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SKETCH
OF THE
LIFE AND LABORS
OF THE
REV. JOHN CAMPBELL,

Of St. Marys, N. S.

BY THE
REV. GEORGE PATTERSON, D. D.

(Reprinted from the H. & F. M. Record of the Presbyterian Church.)

1889.
S. M. MACKENZIE, BOOK AND JOB PRINTER,
NEW GLASGOW, N. S.

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LATE REV. JOHN CAMPBELL.

EARLY TRAINING.

The Rev. John Campbell was born at Scotch Hill, about four miles from Pictou, on the 16th December, 1809. His parents were pious emigrants from the island of Eig, one of the small islands lying off the Western Coast of Scotland. They were persons of little education, his father being unable to read, neither of them familiar with English, Gaelic being their mother tongue. They, however, feared God, his father being an elder in the congregation of West River, then under the pastoral charge of the late Rev. Duncan Ross. It is mentioned that, so well had he the Scriptures stored in his memory, though himself unable to read, that when his sons had acquired that art, though imperfectly, and read the scriptures at family worship, he was able to correct them when they made mistakes. He however died when his son was yet young, leaving a considerable family in humble circumstances. His mother, however, survived to hear him preach the gospel, and particularly rejoiced to hear it from him in the loved strains of her own mountain tongue.

It will thus be seen that his youth was surrounded with few outward advantages, so that he owed his progress in life under God mainly to his own exertions. The family being in but moderate circumstances, and soon left without their natural head, part of his early years was spent in severe toil, thus hardening his bodily frame, which in after life showed an immense power of endurance. But early his mind was directed to seek an education, and for some time he daily walked from his home four miles to attend the Grammar School at Pictou, and back at night, having as companions in his daily journey Dr. Gordon, since of Edinburgh, and Charles Robson, late of Halifax, both of whom then resided on the West River road, some distance from town.

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COLLEGIATE COURSE.

From the Grammar School he passed to his collegiate course in the Pictou Academy. Here, beside those just mentioned, he had as fellow-students, several who have since distinguished themselves in various spheres, such as the late Dr. Ross, Principal of Dalhousie College, Sir Adams Archibald, Chief Justice Ritchie of the Supreme Court of Canada, and Dr. Geddie of Aneiteum.

In his course, both at the Grammar School and College, he manifested those characteristics which distinguished him in after life. As a student he was submissive to his superiors and attentive to his duties. In his work he was plodding, and by industry succeeded in getting through his course with moderate credit, but not more. He never bore the palm of scholarship, and was surpassed by others, who have since either made little appearance in life or have been totally unheard of. Hence, some who judged from surface indications did not anticipate for him a brilliant career. But, even then, he exhibited an originality of thought and a native gift of expressing himself in out-of-the-way forms, which to the more thoughtful indicated strong natural powers, likely to make their impression in after years. Out of class he was kind and generous, open-hearted, scorning everything like meanness, and despising everything like show or pretence, with Highland blood occasionally boiling over against wrong and injustice, gentle to the weak, but the very man to chastise a bully, and foremost in everything calling for activity and daring.

THEOLOGY.

At the conclusion of his collegiate course he entered upon the study of theology, under the late Dr. McCulloch. Till this time, it must be admitted that he exhibited little of an earnest religious character. He has himself said to us that up to the first year of his Theological course, and to the preparation of his first sermon for the Presbytery, (the text was John iii. 16) he had not given an intelligent assent even to the doctrine of the atonement—that his views of divine truth were altogether crude, and that, so far as they had taken shape, they were opposed to the Evangelical system. But about that time, by study and intercourse with others, particularly James McGregor of New Glasgow, when he was there teaching, his views of the doctrines of grace became clear and his adoption of them decided. From that time his attachment to them only gathered strength with years, and his religious course was as the shining light, shining more and more unto the perfect day.

LICENSURE.

