July

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All communications respecting advertising sould be addressed to E. A. Powens, pub-ther, St. John, N. B. Rate per line, one in witten, 12 camps; cach subsequent insertion

All other communications and all subscrip-diens to be cent to REV. C. GOGDEFEED, St. Sohn, M. S.

# Messenger and Visitor.

WEDNESDAY, JULY 18, 1888.

THEORTAND.

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 arrices merely attendance at Sabbath achool; but attendance at the preaching of the gospal 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 ocholars never become regular attendants upon presaching, etc.

men many was are assecued section vessels as the sever become regular attendants upon persoching, 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 sumphatically 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 t e sign ficance 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 follow that the eternal weal or we of the children of our land, with all the difference to the world of a religious or a godless life, the depends very largely upon the habits of attendance or non-attendance upon religious services, formed in children, This fact raises this question up to the very pinnacle of gravest importance.

We hopp all our pasters and Sabbath

pie solemn fact be horne in m nd, and uld put to flight all the indifferent

use their authority to make them attend? Some parents fear that this may give the children a permanent distante for the house of God, and so let them remain at home if persuasson 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 tanks, and let them grow up in ignorance or lazinese, because they feared to use authority lest they should be prejudiced against study and work. It is seen at once that the longer they are left to their own

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.

SECULARISM.

raises this question up to the very pinnacle of grareet importance.

We hope all our pasters and Sabbath achoo' workers may appreciate the serious importance of this matter. If our pasters 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 bu preach so that the children micht have something for them in the service, it would belp hold them. Our Satbach school workers could do, perhaps, citil more. It is a sed error for them to estill more. It is a sed error for them to be satisfied with the attendance of the children at Sabbath school. As the most far-substant Christian workers are obserzing, if still more. It is a sad error for them to be sais if d with the attendance of the chi dren at Sabbath school. As the most far-sighted Christ as workers are observing, if a choice is to be made be tween the church service or the school, better by all cdds have the calidren at the religious ervices of the church. The preaching of the goopel 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 hard ig all toward a life of observance to God.

the trence to God.

B it most of all, are parents responsible or the habits of their children as to attendince at church services. It is too often ne case that parents are unwilling to take he trouble Sabbath morning to get their siddren ready for the services of the dar-to they take in the throught that the habit hey are snaking their chi drek to follow, till languely determine their fature destiny? exiting sellows, fact he borner is my nd, and is would put to fight all the indifference which permits indoint neglect. In mortanes, 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 repent the sacrid day in a descretaing way, that they become aware to the house of God. Begin to take them there rarly enough, and they will continue to go gladly.

against study and work. It is seen at once that the longer they are left to their own indollerace of mind and body the less and they are ever to become industrious, and that the only way is to compel them to exert the need very in the hope that they many learn to love work or grow up to feel its meed. So in this matter of setendance at worship. The longer the children grow up in neglect of it, the less hope here is that they will ever once to love it and prescribed it of their own accord. If they are hald to rell longs agreeizes for a time by the

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

beed.

SECULARIEM.

One Watte, of Toronto, calling himself secolaries, the been holding forth, have an the Bible without which we venture was conceived the Hides of mornity of a high type, and without which we venture to believe, that the disk of mornity of a high type, and without which we venture in the gressest ignorance of its real nature. He derigide the believe without the people have seen to be livered the Hides of mornity of a high type, and without which, we venture in deriging the believe that the condition of the high second to be the with the an unknown, unless too lignorant to pose before the people an a teacher, that the only a high second to be the without the monaclous of the iris he people and the second to be the without the monaclous of their immunity while decrease of the rain the programme of seeking is pooled as a teacher, that the only in the programme of seeking is possible to seek the same callain. Mr. Watts would have use believe it in bethe the obligation of God to enforce the same callain. Mr. Watts would have use believe it in bethe with down into degradation and dis. There is no itself-sease and self-askificts toward men which Christianity does not laster approach the three to release men from the presence brought upon there be the will of a higher lower of the three to be seen callain. Mr. Watts would have use believe it in bethe own do not have the proposed to the control that it is a superadic to great and office. The three will of a higher power and he moute or love to a driving Pathe to urge them to this course who could be seed to the world? And yet this man is seeking to teach our people is a state of the two world. And yet this man is seeking to teach our people is the sease of the proposed in the room of the form of the providers of the teach of the course of the recognition of God, or morning the course of the recognition of God, or morning the course of the recognition of God, or morning the course of the recognition of God, or morning the course of the recognition of Go

The Directors of the Union Baptist Seminary, after careful consideration, electronised, on Mooday last, that the institution should open September 20th.
Rev. B. F. Semp-on, M. A., arrived in the city on the 11th, and is prepared to take up the principalship and take charge of all matters requiring his immediate attestion. Mr. Downey, a graduate of Baire College, Maine, and a graduate of Baire College, Maine, and a spen of Rev. W. Downey, has also been engaged as an instructor. Miss Thomawho won such a high place in the confidence and setteen 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 Ladier department. Announce ments are instructors in other bra obee, and in reference to other matters upon mente as to instructors in other bracebes, and in reference to other matters upon which intending sudents will desire in formation, 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 th institution.

Report on Beneminational Literature/of the Western W. S. Baputs 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 presees of its own authors and publishers. We are therefore under no necessity to apply to other religious bodies for bocks and periodicals for the supply of our Sunday-school or family libraries. The wisdom and zeal of other denominations are nowhere more striking ly, exhibited than in the manuer in which they strive to promote the interests of their various publishing agescies. 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 hooks, 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 tarough our own Book Room, we can avoil, to a great extent at least, the introduction of errone our teachings into our religious institutions. We regard the so-called Usion literature and arrangement as simply a self imposed sacridee o' liberty and self-respect on the part of Baptists in order to give other denominations the power so undermine our it fluence and supplant our churshes with impunity.

Your committee, whilst 1:joicing in its the

THE WINE.

The O'Deard total cell complex parties and control with the control to make the control of the contr

De you consider it i roper for a minister, just before an election, stating his views from the pripit. Is it not better to leave polition alone as secessary there must be in a church different views, and it i easy to effed.

It does not seem worth while for a minister to meddle w th ordinary party polition. If, however, there be a great principle involve-i, he must be true to its inte e ets

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

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

W. M. A. S.

The annual meeting of the W. M. A.
Soleties in connection with the P. E.
I-land Baptist A-sociation was held in
B-d-que, on Monday, Jul. 9, at 2 30 p. m.
Mrs. Joseph Suburran, president of
B-d-que Soniety, reviding
Meeting opened with singing, "All hall
the power of Jesus' assays," Fervent
prayer: were (fired by Mrs. Spurrand
Mrs. Tabor. Reports from a number of
the societies were read. Mrs. B-shop
broug's greetings from the society at Este
Point and gave a very pleasing address,
followed by singing "Fron. Greenland's
Loy Mountains."

reference to the In reference to the removal of Mrs. Law rev, vice prese, and Mis Kife, prov. sec'y, from the Island, it was moved and second-of-that Mrs. J. Desbrisey and Miss Mary C. Davis, of Charltaneove. Wary C. Davis, of Charltaneove. Preco, nuesded to the Union. A collection was taken amounting to \$2.15 for Home Missions.

Missions.

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

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