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" OBJECTIVE AND SUBJECTIVE RELIGION."

lecture by the HONORABLE BURNTHORN MUSGRAVE (of Antigua) written, and delivered nine times by request, in Nova Scotia, now published, in sympathy with the Evangelical Alliance, as a sequel or con-clusion to Lord Bacon's Essay " Of Unity in Religion."

(Continued.)

2. But what, then, is subjective religion? have already asserted that objective religious truth however certain in itself may remain inoperative on the human mind. All nominal Christians have verbally assented to our objective Christianity : but all nominal Christians are not actually subject to the mind of Christ. He came unto his own and his own received him not, 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; which were born, not of blood, nor of the will of man but of God."

Hence the practical question in relation to each individual is, What then is the power by which I may be really a Christian? or in other words what is suljective Christianity ? God's Word again replies, " Christ in you the hope of glory." I at once give you the simplest answer, in the fewest words; and proceed to prove it.

When our Lord in his lifetime on earth declared, " I am the way, the truth and the life," He surely meant to teach us not merely that he was the way to heaven, and to our Heavenly Father, and the unerring Word of truth directing us in the way to-

" The Lord is my she herd, i shad dot Dean, and will give shear at mart of head, want. He maketh me to lie down in that they may walk in my statutes and green pastures; He leadeth me beside the keep mine ordinances and do them : and still waters. He restoreth my soul; He leadeth me in the paths of righteousness. for His name's sake." Nor are the deep tones of self-abasement in the Psalms less familiar and precious to the whole Church of Christ. Every child of God breathes out like David, " For thy Name's cake, O Lord pardon my iniquity for it is great." " Have mercy upon me O God according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity and cleanse me from my sin: for I acknowledge my transgressions and my sin is ever before me." Here, I might be reminded that I have said nothing yet of repentance. It does not appear to me necessary to the scope of my lecture to particularise repentance or any of those graces which we derive from the Saviour. by the influence of His Holy Spirit : except to guard against misconception, by carefully remembering and reminding you, that

Peter and the other Apostle preached distinctly of Jesus. " Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

The conscious sinner seeking salvation comes therefore for repentance, as for every other gift to his Saviour. His prayer in effect is-

" Just as I am, without one plea But that thy blood was shed for me, And that Thou bids't me come to Thee-O Lamb of God, I come.

"early." It is probable too, that every And I will put a new spirit within you and child of God has followed David in saying, I will take the stony heart out of their they shall be my people and I will be their God-(trom Exekiel.) "I will heal their backsliding, 1 will love them freely-from Hosea, xiv. 4. " Mercy and truth are met together; righteousness and peace have kissed each other" in Christ. " All the promises of God in Him are yea and in Him amen." 2 Cor. i. 20.

promises. Forgiveness and support, repentance and holiness, present peace and everlasting redemption, all are promised abundantly to those who come to Christ for them. " Open thy mouth wide and 1 will fill it "-is God's bounteous declaration in plainest figure condescendingly suited to the lowest intelligence, while meeting all the cravings of the noblest capacity. Command and promise, both, are here-to urge and to comfort, to satisfy and to encourage. And as if such pledger were not enough aid and maintenance. "As thy days so shall thy strength be." . " He giveth power to the faint and to them that have no that wait upon the Lord shall renew their strength they shall mount up with wings

and the Captain or Author of the faith. And I cannot refrain from noticing that child sume word is applied to Christ in the Acts, in those two passages, in one of which, God is declared to have raised him up to be a Prince and a Saviour (archegon kaisotera) to give repentance; and in the other of which the Jews are charged by Peter with having killed the Prince of life -(ton archegon tes zoes). You may read in the margin of your Bible at Acts iii. 15, that this word might be otherwise translated. " The Author of life.". Thus in three And how full as well as free are these of these four passages, our Lord is set forth as " the Author of life," " the Author of salvation, and the Author of faith." We have also in the account of St. Paule con-