Having completed the usual term of Theological study, he was licensed by the Presbytery of Pictou on the 2nd of May, 1837, along with Dr. Geddie. It is somewhat singular that two men, who exhibited such shining examples of devotion and self-sacrificing toil, the one in the Home Mission field and the other in the Foreign, should have thus started together. A more curious fact, at least to the antiquarian, is that the minutes of the Presbytery represent that the vote being put by the Moderator, "proceed to license these young men or not," and being carried "proceed," an aged father "craved that his dissent against this decision be marked in the minutes." The fact would scarcely, for its sake, be worth digging out of the Presbytery records where, like a celebrated fly in amber, it is embalmed; but the fact is of historical interest. The younger generation in the present day will scarcely credit that up to this time, and even somewhat later, the question of training a native ministry was the subject of fierce controversy—that among Presbyterians outside of the Presbyterian Church of Nova Scotia the idea was not entertained for a moment—and that even within her, not ignorant people merely, but venerable ministers, looked upon measures for that end not only with coldness, but with hostility, and that even later, native ministers were not only held up to public ridicule, but found one of their severest trials in the want of sympathy, and even worse, of fathers in the church, for the sole reason that they had been born and educated in America. The fact which we have quoted was one of the latest manifestations of this prejudice, and we only give it as throwing light on what may now be regarded as an antiquarian curiosity in Ecclesiastical sentiment.

TWO PREACHERS.

On the following Sabbath they both commenced their public ministry in the old Prince Street Church, Pictou; and their appearance is one of the pictures most vividly impressed upon the memory of our boyhood. Similar as they were in spirit, there was otherwise a great contrast between them. Dr. Geddie was small in stature and in features, boyish looking,—he was just 22 years of age,—with modest and even seemingly diffident manner. Mr. Campbell was some years his senior, tall, dark-complexioned, while his thinly-compressed lips, firm set chin, and every line of his countenance indicated manly energy and determination. In speech, Mr. Geddie's doctrine distilled as the dew, as he gently insinuated the truth in those regular and pleasing cadences,

though of slightly melancholy tone, afterward so familiar through the Church. Mr. Campbell appeared, as already discarding all conventionalism of pulpit tone and expression, without any of the arts of oratory, but in the firm tones of his powerful and melodious voice, speaking the truth in simplicity, but with a decision which bespoke a man that felt he had something to say to you, and meant that you should listen to it. Each had his gift, one after this manner, and the other after that, and both have since left their mark on the spheres where their lot was cast.

WORK OF A PROBATIONER.

Being appointed to preach in St. Marys, he, on the 11th, walked through to Lauchlan McQuarry's, Caledonia, and on the three following Sabbaths supplied that congregation. The result was that the people immediately took steps to call him to be their minister.

At the end of that month he proceeded to Truro, the congregation there then requiring a minister, owing to their pastor, the Rev. John Waddell, being nearly incapacitated for public duty. Here he preached on the first three Sabbaths of June, and his labors were so acceptable that urgent solicitations were addressed to him by members of the congregation to settle there.

He was subsequently sent for six weeks to Prince Edward Island, during which time he visited Cascumpeque. There was then no road from Lot 16 to that place, and the only way of reaching his destination was by travelling on foot. Young, vigorous and determined, he would have thought little of this, but unfortunately he had put on a pair of boots so tight, that before he had accomplished half the distance, his feet were blistered in such a manner that he was scarcely able to proceed, when he reached the house of a gentleman, who kindly sent him around a considerable portion of the remaining distance in a boat. He used to tell of a narrow escape for his life, which he had during this visit. In crossing Cascumpeque Bay, the boat having too little ballast, was nearly capsized. The passengers were obliged to lie down in the bottom of the boat to help to keep her steady, and only by great care on the part of those in charge was she brought safely to the land. They were told afterward that their escape was a miracle, as their situation was more dangerous than any on board were aware of.

