

Toronto, 72 Isabella Street,
Dec. 22nd, 1891.

DEAR MR. EDITOR.

Since I received your note this morning I have been trying to get my confused invoices of gifts, etc., in some kind of order. As you know the gifts of the Busy Workers were sent with those of the W. A., and are therefore rather scattered. Our dolls, scrap books, marble bags, work bags, candy bags and balls, made quite a valuable addition to the good things prepared by the Senior Branch for Mr. Allman's district, near Port Sidney.

Some six dolls and a few odd articles went to Mrs. Fry at Rosseau, who, as perhaps you know, wrote to Mrs. Benand, begging a few articles for her little band of children, who walked miles every Sunday to Sunday School. I am glad to say she got about thirty articles, instead of the fifteen or so she hoped for. Mrs. Gamble's class made up the bulk of the parcel sent to Mrs. Fry. I am sure there will be great joy among some poor children at Rosseau. In addition to the dress, hood, boots, etc., sent to Mary Bluebird, our Indian girl in the Industrial School at Middlechurch, near Winnipeg, we also sent some work bags, marble bags, books, and a game suitable for the Christmas tree there, as Mr. Bunnan says, Indian children are just like any others who look forward for months to the Christmas treat.

I am glad to say, too, that in the parcel sent for Mr. Allman himself, the Busy Workers lent a helping hand, sending warm mittens and socks. We have had twelve meetings this season, the average attendance being 16 out of a possible 24; the largest number present being 21, the smallest 9.

A pleasing and encouraging thing happened last Saturday. One little girl, a faithful worker last year, was and is unable to come this season, but still she did not forget the children, who seldom or never had a Christmas treat, and sent us a toy and a little money out of her own earnings. Also two others sent in some toys bought by money saved out of their own pocket money. This I think especially encouraging. I am sorry to say these children were not those who could best afford to give, but were children to whom it was real self-denial to give up anything. Do not think I am hard on those of richer parents, for some do of

their abundance give abundantly. Of the money value of things sent I have very little idea; perhaps somewhere in the neighborhood of \$20, more or less.

Hoping that this will give you some idea of the Busy Workers' work,

I remain,

Yours sincerely,

LUELLA SMITH.

—o—
CHRISTMAS OFFERING.

I desire to take this opportunity of extending to all the congregation the good old Christmas greetings and to wish them every happiness in the coming year.

Mr. Kuhring joins with me in gratefully acknowledging and reciprocating the good will and kindly consideration expressed towards us by your generous donation of \$124 (one hundred and twenty-four dollars) on Xmas Day.

May brotherly love ever continue. "Thanks be unto God for His unspeakable gift."

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EPISTLE OF ST. PAUL TO THE ROMANS.
(Analysis Continued.)

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CHAP. III.

VERSES 21 TO 31.—Under these circumstances of fatal guiltiness, is there a means of mercy, a WAY of acceptance? All have sinned, and so sinned that "there is no difference" between man and man—in respect, not of amount of guilt, but of completeness of failure. For all men equally, therefore, the law has NO ACCEPTANCE; for its inexorable demand is nothing less than life-long and entire obedience, negative and positive. And meantime God, the Eternal Judge, is fully on the side of the law; which is no capricious demand of mere power, but the expression of His own absolute and necessary holiness. Thus, then, if there is a way of acceptance for man, it must on the one side stand entirely APART FROM THE LAW (ver. 21), independent (as to its terms) of man's obedience to the law—because a JUSTIFYING obedience on man's part is now impossible; and on the other side it must "MANIFEST THE RIGHTEOUSNESS" of Him who accords acceptance; it must make it plain that the Judge, while accepting the offender, still unchangeably ratifies, maintains and honors the sanctity of His own Law, His expressed Holiness.

Such a Way of Acceptance there is; foretold in the Old Scriptures, and now made actual in the Work of Jesus, the Messiah. He, by the Eternal Judge Himself, is now "SET FORTH" in the view of fallen men as their EXPIATORY SACRIFICE.

His death is that of a vicarious, or substituted victim; a death endured because sin (not His own, but man's) calls for the retribution of death. As such, and as the death of an infinitely sacred and perfectly voluntary VICTIM, it proves beyond doubt that God, who ordained that death, is indeed not indifferent to His own law. And again, as the death of a SUBSTITUTE, it is a redemption, a ransom; for those who obtain interest in it, it effects deliverance from legal doom, i. e., Acceptance before God.

And lastly, the way to obtain such interest is FAITH; sincere and direct TRUST in the person and the work in question, as the revealed propitiation;—Faith and no less, Faith and no more.

By this Way of Acceptance, now revealed, God (1) DECLARES (OR EXPLAINS) HIS RIGHTEOUSNESS in the pardon of sin, both in the ages before the Gospel (ver. 25) and now. And (2) He "EXCLUDES BOASTING" by transferring the element of merit in the matter of Acceptance, wholly and for ever, to the propitiatory substitute of the sinner; nothing being left to the sinner but the act of trustful acceptance—the act of faith.

And even this is left to him only that he, responsible being, may have a conscious and willing part in the matter; not with any suggestion that FAITH CARRIES ANY MERIT WITH IT. For in its proper nature it cannot; and this is especially plain in this case, where Faith is the acceptance of IMMENSE MERCY; and, in any view, the admission of the idea of merit would at once negative the "EXCLUSION OF BOASTING." But this "exclusion" is, says St. Paul, the direct and proper results of "the law (or, institute) of Faith." These terms of Acceptance are, evidently, as free for Gentiles as for Jews. God and His procedure in the matter alike, are One. (Ver. 30.)

31. An objection is here, in passing, stated and negatived, and deferred for fuller treatment. That objection is that such terms of Acceptance appear to DISPENSE IN ALL RESPECTS WITH THE LAW. Is the sinner accepted only and absolutely on the merits of the propitiation, which