

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVI., No. 21.

Halifax, Nova Scotia, Wednesday, May 25, 1881.

WHOLE SERIES.
Vol. XLV., No. 21.

Poetry.

Growth in Grace.

CHRISTIAN ODE FOR SPRING.

As in nature there is growth,
Almost every day,
More or less of springing forth,
And from out the fruitful earth,
Still new forms of life have birth;
So too may we say,
That in grace from time to time,
As from some celestial clime,
Brighter, fairer beams forth shine
Into fuller play.

Bright spring days, with vernal showers,
And the genial ray,
Of the invigorating sun,
After winter's course is run,
Nipping frosts and snows all done,
Form a growing day,
Such as makes our hearts rejoice;
For growth in grace we raise our voice,
Often may such seasons choose,
Come, and longer stay.

Lord, let each new Sabbath be,
Such a favoured day,
When Thy work shall much revive,
And dead souls be made alive,
While the living still more thrive;
This we humbly pray:
Let Thy presence, Spirit blest,
In our great assemblies rest;
Blessed Teacher, honoured Guest,
With us ever stay.

J. T. LANE.

Religious.

It is reported that there is a great stir in Orissa, India, since the death of the keeper of Juggernaut Temple, and that four hundred Hindoos there have recently given up caste.

Thomas Carlyle is to have a statue. About £600 has been promised, which is about one quarter of the amount needed. Among the promoters are Lord Derby, Lord Aberdeen, Lord Granville, Professors Tyndall and Huxley, the Dean of Westminster, the Bishop of Exeter, Lord Houghton, Sir John Lubbock, and Lord Airlie.

Miss Lelia Robertson, of Boston, who has successfully passed a course of law studies for three years, has applied to be admitted to the Bar. She is the first lady to claim the right to practice law in Massachusetts.

Dr Lewis says that though five out of six students in Harvard College use tobacco, yet, in fifty years, not one of them has graduated at the head of the class. The best scholarship has invariably been with that sixth of each class which did not use tobacco.

The Baptists have an Indian University at Talequah, Ind. Ter., which has closed a prosperous year. Forty pupils were enrolled, from the Cherokees, Choctaws, and other tribes.

EARLY CONVERSIONS.—Robert Hall was converted when he was twelve years old; Matthew Henry at eleven; Isabella Graham at ten; Dr. Watts at nine; Jonathan Edwards at seven.

A SCRIPTURE PRESCRIPTION.—Got the "blues," have you?—feel terribly depressed;—scarcely can claim to be a Christian? see prescription, James 1: 27. Leave a nice little package of sugar and coffee, or a sack of flour when you say "good-by," after visiting the poor and it will leave the "blues" so far behind you that they won't overtake you in a week or a month.

In Christ's religion, earth and heaven go together; and there is not a flower that grows on the green earth that does not owe its beauty to the sun.—Joseph Parker.

The wife of a clergyman in Des Moines, Ia., has a Sunday School which is not attended by children, as might have been supposed, but by "business men, professional men, and tinkers." The class had become so large that it had to be taken into the body of the church, where "it forms a small congregation of itself."

It were a good strife among Christians, one to labor to give no offence, the other to labor to make none.

The Rev. Mr. Brookman and the Yorkville Baptist Church.

Yorkville is a suburb of Toronto, Ontario. The following, in relation to the Baptist Church there, we copy from the *Christian Helper* :—

Just about one year ago, Mr. Brookman was installed as pastor of the Yorkville Baptist Church. He had been a clergyman in the Episcopal Church, but left that communion on account of his views having become unsettled on the doctrines of infant-baptism and regeneration as taught by the Anglican Church. He took the ground on which the Baptists stand on that subject. He had been an earnest student of the Bible for many years, and had long ago been convinced that our views on the subject of baptism were Scriptural, but he had remained in the Episcopal Church, feeling that he would be more useful there. When, over a year ago, he determined to publicly identify himself with the Baptists, he wrote to his Bishop a letter which went the rounds of the newspapers. He received calls from Brantford and Yorkville churches, but chose the latter, and just a year ago next month he was installed as pastor.

The Council which sat upon the case was large, and the examination of the candidate was an unusually lengthy and interesting one, owing to his extensive knowledge of the Scriptures, and his full Christian experience, together with his clear statement of views some of which were at variance with those of many members of the Council. The presence of a number of ministers from a distance, who were on their way home from the meeting of the Toronto Association, gave the Council a denominational character. Mr. Brookman's views on some important doctrines, chiefly those of the natural immortality of man, and the eternity of punishment, gave rise to doubts in the Council, but it was concluded to fellowship him, on the ground that his divergence from the commonly accepted views in the body was not so great as to justify the exclusion of a man whose life was singularly pure, whose piety was unquestioned, and whose statement of doctrine on other points was in harmony with that of the denomination.

