

Jerome, who lived in the early part of the fourth century, and who certainly understood both Latin and Greek, commenting on Ezek. xxxvi. 25, 26, says: "Upon the believing and those converted I will pour out the clean water of saving baptism (*effunderem aquam mundam baptismi salutis*), and I will cleanse them from their abominations" (v. 341, 342). The "clean water of saving baptism" Jerome declares is communicated by "pouring or sprinkling" (*aspergam*). He, too, was "ignorant" or "willfully blind" as to the meaning of *baptizo*, for does not the editor of the "Standard" know that it means to immerse, and never means anything else?

[To be continued if the Lord will.]

NOTES FROM MARITIME PROVINCES.

Fredrickton is the capital of New Brunswick, and contains between five and six thousand inhabitants. The city is beautifully situated on the St. John River, which for lovely scenery, tourists tell us, is only equalled by our own St. Lawrence, the Hudson, or the Rhine.

The St. John, which is navigable about eight months in the year, pursues a rather winding course, and is studded with little islands covered with soft green turf, and browsing cattle, whose sleek appearance would indicate that the beef raised in that section of New Brunswick is of a superior quality. The water is deep, and is capable of carrying large vessels as far as Aramcook, twelve miles from Fredrickton, which is in reality the head of navigation; as ships load and unload at this point. Strangers often inquire why this was not selected the seat of the young town, which in course of time became the capital of a large and flourishing province, and the principal answer which they receive is that in case of an invasion or war with the United States, "man-of-war" ships would be prevented from making their way to the city which was to be. Well, these parties took their course, and probably protected their city from other and important invasions, namely, that of capitalists and speculators, who might have made a crusade in the shape of building wharves, erecting manufacturing establishments, and to a still greater extent utilising their noble river, whose crystal waters flow so freely past their doors. Still, better be thankful for what we have than lament over what we have not. We have a beautiful little city nestling cosily at the base of the surrounding hills, which stand as the faithful sentinels of the people's rights and liberties.

Some of the buildings in the capital will compare favourably with any in the Dominion. The new Parliament Buildings, finished last year, the Normal School, and Post Office, and also the English Church cathedral which was built with English capital.

There are at present two fine churches in course of erection, one for St. Paul's Presbyterian congregation, and the other for the Free-Will Baptists, and which will not only be a credit to the congregations, but an ornament to the city. The cost of each will be in the neighbourhood of \$25,000. The Presbyterian Church will be after the style of St. Andrew's Church, St. John, in the interior, and that of Trinity Church, of the same city, in the exterior.

The surroundings of Fredrickton are of a picturesque type. Across the river are the villages of Gibson and Marysville, the former named after the "Lumber King," Mr. Gibson, who is a very wealthy man, and the latter named after his amiable wife, and where also is his own residence. Mr. Gibson is not only a liberal man, but his liberality flows in a right channel. He has at his own expense erected in Marysville a beautiful Methodist Church, furnished in every particular, even to the hymn books, and presented it to the denomination free of debt. The good people of this village can truly say, "We loved our nation and built us a synagogue." There are many men in our Church who without injury to themselves or families, could "do likewise," whilst there are not a few, who, if they could not build a church, could build a manse for the minister; and a still larger number who, if they could not build a manse, could give a suite of furniture, which would add much to the comfort and happiness of the often overworked pastor and his family. Next to a personal interest in the Saviour, and after fully providing for one's family, I can conceive of nothing calculated to give more satisfaction on a deathbed than to know that a man had given of his means to sustain a Church, whose history has been written in blood; on whose death-roll are names "of whom the world

was not worthy," and which is making such efforts to carry the Gospel into the dark places of the earth.

PRESBYTERIANISM

here has a long history, and yet a short one. It has been established for fifty years, but during all these years the Church has had only three pastors, with the exception of a colleague for a short time. The congregation will celebrate its jubilee in November. It was organized in 1832, the first minister being the Rev. Dr. Birkmire, who was ordained in November 1832, and on the same day elders also were ordained. Dr. Birkmire remained nine years, and was succeeded by Rev. Dr. Brooke, who was ordained in 1842, and who remained in the Church until recently, when he passed away at a good old age; and who had associated with him for a short period the Rev. Mr. Caven, who was succeeded by the present minister, Rev. A. J. Mowatt, in 1880. The congregation, which is known as St. Paul's, comprises about two hundred families, has a membership of about 240, and at present would seem to have taken a fresh start. They are repairing the manse for occupation by the minister, who was lately presented with an elegant parlour suit; nor is this all, the congregation have commenced building a new church, as stated above.

The Rev. A. J. Mowatt, the pastor, holds a prominent place among the maritime preachers. I send you a sermon which he delivered here in the ordinary course of his ministry, and which, I think, will well repay perusal; as the subject is an interesting one, and is ably handled.

THE SCOTT ACT.

This, I think, was the first city, and indeed the only one to carry the "Act," which has been in force for nearly four years, and was a decided victory for the temperance party, as it was carried by a good majority, and for a considerable time was a severe blow to the drinking customs of the place. A decided change was manifest, but within the last two years a reaction has taken place, and the Act will be submitted for repeal in October. As a matter of course, there is much conjecture as to the result—the friends of the Act think that it will be sustained again, but with a decreased majority; whilst the "Antis" think they will defeat it.

