

ict? ALL GUILTY

from man's. 's looks at thoughts; his neighbour—God's

e must not do. God's ience too. (See Matt. nd see James ii. 10; ty link in a chain. re God by his works. cc. vii. 20.) Then all sentence of the law? iii. 18; Rom. vi. 23;

Yes; but He is just. 7). Even an earth- enderness, but must off criminal, not fit. xxiii. 3; Prov. xvii. rse, shall He not be (14.) ie prisoners? Yes Gospel brings (Rom.

D WITH GOD? (Job

1 yet clear the guilty id vs. 21—26). God d the way (John iii. 6, took our place—be- -If I am answerable ooks to me for pay- a. xliii. 9, xlv. 33.)

what? Our sin was for it (Is. liii. 5, 6, 8, of God His blood led a "propitiation" God can be favour- w that He accepted s taught in the Old ii. 13; Lev. xiv. 5—6). But this not all quires us to give a ot, for we are sinful

us—no sin in Him latt. iii. 17, xvii. 5). Test. (Jer. xxiii. 5). benefit of Christ's 25, 26, 28, 30.) By lust.—Your mother promise to pay— hat is faith.] God is did for us—His or. v. 21). We are Jesus. Faith joins one is ours. [Not 36, v. 24). The ds "not guilty"— him—the law is sat- righteous Judge n which the saints

f England. (Read 27—31.) ch sinners can be (vs. 22, 23.) It is

Gentiles alike—for teousness is a free e beggar receives

. 31). The mercy xv. 10; Is. xlv. 21). e passed by? (v. ness and His wis- ul rested his own he was safe when rhaps helped to t. Dear children afe, for see Rom- ment day comes, ii. 28.

4—16, as well as he Roman Christ- ie original nucleus rts (Gentile pros- mselves from the common mean- nce of the person xxiv. 7; Deut.

xxv. 1; Prov. xvii. 15, xviii. 5, xxiv. 24; Job xxv. 4; Ps. cxliii. 2; 1 Kings viii. 32; Is. v. 23; Matt. xii. 37; Rom. viii. 33.) The justification of man means the judicial declaration of his innocence by God, the Judge of all—of his innocence with respect to that Divine law, to which he is amenable, and by which he is tried. (Dr. O'Brien's *Sermons on Faith*, pp. 62, 84.)

3. In the justification with which we have to do—in which man is the party and God the Judge—we have only to look to the law to which man is amenable to see what this justification means—what this declaration of his innocence by his all-seeing Judge includes. And finding that the law contains clear precepts, to which exact obedience is required, no less than strict prohibitions enforced with equal rigour; finding that any failure in performing every part of all that it enjoins to be performed as effectually overthrows innocence, as the plainest commission of all that it forbids to be done; we seem warranted and obliged to conclude, that man's justification comprehends, not only his acquittal from having violated the Divine law, but his acceptance also, as having perfectly fulfilled it. Innocence of necessity includes a performance of all that it enjoins, no less than an avoidance of all that it forbids. (*Ibid.*, pp. 65, 68.)

4. "It should be noted that we are justified by faith, not because of faith; for there is no more merit in our faith than in our works. Faith therefore is not the cause, but the condition of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ." (Archdeacon Welchman, quoted by Dr. Hook.) "Faith is the connecting grace. It is the eye which sees Him, the heart which longs for Him, the palate which feeds upon Him, the foot which runs after Him, the strength which holds Him, the holy boldness which cannot be restrained. It ventures to His arms, and hides itself in His wounds, and washes in His blood, and resolutely refuses to be parted from Him. Thus faith unites, connects, cements. Thus property in the Saviour is obtained." (Dean Law on *Forgiveness of Sins*, p. 114.)

Faith justifies us, not as it is a virtue in ourselves, but as it unites us to Him who is the fountain of all virtue, and gives us, by God's appointment, a title to all that He has earned. O'Brien, p. 105.)

5. The Homily of Salvation referred to in Article XI., says: "The Apostle toucheth expressly three things, which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice... upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but God's working in us... Therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith, in every man that is justified, but it shutteth them out from the office of justifying."

CATECHISM LESSON.

THE TRINITY.

"God the Father who hath made me and all the world." While we believe, then, in one God: Deut. vi. 4; John xviii. 3, we believe also that there are three persons in that one Godhead, working for the blessing of us poor, sinful creatures: Matt. iii. 16, 17; 1 Pet. i. 2; and this we call our belief in the blessed Trinity. The word Trinity is one which we do not find in the Scripture. It was first used by Theophilus, Bishop of Antioch, A.D. 181, and it is one of those very comprehensive terms employed in the days of error to embody a mighty truth. See 1st Art; 2 Cor. xiii. 14; 1 John v. 7. The Trinity is here set forth practically in the three-fold method of the Divine working—creation, redemption, and sanctification. Give texts which teach us that the Son is God. John iv. 23; vi. 27; Gal. i. 1. Show that God made us all. Ps. c. 3; Isa. xlv. 8. Where, in the Liturgy, do we thank Him for making us? Show that He made all the world. Acts iv. 24; xvii. 24. Give some account of the creation of the world. "God the Son who hath redeemed me and all mankind." Give texts which teach us that the Son is God. John xx. 28; Heb. i. 8; Isa. vi. 5. (See John xii. 41.) Read Article II. To redeem is to purchase, and obtain again, what has been lost: Acts xx. 28. Show that all true Christians have been redeemed by Christ. 1 Pet. i. 18, 19; Gal. iii. 13. What does Job say of his Redeemer? Job xix. 25—27. Where do we learn that Christ's redemption is not confined to one nation? Rev. v. 9; 1 Tim. ii. 5, 6. Why did Jesus redeem sinners? Tit. ii. 14; Rev. i. 5, 6. "God, the Holy Ghost, who sanctifieth me, and all the elect people of God." Give texts which teach us that the Holy Ghost is God. Acts v. 3, 4; Heb. ix. 14; 2 Cor. iii. 16, 17. To sanctify is to separate from evil, to set apart from holy uses. Show that sanctification is by the Holy Ghost. 1 Pet. i.

