

and morality, in the discharge of the outward duties of religion, and, so far as man can judge, in vital godliness, would stand comparison probably with any in the church.

In these respects, but especially in regard to temperance, the congregation was sorely tried by the discovery of gold in several places near Sherbrooke. This brought as usual a large population, much of it of very loose character, and with them the effort for free drinking and all its accompanying disorders. Few places have stood the test better. The people rose in their might to suppress intemperance and to maintain order, and though at first there were a few outbreaks which were soon suppressed, yet ere long the gold diggings became as quiet and orderly as any ordinary settlement in the country, and much more so than many. The temperance of St. Mary's community is the more remarkable that it has on the one side fishing settlements on the shore, and on the other large settlements of Highlanders, mostly Catholics, among both of which drinking usages still exist, such as in older Protestant settlements, we only know by hearing our fathers describe as prevalent among a former generation.

LABOURS IN SHERBROOKE.

The increase of population and the state of Mr. Campbell's health, rendered some diminution of labors necessary. The large influx of population in the neighborhood of Sherbrooke, through the Gold Mines in the year 1861 and 1862 rendered an increase of ministerial service in that section imperatively necessary. Accordingly in the latter of these years, at the conclusion of twenty-five years ministry, he resigned the charge of Glencly and Caledonia, and from that till his death, a period of nearly ten years, his labours were confined to Sherbrooke and its vicinity. The diminution of bodily toil, which this involved revived his strength, and he prosecuted his work in this more limited sphere with renewed vigor, and for a time with something of his old ardour. But it was not long, till his infirmities returned, and each attack left him weaker than before. Still he would preach and labour in private, whenever he was able, and indeed often when unfit. Once and again his brethren came to his relief. But only when positively disabled, would he give up his work. He loved preaching—he used to say he could not understand how ministers could give up preaching, unless positively disabled. But for some time he was fighting against infirmity and at last flesh and blood was obliged to succumb. But before referring to the closing scenes, we must endeavour to describe what manner of man he was in his going out and in among his people, during his years of active service.

MENTAL AND MORAL PORTRAITURE.

AN ORIGINAL.

The first light in which we think Mr. Campbell would appear both to strangers and those more intimately acquainted with him, would be as what is commonly called an original. His thoughts never ran in beaten tracks.—his conceptions were not moulded after any fixed pattern. On all important subjects on which he had formed opinions, he had hewn his own way to his conclusions. Not that there was with him any of that boast of free thinking which is commonly only a name for reckless and unregulated speculation, which involves itself in mist, and so often ends in most lame and impotent conclusions. Truth, not freedom, was the object of his worship, and in seeking it he had none of the silly self-conceit, which casts aside all the thinking and explorations of past centuries, to propound its own crudities. Hence, in examining a subject, he eagerly and even deferentially listened to the opinions of others, on questions on which he supposed that they had particularly thought; but still his final opinions were the result of independent thinking. He had a clear understanding, and what he knew, he knew distinctly. From the firm hold, which he took of a particular truth, he was perhaps sometimes one-sided. He was apt to look at it only from one point of view, and to overlook other aspects, or to press it to an extreme. But still his judgment was remarkably sound, and his opinions generally worthy of attention.

In the same way, his religious convictions were not the result of education but the product of earnest consideration and of deep practical experience. Hence he preached them not as matters of opinion, but as what formed the life of his soul. His manner of doing so sometimes seemed dogmatical, but this was the working of his earnest nature, employed in exhibiting the things which he had himself seen and heard for salvation. In reality he received the kingdom of heaven as a little child, and hence his soundness in the faith.

From his independence of thought and peculiar cast of mind, you always expected when he spoke in Synod or on other occasions, to hear something fresh,—something you would feel to be his own. You might not agree with him, but you were certain to get something out of the beaten track—something worthy of consideration, but at all events presented in a manner often striking, and always interesting.

But what gave the special flavour to his conceptions and expressions, was a peculiar wit, somewhat pungent, but predominantly mirthful. Of that small kind of wit, if it can be so called, so prevalent