

# Church Observer <sup>G M Evans</sup>

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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## Poetry.

### SPRING.

The colder months have passed away,  
No more their joyful sports beguile,  
But 'neath the genial sun of May,  
Fair nature dons her happiest smile.

The fields are robed in brightest green,  
The trees their leafy garments wear,  
Above, the waving branches seem  
A sporting with the balmy air.

No longer now the streams are bound  
By winter's cold and icy hand,  
But with a merry laughing sound  
They ripple o'er the rocks and sand.

The world seems filled with merry life,  
All nature lifts a joyous voice,  
The woods with songs of birds are rife,  
And hills and valleys cry—"rejoice."

We will rejoice, our hearts respond,  
And praise the name of God our King,  
For He it is who kindly gives  
The glad return of joyous spring.

H. H. KENNEDY.

## Family Circle

### "PEACE WITH GOD AND WITH ONE ANOTHER."

There is no perfect peace in this state of sin, because of the many sufferings it entails. Disquiet, anxiety, trouble, come from one cause or another, and we are made to feel the truth of that word, "Man is born to trouble as the sparks fly upwards." Either in what we feel or what we see this truth is brought home to us daily. There is an insatiable desire for rest and peace which cannot be found in the things of this life. Riches may be acquired; distinction may be attained; pleasure may be indulged, and to appearance, for a time enjoyed; but they soon weary out those who follow them,—for they surfeit, but do not satisfy. First impressions of this truth may be weak, and repeated trials may not fully convince, but the feeling cannot be avoided, that in result they do not yield what in prospect they seemed to promise. What is not in them cannot be taken out of them. The old question applies here—"Do men gather grapes of thorns—or figs of thistles?"

Experience thus agrees with the Divine testimony: "There is no peace, saith the Lord, unto the wicked:—the wicked is like the troubled sea when it cannot rest:—the way of peace they know not." By the "wicked" here is not meant merely the more vicious and grossly immoral among men. It applies to all men as sinners; while they remain—"without God or without hope,"—they cannot have peace. The deceitfulness of the heart often leads to a false estimate of our real condition and the danger we are exposed to; suggesting, as of old, the saying—"Peace, peace, when there is no peace." The folly of self-delusion only comes to be seen, as we know the good news that gives deliverance from it.

The great thought about peace is—to have "peace with God." This we can have only "through our Lord Jesus Christ." By believing in Him as having "made peace" when He suffered the just for the unjust, and as having "made reconciliation for sin by the sacrifice of Himself." He "made peace;" and He says of His own teaching, "These things I have spoken unto you, that in me ye might have peace." To restore men to this state of "peace with God," was the great end of His coming into the world. His lament over Jerusalem was because she "knew not the things which belonged to her peace." And Peter, in addressing Cornelius, calls the Gospel "The word, which God sent unto the children of Israel, preaching peace by Jesus Christ."

Christ was the peace-maker. There was none until He came and made peace. Long

before His coming, He was called "The Prince of Peace." When His coming was announced, it was as bringing "Peace on earth; good-will towards men." In Him we have the true source of peace, for He brings sinners into a state of friendship with Him, who is "the God of peace." To enjoy this, is to have that peace which Christ, before He ascended "up where He was before," bequeathed unto His disciples, when He said, "Peace I leave with you; My peace I give unto you."

It is but little we can say about the nature of this peace. All know what it is to be without it. But to know it, it must be enjoyed. And even when it is so, there is so much of evil in us, and around us, that it is prevented from "ruling in our hearts" as it should; so that we enjoy but a small share of that comfort and joy it is able to impart. It is a peace which "passeth all knowledge" of peace we ever attain in this life. Of this, as of every spiritual blessing, we know but a little of what it is. But yet the foretaste is very precious.

There is a thought about this peace deserving of notice, as fitted to deepen the conviction of the obligations we are under to love and obey Christ. He "made peace;" it did not exist before. It was a great work, requiring the fulfilment of all righteousness in our nature. And this, too, while exposed to the powerful temptations of the adversary, and the workings of evil in the hearts and in the lives of those among whom His work had to be done. He had no help from man, but every kind of hindrance, from those He came to redeem. "He came unto His own, and His own received him not." But He failed not in His work, nor was disappointed until He accomplished it. He did not fail, for His power, none could effect.

He gave us the course due to us, and He will be true to it. Now, let this be kept in mind, as the "King of Christ's work." He had no need to "fulfill all righteousness" for Himself. Both in obeying and in suffering He was a substitute. "He bore our sins;" "The chastisement of our peace was upon Him;" and by His stripes we are healed." He could have no chastisement—no stripes to bear, except as the Sufferer. So of the righteousness. He was the Righteous One, and had no need to work out or bring in a righteousness for His own sake. Yet He brought in "an everlasting righteousness,"—not to save Himself, but "which is unto all and upon all them that believe." It reaches "unto all" of every nation who put their trust in it; and it rests "upon all" as a covering from wrath, and as a robe that will give admission to the Marriage Supper of the Lamb.

This leads us to think of that comforting and endearing relation in which Paul addresses God when he prays to Him as "the God of peace." This implies that God is fully pacified and reconciled through the atoning blood of His Son, and also that He is the author and giver of peace and happiness to men—giving them peace with Himself, and peace also with one another. So, the apostle says, He is the author of peace in all the churches of the saints; and he also prays for the Thessalonians that "the God of peace himself may give them peace always." He speaks also of God as having "brought again from the dead our Lord Jesus." This shows Him to be the God of peace,—as being fully satisfied and well pleased with the atonement Christ made in His death, and that He demanded no more, for His resurrection was a complete discharge. For He was delivered to death for our offences, and He was raised again by the God of peace for our justification—so that, in bringing Christ from the dead, He shows Himself reconciled to all for whom He died. When men believe in Christ's death and resurrection, then they receive the atonement, and have peace with God.