At the close of the Union meeting in October last, the subject was discussed in the form of a paper written by Rev. D. A. McGregor, now of Stratford, on the question: "What Constitutes a Regular Baptist Church?" In this discussion Mr. Brookman took part, and his views as there expressed on the Communion question gave rise to considerable comment, as they showed that he was even less in harmony than before with the views of the body. Since that time he has publicly expressed his views from time to time in his ministrations as pastor.

Last Friday evening the pulpit committee of the Yorkville Church waited on their pastor and informed him that his teachings were not in harmony with those of the Baptist denomination, and in consequence of this interview Mr. Brookman last Sunday morning announced that he would resign his pastorate. He said that his views on eternal punishment and close communion were known to the church before he accepted the call, and he could not teach truths other than those found in the Word of God. Chancellor Boyd rose from his pew and said that prior to Mr. Brookman's acceptance of the call, his views had not been defined with regard to these points. Rev. Mr. Brookman having reiterated his previous assertion, preached a sermon enunciating his views. At the conclusion of the service Chancellor Boyd again protested against Mr. Brookman's doctrine, and said he would never have been called to the position had they thought he would preach such views.

A World reporter interviewed one of the most prominent members of the Baptist denomination in this city, and from a personal knowledge of what occurred at the time of Mr. Brookman's induction, his statements are very reliable and entitled to great weight. The gentleman said:—"Mr. Brookman, when called to the pastorate, stated that he spoke with very great timidity in regard to these doctrines, saying that he thought it was only safe to preach in the language of Scripture, but was inclined to the belief that somehow in the vast future sin and suffering should come to an end, and thought it would be a future conscious suffering up to the final consummation of all things. In the ordinary sense he was not an annihilationist, and expressed himself very timidly about the subject, and said about so awful a subject he would not dare to dogmatize. In reference to the subject of close communion, at the time the council was held, it was understood by all the members of the council that he acceded to the accepted Baptist doctrines. The members of the council who favored the reception of Mr. Brookman into the Baptist body were grievously disappointed when they found that instead of holding the views on which he differed from the congregation in the background, he seemed to embrace every available opportunity to bring them to the front, as though his mission was to convert his brethren to the views in which they differed from him. Even those who most strongly defended Mr. Brookman and advocated his reception into the Baptist body will feel greatly relieved when they find that he has seen fit to retire from it, because they supposed he would have felt himself in honor bound not to attempt to undermine the distinctive doctrines of the people who received him. As indicating how imprudent he is, while he is opposed to a close communion church, he has been known to circulate amongst young members of the church tracts advocating open communion. He is a singularly constituted man, and kind; is very confident in his views, with a great deal of gentleness and large knowledge of Scripture; while his personal character is beyond reproach, so far as I know." The gentleman continued, that so far as he was aware there was not a person amongst his Baptist brethren who cherish any other than the kindest feeling for Mr. Brookman personally, but his doctrinal views being so very divergent from theirs, they would hail with pleasure his departure from among them, and they were only surprised that a man of his candor should have put himself into a position where he was antagonistic to the beliefs of the people who had received him. He saw that this must come sooner or later.

A meeting of the congregation was called for Thursday evening, when it was understood that Mr. Brookman would tender his resignation.

Using this World.

BY REV. A. J. GORDON, D. D.

We are not to abuse this world or to misuse it, but we are to use it. We should do so as a matter of safety and protection. If we do not use this world, it will use us. We must either be its servants or its lords; we must either bend it to our ends, or it will bend us to its ends. We have no sympathy, therefore, with any attempt to withdraw from men and things for the sake of self-protection. We are in the world, and our eternity will depend upon the manner in which we act while in it. We are building our heaven or our hell out of the present world; the material is the same, and the only question is as to our use of that material. The diamond that sparkles and flashes in the sunlight is of the same substance as the lustreless charcoal with which you kindle your fire. The only difference between the two is in the manner of their use. And so of your employment of this world—you can make gems for your future crown of glory out of the elements that lie about you, or you can make fuel for a tormenting conscience. And it all depends upon yourself which it shall be. And have you ever noticed how by our very descriptions of men we are constantly giving our opinion as to whether they own the world in which

they move, or the world owns them? It is a very frank designation which you apply to certain men when you say that they are worth a million or two million. And I think it would be very impudent language if we were not so accustomed to it. It is just saying of them that their wealth is the only thing they have that is worth counting. Some odd change of virtue and morality and integrity, to be sure, but that is not worth speaking of in summing up their assets. Do you not see that this simply means, in plain terms, that this man was used by the world, instead of using the world—that he let the world coin him into cash, instead of his coining the world into the currency of heaven?

Or, take another illustration: You may read in accounts of Washington society that such a lady was dressed so and so; and then follows a description of the shade of silk, and the style of trimmings, and the quality of laces, and the number of jewels—nothing about the lady. She is simply overborne, and made a nonentity, by her toilet. The dress is everything, the lady not worth mentioning. There is an immortal soul, to be sure, and an intellect of more or less force; but what are these incidental or casual accompaniments? The fashion of the world is uppermost, and that is the thing dwelt upon. Nobody ever heard, I venture to say, how Susannah Wesley, or Ann Judson, or Florence Nightingale, or Helen Chalmers were dressed. Theirs was not "that outward adorning of plaiting the hair, and wearing of gold or of putting on of apparel," but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the way it goes in common usage. If the money is greater than the man, we shall always hear how much he is worth. If the clothes are greater than the woman, we shall always hear how she is dressed. And this is the fashion of the world that passeth away.

