

## OUR CONTRIBUTORS.

### A TRIP TO THE MARITIME PROVINCES.

NOTED BY THE WAY.—NO. II.

Leaving Amherst, which is half way between St. John and Halifax, a few hours' ride on the Intercolonial Railway brings us to the latter city, which is, in reality, the jumping off place; but as in a former correspondence I gave you my impressions of this old and important city, I will merely say that I spent a Sabbath here. In the morning I found myself in Fort Massey church, of which the Rev. Dr. Burns is pastor, but our distinguished and mutual friend was doing the work of the Church in another and not less important sphere, by attending the Pan-Presbyterian Council and there endeavouring to keep our ecclesiastical ship from drifting from her moorings. The Doctor's place, however, was well filled by his esteemed neighbour, Rev. Robert Laing, of St. Matthew's Church, who preached an excellent discourse in which he vividly described the "natural man."

In the evening I attended St. John's Church, of which the Rev. Mr. Forrest is minister, who is descended from a good Presbyterian stock, and who has relatives and connections who are among the most princely donors to our Church educational institutions. Mr. Forrest, although a comparatively young man, has made full proof of his ministry, and lives in the affections of a united and prosperous congregation. Among the leading elders of this church is Mr. J. K. Munnis, who is also a son of the manse, his father being a distinguished minister of the Irish Presbyterian Church.

A slow ride on the Windsor and Annapolis Railway brings us to the good old town which bears the royal name of

#### WINDSOR,

which is beautifully situated on the Avon River, and which to the traveller is an interesting sight. Now you will see the red shining mud at the bottom of the river, and now the tide comes rushing, and in a short time the water will rise to the height of twenty-five or thirty feet, so that large vessels can come to and from the harbour. A stranger is not long in Windsor until he discovers that he treads on classic ground, and among the first questions which a Windsorite will ask him is, Have you seen Clifton, the residence of "Sam Slick," the famous author, who has entertained so many readers with his writings? The house in which Judge Haliburton lived still stands, where his study and library can still be seen. There is also a large hotel called the "Clifton House," of which a correspondent of an English paper once wrote, that "the man was a fool who built a hotel large enough to hold all the people of the place." Windsor contains about five thousand of a population.

Near to the town, on a commanding situation, stands

#### KING'S COLLEGE,

surrounded with stately elms and beautiful shrubbery. It is said to be the oldest University in British North America. King's was founded in 1788, and was granted a charter by George III. in 1803. The College is built in the Grecian style, and whilst it has apparently escaped the tortures of the painter's brush, has not escaped the ravages of old father time.

The Professors are admittedly men of high culture and literary attainments, and are Englishmen by birth, and generally selected from Oxford and Cambridge, and of the students who have graduated here many have distinguished themselves in the various walks of life.

Close by the College stands a beautiful memorial church which was erected in honour of the late Canon Hennesley, a former President of the College, and who was in active service up to the time of his death. There is also on the College grounds a fine building, which is used for a museum and library, and which is built of native stone.

About a mile from the town stands the English church, a venerable looking building which was erected about the year 1800, old fashioned in style, and pretty much worn in appearance. The pews are high-backed with iron railing on the top, from which is suspended screens, reminding one more of a sick-chamber than of a church pew, which should not only have sufficient material light but which should be cheered by the light of the Gospel. Should a "stiff-neck," however, drop in by accident, and the reading

of the "Liturgy" prove tedious or monotonous he could take a snooze till the sermon would come along, without seeming impolite to the preacher, for if not heard he would not be seen. The venerable old "bell" which summons the congregation to worship is said to have been taken from a United States man-of-war in 1812. There is a faith "which put to flight the armies of the aliens."

#### PRESBYTERIANISM

has been long established here, its introduction dating back to 1766, when it was first introduced by the Rev. Mr. Murdoch, who came from the North of Ireland, and who, for a number of years, did missionary work in this locality, a large number of his parishioners being from the north of Ireland also. Mr. Murdoch was drowned in 1799, and was succeeded by the Rev. Mr. Gilmore, an Old Kirk minister from Scotland, who commenced his labours in 1786, and remained seven years. Up to this period the work would seem to have been of a missionary character, but Mr. Gilmore may be properly said to have organized the scattered people into a congregation. Mr. Gilmore died in 1811 and was succeeded by the Rev. James Munro, who came in 1800, but who remained only a short period, and was succeeded by the Rev. James Cassels, from Scotland, who was ordained by the Presbytery of Pictou in 1804, and who laboured zealously till 1819, when he removed to New Brunswick and joined the Old Kirk, and who may be said to be the first minister who was officially set apart to the congregation. The next minister was the Rev. John Sprott, who was ordained in 1820 and who remained four years and was succeeded by the Rev. J. L. Murdoch, who was inducted in 1825 and who continued to labour till 1873. In 1864 the Rev. E. Annand was appointed colleague to Mr. Murdoch, and remained till 1870, when he was succeeded by the Rev. A. R. Garvie, who was settled in the same year, and who left in 1873, and was succeeded by the Rev. A. J. Mowatt, now of Fredericton, N.B., who laboured with much acceptance until the close of 1879, when he was called to his present charge, and on the 17th of October last the Rev. Mr. Gunn, from Newfoundland, was inducted. The congregation is large and flourishing—indeed I think it is the largest congregation in Windsor. The first church erected by the Presbyterians of Windsor was built in 1809; of this church some interesting records remain to the present time; and as there is no danger of any evil influence arising therefrom now, I may state that one of the bills presented for payment was for "twenty shillings for rum supplied to the men." The present edifice, which is a frame building, was erected in 1857, is comfortable inside, and occupies a beautiful site, and I have no doubt that as the congregation prospered in the past, it will continue to do so in the time that is to come.

