

Messenger and Visitor.

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WEDNESDAY, OCTOBER 12, 1892.

"MENDED OR ENDED."

This is what the Presbyterian Witness says should be done with the devotional exercises in the General Assembly, and the Canadian Presbyterian asks that the application be extended to the observance of the Lord's Supper in assembly meetings.

In our own Association and Convention sessions there is sometimes so great a desire to rush business through that the time for devotional exercises is grudged or abridged. The feeling, we believe, is wrong, and its practical working proves often its wisdom.

One of the reasons suggested by our contemporary for ending it is that the devotional seasons are not edifying and impressive—that hereditary and ancestral prayers are offered. Such prayers will kill the devotional spirit anywhere.

Those who have to transact public business for the church ought not to find it very hard to preserve the spirit of prayer. All business should be performed as service for God, much more than that which pertains to the special interests of His kingdom.

As to the Lord's Supper it seems decidedly out of place to have it anywhere but in the church, for there the frame of mind suitable to its due celebration can best be secured.

The practice of the Roman Catholic church is to take the Supper around from house to house or anywhere else, in order to inform them that what they and their flocks need is 'more religion.'

At the F. C. Baptist conference just held at Corn Hill, N. B., one of its members read a paper on "Open Communion." The matter of Baptist unions was brought up at this meeting, and this paper seemed to give it a left-hand introduction.

ists, for various reasons, have delayed dealing with the matter. Many have thought that this subject of Baptist union should now be "mended or ended."

If our F. C. Baptist brethren, generally, should endorse the rather mixed and illogical views of the essayist the hope of union grows very dim. We do not question the right of the brother to state his case as he has, but it seems to us that to Baptists, good-by, unless forsooth you take a position on the Lord's Supper that the rest of the Christian world, as well as a fair interpretation of the New Testament, does not endorse.

The history of the matter, in brief, is that opium was inflicted upon India by the Mohammedans, and the Arabs introduced it into China in the thirteenth century. It remained in Moslem control till 1757, when the East India Company secured the monopoly.

The demand was not complied with and the Chinese, much after the style of the tea destruction in Boston harbor, boarded these vessels and destroyed some 20,000 chests of opium, valued at about \$10,000,000.

It is good everywhere and nowhere better than in religion. We have heard it said that the Episcopalian runs his religion by form, the Presbyterian by creed, the Methodist by groans, and the Baptist by water.

Rev. Hugh Price Hughes recently started the Wesleyan conference by saying that what was needed in the church "in order to succeed on a much larger scale was not religion but more sanctified common sense."

"Nothing is easier than to avoid the necessity of practical repentance and genuine self-sacrifice by uttering pious platitudes. It is not necessary to bring hundreds of Christian ministers to Bradford or anywhere else in order to inform them that what they and their flocks need is 'more religion.'"

These words apply equally well to the people, as they knew not how many churches voted, but probably not more than one-third. The total number of votes cast was 1,809, or one-eighth of the membership.

THE ENGLISH OPIUM TRADE. The reports of the Commissioners of Chinese Maritime Customs upon the opium trade in their several districts are such as to lead to the hope that the day is near which shall witness the wiping out of that abominable traffic.

At the close of the conference an ordination service was held and four young men were ordained, among whom was W. R. Reid, a seminary graduate. We congratulate him with misgivings, for he had taken a college course a career of much larger usefulness would have opened before him.

These meetings are represented as all very pleasant and profitable. Our brethren are working out their denominational difficulties slowly, but we trust are being guided wisely. We would like to see the scattered members of the Baptist family united, but we would sooner the event would be delayed till the millennium than that any should compromise what they deem essential truth.

These lessons were enforced with facts and arguments that made the audience strong and timely. Music in harmony with the aim of the services was furnished by the choir, under the leadership of Bro. G. V. Rand.

Infant Baptism. The difficulty on this subject is that baptism from its very nature involves a profession of faith; it is the way in which, by the ordinance of Christ, He is to be confessed before men.

On Sunday, October 2, special missionary services were held at Wolfville, in harmony with suggestions of Convention. At the morning service Dr. Higgins, the pastor, preached a missionary sermon, in which he set forth very clearly the great motives to missionary work.

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