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WHOLE SERIES.
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Poetry.

COURAGE.

TO THE PRAYING BANDS OF TEMPERANCE WOMEN. BY THE REV. W. H. PORTER.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It needs not wealth, nor rank, nor fame,
Nor words that glow from "tongues of fire";
Nor pride, to quell guilt's burning shame,
And stay the streams of evils dire.

It needs the eye that tearful turns,
Where haughty looks, but glance with scorn;
The bosom that with pity yearns,
O'er sin and shame, of sorrows born.

It needs the hand that strives to be
Of kindly aid to those in need;
The mind from vain ambitions free,
And childish fear, and sordid greed.

It needs the heart that's warm and kind,—
Be it in man's, or woman's breast:—
Nor sighs for far off things to find,
But does the near, and trusts the rest.

It needs the earnest, valiant, true,—
Like Gideon's band of hundreds three,—
With faith in God, to dare and do,
And firmest foes, shall vanquished be.

Religious.

For the Christian Messenger.

THOUGHTS FOR THE TIMES.

No. XII.

CHURCH TRAINING. (Part 3.)

In the first paper on this subject it was stated that the discussion would embrace "holiness—temper—work." As it afterwards appeared to the writer that the general word "morals" would better suit the purpose, the second division was so entitled in the last paper. It must not be imagined, however, that the said paper was exhaustive. The particulars adduced are only specimens of evils or improprieties to be avoided by all who profess the gospel; their "name is legion." Instead, therefore, of enumerating every case of iniquity or default, it was held sufficient to state such general principles or acts as may include other varieties of wrong doing, the application being committed to conscience, enlightened, guided, and governed by God's word.

One point more may be alluded to before I proceed to the third division. It is no uncommon thing to allege custom in excuse for modes of conduct which strict purity cannot but condemn; as if agreement in wrong could change its nature, or the wrong itself become right because of the numbers of those by whom it is committed. The Jew was admonished not to "follow a multitude to do evil (Exod. xxiii. 2); and the Apostle says "Abstain from all appearance of evil," or, as it might be better rendered, "every form of evil" (1 Thess. v. 22). The more numerous the transgressors the greater is the guilt. Frauds are so plentiful in these days that in some classes of articles (whether used for food, or medicine, or clothing) it is difficult to get the genuine thing. There is shoddy everywhere. But the customariness of adulteration does not lessen its wrongful character, or furnish a legitimate justification of the tradesman who vends the cheat. It is utterly impossible to preserve honesty in some businesses (the wine and liquor traffic, for instance), and no Christian can engage in them without putting conscience continually on the rack, and running the risk of losing that moral sensibility which cannot be injured without detriment to the highest interests. He who is in the habit of selling as genuine that which he knows to be spurious or spoiled is undergoing a process of conscience-hardening which is likely to prove incurable. If any who read these lines are in situations where complicity in deceit or fraud cannot be avoided, there is but one advice to give them. As the angel said to Lot, "Escape for thy life!" Do not distrust Providence. Dare to do right, and look to God for protection and provision.

III. WORK.

We are not saved by works; but, being saved, we work, that is, we walk

in the paths of obedience; that the salvation may be continually carried on in our own hearts, and that we may be instrumental in saving others. The attention of the young Christian has to be directed to this twofold view of duty.

1. Private work.

"Work out your own salvation with fear and trembling" (Phil. ii. 12). The truth contained in the Gospel is the sustenance of the soul—the milk for the newly born, the "strong meat" for the comparatively mature; I say, "comparatively," because actual ripeness of knowledge and attainment is reserved for heaven.

All our exercises and service tend to the intelligent apprehension and fuller enjoyment of the truth. Growth depends upon it. Emotion is valueless if it does not spring from this source. Hence we read, "I have no greater joy than to hear that my children walk in truth"; for if the truth be in any wise disregarded or treated as of minor importance, there will be a limping gait in the Christian's walk, and his progress will be slow.