To our great arcl egos, we therefore must apply, saying with Peter, " Lord to whom shall we go ? thou hast the words of eternal life." As to faith itself I do not think it needful to discuss it very largely, lest I make that obscure which is plain enough. God offers further assurances of continual The 11th chapt. of Hebrews first defines, and then illustrates faith by splendid instances. The definition is thus-"Now faith is the substance of things hoped for, might he increaseth strength Even the the evidence of things not seen." Faith, youths shall faint and be weary, and the as to a thing, is credence, belief. Faith young men shall utterly fall : but they as to a person-is trust, reliance, confidence. We more usually say, to believe a thing, and to trust or confide in a person. Faith as eagles, they shall run and not be weary. or belief as to a fact may be perfect. Conand they shall walk and not faint, (Isaiah | fidence in a person is susceptible of increase x1. 30) "O taste and see that the Lord from experience, and may be sincere, and is good, blessed is the man that trusteth in yet very limited at first. It is obvious him." O fear the Lord ye his saints, for therefore that confidence, or trust in God, there is no want to them that fear him. may grow upon his own manifestation of

version the expression-" sanctified by faith

that is in me" coming from our Lord him-

self

to make much of Jesus in her way. We can imagine her presenting portion after portion, and wing dish after dish to the loved and revered Friend whom she delighted to honor.

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But Mary saw more of the veiled glory and power and wealth of the Being whom she approached; and, taught of God, she saw more too of the depths and deficiencics of her own heart. Martha not unbecomingly as a hostess but still without deep perception of her wants, as a sinner, was intent on feasting the Saviour-while Mary more alive to her own wants and to His fulness was herself feasting on the gracious word of life which proceeded from his lips. This then was emphatically the distinction of Mary-that she was looking and listening to her Saviour for her life. That attached attitude and attentive ear, indicated a heart clinging to Jesus-hungering for His grace, and feeding on His word. And surely the one thing that such a heart wants-the only thing that can satisfy its need, is Christ Jesus himself. The Lord himself is the good portion of such a soul.

IN MEMORIAM.

THOMAS R. PATILLO, SENR.

On Tuesday afternoon, Feb. 10, our town was thrown into excitement by the announcement of the sudden death of Mr. Patillo. On that occasion many felt as never before the great need of heeding the words of solemn admonition "Be ye also ready." He had been in wonted good spirits during the early part of the day, attending to his business with usual promptness; but on returning to his house from a business meeting at the "Bank of Liverpool" where he complained of feeling unwell, he suddenly passed " through the valley of the shadow" without a groan or struggle, and with a peaceful smile resting on his features seemed only to have fallen asleep.

wards God, but that he is likewise the source of our life towards God. The additional words, "No man cometh unto the Father but by me," broadly declare our utter dependence upon Jesus, for power and vigour in this direction. To my mind the original words convey a clearer idea than those of our English translation. Inthe Greek the words are literally " No one (not one) cometh towards the Father unless (if not) through me." Christ the Mediator is (I humbly think) more clearly set forth by the literal rendering.

Again our Lord stated to his disciples, "As the branch cannot bear fruit of itself, except it abide in the vine no more can ye except ye adide in me." I am the vine ye are the branches, He that abideth in me and I in him, the same bringe th forth much fruit : for without me ye can do nothing," in the Greek more literally, " because apart from me (severed or separate from me) ve are not able to do not one thing." The Greek language per mits and uses the double negative. From the Epistles also we can largely prove that Christ himself is the essence of our subjective religion. Thus Paul writes to the Collossians, "When Christ who is our life shall appear then shall ye also appear with him in glory. To the Corinthians also St. Paul writes, " The Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified : unto the Jews a believe on his name." stumbling block and to the Greeks foolish-In parts of our Bibles we read " It is ness : but unto them whick are called, both Jews and Greeks, Christ the power of Gud and the wisdom of God." And further on, in the same chapter, we have that radiant text, " Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is this view of the Lord our Redeemer, not only as the cause of our pardon, but as the source faith that it might be by grace." of our life, that gives to the Pealms, besides their wivid beauty, their spiritual power of consolation. It is the fervid faith of David dictated by the Holy Spirit | strumental cause, and the formal cause,of God, that exults in such language PS the material cause, and the efficient cause ; the author or beginner (in the Greek, thie, " The Lord is my light and my sal--of our individual salvation. vation whom shall I fear? The Lord is The cause of our being saved is Christ. the stren; th of my life of whom shall I be The question, " What shall we do that we afraid ?" and in another place, Bless the might work the works of God?" (Thanks be to the God of all grace) -has been an-Lord O my soul and forget not all his benefits, Who forgiveth all thine iniquities : who healeth all thy diseases ; who redeemthat ye believe on him whom He bath sent, eth thy life from destruction, who erown. eth thee with loving kindness and tender (John vi 28, 29) We are not only cormercies," and again, I will go in the dially invited, but commanded, (1 John iii. 23) to confide in Christ. His grace is strength of the Lord God, I will make mention of thy righteousness even of thine represented as abundantly sufficient for the only." " I will say of the Lord He is my supply of all our wants both in time and refuge and my forcress, my God in him in eternity ; " For in Him dwelleth all the or combine them all in your mind, and add will I trust." fulness of the Godhead bodily." Promise, The Church of God, in all ages, has ut- | succeeding promise, rises and culminates, tered its gladness, and poured out its flashing with brightness from Christ. By yearnings in these Psalms: and still it His light we read, "Though your sins be sings, "God is our refuge and strength as scarlet they shall be as white as snow: "a very present help in trouble." There though they be red like crimson, they " is a river the streams whereof shall make | shall be as wool." " Ho, every one that "glad the city of God-the holy place of thirsteth come ye to the waters; and he "the tabernacles of the Most High. God that hath no money, come ye buy and eat, " is in the midst of her : she shall not be yea come buy wine and milk without "moved, God shall help her and that right money and without price "-(from Isaiah).