Those who have this peace ought to "have peace one with another." Envy and strife will be kept under just as this peace "rules in the heart," for it leads

believers in "the ways of peace," and instructs them to "live in peace," and to "be at peace among yourselves," obeying in the promise that "the God of love and peace shall be with you." When it thus "rules" it "keeps our hearts and minds" from anxious carelessness about the things of this life, and also from those fears which so often trouble men when they are made to think about death and judgment, and to ask that solemn question, "How shall man be just with God?" The one who has "this peace finds comfort and safety in the assurance "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." This keeping in perfect peace must not be understood as freeing from trials, but it gives patience under them, and leads them to pray, as Paul did for the Thessalonians, "The Lord of peace Himself give you peace always, by all means." This all means "He maketh all things work together for good to them that love Him." And trials and afflictions are important parts of these "all things" by which He works in His people for their good. Let, then, these experiences be kept in remembrance: "If it will please, as much as lieth in you live peaceably with all men;" "follow peace with all men, holiness, without which no man shall see the Lord." Have this also in mind, that "the fruit of righteousness is peace;" and peace of them that make peace, and He gave his disciples this warning, "In this world ye shall have tribulation, but ye shall have peace." And let them to this conflict He graciously made the only suitable "preparation" for it, namely, "having the word of peace" in their hearts.

These thoughts about peace, as closed, by a sketch of what she is, by a hand which has long ceased from its labors. Of its truthfulness let those who read be the judges. If any think it defective, let them draw a fairer and truer likeness if they can.

"Peace is a fair virgin, every one's love, the praise of all tongues, the object of all eyes, the wish of all hearts. She hath a smiling look, which never frowneth with the least scowl of anger; snowy arms, soft as down, and whiter than the swan's feathers, always open to pious embraces. Her milken hand carries an olive branch, the symbol and emblem of quietness. She hath the face of a glorious angel, always looking towards righteousness, as the two cherubims looked one upon the other, and both unto the mercy-seat. She hath a bounteous hand, virtual like the garment of Christ: if a faithful soul can come to touch it, to kiss it, all her vexations are fled,—the conscience is at rest. Her bowels are full of pity: she is always composing salves for all wounds of a broken heart. Sedition and tumult her very soul hates; she tramples injuries and discords under her triumphant feet; she sits in a throne of joy, and wears a crown of eternity; and to all those that open the door of their heart to bid her welcome, she will open the door of heaven to bid them welcome, and repose their souls in everlasting peace."

M. N.

## For the Young.

### A BOY TO SUCCEED.

A few years ago, a large drug firm in Boston advertised for a boy. The next day the store was thronged with applicants, and among them a queer-looking little fellow, with his aunt, who took care of him. Looking at the poor boy, the merchant promptly said, "Can't take him—places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm promptly said he "did not see what they wanted of such a boy, he wasn't

bigger than a pint of cider." The boy, however, was allowed to stay, and set to work.

Not long after, a call was made on the clerks in the store for some one to stay all night. The quick offer of this little fellow was in strong contrast to the backwardness of the others. In the middle of the night the merchant looked in to see if all was right in the store, and found him quiet busy scissoring labels.

"What are you doing?" he asked. "I did not tell you to work nights."

"I know you did not tell me to," said the boy, "but I thought I might as well be doing something." In the morning the cashier got orders to double the boy's wages, "for he is willing."

Only a few weeks passed before a show of wild beasts went through the streets, and quite naturally all hands in the store rushed to see it. A thief saw his chance, and entered the rear door to snatch something, when he suddenly found himself grabbed by the young clerk and pinned to the floor. Not only was this robbery prevented, but things taken from other stores were found on him.

"What made you stay behind to watch when all the rest quit their work to look?" asked the merchant.

"You told me never to leave the store when others were absent, and I thought I'd stay," said the lad.

Orders were immediately given once more, "Double that boy's wages, because he is willing and faithful."

Before he left the clerkship he was getting a salary of \$2,500, and he is now a member of the firm. No boy or young man will be out of a place who does so.

## A GRAND BONFIRE.

Forty years ago, some English missionaries went to Madagascar, which, you know, is a great island near the southeastern coast of Africa, to preach the gospel. The people heard them gladly. A great many became Christians. Men, women, and children loved the Lord Jesus, and gave up their foolish idol worship.

Then a cruel woman became queen, who hated the christians. "I will drive the gospel out of Madagascar," she said. She drove the missionaries out; and she put to death as many as ten thousand of her people, who had rather die than deny Jesus; but as for driving the gospel out, that was a harder thing than she could do; for, by-and-by she died, and everybody was glad of it.

And now a Christian queen rules in Madagascar; and some very good news came not long ago from there. Read what the queen's minister writes:

"On the same day that I wrote this letter to you, the queen sent for the officers and heads of the people to come within the courts of the palace; and when they came, the queen said, 'I shall not lean upon or trust again in the idols, for they are blocks of wood; but upon Jesus Christ do I now lean and trust. And as for the idols, I shall burn them, for they do no good whatever; they are all deceit and falsehood.' When the people heard this they were glad, and asked the queen if she would summon a kabary to cause all the idols of the people to be burned. And the queen answered and said, 'That would please me. I have no desire that there should be idols any more in my kingdom.'

"Then the people, there before the queen, agreed to the burning of all the national idols in Madagascar; and the queen consenting, rejoiced; and on the same day the queen sent officers to burn all the idols of the queen; and they were all burned, and some of the people also burned theirs. And astonished to the utmost were the keepers of the idols when they saw the idols in flames, for they said the idols were too sacred and powerful to be burned. That was a new thing here; therefore we sincerely thank God, for he has shown his power here, and because he has given the