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John, N. B.

Messenger and Visitor.

WEDNESDAY, JULY 18, 1888.

IMPORTANT.

The question of the attendance of children at church services is one of the most fundamental and important. Probably, there is nothing upon which the future of the church, of the community, and of the rising generation more largely depends. We do not mean by attendance at church services merely attendance at Sabbath school; but attendance at the preaching of the gospel and the social religious services of the church; for it is comparatively easy to get children into the Sabbath school, and many who are Sabbath school scholars never become regular attendants upon preaching, etc.

We repeat, the attendance of children upon church services is of untold moment. It may be said that many children who are trained to regular attendance at church services drift away when they grow older, and this is true; but it is also still more emphatically true that those who do not form the habit of regular church attendance in childhood, seldom do in later years.

Let us pause and strive to take in a single glance of this fact, that children who form the habit of church attendance as a rule maintain the habit, while those who do not form this habit in childhood rarely form it in later years. This is equivalent to declaring that children who form this habit are linked to the means of grace for life, while those who do not are left severed from them for the future. As the means of grace are the ordinary channels of quickening and saving power, it follows that the eternal weal or woe of the children of our land, with all the difference to the world of a religious or a godless life, depends very largely upon the habits of attendance or non-attendance upon religious services, formed in childhood. This fact raises this question up to the very pinnacle of greatest importance.

We hope all our parents and Sabbath school workers may appreciate the serious importance of this matter. If our pastors should bear it in mind, and should press it home upon parents, and seek to gather in children whose parents neglect worship themselves, much could be done. If they could be preached so that the children might have something for them in the service, it would help hold them. Our Sabbath school workers could, perhaps, still more. It is an error for them to be satisfied with the attendance of the children at Sabbath school. As the most far-sighted Christian workers are observing, if a child is to be made a true church member, it is to be made between the church service or the school, better by all odds have the children at the religious services of the church. The preaching of the gospel is to be the power of God to salvation. When children are linked to church services, they are associated with that which is to be a living link toward a life of obedience to God.

It must of all, are parents responsible for the habits of their children as to attendance at church services. It is too often the case that parents are unwilling to take the trouble Sabbath morning to get their children ready for the services of the day. Do they take in the thought that the habit they are training their children to follow, will largely determine their future destiny? Let this solemn fact be borne in mind, and it would put to flight all the indifference which permits indolent neglect. In most cases, at the beginning at least, the fault is with other than the children, if they do not attend worship. They are really eager to go. It is only after the habit of non-attendance has become confirmed, and the children have learned to spend the sacred day in a desecrating way, that they become averse to the house of God. Begin to take them there early enough, and they will continue to go gladly.

But a question arises just here. Is it this: Should children be or become disinclined to attend worship, should the parents use their authority to make them attend? Some parents fear that this may give the children a permanent distaste for the house of God, and so let them remain at home if persuasion does not avail. We believe this is a false idea. Suppose parents should act in this way about their children's attendance at school or their doing of appointed tasks, and let them grow up in ignorance or laziness, because they feared to use authority lest they should be prejudicial against study and work. It is even so now that the longer they are left to their own indolence of mind and body the less apt they are ever to become industrious, and that the only way is to compel them to exert themselves, in the hope that they may learn to love work or grow up to feel its need. So in this matter of attendance at worship. The longer the children grow up in neglect of it, the less hope there is that they will ever come to love it and practice it of their own accord. If they are held to tell, hope services for a time by the

judicious exercise of parental authority, they will usually come to attend of their own accord. The authority must be used, however, in a gentle, loving way, and the child be led to see that there is a duty to God, and that the parents feel that they must insist upon their attendance from love of their children as well as from love to God.

We hope this grave matter may not be passed by with a casual reading. It is one of the greatest conditions of future success in the Lord's work. Give to it solemn heed.

SECULARISM.

