

The Church Times.

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"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, JULY 30, 1853.

NO. 31.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
S. July 31.	10	Sund of Trinity	1 Kings 21
M. Aug. 1.	1		John 19
T. "	2		1 Kings 22
W. "	3		Heb 3
T. "	4		Jerem 23
F. "	5		Jerem 30
S. "	6		Jerem 31
	7		Jerem 32
	8		Jerem 33
	9		Jerem 34
	10		Jerem 35
	11		Jerem 36
	12		Jerem 37
	13		Jerem 38
	14		Jerem 39
	15		Jerem 40

Poetry.

THE INFIDEL.

His birth was in a Christian land,
His home, a home of prayer;
He knelt amid the youthful band,
With downcast eye and folded hand,
And hushed religious air.

But manhood came with manhood's cares:
The wide world's citizen,
He plunged amid its sins and snares;
Nor friend nor guardian angel dares
To check his footsteps then.

He ate, he drank; and wealth and fame
Poured in their purple flood,
To cheer his life and gild his name—
But O ingratitude! O shame!
He said, "There is no God!"

His dwelling was a princely place;
His lands were broad and free
Above, with eloquent young face
The moon looked down, as if to praise
Her Maker's majesty.

And every morn the sun rose up,
His kingly path he trod,
Glad'ning each vale and mountain top—
The dew-bathed rose and butter-cup
Acknowledging their God.

Not so the Infidel; for he
Looked forth abroad, around
Where, in the murmur of the sea,
In winds that shook the aspen tree,
Was heard God's voice profound.

Unmoved he looked; unmoved he heard—
"There is no God!" he cried.
Spring came, and brought its singing bird;
Summer its grateful flock and herd
Along the river side;

Autumn its food for beast and man,
Less thankful than the beast;—
E'en Winter's frozen rill begau,
Its grateful undercurrent ran,
Acknowledging the feast.

But all was vain! God's providence
Then spoke a deeper tone:
In judgment spoke—removing hence
His dearest ones. In grief intense
The wretch was left alone!

God's word called on him long and loud,
In Sinai's trumpet tone;
Then turning from the vengeful cloud,
The bleeding Lamb of Calvary showed—
"The well-beloved Son!"

God's spirit came begirt with power,
And whispered deep and low:
"Repent! repent! for tempests lower"
Heaven calls! Hell gapes! This very hour
Flee from the coming woo!"

But all was vain! Then cold *Death* came,
The gloomy vale he trod.
His naked soul shrank back with shame,
He could not meet that Eye of flame;
For O, there was a God!

Religious Miscellany.

JUSTIFICATION BY FAITH.

THERE is one, and but one, perfect character in the Word of God—that of the Lord Jesus Christ. He was made of a woman, made under the law, and He challenged all his enemies to convict him of sin. The discovery of one flaw in the Redeemer's character would demonstrate that his Gospel is a fable, for being

God manifest in the flesh, He must be perfect.* The law is exceeding broad, and he met all its demands; but, with this exception, no man ever kept the law; all have sinned, and, consequently, none can stand in judgement on the footing of their own righteousness, all, therefore, who are under the law, or of the works of the law, are under the curse. The law is not faith; justification by faith, and by the works of the law, are antipodes. The language of the law is, the man that doeth these things shall live by them. The same thing is stated, Rom. x. 5. In both passages the apostle quotes Lev. xviii. 5; and here it may be again observed that the life attached to the observance of the statutes and judgements delivered to Israel, was a long and prosperous life in the land of Canaan. This is evident from Exodus xx. 12, which contains the first commandment with promise, and the promise is, "that thy days may be long in the land which the Lord thy God giveth thee." This was an emblem of the eternal life of the true Israel in the better country. The whole of the Jewish dispensation was a parable, in which spiritual and eternal things were typified by those which were carnal and temporal. Israel's bondage and redemption were temporal; their covenant was ratified with blood which only "sanctified to the purifying of the flesh"—(Hebrews ix. 13)—the manna did not prevent their dying; their inheritance was a land flowing with milk and honey. Had there been one promise of eternal life given by Moses, or one threat of eternal punishment, it would have destroyed the symmetry of the whole. This does not imply that no intimation of a future state is given in the writings of Moses—an opinion held by the Sadducees of old, and which has been maintained by men professing Christianity. The appointment that all men, without exception, should die, after eating their bread in sorrow all the days of their life, in connection with their being divided into two families, the seed of the woman and the seed of the serpent, plainly intimated a judgement to come, when the separation should take place. We have also the testimony of Christ that when Moses described God as the God of Abraham, of Isaac, and of Jacob, he intimated the resurrection of the dead. (Matt. xxii. 31, 32.) And again, Abraham informs the rich man that his brethren had Moses and the prophets testifying of a future state. (Luko xvi. 20—31.) Once more, the Apostle tells us that Moses and the prophets said that Christ should suffer, and be the first to rise from the dead—(Acts xxvi. 22, 23)—but still the kingdom, which, by divine appointment, Moses established, was a temporal kingdom, figurative of the eternal kingdom of Christ, who shall reign over the true Israel for ever and ever. The history of Israel, with the statutes and judgements, should, therefore, be viewed like any other parable; for instance, that of the prodigal. We have the story of the father and his two sons; this is the letter by which God's long-suffering and readiness to receive the returning sinner, together with the odious character of those who trust in themselves that they are righteous, and despised others, is delineated. But if we blend the narrative, the scene of which is laid in our world, with what it is designed to shadow forth, we involve ourselves in confusion and perplexity. This was the error of the judaizing teachers, by whom the churches were rent in the beginning, and this is the basis of the throne of the man of sin, and the means of the people of God being scattered in this dark and cloudy day. The divided state of the Church of Christ upon earth at present proceeds in a great measure from going back to the weak and beggarly elements of Judaism.—It is true that on one occasion a young man inquired of the Lord—What shall I do that I may inherit eternal life? and was referred to the commandments. The Lord answered the fool according to his folly, for the purpose of convicting him of sin; but upon his declaration that he had kept them all from his youth, the Lord took no notice of the absurdity of the occasion, which he had made, but told him he still lacked one thing; he must part with all he possessed, take up his