The talents of the pastors differ exceedingly. Some are at home in giving solid instruction. Others are exhorters rather than preachers. Here and there one—merely declaims, for that is all that he can do. This man preaches at or before the people: that man preaches to them. But whatever may be their peculiarities or the diversities of their tastes, it is the duty of all pastors to indoctrinate the people, that is, to show them the truths that are taught in the Bible, not in the form and order of a Creed or a Confession, nor dressed up in the technicalities of Bodies of Divinity, but in the freshness of Bible language. It would greatly benefit a congregation if one service every Lord's day were devoted to this object.

But however useful attendance on the public exercises may be, the Christian should not be dependent on them. There is a sense in which he must "minister to himself." Those, especially, who have but little leisure during the week, should set apart a portion of the Lord's day for reading the word of God, meditation, and prayer. An hour or so weekly spent in devout study of the Bible, in the use and examination of the marginal references, and in addition to the daily readings, which may be necessarily short, will be enlarged continually, and his habits of thinking will be confirmed and improved the longer he lives. Let it never be forgotten that the reading and the thinking must be conjoined. In reading, we eat the word; in thinking, we digest it.

A careless, irregular, hurrying way of searching the Scriptures should be avoided by the young Christian. He should not open the Bible at random, read a chapter hastily, and then close the exercise. He should read systematically, taking the whole book in due order, rising early enough to read a chapter before he goes to his daily employment, and not failing to finish the day in the use of another portion. He who thus makes the word of God the "daily bread" of his soul, and spends the diligent hour or two on the Lord's day in special inquiry will become, in the best sense of the words "a scribe instructed into the kingdom of heaven."

I will say nothing at present of other books, one only excepted. Next to the Bible, let the "Pilgrim's Progress" be placed on the book-shelf.

2. Public work.

In a healthy church every member has something to do. It is not enough to occupy the accustomed place and attend the meetings. The observant pastor studies the characters of the members of the church—their gifts—and the advantages or disadvantages of the situations they fill, and is careful that no one, if possible, shall be unemployed. Obstacles will now and then be thrown in his way; difficulties and objections will have to be met; and many a retiring or sluggish one

must be subjected to faithful urgency of exhortation, sometimes bordering on reproof. The servant of God will not be satisfied unless all who are under his care are enrolled among the labourers. Goldsmith's lines, so often quoted, are still beautifully applicable:—"In his duty prompt at every call, He watched and wept, he prayed and felt for all; And, as a bird each fond endearment tries, To tempt her new-fledged offspring to the skies, He tried each art, reproved each dull delay, Allured to brighter worlds, and led the way."

The pastor must have help or he will be overburdened. In some of our large churches in England they have appointed brethren, to whom the spiritual care of the church is mainly committed, and who are called "Elders." There is an objection to this. The "Elders" of the New Testament were the rulers or pastors of the churches,—"as the overseers," or the "bishops" (all these titles are applied to the same kind of officers.) But these modern elders are rather spiritual deacons.

Call them what you will, such brethren are needed in every church; and sisters, too, like Phebe the "servant," or "deaconess" of the church at Cenchrea. In the exercise of their various gifts they can render important service to the church, and prove "fellow-helpers to the truth."

I have gathered together a few hints on "Church training," and hope that they will be serviceable. The present is a very critical time. The churches are suddenly called to weighty responsibilities. They should see to it that they are prepared for the exigency, and that they are united among themselves.

It is too much to expect that there will be no tares in the wheat. Notwithstanding all the care that may have been taken, and the anxiety to avoid mistakes, some unworthy ones may have crept in, whose failure will soon be manifest. Then, discipline will be called for. Let it be prompt (for that is essential)—yet firm and kind, as the apostle Paul wished it to be in his days.

