

that the new shall be even better and richer than the old. This is not a thing that *happens*; it requires set purpose and energy. No man drifts into forgiveness; forgiveness needs the will to forgive.

But in the New Testament account of reconciliation, the will to forgive is not represented as waiting upon the penitence of the offender. It does not bide its time till the delinquent comes back; it goes out to bring him back. It deliberately endeavours to quicken repentance; and does not leave the restoration to chance or to the caprice of the offender. The Father of Jesus Christ makes it as nearly impossible as it may be for the offender to stay away; and the whole strength of the appeal of the Gospel rests upon the assumption that the whole mind and heart of God are gathered up in His purpose to recreate His fellowship with His creatures.

This is quite clearly reflected in Jesus's view of the mutual relations of men. He has much to say about offences and forgiveness; and what he does say is quite explicit—both to the offender and to the offended. The offender has to make restitution to his brother before his offering is acceptable to God; and the offended brother has to forgive the offender if he is to receive the forgiveness of God. Rightness with God and rightness with man go consistently together. But just as God seeks out the occasion of forgiveness, so also is the offended man to go forth to create the conditions of reconciliation with his offending neighbour. This is the whole meaning of the passage concerning the turning of the other cheek. "Resist not evil" said