While a probationer, he also supplied Cape John, where he first attempted to preach in Gaelic. The result was that the people there were led to make an effort to obtain his services and

took measures to be organized as a congregation, but the violence of party contention afterwards brought the movement to nought.

In the meantime the call from St. Marys was sustained by the Presbytery, and at their meeting on the 22nd August it was presented to him. At the same meeting was presented "a petition from the congregation of Truro, representing that Mr. John Campbell had been preaching to that congregation for some time past with great acceptance, that they were very unanimous to have him as their minister, and praying the Presbytery to postpone his settlement at St. Marys, till they have an opportunity of presenting him with a call."

SETTLEMENT.

He had, however, fixed his mind on St. Marys. Members of the Presbytery had destined him for that place. "Man proposes but God disposes." The adage is often quoted as pointing out the difference between the purposes of God and of man. But in this case the proposal of man, the disposal of God, and his own inclination combined. The manner in which these two congregations have been supplied, we have always regarded as a remarkable exhibition of the wisdom in which the great head of the church raises up men suited to different spheres.

STATE OF ST. MARY'S.

He was accordingly ordained at Glenelg, on the first of November, 1838. His congregation was then thinly scattered along the St. Marys River from the Head of Caledonia to its mouth, a distance of about thirty miles, and up the East Branch a distance of twelve or fifteen more in another direction, embracing in fact half of a county. In no part of the district was there a road fit for a carriage, the only roads being mere footpaths or bridle paths, in some places little more than mere openings cut in the woods with a pathway full of holes, made by the horses feet, in regular order, in which each animal stepped in most orthodox fashion, with clay banks between them, varied by roots and rocks, rendering footing still more dangerous. There was not a wheeled carriage within the whole bounds of the congregation. We have heard him tell, that a year or two after his settlement, some ladies having come round from Halifax by water, and being desirous of getting to Pictou by land, all they could get in the shape of conveyance for that purpose, consisted of the wheels and some other remains of an old chaise, with which one of the Archibalds

had brought home his wife, and which, with some patching, served the purpose.

Even four years later, when he was married, there was only one wheeled carriage in his congregation. This was a heavy double seated wagon, brought through by the late Jonathan Blanchard, of Pictou, and purchased by the late Alexander Archibald. Even then Mr. C. had to hire a chaise on the East River of Pictou to take home his bride, and such was the state of the roads that Mr. A.'s wagon, having been employed for the conveyance of some friends in the congregation, who accompanied him on the occasion, was upset on the way, and some of his wife's friends accompanying him home in the chaise were thrown out by the jolting of their vehicle as it passed over the roughnesses of the road. It was a year later, or five years after his settlement, before there was a wheeled carriage in Sherbrooke, the first being an old fashioned "fly," owned by Hugh McDonald, Esq.

HARDSHIPS.

These facts will give an idea of the physical toil, with the discharge of his pastoral duties involved. In other respects, his prospects were not more promising. The soil of the district, with the exception of some intervale farms, is not of the best quality, and the people relied largely on lumbering for subsistence, but for the sale of farm produce they were far from market, and the lumber they were obliged to ship to Halifax, where after expenses were paid, the return was often but small. In these circumstances money was rather a rare article. All the salary they could then offer was the magnificent sum of one hundred pounds (\$400) and he soon found that even this was not to be paid fully or regularly.

At the time of his marriage, four years after his settlement, there was nothing that could be called a shop, within the bounds of the congregation, so that the family supplies, usually purchased at such a place, required to be brought from Pictou, New Glasgow or Halifax, and there was no regular conveyance to any of them.

As to the moral and religious condition of the people, the reports we have heard have not been by any means favourable. The first settlers were either from Pictou or Truro, and had retained to some extent their religious habits, and he was supported by a worthy band of elders, all of whom have fallen asleep. But the population was mixed, and the state of religion and religious morals low. In glancing at the minutes of the Session during the first year of Mr. C.'s ministry, we find them refusing to bap-

tise for certain parties, who had applied for that ordinance, as they say, "on account of their total ignorance of the most essential doctrines of religion." There were then only twelve communicants in Sherbrooke, and besides the people had become divided under the ministry of his predecessor.

