

The Churchman

"Evangelical Truth--Apostolic Order."

VOL. X. HALIFAX, NOVA SCOTIA, SATURDAY, JANUARY 30, 1864. NO. 6.

Calendar.

CALENDAR WITH PERSONS.

Month	Day	Feast	Month	Day	Feast
Jan	1	Epiphany	Jan	1	Epiphany
Jan	2	St. Basil	Jan	2	St. Basil
Jan	3	St. Basil	Jan	3	St. Basil
Jan	4	St. Basil	Jan	4	St. Basil
Jan	5	St. Basil	Jan	5	St. Basil
Jan	6	St. Basil	Jan	6	St. Basil
Jan	7	St. Basil	Jan	7	St. Basil
Jan	8	St. Basil	Jan	8	St. Basil
Jan	9	St. Basil	Jan	9	St. Basil
Jan	10	St. Basil	Jan	10	St. Basil
Jan	11	St. Basil	Jan	11	St. Basil
Jan	12	St. Basil	Jan	12	St. Basil
Jan	13	St. Basil	Jan	13	St. Basil
Jan	14	St. Basil	Jan	14	St. Basil
Jan	15	St. Basil	Jan	15	St. Basil
Jan	16	St. Basil	Jan	16	St. Basil
Jan	17	St. Basil	Jan	17	St. Basil
Jan	18	St. Basil	Jan	18	St. Basil
Jan	19	St. Basil	Jan	19	St. Basil
Jan	20	St. Basil	Jan	20	St. Basil
Jan	21	St. Basil	Jan	21	St. Basil
Jan	22	St. Basil	Jan	22	St. Basil
Jan	23	St. Basil	Jan	23	St. Basil
Jan	24	St. Basil	Jan	24	St. Basil
Jan	25	St. Basil	Jan	25	St. Basil
Jan	26	St. Basil	Jan	26	St. Basil
Jan	27	St. Basil	Jan	27	St. Basil
Jan	28	St. Basil	Jan	28	St. Basil
Jan	29	St. Basil	Jan	29	St. Basil
Jan	30	St. Basil	Jan	30	St. Basil
Jan	31	St. Basil	Jan	31	St. Basil

Worship.

"SPEAK, LORD, THY SERVANT HEARETH!"
1 Samuel iii. 9.

"Speak, for Thy servant heareth, Lord! How varied are the ways, Wherby Thy wisdom, O my God, the truth to man conveys. 'Tis Thine to make Thy will be known by many a speaking sign; Thy will, how'er reveal'd, to heed with answering heart be mine!

Thou speakest in creation's works! Wher'er I gaze abroad, In nature's miracles I hear the voice of nature's God: I hear Thy voice of bounteousness breath'd in the silent shower, And in the awful thunder-storm I hear Thy voice of power.

Thou speakest in this chequered scene of human joys and woes, Where restlessness is twin to guilt, to holiness repose: And oft, though clouds of mystery perplex my feeble sight, I hear Thee say that Thou art good, and all will yet be bright.

Thou speakest in Thy book! with words man's eloquence above, I hear Thee of affection tell, surpasing woman's love: Of sinners' from distraction saved, of blood in baptism given, Of faith by charity matured, and hope that rests in heaven.

Thou speakest in the secret heart! 'Mid vice and folly's din The whisper of the still small voice, I hear my breast within. And when my feet would turn aside, I hear my guardian say, Right onward for the narrow gate, right onward hold thy way.

"Speak, Lord, Thy servant heareth Thee!" Nor sound I crave, nor sight, Which rapt Thy chosen seers of old in visions of the night. But to my watchful eye be still Thy works, Thy word display'd With Thy viceregent in my breast, inform'd by Thee to aid:

And when by conscience' inward voice Thou wouldst, Lord, be heard, Or by Thy works of providence, or by Thy living word; From earth's obstructions purify my not-unwilling ear, And grant that what Thou speakest thus, Thy servant's soul may hear!

Religious Miscellany.

THE RAISING OF THE WIDOW'S SON.

THE city whither our Lord was bound, and at the gate of which this great miracle was wrought, is not mentioned elsewhere in Scripture. It lay upon the southern border of Galilee, and on the road to Jerusalem, whither our Lord was probably now going, to keep the second passover of his new ministry. That our Lord should meet the funeral at the gate of the city, while it belonged no doubt to the wonder works of God's grace, while it was one of those marvellous coincidences which, seeming accidental, are yet deep laid in the councils of his wisdom and of his love, is at the same time a natural circumstance, to be explained by the fact that the Jews did not suffer the interring of the dead in towns, but had their burial places without the walls. Probably there was very much in the circumstances of the sad procession which he now met, to arouse the compassion even of them who were not touched with so lively a feeling for human sorrows as was the compassionate Saviour of men; and it was this which had brought that "much people" to accompany the bier. Indeed, there could little be added to the words of the Evangelist, whose whole narrative here, apart from its deeper interest, is a master work for its perfect beauty—there could be little added to it to make the picture of desolation more complete—

"There was a dead man carried out, the only son of his mother, and she was a widow." The bitterness of the mourning for an only son had passed into a proverb; thus, Jer. vi. 26, "Make thee mourning as for an only son, most bitter lamentations;" and Zech. xii. 10, "They shall mourn for him as one mourneth for his only son;" Amos viii. 10, "I will make it as the mourning of an only son."

