

## OUR CONTRIBUTORS.

### FRENCH EVANGELIZATION.

MR. EDITOR, A marked tendency among priests of the Church of Rome in the direction of Protestantism has of late occupied the serious attention of the Board of French Evangelization. You referred to one instance of this sort in your last issue, the case of Mr. Languevin, who last week sent his demission to the Archbishop of Quebec.

It is well known that three ex-priests are now ministers of the Presbyterian Church in Canada, viz.: Messrs. Chiniquy, Ouriére, and Lafontaine. Three others have recently renounced Romanism and placed themselves under our care, and two more have written expressing the desire to enter the service of our Church, thus making *eight* in all. These are significant facts, and let us hope the beginning of a great movement. They call for thanksgiving, and the offering of fervent prayer throughout the Church for the outpouring of the Holy Ghost upon the priests, that many of them may believe and become preachers of the faith which they once destroyed. We know from the history of Luther, Knox and others, what powerful instruments of reformation they may become in the hands of the Lord. Yet it becomes us to be cautious and wise, and to avoid all rashness in the employment of such persons. They require in many respects to lay aside their old education, which is not an easy matter, or to be accomplished in a few months, and to be well instructed and tested before being sent out as missionaries. They need to learn the Word of God and the great distinctive doctrines of our Church, and give us reasonable assurance that these are intelligently and heartily accepted. Three of these ex-priests are accordingly pursuing such a course of study under the direction of the Board. We think that our action in this respect should meet with the approval of the entire Church. But, meanwhile, how are these men to be supported? We have no fund upon which they can draw for aid. Our French students preparing for his mission earn the wages by which to educate themselves; but ex-priests come to us destitute of all things, even of clothing, except their priestly habiliments. What provision is to be made for them until they are deemed qualified for the service of the Church? No one will say that we should discourage such persons from coming over to our ranks, or that they should *at once* receive the status of ministers or missionaries. What, then, can we do in their behalf? The only course that seems open to us is to state the matter to the Church at large, in the hope that God may put it into the hearts of some of his children to listen to this call in Providence, and to send us the means required.

Last week the Rev. Dr. Reid announced through your columns the munificent contribution of \$2,650 to the funds of the Church by a single member in Toronto. Are there not many others equally able, and should we not hope and pray that they may be made willing in the day of God's power, to take up this special work? Let giving, and working, and patient suffering, and praying, go hand in hand. Those of us who are daily toiling in this difficult but promising field feel that what is specially needed is importunate prayer and unwavering faith on the part of all in the efficacy of the gospel and the power of the Spirit of God to quicken dead souls.

Let offerings in aid of ex-priests be specially designated for this purpose, and promptly sent to our treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal. Yours truly,

D. H. MACVICAR,  
Chairman Board of French Evangelization.  
Presbyterian College, Montreal, Dec. 13, 1877.

### MANITOBA.

LETTER FROM REV. ALEX. CAMPBELL.

The following letter from one of our recently appointed missionaries to Manitoba, will be read with interest. Such communications, which we publish from week to week, ought certainly to call forth liberality in the contributions of our people to the great Home Mission work of our Church.

MY DEAR DR. COCHRANE,—It is time that I was reporting myself to you as having entered on my duties as missionary in this far off land. I found it impossible to get away from Toronto sooner than October 15th, reaching Winnipeg on the 24th. We were advised against going by the lakes so late in the season, and so we had a pretty expensive journey by rail to Fisher's

Landing. We had to add \$50 to our allowance from the Committee to bring us from Perth to Rockwood. A few weeks sooner would have saved us probably nearly the half of this sum. To fit up for travelling takes about \$400, horses being very expensive. We are occupying the same house as Mr. Glendinning occupied in the latter part of his engagement here. Although neither spacious nor elegant, it will probably shelter us from the Manitoba frosts and wind. I have been at all my stations three times, and feel pleased with the work so far. I have a weekly meeting in the houses in the neighborhood at present (besides Sunday services), but when sleighing comes I shall probably have two weekly prayer meetings in different parts. Most of the people are from Ontario. In Grassmere many young Kildonan people are settled. The climate so far is everything I could wish: in fact, it is milder than ordinary winters in Ontario. It is the eve of December, and yet no sleighing and no excessive cold. There has been some charming Indian Summer weather since we arrived. I got a little taste of the mud, caused by the excessive rains in June and July. My horse getting completely mired, lay down with me in the midst of a swamp in the prairie. This was my baptism for the new field. Mr. Ross arrived about ten days later than I did. He is in the Boyne district at present till the next meeting of Presbytery. Of course Professors Bryce and Hart, and Mr. Robertson and Dr. Black, were all much pleased to get an accession to their number, and they are hopeful of being able to overtake the more pressing fields with tolerable regularity. They have truly had a most toilsome time of it between teaching in the college all week and preaching three times on Sunday, besides driving thirty or forty miles over the country. I don't see how they could stand the fatigue and be in any condition for attending classes on Monday.

We find living here so far tolerably moderate. It is *le premier pas qui compte*. By the way, if there be any more talk of equalizing salaries of missionaries here I hope the Committee will receive the sanction of the Assembly to equalize them upwards instead of downwards.

