# Church Observer.

A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

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VOL. I.—No. 44. MONTREAL, THURSDAY, 10TH DECEMBER, 1868. $2 ⅌ an.—Single copies, 5 cents.



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We will first consider in its capacity as a specialty our far-famed remedy Radway's Ready Relief, symbolized throughout the civilized world under the significant alliteration R. R. R. This remedy is happily possessed of properties that give immediate and positive proof of its excellence, that the most skeptical can feel its power in a few seconds, especially where the sufferer is the victim of excruciating pain. It is not a question with this remedy of time it takes to remove the perception or sensation of pain, or of the cost; for the moment it is applied to the part of the body where pain exists the patient is relieved. And if the pain is from any established disease, a cure will soon follow.

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In Fever and Ague, Typhoid, Bilious, Scarlet and other Fevers, its use will always insure a cure.

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N. B.—Persons in ague districts should take a teaspoonful of Relief, in water, on rising in the morning. This will protect you against Fever and Ague and all other Fevers.


## Poetry.

### THE ONLY STANDARD.

Who shall judge a man from manners?
  Who shall know him by his dress?
Paupers may be fit for princes,
  Princes fit for something less;
Crumpled shirt and dirty jacket
  May beclothe the golden ore
Of the deepest thought and feeling—
  Satin vests could do no more.

There are springs of crystal nectar
  Ever welling out of stone;
There are purple buds and golden
  Hidden, crushed, and overgrown;
God, who counts by souls, not dresses,
  Loves and prospers you and me,
While he values thrones, the highest,
  But as pebbles in the sea.

Man, upraised above his fellows,
  Oft forgets his fellows then:
Masters, rulers, lords, remember
  That your meanest hinds are men,—
Men by honor, men by feeling,
  Men by thought, and men by fame,
Claiming equal rights to sunshine,
  In a man's ennobling name.

There are foam-embroidered oceans,
  There are little weed-clad rills;
There are feeble inch-high saplings,
  There are cedars on the hills;
God, who counts by souls not stations,
  Loves and prospers you and me,
For to Him all famed distinctions
  Are as pebbles in the sea.

Truth and Justice are eternal,
  Born with loveliness and light:
Secret wrongs shall never prosper
  While there is a sunny right;
God, whose world-heard voice is singing
  Boundless love to you and me,
Sinks opression, with its titles,
  As the pebbles in the sea.

### SIN IN THE LIGHT OF THE LOVE WHICH PARDONS IT.

[FROM THE NEW YORK WITNESS.]

We might ask the believer, Was it before or after you knew the blessedness of sins forgiven that you learned the enormity of sin, and obtained the clearest view of your sins in their multitude and their aggravations? There is but one answer from those who praise God that He has given them to see their sins in the light of the love which pardoned, and not in the light of the fires of righteous judgment. The matter has been illustrated by the supposed case of a merchant overwhelmed with liabilities which he knew he could not meet. He was afraid to look through his books to ascertain the amount of his debt. But if some friend stepped forward and assumed all his liabilities or discharged his debt, he would no longer be afraid to know the whole truth. Nay, a sense of gratitude would impel him to discover the extent of his obligation—and the more he discovered of it, the sense of his friend's love would be enhanced. He might formerly have feared that the amount was large; but on examination he might find that it was much larger than he feared, and, as it mounted up, he would think only of the love which had met it all, and say, "This is better than I thought." As he proceeded with his investigation, he might be compelled to say, "There never was a friend like this friend of mine." It is thus, believer, that your view of the riches of grace and the great love wherewith He hath loved us is continually expanded. And now the effect of the discovery of sin is to increase your gratitude, to heighten your joy, and to exalt the grace which has put it all away.

But there is more than forgiveness in this wondrous grace. God shows "the exceeding riches of His grace in His kindness toward us through Christ Jesus." We are ever disposed to estimate our salvation by something in ourselves, and think it a becoming humility that we should say, with the returning prodigal, "I am not worthy to be called thy son; make me as one of thy hired servants." True; but then it is not a question of any worthiness in you. Surely that is sufficiently proved by the very fact of forgiveness as it is expressed in the parable, when the father embraced and kissed his son while he was yet in his rags. But when he has acknowledged him as his son, all that follows is not according to what the prodigal deserved, but according to what was worthy of such a father, and according to what became such a relationship. Such a father could not have a son about his house in the position of a hired servant. Nothing short of the best robe and a ring on his hand and a feast of great joy would satisfy the father's love.

Thus God shows His love toward us as wretched sinners. His love welcomes us in our rags; but He does not leave us there. He clothes us with Christ. He will not leave a shred of these rags as a memorial of our sin and shame, or of the far country and its degradation. And, believer, it is not humility, but distrust of God's love and of the efficacy of the blood of Christ, which leads you still to raise a question about your own deserts, or which would lead you still to seek the place of a hired servant. You see sin, indeed, as you never saw it before; but do you not also see the heart of your Father? Faith sets to its seal that God is true. If He tells you, as a believer, that your sins and your iniquities are remembered no more; that you have eternal life; that you are a son; is it humility to speak of it in doubtful terms? Remember that the question is not at all about your deserts, but about the value of the blood of Christ, and about the love of God. You can know the heart of God not by looking into your own heart, but by looking at what He has given to us. The God with whom we have to do is the God who has given His Son for sinners; and if we do not see this, we do not know Him at all. The only true humbleness, strength, and blessing is to forget self in the presence of such a display of grace, and in the contemplation of it to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Rest assured that this is what will make sin exceeding sinful in your esteem, and draw you over in love's sweet constraint to a life of still more entire devotedness to the glory of Him who has called you out of darkeness into His marvellous light.