And when the Lord saw her, he had compassion on her, and said Weep not." How different this "Weep not," from the "Weep not" which often proceeds from the lips of earthly comforters, who often while they speak the words, give no reason why the mourner should cease from weeping; but he that is come that he may give good that work, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," (Rev. xxi. 4.) does now show some effectual glimpses of his power, wiping away, though not yet for ever, the tears from the weeping eyes of that desolate mother. Yet as Olshausen has observed, it would be an error to suppose that compassion for the mother was the determining motive for this mighty spiritual act on the part of Christ; for, in that case, had the joy of the mother been the only object which he had in view, the young man who was raised would have been used merely as a means, which yet no man can ever be. The joy of the mother was indeed the nearest consequence of the act, but not the final cause; that, though at present hidden, was no doubt the spiritual awakening of the young man for a higher life, through which, indeed, alone the joy of the mother became a true and an abiding joy.

The drawing nigh and touching the bier was meant as an intimation to the bearers that they should arrest their steps, and one which they understood, for immediately "they that bare him stood still." Then follows the word of power, and spoken, as ever in his own name, "Young man, I say unto thee, Arise;"—I, that am the Resurrection and the Life, quickening "the dead, and calling those things which be not, as though they were." And that word was heard, for "he that was dead sat up and began to speak." Christ rouses from the bier as easily as another would rouse from the bed,—different in this even from his own messengers and ministers in the old covenant; for they, not without an effort, not without a long and earnest wrestling with God, won back its prey from the jaws of death; and this, because there dwelt not the fulness of power in them, who were but as servants in the house of another, not as a son in his own house.

"And he delivered him to his mother." He who did this, shall once, when he has spoken the great "Arise," which shall awaken not one, but all the dead, deliver all the divided, that have fallen asleep in him, to their beloved for personal recognition and for a special fellowship of joy, amid the universal gladness and communion of love which shall then fill all hearts. We have the promise and pledge of this in the three raisings from the dead which prefigure that coming resurrection. The effects of this miracle on those present were for good; "There came a fear on all," a holy fear, a sense that they were standing in the presence of some great one,— "and they glorified God,"—praised him for his mercy in remembering and visiting his people Israel,—"saying that a great prophet is risen up among us."—They concluded that no ordinary prophet was among them, but a great one, since none but the very greatest prophets of the olden times, an Elijah or an Elisha had brought the dead to life. In their other exclamation, "God hath visited his people," lay no less an allusion to the long periods during which they had been without a prophet, so that it might have seemed, and many might have almost feared that the last of those had arrived.—Trench.

THE PRIVILEGES OF THOSE WHO RECEIVE THE WORD AS SENT OF GOD FOR THEIR SALVATION.

JOHN I. 12, 13.

12. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It has been already stated, that when the Son of God came, He did not meet with acceptance. He

came unto his own, and his own received Him not. It was necessary, in the divine counsels, that the word of God should be first spoken to the Jews; but "they put it from them and counted themselves unworthy of eternal life." Yet not all. There were those who said, "Lord to whom shall we go? Thou hast the words of eternal life." These opened their eyes to the evidence which proved him to be the Messiah. These neither opposed his doctrines nor revolted from the redemption which He offered them. They closed with the mercy of God; they believed in his name; they received Him; and together with Him, they received the privileges which He alone can give, the "adoption of children," and became the sons of God. Because, were made, the sons of God. Were they not so before?

In one sense, all mankind are the sons of God. So Adam is called by St. Luke when he is tracing the line from which Joseph was descended. But the whole of the Jewish people were children of God in a higher sense. God sent a message to Pharaoh. (Ex. iv. 22 :) "Thus saith the Lord, Israel is my son, even my firstborn." Accordingly Moses addresses the people in Deuteronomy, (xix. 1.) "Ye are the children of the Lord your God." Jesus recognises them as such, distinguishing them from the Gentiles. (Matt. xv. 26.) "It is not meet to take the children's bread, and to cast it to dogs." And St. Paul speaks of the privilege enjoyed by his brethren; (Rom. ix. 4;) who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the promises."

Yet still we find, that they were capable of, and required, a further and more special adoption. There is a higher privilege, which they could only possess as disciples of Christ Jesus; a privilege which those Jews forfeited, who, when He came, received Him not; and to which those were raised, who did receive Him, and believed in His name. To as many as received Him,—to those who acknowledged the character in which He came, and accepted the redemption which he offered, to those He assigned the blessings which he alone could give, and which in no other way they could enjoy. To as many as received Him, to them gave He power to become the sons of God. God's children. "Ye shall be my sons and daughters, saith the Lord Almighty." And justly are they so entitled. It is not a vain and empty term. For, by the adoption given them, they have the provision, and the education, and the inheritance of children.

1. They have the provision of children. As the Father of all, God has provided for the whole race of man. He sends them rain and fruitful seasons. He causes his sun to shine, and his rain to fall, "on the just and on the unjust." But a very different provision is made for those who belong to the covenant which is in Christ Jesus. They have the assurance that their God shall supply all their wants; that all needful things should be added to them; for their heavenly Father knoweth that they have need of all these things. "For even the hairs of their head are all numbered."† The circumstances of their lives are so ordered, that all things work together for their good. If they are poor, it shall preserve them from temptation, and keep them humble; if they are rich, it is that they may be "rich in good works." If they are in adversity, it is that they may enjoy a peace which this world cannot give. If they are in prosperity, it is that they may take comfort from the sunshine of God's favour. Rich or poor, afflicted or prosperous, in health or in sickness, in life or in death, "they are the Lord's."

2. Together with the provision, they have also the education of children. If they are the sons of God, they are "led by the Spirit of God,"‡ and prepared by his grace for the glory which is to follow. He purifies them from the corruption of their natural descent, and renews them after his own image; He withdraws their hearts from things below, and raises them to things above: He uses exactly that discipline which their character most needs, whether gentle or severe: sometimes He chastens them, that they "may bring forth more fruit;" but still He "dealeth with them as sons;" "yea,

† Luke ii. 35.
‡ See Matt. vi. 33. Phil. iv. 19.
‡ See Rom. viii. 14.