

they can scarcely be said to be increasing. Still we cannot afford to leave our people to be overshadowed and absorbed because they are weak in numbers.

We have several fields of this kind in Quebec and it is perhaps one of the most valuable departments of this work of the French Board to aid in supplying these communities of Protestant English-speaking people, by sending in conjunction with the Presbyteries, missionaries who can speak both languages, and who can thus gain a hold upon the French people about them, without provoking unnecessary and a priori hostility, by strictly speaking, aggressive work. Mr. Saylor evidently made a favourable impression upon the French people in this way last year, and it is to be hoped the Presbytery and Board will be able to unite in securing a settlement very soon. It is not out of place to say that it would be difficult to find a more picturesque region for a summer holiday than what can be easily reached in the Province of New Brunswick, on the River St. John and its tributaries. *St. John, N.B., Jan. 22, 1884.* G. BRUCE.

EASTERN ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

The observance of the Week of Prayer in Kingston was attended to duly, and the meetings were interesting and, it is to be hoped, profitable. All the Evangelical denominations joined in the observance with considerable heartiness, although the clergy of one were conspicuous by their absence. On the Sabbath that closed the week, there was in the evening a general interchange of pulpits, which formed a very suitable closing up of the united meetings for prayer. On one of the evenings there were some remarks made which caused no little flutter in the city, more especially in the columns of the daily press. The speaker, on the occasion referred to, made strictures on the pabulum furnished by the newspapers to the young, and ventured so far as to say that the Kingston papers were no higher-toned in this respect than the papers of other towns and cities. There was nothing said calculated to give serious offence, and, as it appeared, no reporter was present. Some busy-bodies, as honourable and truthful as busy-bodies usually are, carried reports to the sanctums, of what was said, and if the report had been accurate, no one would have found fault. At once a battery of guns began to play on the head of the speaker, with occasional flings at one or two others that were supposed to sympathize with the speaker. Day after day the discharge was kept up, now abusive, in the Billingsgate style, and now patronizing. As usual, there were more than editorial remarks, quite a number of shots were fired, assassin-like, from behind a hedge. The anonymous writers vented innuendoes that no honourable newspaper manager would admit into his columns. Were it not that the papers referred to claim to occupy as high ground as the teachers of Bible classes—though, in what part of the paper the class lessons are to be found, has so far eluded the observation of your correspondent—naughty people would be wicked enough to suggest that said letters emanated not far from the sanctums themselves. Only one of the city clergy had openly offended, another, or perhaps two others, were assumed in some way to sympathize with the arch-offender, but no matter about that, all ministers were abused and lectured by turns, and the usual sling was taken at orthodoxy. Well, the lesson taught is not without its use: ministers know what to expect if they dare to find fault with the press in any way. The press is perfect, no mistake about that.

The Presbytery of Kingston are just now engaged in prosecuting the cause of Augmentation of Stipends. The territory under its charge is almost wholly missionary in its character; out of the two cities and the three or four large towns, the self-sustaining congregations are very few. All things considered, the Presbytery as a whole has done very well heretofore in giving to missions, and it need not be doubted that the sum appointed by the Board for Augmentation will be raised. The Church as a whole may congratulate itself on the success attending the scheme for the enlarging of the incomes of those that minister to the weaker congregations. The only regret is, that what is being done now, ought to have been done years ago. There are few that will not agree that the Church ought to have entered on such an all-important work as the proper support of the ministers at the time of the Union.

OBITUARY NOTICES.

RALPH SMITH.

Knox Church, Perth, lately sustained a great loss in the death of its oldest elder, Mr. Ralph Smith, who expired on the 8th of January in the 85th year of his age.

Mr. Smith was born at Larmouth, in Northumberlandshire, in the month of May, 1799. His father was a shepherd in that place and he was trained in the same calling. He grew up under the faithful discipline so conscientiously maintained in Presbyterian homes—especially in those whose heads were of the Secession communion. He became master shepherd at Minderam, on Bowmont Water and here he was married in 1822. Mrs. Smith was only a few months younger than himself and they were spared to live together for the long period of sixty years.

It was at Minderam that his soul was first truly turned to God. One Thanksgiving Day when the Rev. Mr. Hume, of Yetholm (whose ministry he usually attended), was exchanging with the Rev. Mr. Robinson, of Wooler, the latter took for his text, Psalm lxxiii. 3, "Because thy loving kindness is better than life my lips shall praise Thee." In opening up the subject he called on his hearers to look back over their lives and they would see the Divine hand in their affairs drawing them toward himself. This arrested Mr. Smith's attention for it corresponded to the state of his affairs, and on that day his religious life began. He had many struggles with doubts and knew what it was to walk through great darkness, but by a simple trust in the Saviour he always emerged again into the blessedness of God's power.

He came to Canada in 1831 and settled first on the Scotch Line of Bathurst. Some years afterwards he removed to the farm in Elmsley, where he ended his days. He brought a certificate from the congregation of Coldstream, of which Dr. Adam Thompson was the pastor, and united himself with the First Presbyterian Church of Perth, in which the late Rev. Wm. Bell then ministered. Soon after his arrival he was elected and ordained an elder in Mr. Bell's congregation, in which office he continued until the Disruption. When Knox Church was organized in 1845, he cast in his lot with its founders, and was elected to the eldership at that time. He therefore enjoyed the rare experience of having been an elder in the Presbyterian Church for upwards of fifty years.

