

ever frequently we may be worst we win the day.

"Though scoffers ask where is your gain,
And mocking says, your work is vain,
Such scoffers die and are forgot,
Work done for God, it dieth not.
Press on—press on, nor doubt, nor fear,
From age to age this voice shall cheer,
What ere may die and be forgot,
Work done for God, it dieth not."

—Extract from Lecture by Rev. R. F. Burns.

Column for the Young.

"JUST AS I AM."

READER, have you ever felt your need of salvation? Have you ever sought it as one who must obtain it, or perish?

When a sinner is first brought to feel sin to be a burden—when he feels wrath abiding upon his soul (John iii.36), and that his whole past life has been a life without God (Eph. ii.12) his question is, "What must I do to be saved?" "Is it possible that my sins can ever be forgiven by God, who has said that the wages of sin is death, and who is angry with the wicked every day?"

Till we come to ask that question we don't pay much attention to all that God says in the Bible about sin, and about Christ. We think it dry. We like the story parts better. But it is a different thing when the Spirit has awakened us to feel that *one thing is needful*. Have you ever once been brought, on your knees before God in secret, to ask that question in earnest, "Is it possible for me to be saved?"

So far as any thing you have been, or are, or can be, or can do, or can wait for, in yourself is concerned, it is *not possible*. You are a sinner, and can never make yourself any thing else; and the wages of sin is death.

Yet it is possible. How? Notice these words. You have read them often, and know them by heart. But notice them now. Think what they say.

"GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHosoever BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE" (Christ's words, John iii. 16).

"WHEN THE FULLNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW, TO REDEEM THEM THAT WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS" (Gal. iv. 4, 5).

Notice, we were *perishing*, and God gave his Son that we might not perish. Christ became a man, and obeyed the law, and died an accursed death upon the cross, *instead of sinners*, that sinners might be saved. God is willing to take Christ, and all He has done, instead of you, and to take you back to His love as if you had done it all. Are you willing to take Him? This is to believe—this is to come to Christ—just as a poor, hell-deserving sinner, who but for Him would have been lost for ever—to let go every hope connected with yourself, and cast yourself upon Christ. It was just this that saved the thief on the cross, and Saul of Tarsus, and the Philippian jailor. This was what saved them, and made them glad. And no wonder it made them glad. For they were saved at once and saved for certain, for God had given his dear Son to die for the very purpose.

Dear reader! have you ever laid to heart that it is just in this way that a sinner is to look for pardon? Is it true that the greatness of your sins need to be no hindrance to your acceptance, if only you are now willing, with all your heart, to turn from sin to God? Yes; it is true. It was for sinners Jesus died. It was for sinners the blood was shed. "They that be whole need not a physician, but they

that are sick, I am not come to call the right ones, but sinners to repentance" (Matt. ix. 12, 13).

When at any time you have Christ, in all His fullness, pressed upon your acceptance—when you have been invited, just as you are, and now, to draw near with a true heart, in full assurance of faith—is it not true that secretly you may have been raising some such difficulty as this, "Oh, but I am *such a sinner*—I cannot expect to be received just as I am, I must wait till I have mended my life, and then I will come, I must wait till I have mended my heart, and then I will come, I must wait till I prayed longer, and then I will come, I must wait till I have had deeper convictions of sin, and then I may hope that the Lord will receive me if I come?"

Is this your notice of the way of salvation? If it be, you are surely all in the wrong. Is it not just as if you were to say, "I cannot go to God just now, for I am poor, vile, guilty sinner, with no good thing about me at all—a poor beggar, who has nothing to give for salvation; but I shall wait till I have something to recommend me, till I can gather up something good, and then I shall go?" Dear reader, would this be a free salvation? You want to pay for salvation; but God offers you salvation *without money and without price*. "Ho! every one that thirsteth, come ye, to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. lv. 1). "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

But supposing it had been required that you should bring some good thing with you when you come seeking pardon, how vain would be your hope? How long would you have to wait? He who for a moment thinks such a thing, has evidently never been brought to feel the total and utter depravity of his nature, that in him, that is, in his flesh, dwelleth no good thing (Rom. vii. 18). When a sinner is once truly awakened by the Spirit of God to see the awful ruin of his condition, he then feels that, so far from it being a comfort to him, to tell him that he must wait till he find some good thing in him to recommend him, before he could hope for pardon from an angry God, would be the very thing that is the likeliest to drive him to despair.

