

last she said, "Did you ever drink 'all sorts' (that is the draining of the tumblers, and other refuse of the bar room). "Oh no," he added, "I never got so low." "Well," said the narrator, "then Jesus can save you, for He saved me, and I got low enough to drink 'all sorts,'" and then she added, "Dear friends, come to Jesus now, for He invites 'all sorts'—'Whosoever.'" Her earnest appeal had its effect, for when a call was made for enquirers to stand up, fully a dozen rose for prayer, and over an hour was spent in prayer and conversation with those seeking ones, some of whom professed to accept the Saviour. Such is a brief outline of our visit to the "Cremorne Mission," which presented one aspect of Christian work in the great city.

Mr. Gooderham and the writer left the place about 10.30 to visit the Midnight Mission for Fallen Women, and this with other work must form the basis of our next article.

[For OUR MISSION.]

Truth in a Nutshell.*

By H. F. SAYLES, Evangelist.

No. 1. YOU HAVE SINNED.

DO you know that you are a sinner? Do you say, "I don't know that I am very bad; I am better than a great many"? Don't compare yourself with some one else, but hear what God says about you. "There is none righteous, no, not one" (Rom. 3: 10). "For as many as are of the works of the law are under the curse, for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3: 10).

Let me ask you, Have you kept all of God's law? You say, "No, of course not; no one has." Very good. Your admitting that you have failed convicts you, for we read, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10).

If you think you are not a sinner, God says you are deceived. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8). "There is no difference, for all have sinned" (Romans 3: 22, 23). This "all" includes you. While there are degrees of sin, there are no degrees as to the fact of guilt. "No difference" says God. A man one foot under water will just as surely drown, if not rescued, as a man ten feet under the water; and so, a man who has sinned in one point of the law will just as surely be lost as the man who has failed in all points of the law. "There is not a just man upon the earth that doeth good and sinneth not" (Eccles. 7: 20). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither

bound up, neither mollified with ointment" (Isa. 1: 6). "The heart is deceitful above all things, and desperately (incurably) wicked" (Jer. 17: 9).

In the light of all these verses will you say, "I am not bad," "I never did any harm in my life," or "I am good enough"?

On the testimony of God's Word you must see yourself a sinner. "Sin, because it is sin, must be punished." "Justice, because it is justice, must punish sin." If sin is on the sinner, then justice must strike through both the sin, and the sinner who carries it.

If you see yourself a sinner, and want to know the remedy, I would turn you to Jesus, who "was wounded for our transgressions, and bruised for our iniquities" (Isaiah 53: 5).

[For OUR MISSION.]

What Faith in Christ Includes.

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

SAVING faith is exceedingly simple, yet it is transcendently sublime, for the more we contemplate it, the more does it unfold its great depths, and the more does it disclose its all-embracing character. It is the root of every thing good in man. See how Peter speaks of it in his 2nd Epistle 1: 5-9. I have not unfrequently heard persons say, "We have only to believe on Christ, that is all we need to do to be saved," intimating thereby that only the bare and bald act of faith was necessary. Such statements show how inadequate a conception they have of what faith really is. It is of essential importance that we should be clear here, that this truth in all its extent should be in the light, and that it should duly affect our spiritual and moral nature. Let us mark, first, that the faith we exercise is not faith in a proposition, but in a person: "Believe on the Lord Jesus Christ." No doubt we have to believe the truth about Him, in order that we may reach Himself, but we can never, must never rest content short of Himself. He is the Saviour, not the truth about Him. Our faith, then, embracing the person, the Lord Jesus Christ, brings us into living relations with Him. What are they? These are found embeded in His name. If we read it intelligently we shall find in it His three offices which He executes as a mediator. Let us take them in the order of nature. When we read them thus, we shall be prepared to feel the mighty force that lies in the name as it is used by the Apostles. First, then, He is

JESUS. This is the name He received as the Son of man. Matt. 1: 21. It means Saviour. He is the light of the world. John 9: 5. And as the light of the world He fulfils His prophetic office, revealing God, John 1: 18, and declaring His will to men. He is *The Prophet* of whom Moses spoke in Deut. 18: 15. If we believe on Him, we accept Him in this relation, as the revealer of God to us. Second, He is

CHRIST—That is, the Anointed One, set apart and

* This forms the first of a series of Enquiry Room Talks. Mr. Sayles is a man of large experience in Evangelistic work, and has been eminently owned of God in the conversion of souls.—Ed.