### THE RIGHTEOUSNESS OF GOD BY FAITH

[FROM THE NEW YORK WITNESS.]

"A robe I must have," said the beloved Berridge, "of one whole piece, broad as the law, spotless as the light, and richer than ever an angel wore—the robe of Jesus." The fact is, the Lord Jesus was not only the perfect Man, and thus rendered to God the perfection of obedience due from man, but He was also God—"God manifest in the flesh"—and thus there was infinite acceptability and divine worth in all that He did. It is by His obedience that many are made righteous—even the righteousness of God in Him. Spotless angels around the throne of heaven excel in strength and do the will of God; but theirs is a creature righteousness; faultless in its kind, without doubt, but falling short of "the righteousness of God." How wonderful is the standing of the believer! How near is he brought! How "complete in Christ" he is! What an everlasting and unchangeable righteousness is that which is of God by faith! What grace, that sinners of the Gentiles should have this spotless robe! How rich in mercy is God! "Christ is the end of the law for righteousness to every one that believeth."

The knowledge of this is of unspeakable preciousness and of great practical consequence to the believer. It leads him out of himself, away from all narrow thoughts of mere personal safety, from wrath and mere personal happiness for ever, into all the grandeur of a salvation in which God has His highest glory and Christ His dearest joy. And is it not a joy to you, believer, to think that God can not only save you without dishonor to His name, but that, in saving, all His perfections shine with new lustre before His adoring universe?—that in saving you, Jesus has received a name that is above every name? It also leads the believer out of self, away from all distracting thoughts of his own doings, as entering into or adding any thing to the grounds of his acceptance. To gild refined gold or to paint the lily, were a reasonable attempt compared with the folly of attempting to contribute to the righteousness of God—to the acceptableness of one who is "accepted in the Beloved"—to the completeness of one who is "complete in Christ."

The knowledge of this is necessary also to give expansion and yet steadiness to our comprehension of our true standing and prospects as believers. For unless we see an adequate ground for it in the righteousness on which we stand, we shall be disposed to explain away all that is distinguishing in the hope set before us in the gospel. Believer, it is a low and grovelling thing for you to desire to be an angel, or to stand among them as worshippers. This is disparaging to the grace of God in Christ; and shows that in some way you are measuring your prospects by something in yourself. When you know the things which are freely given us of God, you will say:

"Had I an angel's holiness,
I'd lay aside that beauteous dress,
And wrap me up in Christ."

And in like manner not to magnify yourself over them, but, in your deep humiliation, magnify the grace of God before the display of which they also adore, you will know that your place and your glory is far above theirs as the righteousness of God which you are made in Christ is above the highest righteousness which a creature can ever attain. And when you, strengthened with might by the Spirit in the inner man, comprehend something of this marvellous purpose of grace, we would ask you, "What manner of persons ought ye to be in all holy conversation and godliness?"

### THE SABRÉVOIS MISSION.

(From the KINGSTON NEWS.)

The annual meeting of the Kingston Ladies' Auxiliary to the French Canadian mission of the United Church of England and Ireland was held on Tuesday evening in St. George's Hall. The attendance was small, and composed principally of ladies. The only clergymen of the city present were those who participated in the proceedings of the evening.

The chair was taken by R. J. Cartwright, Esq., and the Rev. R. V. Rogers opened the proceedings with prayer.

The chairman addressed the audience in a few brief remarks upon what he considered the wisest method of furthering the objects of the meeting. He deprecated the use of controversy as tending to engender angry feelings, and advocated the use of a judicious colportage, in fact a large dissemination of the Bible among the French Canadians, the common use of which among ourselves, was too apt to cause its value to be under-rated, but which he thought would be far more effectual than irritating controversy toward converting the French Canadian.

The Rev. Mr. Dobbs read the report, which was divided into the financial, the missionary, and the educational portion of the society's operations. Of the first there was a small advance, but a great necessity for larger amounts to enable a more extended field of operations was apparent. Of the mission and last portion there was every reason for congratulation. The amount of the Kingston aid for the past year was $176. At the conclusion of the report that gentleman stated that he had read the report in place of the Secretary, Mr. McLeod, who was unable to be present.

The Rev. J. A. Mulock moved the adoption of the report, and after painting the character of the Roman Catholic Church as known to himself when residing in Ireland, insisted upon the equal importance of the present mission with those for the conversion of the Jew or the heathen.

The Rev. F. Kirkpatrick seconded the resolution for the adoption of the report, which was carried.

The Rev. P. Dumoulin, of Montreal, moved the second resolution,

"That whereas it has pleased God to use human agency to carry out his ends in making known His Gospel to the whole world, therefore it is our duty to multiply these agencies