling of the prodigal in the parable; though we have forfeited the right to be considered as sons, the reconciliation would not be complete unless we were restored to all the privileges we had lost, and thus our Father in heaven receives those whom He has forgiven and justified back into His family, and makes them His sons by adoption.

25.—To propitiate is to appease, to turn away the wrath of an offended person. In this case the wrath of God, that He is implacable, the unforgotten objection which many bring against the Atonement. There is not only no implacability in God, but a most tender affection toward the sinning race, which is shown by the most eminent proof of His love, that for our sakes He spared not His own Son. God hath "set forth" the sacrifice of His Son as the only medium through which we can obtain acceptance with Himself, and we must come in penitent faith and trust in a crucified Saviour in order to our reconciliation with God.

26.—In the Old Testament, the Lord reveals Himself as "a just God and a Saviour" (Isaiah 45: 21); here we have the fuller and most explicit statement of how He can be such. "No license is given to offence, no suspicion is cast forth that after all God will make terms with sin, and not visit it with the threatened penalty. The justification of sinful men rests on the substitution of One in whose mysterious Person the Divine and human natures met; and who constituted by the Father the Head and Representative of our race, when he had established a perfect human righteousness, took the place of the guilty and died for us the penal death. Here was a declaration, in the face of the universe, of the hatred with which God regards sin; here was an assertion, the most affecting and overwhelming, of the great principle that sin must be visited with suffering.

There are 12,000 Canadians in Minneapolis. A VICTIM OF MISPLACED CONFIDENCE.—The individual who places trust in many of the claims of advertised remedies is often sadly disappointed, but the array of facts regarding the honest virtues of Burdock Blood Bitters are indisputable. It positively cures diseases of the blood, liver and kidneys. Investigate the proofs and testimonials.

USEFUL HINTS.

Trenching celery, says an exchange, becomes less and less in favor every year. On level ground cultivation is easier.

An English authority feeds to cows only the bottom of the turnip after the crown has been cut off, thus preventing the turnip flavor.

Green clover turned under will increase the fertility of land five times as much as the same crop left on the surface to ripen and dry up and then be plowed under.

Never allow any one to tackle your horse in the stable. The animal only feels the torment and does not understand the joke. Vicious habits are thus easily brought on.

To make a wall splasher, cut a piece of white oil-cloth the shape of the top of an envelope. Work in shell stitch, crochet with crewel all around. Add two pockets, one on each side, for tooth and nail-brushes.

Don't throw away the young beets you have thinned out. Instead of throwing them on the ground to wilt throw them into a pan of cold water, and afterwards boil them, roots and tops, for greens. They are delicious.

To wash successfully the striped cotton undershirts so universally worn put salt in the water in which they are washed, salt in the rinsing water and salt in the starch. Do not have the starch boiling when they are put into it.

Don't suppose that you can jam the roots of fruit trees into small holes of poor soil, and have them do well. Unless you are willing to do the work thoroughly, and to give them a fertile soil, better not plant fruit trees at all.

In first turning your sheep to grass, it is well to continue feeding a little grain to counteract the relaxing effect of the grass. A writer in an agricultural journal recommends the feeding of roots during Winter and early Spring, so that they will pass from hay to grass "without such a ravenous desire for the latter."

To mend lamps which have become loose, wash thoroughly, removing all oil. Take off the brass and remove all the plaster inside, leaving the brass clean and free from oil. Mix dry plaster of paris with water to proper consistency and apply, fitting the top in place. It will set in a few minutes.—Indian Farmer.

Some of the English medical journals have already begun to point out the great importance of not over-feeding infants with starchy foods, such as bread, farina, gruel, etc., as the warm season approaches. According to authorities like Sir James Fagel, such over-feeding is a fruitful cause of the large infant mortality in warm weather. The one article most necessary to the life of the child at all times is water.

You can do your own grafting, with proper care. A sharp knife, a small saw and hammer, some strips of cloth or soft twine, properly cut cions, and some wax made of four parts rosin and one part each of bees-wax and tallow are the necessities. Make clean cuts and insert the cion, so that the bark (cambium layer) of cion and stock will exactly coincide. Cover the split with the wax and the work is done.

Dr. Cyrus Edson has submitted to the Health Board of New York the result of his investigation into the adulteration of mustard. His report shows that three out of thirteen samples analyzed by Prof. Walker contained naphtha yellow, which is a violent irritant poison, and were in addition largely adulterated with flour. The other ten contain from 20 to 75 per cent. of flour, with, in some cases, a considerable percentage of terra alba. The Health Board has summoned the mustard manufacturers before it to warn them.

Cut flowers in vases should have a fresh supply of water every morning; the dead buds and decayed leaves should be taken away, and the end of the stalk cut off. All these leaves should be removed from that part of the stalk that is in the vase. When the flowers begin to hang the head and show a general aspect of languor, cut off the ends of the stalk with a sharp knife, and put them about two inches deep in warm water for a few minutes; the water should not be scalding, but as warm as you can hold your hand in without pain; the moisture will make its way through the cells of which the stem is composed, and it they be taken from the warm and immediately replaced in fresh cold water the flowers will revive and yet live for some days or hours longer, according to their kind. They should not be exposed to a hot sun.—Ladies Floral Cabinet.

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At present about 19,000 persons are exiled to Siberia annually, and about 60 per cent. are nobles.

ADVICE TO MOTHERS.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Winslow's SOOTHING SYRUP FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents a bottle.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Rosway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gates' Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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