Our greatest drawback here is the want of postal communication oftener than once a week. But when I think of other missionaries getting a letter once a quarter or half-year, I see no cause to grumble. We had a Thanksgiving service in one of our stations, and took up a collection in which there was only one copper coin; nothing else less than twenty-five cents. And the people are poor, poor, compared with almost any congregation in Ontario. But I am at the end of my sheet, and must subscribe myself, yours sincerely,

ALEX. CAMPBELL.

Rockwood, Nov. 30th, 1877.

### REV. DAVID INGLIS, D.D., LL.D.

BY REV. W. ARMISTON, D.D.

Another standard bearer has fallen. A place in the front ranks of the Christian ministry is vacant. On Saturday morning last about nine o'clock, the able, eloquent and well-beloved pastor of the Reformed Church on the Heights, Brooklyn, ceased from his labors and entered into rest.

The Rev. David Inglis, D.D., LL.D., was the son of Rev. David Inglis, a well-known and highly esteemed minister in the south of Scotland, who was for more than thirty years pastor of the United Presbyterian congregation of Greenlaw, Berwickshire. There our departed brother was born in July, 1824. He was the youngest and last surviving member of a family of eight children. An elder brother resided several years in New York, and won for himself a name as a vigorous writer on prophecy and an effective preacher of the gospel. Another brother attained distinction as a successful physician in Detroit, and a few years ago fell a martyr to his zealous devotion to his profession.

The dear brother whose recent removal has darkly curtained a happy home, caused a warmly-attached congregation to raise the voice of lamentation, and filled many a heart here and elsewhere with grief, was in early life vivacious, quick to learn, and strikingly precocious. Under the rich home nurture of a Scottish manse and the advantages of good public schools, he was prepared at the boyish age of twelve to enter the University of Edinburgh. In that venerable and justly celebrated institution he took the usual course of studies prescribed for students in literature and philosophy, in which, notwithstanding his youth, he made

most commendable proficiency. On leaving the University he entered upon the study of theology, with a view to the sacred ministry, to which from his earliest years his mind had constantly turned. His religious life began in childhood and deepened with each successive year. About his twentieth year he was licensed to preach the gospel by the Presbytery of Carlisle, and very soon afterwards came to America, towards which even when a student he had looked as the probable field of his life's labors. He travelled for a short time in the West, preaching in Detroit and elsewhere with great acceptance. In 1847 he supplied for a season a church on Washington Heights in the city of New York, and in 1848 was ordained as pastor over the Presbyterian Church of Bedford, Westchester County, N.Y. His brief ministry there of four years, was as grateful to himself as it was delightful to his people, and the memory of the youthful Scottish preacher, so fervid and so faithful, is still fresh and fragrant in that neighborhood. In 1852 the Free Church congregation of St. Gabriel Street, Montreal, having heard of the rising fame of the young pastor, sent him a hearty call, and he felt it to be his duty to enter at once upon that larger field and wider sphere of influence. Scarcely however had he fully commenced his work there, and his power as a preacher was only beginning to be felt and acknowledged in that city, when peculiarly heavy domestic sorrows came upon him. In one short week, his beloved companion and three little children were taken from him. He was sorely stricken. Heart and home both were desolate. His bitter grief seriously affected his health, and a change was urged upon him. A newly organized congregation in Hamilton earnestly invited him to take charge. He consented, and there spent the following seventeen years of his life, in all the various duties of a busy and successful pastorate. He not only built up a large and influential congregation in that city but took an active and prominent part in all the general work of the Church. He was a warm advocate of missions, both domestic and foreign, and specially earnest in the work of church extension. He engaged with deep interest in all the deliberations which were held during many years in reference to the union of all the branches of the Presbyterian Church in the Dominion, a union which he did much to further, and in the consummation and success of which he greatly rejoiced. A distinguished preacher, an affectionate pastor, a wise counsellor, a good debater, and a tower of strength in every good work, he attained a high place in the affections of his people, in the esteem of his brethren in the ministry, and in the consideration of his country.

In 1871 the General Assembly of the Church elected him to the chair of Systematic Theology in Knox College, Toronto. This appointment he accepted, greatly to the regret of his congregation, but carrying with him many tokens of their high appreciation of his worth and their deep interest in his future career. He remained only one year in the seminary; for, while supplying for a few months in the summer of 1872, one of the pulpits of the Collegiate Church, New York, the Reformed Church on the Heights, Brooklyn, earnestly urged him to become their pastor. This invitation after due deliberation he accepted. His heart was ever obviously more in the pastorate than in the work of a professor. He was installed in the autumn of that year, received a most hearty welcome, and entered joyously and hopefully upon his work. He very soon won for himself an enviable position in the Reformed Church, as an able minister, a sound theologian, and an earnest, willing worker. He threw himself vigorously into all the forms of church work here, just as he had done elsewhere, and in all the courts and boards of the Church he exerted a powerful and happy influence. The sore home trials through which he was again called to pass were felt by him to be very severe. A second time he was bereaved and widowed. But his chastened spirit came forth from the discipline more finely wrought for nobler work. Alike in private fellowship and in public services, the precious results were apparent and abundant. Little did we suppose that the mellowing effects produced indicated the ripeness which fits for speedy removal to the Master's garner.

Last summer he went, as one of the delegates of the Reformed Church, to the Presbyterian Council at Edinburgh, and rendered good service there. He greatly enjoyed the gathering, in which were not a few of his fellow-students and the friends of his youth. On his return about the first of September, he resumed