

them to that land was the roundabout and rough one He chose. The long march welded them into a compact and compelling force. It brought out sterling qualities that told mightily in the later days of conquest, when they entered upon their inheritance. It taught them to fall back upon God in times of difficulty and danger. Surely it was the right way by which He led them home.

Sometimes we come upon a life that has heavy burdens to bear. Disappointment, grief and pain in a measure far beyond the usual are assigned to this one. The years go slowly on, and the burdens are bravely borne. One by one they presently begin to drop away, and the bowed head is lifted in days of comfort. Then the tried and sorrow-taught one begins to teach his fellow men. From the full store he has gathered on the hard way he trod, he brings forth to his hearers and they are helped. The right way is the way that makes life better for others.

Toronto

Sin's Remedy

By Rev. John H. MacVicar, D.D.

Sin is an appalling fact. We cannot afford to be satisfied with make-believe remedies for it. R. L. Stevenson, in his *Fable of the Yellow Paint*, pictures a man who allowed himself to be daubed all over with a mysterious pigment under the delusion that it would make him sin-proof, only to find that in spite of it he had violated the most serious requirements of the Decalogue. That his paint remained uncracked through it all did not ward off punishment.

Without justice, the moral fabric of the universe would collapse. Hence, the hardest part of the problem to provide sin's remedy rests with God. In the full exercise of His wisdom and power and love He supplies a remedy that enables Him to be at once just and merciful: for in the atonement He finds a way of satisfying fully the strictest demands of justice, and at the same time of exhibiting His love.

The infinite pain God feels at sin expresses itself in the voluntary offering of Christ. "The dark line in God's face", caused by His abhorrence of sin, disappears in the face of

Jesus Christ, of whom it is said, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

The question arises: How has Christ wrought out the remedy of sin? The simplest answer is, by dying. "He died for our sins, according to the scriptures." The sense in which that is to be understood is perhaps best found in the statement that "all sinless as He was, God's condemnation of our sin came upon Him." Christ's death stands by itself. There is nothing like it in the universe. It is the case, as Dr. Denney puts it, of "a sinless One submitting to the doom of sin", not on His own account, but on ours.

Yet, if Christ, in fulfilment of the purpose of the Father, supplies the remedy of sin by dying for us, we on our part, can only use the remedy by living in Him. "Ye know", writes the apostle, "that He was manifested to take away our sins." Then he adds that any one who abides in Him "cannot sin, because he is born of God". To abide in Christ is to live the victorious life that gains dominion over sin.

The atonement, then, has its real power and efficacy as a remedy for sin through the operation of the subtle principle embodied in an old catechism which says, "Christ is not another Person from His people properly." Identify yourself with Him, by vital union, and you move in the heart of the truth and power of the atonement. You may not understand it—you may even misunderstand it—but after all it is not your understanding of the atonement that makes it effective as sin's remedy; it is your union with Christ.

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The Teacher's Language

The English language contains upwards of a hundred thousand words. A teacher of fair intelligence may understand ten thousand. A child under fifteen years, is accredited with the meaning of fifteen hundred, and to this narrow range a teacher must confine himself, if he would cause the learner to know perfectly. Not only must the teacher of the Primary Department remem-