2; Rom. xv. 16. By what means does the Holy Ghost sanctify? John xvii. 17; 1 Pet. ii. 2. Elect means chosen. Where are Christians called God's elect? Rom. viii. 33; Col. iii. 12. Prove that the Spirit "sanctifies all the elect people of God." 1 Pet. i. 2; 2 Thess. ii. 13. What texts shew the importance of sanctification? 1 Thes. iv. 3; v. 23. Read Article xvii.

Children's Corner.

MAX:

A STORY OF THE OBERSTEIN FOREST.

CHAPTER V.

(Continued.)

"This is a late visit, Father John," said the latter, as, with light in hand, he admitted the strangers. "Come in."

Whilst old John satisfied the huntsman as to the cause of this untimely intrusion, Max refreshed himself with food which the good Frau Forsterin set before him. The huntsman then called in one of his lads, and ordered him to go first to Max's mother, and satisfy her as to the safety of her son, then proceed quickly to Hallinger Valley, and send the gamekeepers, with all speed, to the Steinberger Pass. Old John gave him a note to this effect, and then begged from the woodman the loan of a gun for Max.

"A gun he shall have, the brave boy, and the best double-barrelled that hangs in my gun-room; but can he use it?" said the huntsman.

"He can shoot well, I know; for I have myself seen him take my rifle in play, and hit the centre of the target three times in succession. The boy would make a famous marksman, if only he had money for capital. But, we have no time for talking now, get your gun, and we will away."

The huntsman unlocked his gun-closet, and gave one to Max, remarking that both barrels were loaded; he then took out another which he threw in sportsman-like fashion over his shoulder.

"Where are you going, friend?" asked John; "it is too dark to shoot a stag."

"Bah! I was not thinking of a stag," returned the huntsman; "I was going to accompany you. The Steinberger Valley belongs to my district. Forward, people!"

"Bravo! Herr Punter," said the old man. "I never thought you would let us go alone. Now, we have the smugglers to a certainty, Good night, Frau Forsterin."

Onward they went, in the darkness of night, through the wood. It was towards eleven o'clock when they reached the valley. The keeper, who knew every tree and stone in the district, sought out the most favorable point for their position. It was so arranged, that in the event of a daring assault, they could withdraw immediately into the wood, and yet have complete command of the pass.

"Now, attend Max," said old John to the boy; "understand that you are to do nothing till you hear my shot, and that will not be till the last of the waggons is passing by; dost thou understand?"

"I think so," said Max. "You may be quite sure that I will remain quiet till I hear your signal."

"Good! let each be at his post, and make no useless noise. It may be, that they send some of their party, first, to reconnoitre, and for this we must be prepared; but caution is always useful."

"Certainly," said the huntsman, "specially, when in a quarter of an hour the moon will rise: our position, however, is so protected by the shadows of rocks and trees, that her light will not betray us, if we do not betray ourselves."

The three then separated, and went to their appointed posts. Max placed himself on a rocky projection, and listened earnestly. The night was calm and still, everything seemed to slumber, even the leaves hung sleepily on the trees, and the low murmur of a small brook seemed the only continuous sound; from time to time might be heard the shriek of an owl, or the buzz of some stray insect; but there was no sound otherwise of the presence of any of the living throng, who, during the day, had filled the woods with music.

Max counted the minutes, and each minute appeared to him, in his impatience, an age. So passed a quarter of an hour, when the moon shed her silvery beams over hill and valley. So bright were these, that the boy could distinguish every little stone in the road, and yet, so completely concealed was he, that the sharpest eye could not detect him. He remained quiet.

Suddenly he shrank back, and laid firmer hold of his gun; it seemed as if he heard the dull rumbling sound of the expected waggons. But no; it was only the night breeze that rustled in the tops of the trees, and soon died away in silence. Midnight was long past, and still no indication of the waggons. Max was anxious. He began to wonder if the smugglers had discovered his flight, and had given up their plan in despair. But after a little reflection he composed himself again. He had been shut up in his prison till dark. Up to that time they had not troubled themselves about him. It was not at all likely that any of the gang would go to the ruins later. All remained for a while longer quiet. By and bye there was little movement in the bushes behind, and old John stood before him.

"It seems as if there were something wrong," whispered he to the boy. "Art thou quite certain that this was the night they were to be on the move?"

"Quite sure and certain," returned Max with energy; "I could not possibly be deceived, for I heard distinctly every word they spoke."

"Then the rogues must have either given up their plan altogether, or gone another way," said the ranger. "They could certainly go over the mountains by Raunstedt; but it is a roundabout road of fully three leagues, and I cannot believe they would take that direction. At all events, in the meantime, we must certainly keep to this point, and I will moreover run so far on the way to Bretterode."

"No, Father John, you must allow me to do that," said Max. "I know the way well, and will not miss it. Let me go."

Quickly he put his gun against the trunk of a tree, and sprang forward, not taking the valley road, but through the wood, where he would be effectually hidden from the eyes of all spies. Old John stopped him not; but looked pleased, articulating to himself the words, "Indeed, he is a good brave lad!" and then returned to his post.

Max meanwhile ran along quickly under the trees. The moon, whose faint trembling glimmer here and there penetrated through the branches, afforded him at least sufficient