

the Lord's Supper to them. After all was over he encouraged them to wait with patience, and that a minister would be sent—that there was one young man under the Presbytery that would suit them—a young man too of a most excellent character, as he knew him well, and that he would be sent here, so soon as he was licensed. Your humble servant was the young man. I did not hear of this till several years after I came here, but I know that I was benefited by it. It strengthened my hands and placed me at once beyond suspicion among strangers.

"Mr. McK. ordained me here on the 1st Nov., 1837, thirteen years ago. He knew very well that the congregation was in a distracted state—and that the minister who took charge of it would have a difficult task, and he prayed very earnestly that I might be qualified for the work and be successful. I believe I have done, or been the means of doing something, and who knows but his earnest supplication on my behalf on that day has been the means through which I have been enabled to hold on. But he has left us. Yet how deep an interest he must now take in us. Could he speak to us, would he not say, work, work, your Master is worthy of all and of much more than you can do for him. When you come here you will find that you have not been sufficiently diligent in his service."

OTHER CONGREGATIONAL LABOURS.

In country districts, and especially in the newer settlements, the want of men of education and business habits, fitted to take the lead in public affairs, or to manage the general business of the community, often throws upon ministers a large amount of business, which does not properly belong to their office. The position of matters in St. Mary's at the time of Mr. Campbell's settlement, devolved upon him for many years an unusual share of this kind of work. In church building, or other congregational business, he had often to take the lead, or the matter would not be attended to, while in regard to the general social interests of the community, he was often obliged to take an active part in matters beyond the line of his proper ministerial work. The education of the district largely depended upon him for improvement. He was for a number of years clerk of the Board of School Commissioners, an office devolving upon him considerable labour. Apart from this he had much to do in arousing the people to proper efforts to establish and maintain schools among them; and then again, it often became his duty to press upon their representatives for improved roads, or to enlighten the Government of the day as to the necessity of increased postal accommodation.

In illustration of the state of society previous to Mr. C.'s settlement we may mention that his predecessor had received His then Gracious Majesty's commission as a justice of the peace. "What?" we can imagine a surprised reader exclaim, "a Presbyterian minister a magistrate! To issue summonses, to seize men's goods, and to adjudge them to jail! Did the Presbyterian Church really tolerate such a mingling of things sacred and civil?" Well don't be alarmed, the explanation is easy. At that time Government issued licenses to marry, only to the ministers of the Episcopal Church. Other ministers celebrated the ordinance only by proclamation of banns. Around St. Mary's were a number of settlements, where the people had no Episcopal ministers to marry them by license, and no churches in which to be proclaimed. But Government, that would not issue licenses to Presbyterian ministers, would issue them to magistrates, without enquiring to what religious profession they belonged, or whether they belonged to any. Hence there was not unfrequently witnessed the farcical or disgusting scene of a drunken or godless magistrate mumbling prayer in connection with the solemn service, which the dissenting minister so called, was not permitted to perform. But the Presbyterian minister of St. Mary's was able to solve the difficulty by getting a commission as a justice of the peace, and thus was able to act in both capacities, and give the parties the benefit of both church and state. There being a large district of country around, without a minister of any denomination, a large number came to him from the surrounding harbours and settlements, attracted perhaps as well by the extra privileges he was able to afford; and as such extra privileges were worthy of extra pay, and liberal pay too, the business added something to his income. We think it worth while sometimes looking a little at the good old times.

MISSIONARY LABOURS.

While St. Mary's, at the time of Mr. Campbell's settlement, exhibited a community, to some extent at least under religious influence, the settlements around the shore, where the people generally were engaged in fishing, were in a state of spiritual darkness almost if not quite total. Mr. C. used to give examples, partly amusing and partly painful of the ignorance he found among them. When asking parties to what church they belonged, the common reply was "St. Paul's," alluding to the edifice so named in Halifax, which they saw on their visits there, and which they had been taught to recognize as *their* church.

Mr. Campbell, while always regular in discharging all the duties of the pastoral