One Watts, of Toronto, calling himself a secularist, has been holding forth, here and there. He believes in morality, but derides the Bible, without which no people have ever conceived the idea of morality of a high type, and without which, we venture to believe, that Mr. Watts would have been in the grossest ignorance of his real nature. He derides the Bible while he must know, unless too ignorant to pose before the people as a teacher, that the only stable morality of the ages past and present has been built upon the Bible and through its blessed doctrines. He seeks to make men purer by making them conscious of their humanity while destroying their belief in a Divinity. As must be conceded by all candid enquirers, no people have become pure by atheism. Those who have given up the idea of God have, with few exceptions, sunk down into degradation and sin. There is no tenderness and self-sacrifice toward men which Christianity does not insist upon, and to which the obligations are not enforced by all the claims of brotherly love, while it superadds the great and solemn obligation to God to enforce the same claim. Mr. Watts would have us believe it is better to release men from the pressure brought upon them by the thought of God, and leave them with only the lower and lesser obligation. Again the facts are against him: for those who do not believe in God do not endow colleges, build hospitals, take care of the poor, and give up the life for other's good. This is reserved for those who believe there is the will of a higher power and the motive of love to a divine Father to urge them to this course. Mr. W. also believes that the moral quality of an act is determined by its results, not by the motive which prompts it. If a man should kill another in bloodthirsty malice, it would be an act of good moral character, provided, the man's death would prove a public good. Nay, for the Scribes and Pharisees to crucify our Lord, was an act of good moral character, according to this rule; for has not his death been of untold benefit to the world? And yet this man is seeking to teach our people a better truth than that of our Lord, whose teachings he is said to deride. The wonder is that people will go to hear such insane vapors. Finally, he is an agnostic, that is, all he is sure of is that we know nothing about God and the hereafter, whether He exists or whether death ends all. We have no fears that he will get away to follow him in these views. The instincts of the soul as created are too strong in their recognition of God, immortality, &c., to be argued down, even by the most able reasoning, or to mention Mr. W. Men may be led to pretend belief in agnosticism while they are desirous of banishing the solemn thought of God and the hereafter; but when the time comes to have the whole, to them, dread question solved, the thought of God and immortality usually thrusts itself in, and forces its own expression, when subtleties will avail no longer. Teaching like those of this man, which bring nothing but destruction to the highest motives of goodness on earth and a dreary, empty hopelessness for the future, cannot have anything but the reprobation of all real lovers of the race.

OPENING OF THE UNION BAPTIST SEMINARY AT ST. MARTIN'S.

The Directors of the Union Baptist Seminary, after careful consideration, determined, on Monday last, that the institution should open September 20th. Rev. B. F. Simpson, M. A., arrived in the city on the 11th, and is prepared to take up the principality and take charge of all matters requiring his immediate attention. Mr. Downey, a graduate of Bates College, Maine, and a son of Rev. W. Downey, has also been engaged as an instructor. Miss Thomas, who won such a high place in the confidence and esteem of Directors and students while occupying the position of lady principal, during the last year of the Seminary in St. John, has been secured to take charge of the Ladies' department. Announcements as to instructors in other branches, and in reference to other matters upon which intending students will desire information, will be made in due time. The Directors have been fortunate enough to secure the services of Rev. J. A. Gordon to take charge of the business management and attend to the general interests of the institution.

All inquiries on the part of those who propose to attend the Seminary or send students, can be addressed to the principal, Rev. B. F. Simpson, at St. Martin's, or to Rev. J. A. Gordon, St. John.

I had time to visit the sick and the poor; and I must do it if I believe the Bible, if I believe the man who says the Shepherd of Israel will know and judge his sheep at the great day.—John Wesley.

The O'Donnell trial still occupies public attention. Parrell has met the tana's of the Tory press as to his refusal to go upon the stand during the trial, by a demand for a parliamentary commission to investigate the charges of the Times against him. After considerable parleying, the government have promised to allow the commission, providing it be composed wholly of judges.

The Irish bishops have memorialized the Pope in reference to his rescript. It is feared, if the Pope enforces it too strictly, it will alienate sympathy in Ireland and the United States. He has, however, issued another encyclical enforcing his decrees. Of course the bishops must yield. The people, however, may not be so easy to control. They have also petitioned the government to redress the grievances of the Irish people.

