

done to advance it. It would answer a good purpose to have meetings sometimes for no other purpose, than to advance the cause of piety. Our Presbyterial visitations are very good, but something more is needed. Two or three ministers appointed to attend meetings of that nature in our congregations, would do much good. We now have nothing particular in the way of "confirming the churches." You know I am not an Episcopalian, and you know I don't believe in their confirmation. But it has originated in something that was done by the apostles. Then churches were confirmed. There were stated ministers no doubt in every church, but Paul went about confirming and exhorting the churches. There is nothing of the kind, at least we do not recognize it as our duty to use any particular means to confirm believers. Just think of it now. Would it not be a good thing in your congregation, if one or two good ministers appeared for the express purpose of strengthening them in the faith. How freely they could speak to them respecting matters that cannot be touched by yourself with safety. I am sure something of the kind would do good here.

"I think, after this, we must be more careful in the selection of our moderator for Synod, and send him round during the year to all our congregations. Let him attend all ordinations and inductions, and preside in them. You are about to say, its time for you to stop, but you need not. I can see no danger from this, and no Episcopacy in it."

FAILURE OF HEALTH.

The view which we have given of Mr. Campbell's labours may give an idea, but it will be a very imperfect one, of the toils of his ministry, and the spirit in which he prosecuted it. But one circumstance remains to be noticed, which, in the opinion of those best acquainted with the case, probably more strikingly manifested the energy and determination of his character, than anything that has been mentioned. It is that for many years he pursued his labours under bodily ailments of the most distressing nature. Soon after his settlement, he began to experience occasional bilious attacks, probably in some measure caused, or at least aggravated, by his almost constant riding on horse-back. These increased in frequency and violence, until he became subject to almost constant indigestion. Our opinion is that had he, at an early stage of his complaint, taken an entire rest and gone from home, it might have been the means of entire restoration. But the necessities of the sphere of his labours seemed to allow him no opportunity for rest. During his whole ministry, he only took two Sabbaths to himself. Even

when he went to Synod, if the meeting was in Pictou or New Glasgow, he returned home on Saturday to preach on Sabbath. The people in each of the sections, having preaching only once in three weeks, and in winter, the weather so often being such that the old and very young could not attend, he felt the loss of one day in summer so much to them, that he would never be absent if possible. His energetic nature carried him through his work, even amid pain and languor, "The spirit of man will sustain his infirmity;" and never have we known the saying more remarkably fulfilled, than in the manner in which Mr. Campbell for years went through his work, under a depressing and painful disorder, often and often, while in the pulpit, fairly bowed down with pain. For years, scarcely did he enter it without some drug with him to swallow at intervals, or immediately at the close of the service. Probably not even his nearest relatives knew all that he endured, for he bore his sufferings, as far as possible, without speaking of them. But, for years, his life was little better than a protracted martyrdom. Still he continued his labours, giving his congregation the full tale of service in public and private.

Sometimes he obtained relief by medicine, but generally it was only partial. Once especially he obtained what seemed to work an entire cure; and then how gratefully did he speak of the divine goodness, and with what a keen sense of enjoyment did he go about his work. But, after each revival of health, there came the relapse, until his medical advisers insisted on his ceasing entirely from labour, and recommended his going from home for a time. His brethren came forward to supply his pulpit. The result of this relaxation of labours was highly beneficial: and had he, at the same time, taken a trip from home, it might have been much more so. But, remaining in his congregation, where there were other calls, and resuming labours too soon, the restoration was only partial and temporary.

That he erred at times in the amount of service he undertook, he was afterward sensible, as appears from the following letter addressed to the writer, which we quote as a warning to others:—"My opinion is, you labour too hard, and you must slacken a little. You have been preaching three times on Sabbath during last fall, so I heard. Now, you must give that up. You may stand it for a while, when you are young, but it will soon reduce you. Now, don't laugh at this piece of advice. I have injured my health by preaching three times on Sabbath, and riding long distances the same day. I felt well about fourteen months ago, about as well as I had been for a long time, and