

public conference on the State of Religion and Sabbath schools was appointed for next meeting in the evening. The next meeting of this Presbytery will be held in Knox Church, Stratford, March 13th, at ten o'clock, a.m.—JOHN FOTHERINGHAM, *Pres. Clerk*.

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held at Belleville, on the 18th and 19th days of December. Revd. Alexander Young was appointed moderator for the ensuing six months. The stations of Mill Haven and Ernestown were reported as duly organized, with Mr. Kinloch as moderator. Congregations in arrears to the Presbytery Fund for the last two years are to be notified of the amounts due by them respectively. Arrangements are being made for the sale of the property secured at Sharbot Lake for mission purposes, in order that a commodious church may be erected on a more eligible site. From reports made, it appeared that the stations of Carlow and Mayo were anxious to obtain a minister of their own, and that they were willing to pay the sum of \$400 for this purpose. The Presbytery expressed approval of this proposal, and encouraged them to proceed, intending to ask on their behalf a grant of \$200. It was decided to invite Mr. William S. Smith, student of theology, to take charge as ordained missionary of the remaining part of the North Hastings mission field, at a salary of \$700. Dr. Smith brought before the Presbytery the propriety of establishing a church building fund for the purpose of assisting weak congregations in the erection of churches. A committee was appointed to mature a scheme. Arrangements were made to secure compliance on the part of students with the requirements of the assembly before they are admitted to the study of theology, or are eligible for employment in the mission field. Committees were appointed to tabulate the returns on the state of religion and Sabbath school work, Mr. Mitchell convener of the former, and Mr. Gracey of the latter. Mr. Matthews tendered resignation of his charge at Trenton, and it was decided to cite all parties concerned to a meeting of Presbytery, to be held at Trenton, on the 8th day of January next. There was tabled for examination a new constitution for the congregation of Chalmers' church, Kingston. Said constitution was considered and approved. Rev. George Bell, LL.D., Registrar of Queen's University, having been transferred from the Presbytery of Toronto, had his name appended to the roll as a minister without charge. A motion, submitted by Mr. Mitchell, for the re-construction of the standing rule bearing on the appointment of commissioners to the General Assembly, was laid on the table until the next meeting.—THOMAS S. CHAMBERS, *Presbytery Clerk*.

### GOSPEL WORK.

#### SALVATION ARMY.

Let us try to do justice to this guerilla host. The zeal and courage of Pentecostal days are among them, and there is reason to hope that the extravagance of their methods is being moderated under the remonstrances of faithful friends. God uses strange instruments sometimes to accomplish glorious ends.

#### PARIS.

DEAR SIR,—I have read with much interest, and I must add sorrow, the notices which have from time to time appeared in the "Christian" respecting the work of the Salvation Army in Paris. The testimony of Dr. Pressensé, quoted from "The Christian World," in your number of the 16th inst., seemed to me a mournful confirmation of much already detailed.

Having occasion to visit Paris a fortnight since, I determined to devote every evening to a close observation of the proceedings of the Salvation Army there. I went there as a stranger to all connected with the work, being personally unknown to Miss Booth and Colonel Clibborn and their helpers.

I sat unobserved, on a back seat, watching intently the whole proceedings, at one of the ordinary meetings at the Quai Valmy Mission-hall—a very commodious room, well arranged and lighted. It was a very wet, cold evening. The hall was about one-third occupied. I should think about 150 persons were present, almost exclusively of the lowest labouring class. The most perfect order and quiet prevailed. Hymns were sung, prayers offered, and short addresses spoken; there was no need of the big drum so often spoken of, for the singing by all present was so hearty that even the harmonium seemed needless. My imperfect knowledge of the language hindered my understanding all

that was said; but I watched closely the faces of the poor people, and I never saw more intensely earnest listeners. One and all seemed to be drinking in the message spoken. They sat for two hours, with no indication of weariness or lessening of interest, and then quietly dispersed.

