

bers to enjoy the privileges of the Girls' Friendly Society.

We render sincere thanks to Mrs. Jones, Mrs. Bonnell, Mrs. Clarke, Mrs. Willson and Miss Evans for kindly assisting the Associates to provide refreshments; also to Messrs. J. W. Baillie, E. Wilson and E. Rolph for their kindness in assisting so materially in the entertainment of the evening.

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## EPISTLE TO THE ROMANS.

### CHAP. IV.

(Analysis Continued.)

VERSES 1 to 5.—Another objection is now anticipated and discussed, the discussion forming a strong confirmatory argument. Abraham, it might be urged, the great paternal name of the old covenant, was surely justified by that covenant and not another. He, at least, won acceptance "ACCORDING TO THE FLESH," on a standing of his own works. He, at least, might in some sense "GLORY" in the matter of his acceptance. No: for it is expressly and providentially laid down in Abraham's history that what was "COUNTED TO HIM FOR RIGHTEOUSNESS" was his entire and self forgetful TRUST in the promise of God. [He was regarded as having merit because he had Faith; while yet Faith is not merit, nor can be.] And thus Abraham, instead of being an exception to, is the great example of, the rule of Divine Acceptance; namely, that the sinner's way to that Acceptance is not by merit, whether antecedent, concomitant, or consequent, but by Faith; by "BELIEVING ON HIM THAT JUSTIFIETH,—that accepteth as righteous,—THE UNGODLY." [Yes; even the ungodly; the impious and profane. Even in such extreme cases, if the man, with all his guilt unmitigated on his head, yet trustfully accepts the revealed Propitiation, God justifies freely.]

6-8.—[A parenthetical illustration follows, perhaps suggested by the word "ungodly."] DAVID, another prominent Mosaic patriarch, bears explicit witness to the bliss of non-legal acceptance; [and he does so with the intensity of personal experience of deep transgression.] He testifies to the wonderful and merciful fact that God can and does "RECKON (impute) RIGHTEOUSNESS" to a soul that has nothing of its own but aggravated sin.

9-17.—The argument reverts now to Abraham's case; and a new difficulty is anticipated and met. Abraham and David were Hebrews, members of the covenant of circumcision. May it not be, then, that this blessing of free Acceptance, albeit so large in itself, is yet, IN ITS APPLICATION LIMITED TO THE CIRCUMCISED ALONE? Is it not for them only that Justification by Faith is revealed? No: for again in Abraham's history it is providentially recorded that his acceptance as righteous took place long before his circumcision. The covenant followed his faith, not his Faith the covenant. And this was thus ordered on purpose to make it quite clear that Gentiles as well as Jews are welcome to the sacred Justification, and to the inheritance of the Promise made to Abraham; [a Promise which pointed to his Great Descendant, Messiah, and to all who should stand vitally connected with Messiah.]

(TO BE CONTINUED.)

## Children's Concert and Festival.

FRIDAY, 5th FEB.

### Ch. of the Redeemer Schoolhouse

Tea for Sunday School Scholars only, 6 p.m.

The programme will begin at 8 p.m.

ADMISSION, at 8 p.m. 10c.

We hope the church members will show their interest in the children by being present.

#### YOUNG PEOPLES' ASSOCIATION.

The last meeting was held on the 12th, January, and consisted of music and readings, efficiently rendered by the following:—Miss McKay, Miss Hackett, Mr. McKay, Mr. J. J. Ashworth, Mr. Jas. J. Jones, and Mr. Kidner. The attendance was only very meagre, which indeed has been the case on several occasions of late

and this is a source of grievous disappointment to the committee and officers of the Association, who are at great pains to make the meetings as enjoyable and entertaining as possible. Only those who have been members of the executive of the Association have any idea of the amount of time and labor involved in arranging for these meetings, and it is most discouraging to the committee that their efforts do not meet with better appreciation and it is, moreover, a poor compliment to those ladies and gentlemen who voluntarily come to our assistance. Out of such a large congregation as that worshipping at the Church of the Redeemer it is only reasonable to expect that the school house should be fairly well filled at the fortnightly meetings of the Young Peoples' Association, considering the character of those meetings and the object sought to be achieved by them. The next meeting will be held on the 9th February, when a short musical programme will be given and a debate take place between the All Saints Literary Society and our own Association. The former will be represented by the Rev. Arthur Baldwin, and Mr. Arthur M. Watts, and the latter by Mr. David T. Symons, and Mr. Morton Jones. It is earnestly hoped that there will be a very large attendance upon this occasion, as the debate is expected to be of an especially interesting nature, all members of the Association and their friends are most cordially invited. Refreshments will be provided in the course of the evening.

WM. MONKHOUSE, Pres.

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#### BAPTISMS.

JANUARY, 3RD—Elizabeth Maud, born Nov. 27th, 1891, daughter of Fredrick Grundy, of the city of Toronto, real estate agent, and of Annie Hawarth Houson, his wife.

JANUARY 17TH—Richard James, born Nov. 21st, 1891, son of Frederick Hugh Leach, banker, and of Emmeline Harriette Parkinson, his wife.

#### DEATHS.

JANUARY 11th—At Toronto General Hospital, Wm. Watts, of England, aged 28.

JANUARY 7th—At 27 Yorkville ave., on the 7th January, 1892, Laura Eliza, widow of the late Rev. W. A. Johnson, rector of Weston, and formerly of Cobourg, in the 73rd year of her age.