There has been great excitement in Paris. Boulanger proposed the dissolution of the chamber of Deputies. On the proposition being rejected he resigned, with a view to proceed with his programme of seeking election in various districts in succession until public sentiment is aroused in favor of his proposals. The crowd outside the Chamber, when he appeared, gave him more honors than cheers. On the following day he and Floquet had a duel. It was with swords and so merely formal affair, like so many duels in France. They evidently sought each other's life. Floquet was slightly wounded, while Boulanger received a thrust through the neck, making a wound of a very serious character.

The late Prohibition Convention in Montreal was a very representative gathering. The following is a summary of the action taken:

1. Demand for a Government measure of immediate total Prohibition.
2. Declaring the Convention definitely opposed to compensation to the discarded liquor traffic.
3. Expressing appreciation of the good results attained through the Scott Act, and calling on the Temperance people to stand by it.
4. Recommending the formation of a Law and Order League, to watch and supplement official enforcement of anti-liquor legislation.
5. Endorsing the principle of woman suffrage.
6. Approving measures of scientific Temperance instruction secured, and pleading for further extension of the same.
7. Providing a scheme for the re-organization of the Dominion Alliance on a broader basis, so as to make it a Federation of all Temperance and religious organizations.
8. Laying out an unanimously adopted scheme of political action in a detailed report, declaring for (1) united electoral towards total Prohibition; (2) securing the Jameson resolution of 1887, and calling for persistent Parliamentary action on the same line; (3) a definite plan to secure the nomination and election of known and publicly avowed Prohibitionists, calling upon friends in the different provinces and localities to at once inaugurate an organization for the carrying out of this electoral action plan.

The Jesuits remain ever the same grating, unscrupulous body. Their tactics disgust even the better part of the Roman church. It is said that the bishop of Three Rivers, Quebec, has issued an order to expel them from his diocese. The step, it is stated, was undertaken after an investigation, which went to show that Catholics were influenced on their deathbeds to change their wills in favor of the Jesuits. Thirty families, it is stated, refused to attend mass because of their experiences with the Fathers.

The immensity of the shipping trade of Great Britain and her dependencies can be seen from the following. The sum earned each year by British shipping amounts to over \$462,000,000, while the earnings of that of her colonies is over \$574,000,000, making a grand total for both of over \$1,036,000,000.

President Diaz has been re-elected in Mexico, and he has accepted the continuance of the high trust. He has proved an enlightened and liberal leader. The fact the people desire him to continue his rule is the best evidence of the progress of the country in liberal sentiments. He has fought a successful battle with the Papacy. He has had the bitter opposition of the priesthood and has still been re-elected almost by acclamation. This shows that Romanism has lost its power over the Mexicans.

P. E. Island Association.

The P. E. Island Baptist Association met on 6th inst., at 10 a. m., with the Bedouque presiding. After a short social religious service, the following officers were elected:

- Rev. J. C. Spurr, Moderator.
Bro. J. D. Leonard, Secretary.
" Wm. McVane, Asst. Sec'y.
" W. B. Howatt, Treasurer.

A committee on arrangements was then appointed, which soon reported that the morning sessions should begin at 9.30, afternoon at 2, and evening at 7 o'clock. The reading of letters then was taken up, and though little advance as to increase of numbers was reported, yet they did express a healthy and intelligent Christian life. It was resolved that in future a digest of letters be prepared by a committee, and read in place of letters.

During the afternoon session, the report on Denominational Literature was presented by Rev. E. Whitman, in which he strongly recommended the Book Room at Halifax, and our strong denominational paper, the MESSENGER AND VISITOR. This report was emphasized by several brethren, and the conclusion was that no family could afford

to do without the weekly visits of our paper. At 7.30 the Association met and listened to a stirring sermon by Rev. B. H. Bishop, subject, "True Discipleship"; text, Luke 26: 27-33. This was followed by earnest addresses by several brethren, and the meeting was a solemn one.

Saturday morning.—By arrangement, the session was devoted to the discussion of Sabbath school work. The relation of the Sabbath school to all phases of Christian work was placed before the body by a committee, in the shape of propositions, which were discussed with animation, and, we believe, with great profit.

Saturday afternoon.—The report on Systematic Benevolence was read by Rev. R. B. Kinley. This showed an encouraging increase in the monies raised, and hence a growing interest in our denominational work. The attendance at this session was large, and the discussion animated.