If all the churches which have enjoyed revivals shall act henceforth in the spirit of the suggestions contained in these papers, the Baptist Denomination in Nova Scotia will be like the tribe of Naphtali (Deut. xxxii. 23) "full with the blessing of the Lord."

SENEX.

April 21, 1874.

CHURCH GAMBLING AND ITS RESULTS.

We are in receipt of letters from several subscribers asking information in regard to a "Grand National Church Fair" for the erection of the Bethesda Mission House on Myrtle-street, Brooklyn, with chances at the usual prizes in "Gift Enterprises," all under the direction of the pastor, one W. C. Clark.

The tickets are stamped with the design of the church to be erected with the proceeds. We know nothing good of the fair, of the mission, or of the man.

Our principles remain the same in regard to all selling of chances, from the Havana Lottery to the grab-bag, or the ring cake with its five or ten cent chance.

All such designs for raising money for any object are contrary to the laws of the land and the principles of our religion.

Our impression is very strong that this affair, like nearly all other "National Gift Enterprises," is an unmitigated swindle, yet we cannot speak with certainty. This, however, is true: it is a lottery, with all its manifold evils. Should it not come to an end by the action of the city authorities, or the sudden departure of the "Rev." gentleman who has it in charge, yet only a very few will be benefitted, and the many will be fleeced.

Our answer is to all our readers in regard to this, or to any other "gift" enterprise: Keep your conscience clean and your money in your pocket. —Christian at Work.

Foreign Missions.

We publish herewith the legal forms, which may be used in making a bequest of money or real estate. We do so, that they may be a guide to those wishing to remember, in their wills, the world wide cause of Christ; that legacies left to Foreign Missions may not be without legal force, because of error in form. We trust they may help to remind those who are disposing of their property, that the cause of the Blessed Redeemer has strong claims upon them.

W. B. BOGGS, Home Secretary.
J. M. CRAMP, Foreign Secretary.

FORM OF A LEGACY.

I also give and bequeath to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND the sum of _____ dollars for the Foreign Missionary Department of that Body. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of the Foreign Missionary Board, appointed by said Convention, taking his receipt therefor, within _____ months after my decease.

FORM OF A DEVISE OF REAL ESTATE.
I also give, bequeath, and devise to the BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND, one certain lot of land, with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Convention, their successors, and assigns forever, for the purposes of the Foreign Missionary Department of said Convention.

HAVELOCK CHAPEL, AGRA.

George Godfrey, one of the Yeoman Warders of the Tower of London, was formerly a soldier and afterwards sergeant with Sir Henry Havelock when his regiment was in Agra, in 1832. Through the kindness of Lady Havelock, we have received from him a narrative of the circumstances—under which the first Baptist chapel was erected in Agra. It will, we are sure, be gratifying to our readers to peruse this record taken from the lips of one of Havelock's "saints." He says:—"I was a member of the Baptist church in the 13th Regiment, L. I. The regiment arrived at Agra in January, 1832. In the evening of the first day, I conducted service in a small chapel which had a tiled roof. I believe it was built by subscription, by Quartermaster Sergeant Perry, of the E. I. Company's 1st Bengal Europeans. Through the wish of Captain Havelock and the members of our church, the above chapel was taken down, and the present one, flat-roofed, and larger and more substantial, was built on or about the same spot. It was opened by Captain Havelock (the late General) June 2, 1833. The text in the morning was Genesis xxxii. 10. Captain Havelock was considered as our pastor. He administered the ordinances, after consulting the Baptist Missionaries at Serampore, until Mr. W. Greenway undertook to do so, and did it till the regiment left Agra for Kurnant, where we built a new chapel also. Captain Havelock was a man of superior Christian feeling, for he could not rest in any station until a place of worship was erected for the service of God, and for the benefit of his fellow Christians of the Baptist persuasion; he subscribed very liberally on such occasions. * * * I suppose because Captain Havelock used to preach in the chapel at Agra, it has since been called 'Havelock Chapel.' Well, I consider there is nothing wrong about that, any more than there is in saying, 'Spurgeon's Tabernacle,' 'Rowland Hill's Chapel,' or any others."

