

Forgiveness of Sin.

The forgiveness that is with God is such as becomes Him, such as is suitable to His greatness, goodness and other excellences of His nature, such as that therein He will be known to be God. It is not like that narrow, difficult, halving and mangled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute—such as becomes His nature and excellences. It is, in a word, forgiveness that is with God and by the exercise thereof He shall be known so to be. If there be any pardon with God, it is such as becomes Him to give; when He pardons He will abundantly pardon. Go with your half forgiveness, limited, conditional pardons with reserves and limitations, unto the sons of men; it may it may be it may become them—it is like themselves; that of God is absolute and perfect, before which our sins are as a cloud before the east wind and a rising sun. Hence He is said to do this work with His whole heart, and His whole soul, freely, bountifully, largely, to indulge and forgive unto us our sins, and to cast them into the bottom of the sea,—unto a bottomless ocean an emblem of infinite mercy.—*Dr. J. Owen.*

High, Low or Broad Church

A clergyman is often met by new-comers with the question; "Is your Church High, Low or Broad?"

One of our exchanges very happily speaks for his own parish, and in doing so, voices the sentiment of that great body of the clergy all over the land. He answers:

"If obedience to the faith and discipline of the undivided Church be "high," our parish is high and getting higher. If personal holiness and an exclusive trust in our Lord Christ for Salvations be "low," our parish is low and getting lower. If large, inclusive views of truth, and the keeping in touch with life in all its modern phrases be "broad," our parish is broad and must be broadened.

But why have "if," and parties in the Living Church? A man who has any power to reason—nay, a man who can read English, and will read it—must see that the prayer book of our Church is [1] Catholic, [2] Evangelical, [3] inclusive and adaptable.

That ringing noble name, a Churchman, means that a man possessing it is not "high" only, for that were instability; nor "low" only, for that were narrowness; nor "broad" only, for that were shallowness; but that as a citizen of that City "the length and breadth and height" of which here equal in the Angelical survey, has in himself the solid, stable, cubic symmetry of a perfect nature.—*North Dakota Churchman.*

The Life to Come.

It is often said that this world is an enigma, if there be no other world. Life, indeed, is not worth the living, if the grave end it for ever and for aye. But, because there is a life beyond, to which the tomb is but the vestibule, we take courage and press on toward the mark of our high calling. Tell men and make them believe, that they die like brutes, and, ten to one, they will live like brutes. That this world is the pattern, though now confused, reversed, the threads and thums of a bright upper side, is full of inspiration and encouragement. Church and Bible, Lent, and Easters, prayer and praise, litanies and confessions, good works and holy faiths, all these are solutions of the enigma; the grand answer of which is that God is not the God of the dead, but of the living and that they which believe in Him shall never die.—*Church Press.*

No situation however wretched it seems, but has some sort of comfort attending it.—*Goldsmith.*

Know that whatever happens here contrary to thy own will does not happen but by the will of God.—*S. Augustine.*

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CHEMICAL LABORATORY, DALHOUSIE COLLEGE, Halifax, N.S., July 31st, 1891.

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