In the evening, Rev. C. E. Baker preached an earnest sermon; subject, "Soul Winning." Addresses from lay brethren and pastors followed.

Sabbath.—The attendance was large. Sermons were preached in the morning by Rev. J. A. Cahill; afternoon, Rev. J. C. Spurr; evening, Rev. E. Whitman. The services were of deep interest. There was also preaching in the outlying districts by other brethren.

Thus far the Association has been one of the most interesting ever held on the Island.

Monday morning.—The Association convened at the usual hour. It was, on motion, resolved that Rev. C. E. Baker prepare a brief history of the churches under his care, to be read at next Association. A very excellent Circular Letter, subject, "Church Discipline"—was read and adopted, which, with the Associational sermon, was recommended to be published in the MESSENGER AND VISITOR.

The strengthened circumstances of Charlottetown church were discussed, and a committee appointed to submit a plan to the various churches on the Island for raising \$10,000 to aid Charlottetown church to rebuild.

The report on Education was given with great animation. The addresses referred especially to Acadia College, and the excellent and widespread influence it has wrought; also to the need of raising the Jubilee Fund.

At the evening session, the report on Missions was presented, and the discussion was free, profitable, and, we believe, will be lasting in results.

The people of Bedouque were presented with the hearty thanks of the Association for their hospitality, also the clerk and moderator for their services. After singing, one of the most pleasant and profitable Associations ever held on the Island closed, to meet next year at Alberton.

Report on Denominational Literature of the Western N. B. Baptist Association.

Your committee beg leave to report that they believe the Baptist denomination is possessed of a rich and varied literature, from the pens and presses of its own authors and publishers. We are therefore under no necessity to apply to other religious bodies for books and periodicals for the supply of our Sunday-school or family libraries. The wisdom and zeal of other denominations are nowhere more strikingly exhibited than in the manner in which they strive to promote the interests of their various publishing agencies. We have as much need as they to be zealous as they in this particular. Not that we would recommend that all books read by our children should be treatises on denominational doctrines and practices; but we do recommend that books, the object of which is to subvert the teachings of our denomination, should find no place in our Sunday-school libraries. The man who seeks to cultivate an orchard does not show much wisdom in importing cankerworms to destroy the fruit of his labors. By securing books and periodicals through our own Book Room, we can avail, to a great extent at least, the introduction of erroneous teachings into our religious institutions. We regard the so-called Union literature and arrangements as simply a self-imposed sacrifice of liberty and self-respect on the part of Baptists. In order to give other denominations the power to undermine our influence and supplant our churches with impunity.

Your committee, whilst rejoicing in its prosperity, have reason to fear that the MESSENGER AND VISITOR is not taken by all the families whose duty it is to uphold and encourage our denominational organ. If a Baptist family can take but one newspaper, let that paper be the one which tells us from week to week how the work of the Lord prospers among our Maritime churches, and which seeks to exert a healthy, moral and spiritual influence upon our people, both young and old. Most heartily do we commend the MESSENGER AND VISITOR to the generous and enlarged support of all our brethren.

It is the opinion of your committee that greater efforts should be put forth by our churches in the way of placing in the hands of our young people, cheap and convenient publications giving simple and easily understood statements of our denominational doctrines and practices, and furnishing arguments explaining and defending these tenets. Many of our young people are growing up in comparative ignorance of what we believe. There becomes an easy prey to trained assailants or adopt very readily every shallow heresy

that industrious evil-doers strive to introduce into our communities. Let us give heed to the earnest commission of our divine Master in "teaching them to observe all things whatsoever I have commanded you." WM. H. WARREN, Chairman.

Ladies Aid Meetings.

The Women's Missionary Meeting at Western Association was opened at 3 p. m. June 27. Mrs. March, Sec'y of W. B. M. Union, presided, and with her usual enthusiasm in the cause, conducted the meeting with unabated interest for over two hours. After most earnest devotional exercises, Mrs. Emmerson, Sec'y for N. B., was introduced. She spoke of home work—progress made, as well as barriers to be overcome, and of the need of woman's service in reaching heathen women and children, appealing to the large number of young persons present to come into the service, which appeal was most earnestly seconded by Mrs. March asking for personal consecration for some educated Christian young woman to say "Here am I, send me."

