

[For OUR MISSION.]

Faith in the Lord Jesus Christ.

By REV. J. A. R. DICKSON, B.D.

HOW shall I come to Jesus Christ? How shall I accept him as my Saviour? are questions often asked by anxious souls. They come out of the fact that Jesus is unseen, and not personally present in body. They are the cry of the nature for a plain path to walk in, a presence to look on, a person to speak directly to, a living voice to hear. They are the cry of the senses, where faith must come in. We come to Christ, and we accept Him as our Saviour *by faith*. "Believe on the Lord Jesus Christ, and thou shalt be saved." We must believe on Him as having died for us, as having borne our sins in His own body on the tree, that we being dead to sin should live unto righteousness. Paul appropriates Jesus and His work to himself, as though he were his sole object in dying. "The Son of God, who *loved me*, and gave himself *for me*." All that Christ was in Himself and in His work Paul appropriated. He embraced him, as the ship-wrecked sailor lays his arms around a spar and clings to it. He committed himself to him, as a sick man gives himself into the hands of a physician he loves. All this is the action of faith in Jesus as a Saviour. Our faith acts in another direction when we think of his *presence*. He is spiritually present with us, and as God *everywhere* present. This we need to remember. He is not far from every one of us. As God, it is in Him that we live and move and have our being. He is the substratum of our being, hence we have but to think, and he understandeth our thoughts; we have but to desire, and he notes our longing. He is acquainted with all that is in our hearts. All things are naked and open to him with whom we have to do. And since it is with the heart that we believe unto righteousness—it is in the heart, by its longing and purposing that we go to him and cast ourselves upon him. We can do that without a word spoken. We can do that by willing. Let us make sure that in our dealing with Jesus, that our hearts are acting fully and freely. Heart work alone stands.

We cast ourselves upon his mercy, as we feel ourselves to be sinful, lost, condemned and utterly unworthy of any favor, and he saves us AT ONCE, and FOR EVER. John 3: 16, 36, "He that believeth on the Son hath *everlasting life*." He does not keep us waiting. David's experience is given in these words: "I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." In the Gospel of Mark we learn by numerous illustrative instances that Jesus saves "*immediately*." And also that he does so with tender affection. Listen to these words, "Son, thy sins be forgiven thee." Mark 2: 5; and to these: "DAUGHTER, thy faith hath made thee whole; go in peace, and be whole of thy plague." Thrilling words!

Perhaps, we are ready to say, "Oh I wish I knew

that I had the right kind of faith!" The right kind of faith is that that trusts in Christ only; that is saving faith. The right kind of faith beholds "the Lamb of God who taketh away the sin of the world." It builds all its hope, and finds its heaven in Him. It says:

"Just as I am, without one plea, But that Thy blood was shed for me,
And that Thou bidst me come to Thee, O Lamb of God I come."

So coming in the spirit of full surrender, there is enjoyed at once the gladness of a full salvation.

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Normal Class Work, and the Equipment of S. S. Teachers.

By REV. J. McEWEN.

THE strongest and the weakest point in modern S. S. work in all the churches, and in all lands, is lodged in the teacher. As he is in Christian experience, character, knowledge of the English Bible, and skill in handling it, so are the schools severally and collectively, vigorous or feeble, fruitful or barren, a name or a power.

The churches and S. S. organizations that give the most attention to the teacher, and set in motion the best adapted agencies to stimulate and direct his efforts, and enlarge his equipment for the work, will not only do the wisest work in the end, but will do the work most needed for the hour.

Great Britain was the first to move in this direction, and in the following order:—The Edinburgh S. S. Teachers' Association; the English S. S. Union made it a department of their work; also the S. S. Institute of the Church of England. America, with her usual appreciation of the practical, progressive and useful, has prosecuted the Normal work for the teacher with great vigour, led by S. S. workers, enthusiastic, strong, wise and true. It has been incorporated into the programme of all prosperous summer resorts, led by Chautauqua, and multiplied in organized effort, north and south, east and west of this continent, and Canada lifts up her head to follow in the advance work. The S. S. Association of Canada has been able during the past two years and a-half, to call the attention of the churches to the immediate importance and thoroughly feasible character of the work for teachers, by holding during the past year, one hundred and seventy-six Institute services; giving the Institute form to the work of the Conventions held in seventeen counties and four cities. To the work of this Association, now entered its twenty-first year, is due a higher appreciation and a more generous support than is accorded to it by the churches of the land.

The general preparation of the teacher for his work, received a very careful and prayerful consideration at the Raikes Centennial gathering in London, England. An International Committee was appointed to prepare a course of study for S. S. teachers, irrespective