Just as I am, and waiting not To rid my soul of one dark blot, To thee whose blood can cleanse each spot-O Lau:b ci God, I come.

" Just as I am, poor, wretched. blind, Sight, iches, healing of the mind-(wrich is re-Yea all I need in Thee I find- [pentance.) O Lamb of God I come.'

3. And now I am prepared for the next question which properly arises in the mind after it is satisfied that Christ is revealed to us, at once as the complete sacrifice, and as the living power of God to save us.

This is the personal question, How can I obtain Christ as my Saviour? How can I receive his power to save me? The answer to this question may be variously framed, with equal truth, as we may think first of God, or first of the sinner in answering it. Observe it is a question between God and the sinner If we think first of God, we must reply "By God's free grace"; or unmerited favour freely offered. If we think first of the sinner in giving our answer, we reply "By faith ;" or by taking God at his word. From the first point of view, scripture says plainly, " By grace ve are saved-through faith; and that not of yourselves it is the gilt of God." From the other point of view, regarding the sinner, himself a glorious church, not having spot Scripture says with equal plainness, " Believe on the Lord Jesus Christ, and thou shalt be saved." " As many as received him, to them gave he power to become the sons of God, even to them that

God that justificth " " Being justified freely by his grace." In another part we read, "Being justified by faith, we have peace with God through our Lord Jesus Christ." And in speaking of the promise to Abraham, St. Paul expressly says, as if to clear away any imaginable contradiction between faith and grace,- therefore it is of

I shall not bewilder myself, and mystify you, by barren distinctions between the in-

The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing."

"How firm a foundation, ye saints of the Is laid for your faith in his excellent word !

What more can He say than to you He hath said i

You who unto Jesus for refuge have fled.

"The soul that on Jesus hath leaned for repose-He mili not, He will not, desert to its foes :

That soul though all hell should endeavour to shake,

He'll never, no never, no never forsake." "Jesus Christ the same yesterday, and to-day, and for ever," has always been the life, and the strength, and the joy, of his church. And let me say that this correlatively is the simplest text of a pure church -that it clings to, and dwells upon, and exhibits Christ.

The heart of the bride is set, not upon spouse utter; but, as in the Canticles, the praises of her Lord. "My beloved is white and ruddy (she sings) the chiefest

among ten thousand " And though Christ is pledged (Eph y. 27) to present her to or wrinkle or any such thing-her eye is fixed steadily on her Redeemer.her lips warble, "Heal me Q Lord and I shall be healed : save me and I shall be saved for thou art my praise," and her finger points with constant delight to the Lion of the tribe of Judah-to the Lamb of God that beareth away the sin of the world. I hope that I bave established, as scriptural truism also. my second point-that subjective religion likewise is Christ. Objective religion is Christ presented to the mind's eye : subjec-

4. And this faith which is represented to us as so important to our safety-how do we attain it? By going to Christ for it. " Looking unto Jesus the author and finisher of our faith," is the posture of believer. Christ is expressly declared to be

tive religion is Christ in the heart.

his favour to the mind.

The right of persons to claim our confidence in them depends much upon their position and power in relation to us; and thus it follows that God's claim on our reliance is unlimited; and His right to our implicit trust is infinite. Do we desire to be gifted with this confidence? Have we not His authorization to ask Him for it? Did He not say while on earth, " Ask and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you ?" A direct injunction is linked with an absolute promise, and this is repeated in three different modes, and the promise is again further based upon a still broader declaration of the munificent bounty of our Heavenly Father. "For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be herself, but upon the bridegroom. Not opened." Nor is that all, for this declaher own praises does the true and loving ration is still further supported by reference to the conduct of earthly fathers and by arguments derived from their goodness to their offspring.