Oh! we cannot speak too plainly of these symptoms; we cannot dwell upon them too frequently. Worldliness, in one form or another, is the crying sin of our age. So many are there even among Christians, who seem utterly unable to comprehend the fact that "the things which are seen are temporal, while the things which are not seen are eternal." Worldliness is attachment to the present instead of the future; to the near instead of the remote; to the sensuous instead of the spiritual. If we could only get men to realize unseen things, they would be cured; but we cannot. They are spiritually near-sighted. We read only a few weeks since, of a remarkable case of a man whose eye had been injured by a blow, so that it had become a perfect magnifier. Everything he looked at was increased a dozen times in size. Alas, that to the eye of the worldling wealth, seems so great, enjoyment so desirable, fashion so absorbing, society so attractive, position so important! And yet, if we only had the proper range of vision, all this would be only as the fly-speck on the astronomer's glass when he is gazing at the sun.

It is very rare, we believe, that Christians are cognizant of their spiritual experience while those experiences are passing. They note them by contrast and comparison, but not often by direct observation. There are tide-marks in the soul that indicate the rise or the decline of the spiritual life; and, looking at these, we are enabled to see that we are not the same as we were yesterday. This is the true way to interpret our religious states, by contrast. "One thing I know, that whereas I was blind now I see." How true an interpretation of experience is this! The manner of the recovery cannot be conceived, or its successive steps marked off; but the fact appears very clear by the difference which is seen in the present from the past. Regeneration cannot be seen in action. It becomes clear when we trace it in the transformation it has wrought. We cannot say, perhaps, that we were sensible of a sudden

and startling change, which we know to have been the new birth. But we can see that a wonderful change has been effected in us.

William Howé wrote on a blank leaf of his Bible these words:—

"The proudest heart that ever beat,
Has been subdued in me;
The wildest will that ever rose
To scorn thy cause and aid thy foes,
Is quelled, my God, by thee."

To be able to write such a confession is enough. If no day nor hour can be marked wherein that mighty change occurred, it is enough to be sure that it has occurred.—*The Watchword.*

Baptist Union of Great Britain and Ireland. Continued.

The first business done on the Thursday morning meeting was the discussion of a resolution, approving of the domestic and foreign policy of Her Majesty's Government.

Our brethren in England, by the existence of the Established Church are driven into politics, and they spoke out pretty freely in the Baptist Union on the public questions of the day.

On the subject of the Universities, a memorial to the Congregational and Baptist Unions of Great Britain and Ireland was submitted. It said the time is past for the Universities to ignore Dissent. Once it was outside their sphere; this can be so no more. The members of the Universities are on all sides confronted with Nonconformity. Many of them desire, and for their own sakes and for the sake of Nonconformity should receive, a clear and authoritative statement of its position and its aims. It is a question of the gravest moment, how Christian teaching can best be given to the undergraduates, and the information they seek to the other members of the Universities. It may hereafter be found desirable to establish colleges or theological chairs at the Universities, that candidates for the ministry among us may be duly trained there. But free and easy plans best suit the genius of Nonconformity. Will not the ends sought be gained if a weekly lecture during term time be set up in each University? It should be delivered in some room free from ecclesiastical associations. These lectures should be given by the leading ministers of the Unions, either in courses or single lectures on such themes of Christian teaching as their experience would suggest. There would be some twenty-four lectures in the year, and the total annual cost to the two Universities need not much exceed, say £500. The experiment might first be made of a course for a single term. The memorial was signed by seventeen members of the Universities of Oxford and Cambridge, a number which could be largely augmented. The suggestion was that a course of lectures or sermons might from time to time be delivered at each of the Universities by leading members of the Baptist and Congregational bodies.

The Annuity Fund was ably presented by Dr. Landels. The Union adopted a resolution to raise the fund to £100,000.

The report on the Evangelistic work of the year was read. This appears to have been mostly by delegations to churches for the purpose of awakening them to interest in the work of evangelizing their several localities without remuneration except the bare expenses. There were several excellent speeches on the subject. After which the following resolution was adopted:—

"That in adopting the report of the Evangelistic Committee, the Union devoutly thanks God for the success given to their brethren in the churches during the past year. They recognise with gratitude that the churches have been awakened to greater Christian activity, that evidently the spirit of earnest prayer has been aroused amongst them, and that real desire after spiritual progress has been manifested. They rejoice greatly at the conversions that have been recorded, and would see in all these blessings not merely proofs of the Divine presence with them, but loud calls to pursue this work with increased energy and devotedness; and they