The following night I went again; it was a holiness-meeting. The evening was very wet and cold. About 250 were present. The meeting was of exactly the same character, as to quiet, order, and absence of any drum, music, or shouting. Intense fervour and earnestness on the part of those who spoke and prayed; rapt attention and devout demeanour on the part of the audience. On Sunday evening, still wet and cold, about 300 were present.

The evening meetings of the following week, of which I attended three at Quai Valmy Hall, where similar to those of the previous week, but on Sunday evening the hall was quiet full. I should suppose 400, or probably more, were present.

Will you allow me to bear my testimony to the character of all these seven meetings. The most perfect order prevailed. The drum may have sounded, but I have no recollection of hearing it. The singing was, to me, peculiarly fervent and plaintive, but what struck me most was the intense earnestness, and rapt attention of the listeners. No talking, no laughing, no yawning, and these meetings lasted two hours; they were not over until between ten and eleven o'clock. I could not but contrast with astonishment the demeanour of these poor Parisians with the listless and often irreverent conduct of the London poor in my own suburban parish when only detained for an hour, but whose attention it used to be so difficult to arouse or sustain. My conviction is, there is a real work going on there. These are faithful, devoted labourers in this wilderness of the worst part of benighted Paris.

I sought an interview with Miss Booth, to hear some of the results of her noble, self-denying efforts; but as I am writing simply to record my own observations, I do not repeat her statements, excepting that I must say I do not wonder at the success the Lord seems so evidently to have bestowed upon her labours.

From a brother clergyman who is ministering usefully among the English in the gay city, I heard of the differences existing between the Salvation Army and the other evangelistic workers labouring so devotedly and nobly among the Parisian poor; but as our conversation was strictly private, I must be silent on that subject. I can only earnestly hope and pray that such true servants of the Lord Jesus Christ, as I believe them all to be, doing so faithfully and devotedly His work in that desert of depraved hearts and blighted, withering lives, may soon be drawn together in closer union by that one Spirit, in the service of that one Lord. I believe and am sure that they have all but one object—the winning of souls for Christ.

I must add that I attended the recently opened hall in the Rue Oberkampp, Boulevard de Belle Ville, on two evenings last week. Here an organized band of true Parisian roughs had determined to stop all evangelistic efforts. These avowed infidels, uttering the most profane remarks came to hinder the work. Yet even under these discouraging circumstances three or four rows of earnest, attentive listeners occupied the seats nearest to the platform. The Salvation Army officers, bravely keeping the doors, were night after night struck down and severely injured, and on Thursday night the unruly rabble outside drew knives, so the Police obtained a mandate for closing the hall. But I am so glad to bear witness to the admirable Christian spirit, as well as true English courage with which this opposition was met. God grant that the work of all my Christian brethren and sisters in Paris may prosper, and that the infidel Parisians may be led to say, "See how these Christians love one another, and love us also."—Yours faithfully,

London, Nov. 29th.

AN AGED DISCIPLE.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON III.

Jan. 21,  
1883.

THE BELIEVING PEOPLE.

{ Acts ii.  
37-47.

GOLDEN TEXT.—"Then they that gladly received his word were baptized."—Acts 2: 41.

CONNECTED HISTORY.—Peter explained the wonderful gift of tongues; proclaimed Jesus as the promised Messiah of the Old Testament, and 3,000 were added to the disciples.

NOTES.—**Peter—rock.** Peter was a fisherman of Bethsaida on the Sea of Galilee, a disciple of John the Baptist, then of Jesus, and an apostle; his name changed from Simon to Peter; he made the bold confession that Jesus was the Christ (Mark viii. 29); the sad denial (Luke xxii. 54-62); received special charge (John xxi. 15-17); was active in spreading the Gospel and founding the Apostolic Church; finally, tradition says, suffering martyrdom by crucifixion. Peter was a leader or spokesman for a time; then James of Jerusalem; Barnabas, and Paul. Peter's prominence was not official, but personal; with him Christ was the chief corner stone (1 Peter ii. 6). **Breaking of bread.** This phrase is in ver. 42, and again in ver. 46. In ver. 42 it undoubtedly refers to the celebration of the Lord's Supper. In ver. 46 it seems also to refer to the Lord's Supper, as observed in their daily meetings in private houses, which was not a part of the praising or praying in the temple, but a service at their homes, and that "eat their meat" refers to the common meal. This is the most natural explanation. Some think breaking bread, in ver. 46, means only the ordinary daily meals at their homes, and that the last clause is an added explanation of the spirit in which they ate their daily food.