For nearly thirty-nine years he went out and in before the congregation which now mourns his loss, and was most diligent in trying to promote pure, spiritual religion among its members and adherents. His sterling integrity and warm heart made him much beloved and respected in the whole community that knew him. His piety was of a bright, cheerful type and intercourse with him was very encouraging to all his fellow workers in the congregation. Although before his death he was greatly enfeebled by age he will be much missed among his brethren. The influence of his spirituality and single hearted devotion to the cause of truth and righteousness will not be easily replaced.

THE REV. JOHN YOUNG.

The late Rev. John Young, whose death took place at Alberton, Ancaster, on the 5th of January, was a native of Glasgow, where he was born in October, 1802, and had thus attained the eighty-second year of his age. He studied at Glasgow University, and afterwards at the United Secession Divinity Hall: was licensed to preach the Gospel in the year 1826, and soon afterwards received and accepted a call to the United Secession congregation at Bucklyvie in Strlingshire. Here he laboured with much acceptance for a number of years, until 1835, when he demitted his charge and went to reside in Glasgow. There he was for several years engaged in literary work and also in teaching, having been for some time assistant to his nephew, Mr. William Young, then head master of Greenside Street School, Gorbals, and now of Stirling. His only surviving brother, James, having emigrated to Canada with his family in 1847: and his mother having died some years before, Mr. Young soon after accepted an engagement as tutor to a gentleman's family in the island of Skye, where he resided, acting in this capacity for several families, for a number of years.

He had never married, and having now more relatives in Canada than in Scotland, at the invitation of his brother, he came out to Canada in 1858, and resided in Ancaster with his brother until his death in

1857, and afterwards with members of his family. He never had any ministerial charge in this country.

For a short time he had the care of the Ancaster High School, and frequently filled the pulpits of neighbouring ministers with great acceptance.

He was a man of much natural ability, and of more than common attainments, while his unfailing fund of recollection and anecdote always made him a welcome guest wherever he went.

He leaves behind him a niece, Mrs. Wright, with whom he lived up to the time of his death, and two nephews. One of these, Mr. Wm. Young, is a worthy elder in the Presbyterian Church, Alberton, and the other is the well-known, and highly esteemed agent of the Upper Canada Tract Society, Toronto.

GOSPEL WORK.

MESSES. MOODY AND SANKEY IN LONDON.

About fifty of the clergy, ministers, and friends in the Stepney district met Mr. Moody, at the invitation of the central committee, on Thursday week, to confer as to the continuance of the work. Mr. Hugh Matheson presided.

Mr. G. Soltau reported, concerning the Islington work, that the names of converts and inquirers had been arranged in streets, and called upon by visitors. When all their reports have been received and tabulated, the names will be given to the various ministers whose churches they may desire to attend. Many most interesting cases have been recorded. In not a few instances those visited had been brought into liberty by conversation with the visitor.

Mr. Seaman spoke of the results at Wandsworth. the greater number whose names were taken were, it was believed, decidedly converted to God, though some were still enquirers. The work was not only being maintained, but increased, through the fuller development of Christian life in believers who, formerly more or less indifferent, had now become thoroughly whole-hearted.

Mr. Moody mentioned several cases of interest. One was a young lady, accompanied by an elder one, who was a Unitarian. At first neither wished to be spoken to, but eventually the younger one was interested, and after some days decided, though feeling she got no sympathy at home. Thus the light was carried into that family, and other cases were cited to show how, when one soul was born of God others of the household were won also.

It appeared that at Stepney a great number, who, when others went into the inquiry room, remained in the hall impressed and anxious, had not given their names. Some discussion arose as how to secure the names of these, and what was to be done with them when they were obtained.

Dr. Barnardo suggested that a handbill might be distributed at the closing meetings, inviting all who had received any benefit, or were in any way interested, to leave their names with the stewards. At a smaller mission in which he had taken part this had resulted in 350 names being given, in addition to the 250 previously received. Dr. Barnardo's proposal was seconded by Mr. Charrington.

It was at last decided that the question under discussion should be left to a committee of six, representing different denominations and interests, and who were prominent workers in the meetings. The names were Revs. Dr. J. F. Kitto (Rector of Stepney), G. S. Reaney, A. G. Brown, Rowe, Hurndall, Dr. Barnardo, and Mr. Charrington.

Mr. Moody then proposed that some young men from Cambridge University, who had been indefatigable in these meetings, should hold a ten days' mission for men, in connection with the work, in addition to all that will be done by the churches. This brought to his feet the senior curate of Whitechapel Church, who said that eight years ago, in Dublin, Mr. Moody had made a similar suggestion, which was acted upon; and he, who had gone in to scoff, was brought to Christ, amongst a hundred others, ten of whom, at that time worldly or sceptical, were now clergymen in various parts of the world.

At the close Mr. Kitto said they could not separate without expressing their warm gratitude to God for having sent Mr. Moody and Mr. Sankey among them, and for the work that had been done. Mr. Kitto's very informal utterance, spoken with evident emotion, was seconded by Mr. Reaney. Prayer was made in conclusion by Rev. T. Rowe, Mr. Hugh Matheson, and Rev. T. Richardson, in which the two evangelists were warmly and affectionately commended to God.