The verbal reports from societies show much Christian effort as well as faith and trust in our Redeemer, who has promised to "Be with us always." From societies, Mrs. White of Cambridge, spoke of her love of missions, followed by M. A. Cox, who gave a more detailed account of the society of which she is Sec'y—an special feature being a membership of several little girls one not three years old. Jennie, McDonald's Corner and Jacksonville were represented by Mrs. Dykeman, Mrs. Gilchrist and Mrs. G. C. Watson respectively, each giving good testimony of the blessed results of obedience to our Lord's commands. Frederick was heard from through a much appreciated letter from Mrs. Sparlen which was read. The tone of the communication called up tender memories of the writer in hearts of former Seminary students and other friends present. Most fortunate for the good of the meeting, our returned missionaries were present.

Mr. Hutchinson gave an address, saying just what we most wanted to know of the foreign work. Mrs. Hutchinson came on the platform wearing the costume of a Mohammedan lady, accompanied by her son, dressed as a high caste small boy of that people. The audience was delighted with Mrs. H.'s description of the dress and customs of the East. Two girls donned the Telugu garb of high and low caste. Another put on the quaca worn by native Christians who discard nearly all jewelry. Mr. Hutchinson explained the use of a large collection of articles from India of domestic use and ornament. The hall was crowded, a large number standing throughout the meeting.

At St. Martin's N. B. Southern Association a similar meeting was held, which is spoken of as being of more than usual interest; which fact is emphasized by the St. Martin's sisters resuming work by forming a society during the meeting. I have not names of officers at hand. Mr. and Mrs. Hutchinson were there to give all needed help. In St. John and vicinity they have done good service by attending missionary meetings and Sabbath schools.

An Aid Society was recently formed in Fairville. Mrs. C. H. Martell, pres., and Mrs. Cowan, sec'y. Another at Alma, Albert Co., through the efforts of our much esteemed Sister Kempton, who hopes to see the work extended in the county. At Upper Gagetown the church has again resumed missionary efforts; formed a Mission Band as well as a Society, in which Mrs. W. E. McIntyre is president, and Mrs. H. A. Eustachius, secretary.

A. R. EMMERSON, Sec'y for N. B.

Questions.

Do you consider it proper for a minister, just before an election, making his views from the pulpit. Is it not better to leave politics alone as necessary there must be a church different views, and it is easy to offend.

It does not seem worth while for a minister to meddle with ordinary party politics. If, however, there be a great principle involved, he must be true to its late ends.

Can a Baptist minister, pastor of a Baptist church, expel a member of the church over which he is pastor?

No. The church alone has this power. If the church has taken no action, the brother or sister is still a member, it matters not what the pastor does or says.

Honors to Acadia Graduates.

Readers of the MESSENGER AND VISITOR are interested in the sons of our ministers, our missionaries, and the young men who go out from our College. Mr. A. K. D. Bion, son of the late Dr. DeBion, has received the degree of M. A. from Brown University. He graduated from Acadia in 1886, and is probably the youngest graduate of Acadia who holds the degree of M. A. Mr. C. H. Day, son of Rev. Dr. Day, has, after a year's residence at Brown University, received the B. A. degree, and co-terminus the custom usually followed by men who come from other colleges, was placed in the Honors division. He graduated at Acadia in 1886. Rev. J. R. Hutchinson, who took his B. A. at Acadia in June of this year, has been admitted to the Senior class of Harvard University.

—Bismarck is reported as saying that war must be brought in, if it comes at all, by some power other than Germany. He does not fear this of Russia, but regards France with some apprehension.

Home Missions.

BOARD MEETING.

The regular meeting of the Home Mission Board was held on the 9th inst.

REPORTS.

were received from general missionaries Wallace and McGregor, and from missionary pastors A. F. Brown of Clam Harbour mission, Albany of Tyne Valley, Murray of Springhill, Armstrong of Bonora, Kinlay of Alberton, W. T. Corry of Weldfield.

GRAFT.