cross, and follow Him who is the end of the law for righteousness to every one that believeth. (Rom. x. 4.) Had he really kept the law, as he asserted, he must have loved God supremely, for all the law is summed up in love. and therefore the commandment to sell all and follow Christ would not have been grievous, for, if he loved God, he must have loved Him who is the express image of His person. This was an infallible test of the truth of the declaration that he had kept the law from youth. Were it possible for a man to yield perfect obedience to the law, it would demonstrate that he was not shapen in sin and conceived in iniquity. Our disobedience is the proof of our being by nature the children of wrath, cut off from God by the curse of the broken law. All come into the world under sentence of death, not merely of returning to the dust, but of being raised up to judgement, in which none shall stand but in the righteousness of Christ, with whom his people are inseparably united, and shall never be removed from his love. The apostle had shown that all, with the exception of those who are blessed with faithful Abraham, are under the curse of the law, for all have sinned. Believers are redeemed from the curse, by their glorious Head and Substitute—having been made a curse for them; and that He was made a curse is evident, for it is written in the Scripture, which cannot be broken, cursed is he that hangeth on a tree.—(Dent. xxi. 23.) As death dissolves the marriage relation, so believers, in future of having died in Christ, are delivered from the law—(Rom. vii. 4)—and consequently from its curse. Christ hath attained eternal redemption for them.* This redemption was effected by the cross of Christ. In reference to his decease, which he was to accomplish at Jerusalem, it was written, "He that hangeth on a tree is accursed of God." This does not mean he was consigned to everlasting destruction. This would be opposed to what has been already said, that the law neither contained a promise of eternal life, nor a threatening of eternal punishment; but the Israelites were thus taught to hold this mode of death in the deepest abhorrence. God placed a brand upon it, in reference to the expiatory sacrifice of Christ upon the cross for the sins of his people, by which he was to redeem them from the curse of the broken law. He who knew no sin was made sin for his people; the Lord made to meet upon him the iniquity of them all; and this extorted from him the loud and bitter cry which proclaimed that he was forsaken of God, in other words, enduring the curse of the law. Hence the apostle says he became obedient to death, even the death of the cross. (Phil. ii. 8.) He not only died, but died that death which God had, fifteen hundred years before accursed. The crucifixion of our Lord was foretold in the Scriptures—"They pierced my hands and my feet." (Psa. xxi. 16.) Hence, too, the Lord spoke of his being lifted up. (John iii. 14; viii. 28; xii. 32.) He was condemned for blasphemy, and stoning was the legal punishment for this crime; but the sceptre had departed from Judah, so that it was not lawful for the Jews to put a man to death—(John xviii. 31)—he was therefore delivered into the hands of the Gentiles, and was crucified. The enmity of all, both Jews and Gentiles, against God, was thus made manifest, uniting in putting to death the Son, the image of the invisible God, the heir of the whole creation. When Jesus gave up the ghost, having been forsaken of his God and Father, he was taken down from the cross and laid in the tomb; and when he came forth as the first fruits of them that slept, he showed that the curse was removed. God had for a small moment hid His face from him, but with everlasting loving-kindness did He visit him, raising him from the dead, and setting him at his own right hand as Lord of all, the object of universal adoration; and thus he gives believers the assurance of being raised to reign with him.

* Heb. ix. 12 In this passage, the eternal redemption of believers is contrasted with the temporal redemption of Israel.

LAYARD'S LAST DISCOVERIES.

"If evidence were still wanting to prove the identity of the king who built Kenyuzjik with the Sennacherib of the Old Testament, it would be sufficient to call at-

* The character of Jesus is a proof of the divine origin of the Gospel. Men could not have drawn such a character. It has now been exposed to the view of millions for eighteen hundred years, and the challenge to convict him of sin, which our Lord gave in the days of his flesh, has never been answered.