**I. HOW MEN ARE SAVED.**—Ver. 37.—Pricked in their heart: stung in their consciences, to think they had so long misunderstood the Scriptures, and had rejected Christ. What shall we do? not altogether the same question the jailor asked Paul. But they and their nation had so rejected Christ as to crucify Him, and they could not undo the deed. "What could they do?"

Ver. 38.—Repent: this word here, as in the preaching of John the Baptist and Jesus, means to change the mind. It does not mean "to be sorry." Another entirely different word is also rendered "repent," which does mean to be sorry (Matt. 27: 3; 2 Cor. 7: 8). Name of Jesus Christ: they were also to make a public profession, by baptism in the "name" of Christ; confessing and acknowledging the doctrines taught concerning Christ. Probably then, as now, the opposing Jews did not consider anyone entirely "gone away" to Christianity, until he was baptized. The gift: the same gift should be theirs on the same conditions.

Ver. 39.—To your children and to all: the promises were given to your forefathers, but not to them alone; to you as well; and not to you only, but to those who come after you; and not to us only as a nation, but to other nations as well. Call: invite or warn. "Ho! everyone that thirsteth!" Call, and calling, in such passages as 2 Pet. 1: 10, is a different word.

Ver. 40.—With many other words: it had become an enquiry-meeting now; questions were asked, and doubts removed. Untoward: backsliding, crooked, perverse. "Come ye out of her"—Rev. 18: 4.

**II. HOW MEN SHOULD LIVE.**—Ver. 41.—Baptized: the mode is not given us; had it been important it would have been given. John Bunyan (Baptist) says, "I quarrel with no man about water-baptism." Various countries, various seasons, and various peoples, would suggest various ways, so that clean water was always used. I baptized two converts, a married pair, in Eaton River (at their own request), three years ago, and there was neither immersion nor sprinkling. They knelt in the shallow river, and I poured the water upon them from a vessel. Three thousand: a large ingathering.

Ver. 42.—Continued: the new converts continued learning from the disciples, and adhered to their profession. But for the persecution that soon arose, probably many of them would have continued to reside in Jerusalem, and other countries would not so soon have received the Gospel. Breaking of bread: the Lord's supper seems to be meant here, by this phrase.

Ver. 43.—Fear: not terror and apprehension, but holy awe, and a great fear of offending God.

Ver. 44.—Together: they formed a community of their own, and clung together. Things common: a free division of means among them. This did not appear to be permanent, but was probably necessary and useful for the time. The system was not extended elsewhere.

Ver. 46.—In the temple: the Christians worshipped much in the temple, as long as it stood. And in the Synagogues till they were excluded from them. Gladness: who could be happier than the man who has found a Saviour to take away his sins?

Ver. 47.—Favour: popular favour is an engine too little used by Christians. If a man is popular in his community, let him use the influence that comes from it for Christ. Added: [Revised, "added to them"] made additions of converts daily. Should be: this form of speech is still used by some old-fashioned people. I have heard a man say, "He should have said," meaning, "he said." It means here (see also Revised N. T.) such as were saved, or in the process of being saved; and only such should, at any time compose the Church.

#### PRACTICAL TEACHINGS.

1. A deep sense of sin brings an earnest desire to be saved.
2. Repentance and faith in Christ are necessary to salvation.
3. The promise of salvation is for all who will receive it.
4. Those who accept make careful use of the means of grace.
5. Saints rejoice in God's gracious gifts.
6. The holiness of Christians convinces and wins sinners.

## REPENTANCE AND REMISSION IN JESUS.

DR. CHARLES POTERFIELD KRAUTH, Vice-Provost of the University of Pennsylvania, died last week. He was distinguished as a biblical and historical writer.