Opinion is also divided as to the moral effects of the law. The friends of the Act think that if they can only succeed in making drinking at "bars" disreputable, and driving the traffic into holes and corners, even though they should not be able to put it down altogether, they will have accomplished a good deal. A large and very influential meeting was held last night, to complete organization to sustain the Act, the various speakers referring confidently as to the result.

Barker House, Fredrickton, N.B., Sept., 1882.

BIBLE CLASS WORK—ITS IMPORTANCE.

1. The importance of every living congregation having a flourishing Bible class connected therewith will be at once apparent when we observe the relation it sustains to the Church. The faithful instruction, early imparted at the fireside, mainly feeds the successful Sabbath school. Faithful work in the home and the Sabbath school feeds the Bible class, and the Bible class in turn replenishes the Church. It is the school, as it were, in which the catechumens are prepared for participating in the mysteries beyond—the stepping stone from the Sabbath school to the Church—from which it will be seen that it forms an important link in the chain of spiritual instruction between the fireside and the pulpit, which, if broken or impaired, just impoverishes the Church in exact proportion to the weakness of the link; or mainly so, as almost the only other way by which the Church is strengthened numerically, in these latter days, is through revival agency, always more or less fitful in its methods, though important in its place. It seldom builds up those strong, unswerving characters that have been fed on spiritual food from the cradle.

The whispers in the air of late, that many of our young people are drifting into other churches, are, perhaps, sorrowfully true. Some are attracted by apparent or real charms in the ritual of such, some by the life and spiciness of the services, and some by the voice of music; others leave us—we blush to say it, fearing it is too true—because our Church is *cold*, especially to strangers; and, saddest of all, some wander away amid the hazes of error, and more are hopelessly prostrated by the malarial miasma of indifference. We do not

say that any one of the above reasons is either valid or sufficient; we speak simply of facts, stern facts, which all good Presbyterians must deplore, and for which there surely is some remedy. Nor have we asserted that our Church suffers more than other Churches in this respect, but we do assert that it suffers much. Nor does it mend the matter by saying that "our Church loses little by parting with this class," as is often said. Such statements have a savour of uncharitableness about them, of unconcern both for the spiritual welfare of this class, and for the welfare of the Church. The Church of which Jesus Christ is the sole acknowledged Head, the Church for which our fathers bled, and the Church for which God is opening so wide a door of usefulness in many lands, cannot afford to part with any of her children without a vigorous effort to retain them. We claim that a vigorous Bible class in every Church is one of the most successful instruments in retaining them, as will be shown below. The history of this and other lands has proved to the world that Presbyterianism, in its purity, gives men that backbone and character which brings them to the front; so that if weak-kneed men are found amongst us, it is perhaps that we have neglected them.

2. It deals with the young at an *impressible* period—not so impressible as their past has been, but much more so than their future will be. Stamp the wax when it is soft, and a beautiful impression is made; but allow it to harden, and none can be made. So stamp the young heart, softened by the teachings of the home and the Sabbath school, with the impress of a Saviour's love, and time cannot obliterate it; but allow that heart to harden, and no impression can be made. Strike the iron when it is heated, and you can fashion it at will; but allow it once to harden, and your blows shall fall in vain. Transplant the tree at the proper age, and the work is easily done; but allow years to roll on, and the labour is increased a thousand-fold. The fish that sometimes swarm in our rivers are easily caught, but allow them to return to their briny home and we seek them in vain. So when our children get away from us into that sea of wickedness, the world, we too often search for them only sorrowing. Every faithful Bible class teacher is an engraver, engaged in writing in indelible characters, when sealed with the stamp of the Holy Spirit, the name and character of the Creator on the tender, impressible heart.

3. It reaches a class whose services cannot be spared without harm to themselves and loss to the Church. The services of the vigorous young have always been at a premium, both in the world and in the Church. While it is fitting that the aged sow seed in the evening, it is peculiarly fitting that the young sow it in the morning. Vigorous, enduring effort can only be expected from strong physical powers, such as are only allied with maturing youth. The Bible class is the primary school in which the Church's future workmen are instructed—the armoury whence they draw their supplies—giving them the weapons which the Church teaches them to wield. Let that Church, then, where the Bible class is weak, or dying, or dead, take heed to her ways. Decay is written on her walls—moss lies thick on all her borders. Let her ministers and office-bearers and all her members lay it to heart, for such things should not be. Stop the supplies, and dearth must soon come. Empty the reservoir, and the spring cannot flow. So take away all Bible class work from the Churches of to-day, and it is only a work of time till "Ichabod" shall be written on their walls.

Kingston, 18th September, 1882. RIVERSIDE.

It is easier to suppress the first desire than to satisfy all that follow it.—*Franklin*.

MR. GEORGE MULLER, of the Bristol Orphanages, is reported convalescent. He is slowly regaining strength, and intends taking a tour in Southern Europe, where he hopes to make more rapid progress, and also to preach occasionally.

NOTWITHSTANDING the general impression that the interests of the Papal Church are gaining ground in England, it is stated as a fact that there is not in the House of Commons a single Roman Catholic representative of an English constituency.

A WRITER in "Chambers's Journal" says: "A solid rock of opinion is rising against strong drink in every part of America, and I found it nowhere more pronounced than in the Tennessee Highlands. Coffee gives all the stimulant the climate requires."