> Not redundant are these repetitions to us doubting sinners. The very variety of the expressions of his goodness - evincing condescension to our capacities-convinces us of the boundless love of our Heavenly Father; and induces us to accept his assurances. I must recur briefly to what I stated at the commencement of my lecture-that real religion is one thing. I verified it by our Lord's own statement, that " one thing is needful."

L t me take you back to that scene in the village of Bethany. Martha and Mary have that day received an honoured guest, Martha is evidently the eldest sister and probably the heiress among the family : for it is said distinctly that Martha received Him into her house. Her hospitality is unquestionable : and her desire to show the utmost attention and to effer every refreshment to the distinguished personage whom she entertained, is marked in the sacred story. She was "cumbered" (or perplexed) about much serving " and, perhaps surprised at the stately repose of ber (i. e, from ourselves, or from the world, visitor, she complains to him that her sister has left her to carry out her household arrangements alone, and requests him to desire Mary to help her. For Mary is sitting engrossed at the feet of Jesus, and hanging on his words. The Lord of all is there; and He reads omnisciently the two characters before him: and sees through their whole bearts. And He answers-" Martha ! Martha ! thou art careful and troubled (or anxious and confused) about many things : but one thing is needful (or " of but one is there need") and Mary hath chosen out (selected for herself) the good portion which shall not be taken away from her. (The word part or portion means share at a banquet.) Now observe that these two characters were both not merely estimable, but exemplary in their way. It is recorded of them (John xi. 5), with perpetual honour that " Jesus loved Martha and her sister." We must not suppo e that Martha failed

" Asleep in Jesus blessed sleep,

From which none ever wake to weep." Our Bro. was born in Chester, Lunenburg Co., A. D. 1800. Quite early in life he came to this place where for many years he was one of the leading and most successful merchants. His reputation at home and abroad was that of an honest and upright man. His strict integrity of conduct commended him in all his dealings with his fellow-men. Firm in his opinions unswerving in principle, with a life without a stain of hypocricy he won the esteem and respect of those around him. In the " Temperance Reform " many years ago he took a decided stand, and to the last was a Temperance man from principle. His departure will be deeply felt in this town. He was a valued member of society, ready for every good work. As a denomination we have parted with one who had the cause of God at heart. Acadia College has lost a warm friend, and many communities will feel the loss of one who has assisted them in building houses of worship for God. As a church we have sustained a great loss. Our esteemed Bro. who has associated with us for more than twenty years, did much for the church. Now that he rests from his labours we feel assured "our loss was his gain." At home will be be most sadly missed, for there a widow mourns for an affectionate husband, and children for a loved father. On the Sabbath tollowing his decease a large concourse of townsmen and friends followed his remains to burial. A sermon founded on the words " And there shall be no more death, Rev. xxi. 24, was preached by the Pastor. Revds. McGregor (Con-

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archegos-the commander) of our faith. The passage literally is-looking away you must supply from what) unto the commander and perfecter of the faith, Jesus. swered by Christ himself with unmeasured | The same word " archegos " is in the same authority. " This is the work of God, epistle translated, " The captain of their salvation." No word more significant and comprehensive could be found in any language. It means the Beginner, Founder, Inventor, Author, Originator; and it means likewise Leader, Commander, Captain, Acting-Chief. Choose any of these, to them the other word, Finisher, or Per fecter and you have Jesus described as the originator and finisher, the Founder and Perfector, the captain and accomplisher, the Author (i e., the first mover) and the maturer, of faith-of the faith which we need. Whatever meaning-and however comprehensive the meaning you assign to the word-remember, that, in the Hebrews, Christ is, by that same word, declared to be the Captain or Author of their salvation.

gregational) and Gaetz, (Wesleyan) assisting in the exercise. May the God of all grace comfort the bereaved ones, and may we all feel that now there is another link in the chain that binds us to the Saviour. - Com.

DEA. WILLIAM ARMSTRONG.

Dea. William Armstrong, late keeper of the Light House, Port of Parrsboro, N. S., departed this life on Dec. 19th 1873. in his 71st year, leaving an invalid widow and seven children to mourn an irreparable loss. Yet not without hope. Bro. A. by his daily walk and conversation since he made a public profession of faith in Christ proved himself to be one of the children of light. He was born in Newport, May 20th, 1803; Married Feb. 29th, 1828, Miss Naom Potter, moved to Advocate Harbor in the spring of 1835. Subsequently li tening to the deep, solemn and impressive discourses of the late, much lamented Rev. John E Cogswell, was led to look to Jesus and found peace in believing. At the formation of the church there he was