1. To Lunenburg church \$60, to assist them in making up the salary of Bro. L. A. Conroy for three months.

2. To the Tobique field, Vict. co., N. B., \$150 for one year, from May 1st, 1888, Bro. S. D. Irvine, a missionary.

REPORTS WANTED.

Our next Board meeting will be held on the first Monday in August, instead of the second. All reports from missionary pastors should be in hand for that meeting. Remember, we want reports of all sent up to July 31st. If you have already reported to June 30th, send report for July. Some are always late with these reports. Please do not be late this year. Student missionaries appointed for the summer vacation are not referred to in the above request. They need not report until the expiration of their mission.

A. CONROY, Cor. Sec'y H. M. Board, Hebron, N. B., July 13.

Our Finances.

Our financial year is near its close. The receipts from many of the churches that have contributed to the Convention Fund have been regular. In some cases they have been a little larger than they were last year. In other cases the increase has been two-fold, in some three-fold, and in others four-fold. A few churches have contributed less than they had done last year at this time. Very many of the churches in Western New Brunswick have sent nothing to me. It may be that some of these have forwarded their contributions to the Western Association. In order to meet the claims that press upon the Board, and to close the year free from debt, at least eight thousand dollars are needed.

This seemingly large amount can be collected. If a vigorous effort should be put forth by all the churches that have not contributed this year, and by others, to make their last year's collection the largest, we may yet close the year without a burdensome debt.

The Eastern Association of New Brunswick, at which I hope to be present, will meet at Moncton next Saturday. Will not all the churches connected with that body do the very best to make their contributions larger than those of last year?

As my sojourn must be closed early in August, it will be necessary for all contributions to be sent forward very soon after the first Sabbath in that month, otherwise they cannot appear in the regular report.

Inasmuch as the honor of our denomination and the glory of Christ are, in a measure, connected with the result of our present efforts, will not all our church members strive to make their contributions as large as possible? G. E. DAY, Yarmouth, July 14.

W. M. A. S.

The annual meeting of the W. M. A. Society in connection with the P. E. Island Baptist Association was held in Bedouque, on Monday, July 9, at 2.30 p. m. Mr. Joseph Shurman, president of Bedouque Society, presiding.

Meeting opened with singing. "All hail the power of Jesus' name." Prayers were offered by Mrs. Spurr and Mrs. Tabor. Reports from a number of the societies were read. Mrs. Babington's greetings from the society at East Point and gave a very pleasing address, followed by singing "From Greenland's Icy Mountains."

In reference to the removal of Mr. Lavis, vice pres., and Miss Kiffin, prov. sec'y, from the Island, it was moved and seconded that Mrs. J. Desbriay and Miss Mary C. Davis, of Charlottetown, be recommended to the Union. A collection was taken amounting to \$2.15 for Home Missions.

On account of a very severe thunder storm, our meeting was much smaller than would have been; but it was very interesting, and we trust profitable. J. H.

W. B. M. U.

Pereux, per Mrs. DeL. Holmes	\$ 8.00
Kemp, S. Bedouque	1.00
Fredericton, per E. J. Pennington	8.85
Wittemburg, per Mrs. R. N. Schley	4.00
Summersville, per M. J. Sarrail	12.25
Alexandra, per Mand Jones	9.00
Woodstock, Albert St. church, per Mrs. W. S. Saunders	5.00
Mount Stanley W. M. A. S.	11.30
" " Mission Band, per Mrs. M. L. Morton	4.10
Tasuke, per Mary A. J. Henry	6.00
Upper Gagetown, per W. E. McIntyre	2.50
Springfield, per E. O. Schofield	8.00
Halifax 1st church, per Mrs. Seddon	3.00
" " " " " " " "	9.65
Little Glace Bay, per E. A. Martell	3.25
Albert, per Mrs. J. Newcombe	9.20
South Brookfield, per A. B. Waverana	8.00
O-borac, per Mrs. D. C. Duleman	8.25
French Village, per Mrs. A. Haskiey	3.00
East Ragged Islands, per Sadie Free	4.00
Canal, per Mrs. L. C. Woodworth	15.00

SAID J. MANTON, Treasurer of W. B. M. U.