The Lord shows us a more excellent way. Glorious truth! spoken of Jesus by those who were stumbled by its very glory.—"This man receiveth sinners" (Luke xv. 2). For calling us to come to Christ, so far as the ground of our coming is concerned, the Lord has no respect to the sinner's state at all, as to whether it be better, whether it be worse. The only question is, Art thou willing?—the invitation is, "Whosoever will."—Free Church Children's Record.

Proceedings of Presbyteries, &c.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 2nd of December. Five students who had not been examined at the previous meeting passed their examination, and received the usual certificates.

Rev. William Park, Probationer from the Free Church of Scotland, was introduced to the notice of the Presbytery by the Moderator. He presented testimonials from the Colonial Committee of said Church, designating him as a Missionary to Canada, and recommending him to the Presbytery of Toronto, which being read were found to be satisfactory. Mr. Park was accordingly received as a probationer of this Church, and was appointed to labour for the present within the bounds of the Presbytery.

Mr. Gray reported that after due notice, he

had, according to appointment, moderated in a call at Inuit-il, Barrie, and Essa town line, to Mr. Wightman of York Mills, and laid the call on the table, which was read. A paper containing guarantee for stipend was also given in and read.

Mr. Truman, Elder, appeared in support of the call, and was heard.

It was on motion, agreed to sustain the call; that along with accompanying documents, it lie on the table till next meeting, and that all parties be cited to appear for their interests on the sixth day of January.

A letter from Mr. Cameron, probationer, was read, declining the calls from Erin and Caledon West, and from Oro, (Gaelic) and stating several reasons why he prefers to labour in the wide and spiritually destitute district near Owen Sound, from which a call is being presented to him.

The Clerk was instructed to communicate with these disappointed congregations, expressing the Presbytery's sympathy with them in present circumstances, and their desire to do what they can toward affording them supply of Gospel ordinances.

Mr. Nisbet, Convener of the Presbytery's Home Mission Committee, gave in a report containing a statement of Missionary supplies during the summer half year, and of sums received and still due for Missionary labour. The Presbytery received the report and tendered thanks to Mr. Nisbet for the pains he had taken in obtaining the information contained in the report, hoping that the efforts that are being made to to call in arrears of allowance for Missionary labour, may soon prove successful.

Supplies of vacant Congregations and Mission stations were appointed up to the next meeting.

The Home Mission Committee were appointed to draw up a scheme of missionary meetings for the winter, to be submitted to next meeting.

Mr. Anderson, Probationer, gave all his trial discourses and passed his oral examination. The Presbytery agreed to sustain the same and appoint Mr. Anderson's ordination to take place at the Front of Brock, on Wednesday, the twenty-third day of December, at Eleven o'clock. Mr. Sharp to preach and preside.—Mr. McTavish to address the minister, and Mr. Lowry the people. Mr. Sharp was also appointed to publish the Edict on Sabbath, the sixth of December.

The Presbytery adjourned to meet in Toronto, on Wednesday, the sixth day of January at Eleven o'clock.

THOS. WIGHTMAN, *Pres. Clerk*.

PRESBYTERY OF BROCKVILLE AND OTTAWA.

The Presbytery of Brockville and Ottawa met at Prescott on Tuesday, 1st December, and after sermon by the moderator, Rev. John Gourlay was constituted.

The Rev. J. Charles Quin, Thomas Alexander, and Dr. Cairns, being present, were invited to sit with the Presbytery.

A call from the congregation at Ramsay in favour of the Rev. Thomas Alexander, signed by 172 members and 57 adherents, and duly attested, was presented and sustained. The moderator then placed it in the hands of Mr. Alexander, who, however, declared that, after due consideration, he felt it to be his duty to decline this call.

The Presbytery had in consideration the division of the united charge of Kemptville, S. Gower, and Mountain—occasioned by a petition from S. Gower, and Mountain, praying for organization as a separate and distinct charge. The proposed division seemed to be, on the whole, desirable for the general benefit;