"P. S.—A silver cup was made for the ordinance of the Lord's Supper. On it was inscribed, 'Baptist Chapel, 13th Light Infantry, 1832.'"

The Rev. J. G. Gregson is now in charge of the station at Agra. The church numbers about 100 members; the Sunday school, 150 scholars.

The first Baptist Missionary to the Siamese was Dr. J. T. Jones, who arrived at Bangkok in March, 1835. He died in 1851, having accomplished a large amount of useful labour, including a translation of the New Testament into the Siamese language, which was published in 1844, and a considerable number of religious tracts.

Other missionaries entered the field at different times, who did not remain long in the country. Several of them joined the Chinese Mission. Bangkok is the only station now occupied by the American Baptist Missionary Union. Dr. Dean is the Missionary, and he labours among the Chinese resident in Bangkok, to whom he has ministered faithfully, and with encouraging success, for forty years.

Under the auspices of the Presbyterian Board of Foreign Missions, four missionaries are labouring in Bangkok, Messrs. House, McDonald, George, and Carrington; and two at Petchaburi, a hundred miles S. W. of Bangkok, Messrs. McFarland and Vand Dyke. They have a church of about twenty members in each place, and they have published a version of the New Testament, of the Old Testament as far as Joshua, together with the prophecy of Ezekiel, and the Minor Prophets, and a number of Tracts.

The Laos are chiefly found in the northern part of Siam, and in the adjoining countries. A recent traveller says:—"The Laos race—estimated at 1,500,000 in number—inhabits a great part of the interior of the Hindoo-Chinese peninsula, and is divided into numerous tribes, some of which are subject to the Emperor of China, some owe a sort of dubious allegiance to the Kings of Ava, or Siam, or Annam, while many are politically independent, being only under the government of their patriarchal chiefs. The Laos are a quiet, peaceable, indolent people. They cultivate the soil, confining their attention chiefly to rice, though tobacco and sugar-cane and some vegetables are also grown; they manufacture beautifully lacquered wares, gold and silver ornaments, and silk for home consumption; they are also expert miners, their territory abounding in gold, silver, iron, and copper. The Laos tributaries of the King of Ava export many cattle to Mandalay; these are small, but useful, being strong and docile. The Ava government adopts a rather curious though quite effectual (as it proves) method of compelling obedience from their Laos dependants. It seems that the latter are indebted to the former—their rulers—for so great a necessity of diet as salt, and the moment one of their chiefs proves refractory the supply is withheld until he shall implicitly yield what is enjoined" (Vincent's Land of the White Elephant, p. 79).

In 1868, Messrs. McGilvary and Wilson, of the American Presbyterian Board of Foreign Missions took up their residence at Chiang Mai, the capital of one of the Laos kingdoms, a city of fifty thousand inhabitants. They immediately commenced Missionary operations, which were so far successful that in the course of a year or two seven persons professed Christianity. The king seized two of them, and put them to death, and sought after the others, who were kept out of his way. He declared his determination to inflict capital punishment on all who should embrace the Gospel. An appeal to his superior, the king of Siam, produced the desired effect, and the barbarian ruler was commanded to tolerate Christianity. This infuriated him the more, and he was about to adopt measures which would have probably involved the missionaries themselves in fatal trouble, when death put an end to his projects. There is entire freedom now. Foreigners have liberty to travel in the kingdom, and settle where they please, as long as they treat the authorities with due respect.

There have been some strange and beautiful phenomena witnessed in the Red Sea and near Alexandria lately. The Bombay Gazette says that on one occasion the water in the Gulf of Suez was covered with insects which extended as far as the eye could reach and had the appearance of glistening globules. A traveller describes the sea as one mass of silver, gently boiling up into sparkling little bubbles; and as these were borne up and down the