Proceeding by the Windsor and Annapolis line we pass Wolfville, where there is a Baptist College, and soon reach Kentville, which is a thriving village, reposing quietly amid the surrounding hills. This place has never been celebrated in history for its high moral tone and was named by "Sam Slick" the "devil's half-acre." But there is one compensating feature—the next station, which is only a few miles distant, is called Paradise, and it is hoped that any of the Kentvillites who leave will go to Paradise and remain there. In this country there have been no licenses issued for some years, and although Kentville has a population only of about 1000, I am informed that there are twenty-two places where liquor can be obtained; surely some legislation is necessary. In going through the various congregations of our Church it is gratifying to find so much uniformity with so little diversity in the worship and doctrines of the Church. In the rural and country congregations I noticed that the Psalms and Paraphrases are still adhered to, but in the cities hymns seem to be more used. I noticed also that in all congregations there seems a leaning towards short services, especially towards short sermons. In a trip of nearly three months I have rarely heard a sermon exceed thirty minutes. The old-fashioned sermon of an hour or an hour and a quarter seldom appears, and when it does it is easy to notice the restlessness of the audience, one looking at his watch, another at the clock, and all looking impatiently at the minister, as if that best sentence of the discourse, the last one, were not going to be heard. Some ministers complain of want of attention on the part of congregations, but they should see first if there is no cause for it; tedious fragmentary expositions of Scripture will not hold the

attention of an intelligent audience, when a short, crisp, simple, Gospel sermon will not only hold the attention but impress the hearer.

November 21st, 1880.

#### BAPTISM—AN OBJECTION ANSWERED.

MR. EDITOR,—The most common and potent objection raised by the Baptists against infant baptism is that "it is not *explicitly* named or mentioned in the New Testament." From the ambiguity of the Greek words signifying infant or little child and the use which Baptists have made of these words as found in Luke xviii. 15-16; Matt. xix. 13, and Mark x. 13, it would not have affected the status of the controversy if a passage had been inserted telling us explicitly that "infants" and "little children" were baptized by the apostles. Every word that in the Greek New Testament is used to express "infant" or "little child," is also applied to grown up or adult Christians. See 1 Peter ii. 2; 1 Cor. xiii. 1; Heb. v. 13. As the presence of such an explicit statement would not have convinced the Baptists, so its absence does not weaken our position in the least. But this objection of the Baptists seems to imply that every doctrine and practice in their system has for its basis an explicit passage of Scripture. They often boast that they "teach, believe and practice nothing without an explicit command or a clear apostolic example." But where is the Scripture that tells us that John ever baptized a woman? that a woman was ever admitted to the sacrament of the supper? Where is the scripture that tells them to eat a morsel of bread, and take a sip of wine, *before dinner* and call it a *supper*—a feast? But, most important of all, where is there any account in the New Testament of a church being organized, *de novo*, by anybody? Do Baptists give chapter and verse for the organization of a Church by John, or by Christ in person, or by the apostles? And yet their whole system is built on the *assumption* that a new Church was organized upon radically different principles from anything the history of the world had ever known. When, where, and by whom was that imaginary Church organized? Who were its officers, and where did they preach? Please give us chapter and verse. No such organization is to be found in the New Testament. It is just as certain that God had a Church on earth fifteen hundred years before the birth of John the Baptizer, as that He has had one since. The existence of both is established by the same record. Both are found in the Bible. If one is denied, the other may be. If one is admitted, the other must be. The Lord Jesus was as much King and Head of the "Church in the wilderness" (Acts vii. 38) as He was of the "church at Jerusalem" or the church at Corinth, and in the same sense, too. The "congregation of the Lord" (Jehovah) was the "Church of Jesus Christ." It must be remembered that Jehovah of the Old Testament is the Christ of the New. There are other terms or names by which the Lord Jesus is known in the Old Testament, viz.: "Angel" (Acts vii. 38; Exod. xiv. 19; Isaiah lxiii. 9), "Angel of the Covenant" (Matt. iii. 1), "The Captain of the Lord's Host" (Joshua v. 14-15), etc.

In addition to the fact that the Lord Jesus was with His people more than fifteen hundred years before His incarnation—that He was their King, their Saviour, their Redeemer—we have the most positive evidence that the Holy Spirit—the third person of the adorable Trinity—was present with the Church as teacher and sanctifier. Stephen tells us in Acts vii. 51, that unbelievers in the ancient Church "resisted the Holy Ghost" just as the same class did in his day. There were unbelievers in the visible Church of the Lord Jesus under the Old Testament dispensation as well as in the apostolic days and at the present time. But no more nor worse than now. Nehemiah tells us (ix. 20) that God gave His "good Spirit to instruct them." Isaiah tells us (li. ii. 10) that they rebelled against and "vexed the Holy Spirit of God." In the eleventh chapter of Numbers we have an account of an "outpouring of the Spirit" that was similar in its effects, and equal in its power to the outpouring on the day of Pentecost. Read the whole chapter, and mark the words in verses seventeen, twenty-five and twenty-nine, where it is said that the "Lord put His Spirit upon the elders," "upon the people." That sounds very much like the "pouring out," the "falling upon," etc., in the New Testament. Mark also the summary vengeance that was visited upon those in the visible Church (verses 20, 34), "who