

standing of the hatred towards sin of a holy God. He realized, as we never can, how great was the forgiveness which, in reaching out after men, could make its way in spite of that infinite hostility to sin.

But Jesus' understanding of God's forgiveness was not merely that of a sinless man. He knew that His own presence in the world was the expression of God's forgiving purpose. He Himself was God incarnate. And the supreme reason of His coming in the flesh was so to deal with sin that God could forgive it. In this appears the full greatness of God's forgiveness, that it was not possible, except through the giving up of the eternal Son to a life of human limitation and suffering and to the awful cross.

That great divine forgiveness is set up as the measure of our forgiving,—but not as the measure only: it is also the might. For in the soul that realizes what it has been forgiven, springs up the impulse—alike blessed and blessing—which can rest only in forgiving to the uttermost.

Joy—His and Ours

By Rev. William D. Lee

"That My joy might remain in you."
"That your joy may be full." It is most remarkable, that, under the gathering gloom of hatred, treachery and betrayal, our Lord should speak of His joy; and no less remarkable that, in full view of the sorrow that would fill the hearts of His disciples, when He should no longer be with them, He assures them also of a joy that should be "full."

Can we discern the elements of this joy which in Jesus was so independent of outward circumstances and conditions, and which in His followers also may exist in spite of the most untoward happenings?

Consecration is one element in this joy. There was no happier moment in Christ's life than when, at the fords of the Jordan, having submitted to baptism and received the descending Spirit, He stepped out into public life, consecrated henceforward to the task of saving the world. His joy He bequeathed to us; but we can enjoy it only on condition of a like consecration to service for the salvation of others.

A second element in this joy is realization. There was joy for our Lord in the moment of consecration; there was a deeper joy in the living out of that consecration,—the joy that springs from loving daily service. "My meat," said Jesus, "is to do the will of Him that sent Me, and to finish His work." And this experience of the Master will be, in delightful measure, that of each servant who follows in His steps.

In this joy there is a third element. It is anticipation. Of Jesus it is said: "Who for the joy that was set before Him endured the cross." The thought of what is ahead should nerve us also and cheer us on. Think of heaven,—its happiness, its reunions, its sinlessness and deathlessness, and joy will surge into the recesses of the heart.

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What Makes the True Teacher

There is one qualification for Sunday School teaching, and we dare to say that it is sufficient if it stands alone. It was after our Lord's question, "Peter, lovest thou Me?" and the response, "Lord, Thou knowest all things, Thou knowest that I love Thee," that the command was given, "Feed My sheep, feed My lambs." A true love of the Lord Jesus Christ makes the faithful pastor, the wise teacher.—Sir W. R. Nicoll

The Danger of Staleness

By Frank Yeigh, Esq.

It is easy to suggest the problems and dangers that confront every organization, religious or secular, and the Bible Class need not expect to be immune from similar troubles.

The danger that is ever present may be termed the danger of staleness. It may afflict the teacher who is not giving of his best, or who has fallen into a rut that begets staleness. It may afflict the Class as a whole in the conduct of its sessions. It may be a general bored condition that affects all alike, resulting in a deadening of interest, a slowness of movement and a lack of life that will greatly retard the progress of any Class.

The danger of staleness may be overcome by a recognition of its presence or threatened