Taking all the circumstances into consideration, we think that but few of our ministers have entered upon a harder field, and we think it scarcely possible, for a young man in our church at the present day, to be called to a situation involving more difficulties and hardships or presenting less hopeful prospects. And the change since effected, affords, we think, strong encouragement to our young ministers, to labor in hope amid whatever difficulties they may be called to encounter. Though sowing in tears they shall reap in joy. By persevering in toil, they shall in due time come again, bringing their sheaves and rejoicing.

HIS WORK.

Difficult as the field was, however, it was the choice of his heart. From the first he was strongly attached to his congregation, and he entered upon his labors with his whole soul. He was not a man who could do anything by halves, and he threw himself into his work with all the characteristic energy of his nature. He preached regularly at three places, Glenelg and Sherbrooke, where there were two old and small places of worship, and at Caledonia, where there was none, each of which places was to receive a third of his time; besides holding occasional services in various nooks and corners of his congregation. For this work he prepared carefully, studying diligently as his time permitted, writing out his sermons in full and committing them to memory. He also, regularly every year, visited all the families in his congregation, and held diets of examination in the different sections, besides attending to the various calls from sickness and other causes, which make such inroads upon a minister's time.

The discharge of these duties over so an extended field of labor and in the state of the country at that time, involved an amount of physical toil, which the present generation cannot appreciate. For some time all his travelling between the different sections of his congregation, as well as in pastoral work, was on horseback, so that he was for days in the saddle. He was six or seven years a minister before he had a carriage, partly from want of means to get one, and partly from the state of the roads, which rendered riding on horseback the quickest, safest and most convenient mode of travel. Even after he did get a carriage most of his

travelling continued to be by the same mode. But no difficulties deterred him from the prosecution of his work. Come storm, come rain, be the roads in deep mire or deeper snow banks, he would fulfil his appointments, even when the people did not expect him to do so, and wished him to avoid such exposure. Naturally ardent in temperament, determined in what he undertook, and adventurous in disposition, he seemed most at home in encountering difficulties, which most other men would have regarded as impossibilities. Instances of this might be given, for example of his starting from home on Monday and riding all night, and over the roads as they then were, to attend a meeting of the Presbytery on Tuesday forenoon at Tatamagouche—of his travelling to New Glasgow after a freshet, which had carried away every bridge between the East River and Glenelg—of hearing of his mother's illness after dark, and mounting his horse at ten o'clock, to ride all night in the mud of December roads, and through the long stretch of dark woods lying between Pictou and St. Marys, to reach her home only to find that she had breathed her last before his arrival—of his crossing Pictou harbor when the ice was so bad that on arriving at the town he was obliged to have planks placed from the ice to the wharf to land his horse—of his returning home from a fatiguing mission to Guysboro and Canso on Saturday evening, finding letters from Cape Breton informing him that a congregation there was distracted, and in danger even of being destroyed by the efforts of sectaries, and starting on Wednesday, riding the whole distance on horseback, arriving on Saturday and preaching the same day, at once encountering the dogs who were tearing the little flock to pieces, and ceasing not his labors until he had seen it established in safety. Such feats, for we can call them nothing less, so long as he had health, were his life and pleasure, and were thought and spoken of as ordinary occurrences. We believe that at the time of his death there was not a man in Nova Scotia that had ridden as many miles on horseback as he had done.

In connection with his early life and settlement in St. Marys, the following extract of a letter written on the occasion of the death of the Rev. John McKinlay, of Pictou, may be of interest to show how he traced his success to

PRAYER ANSWERED.

“I have some very agreeable reminiscences of him. I attended the Grammar School when he taught it, and recollect his appearance when in the full vigor of youth and health. He visited

St. Mary's in 1836, a year before I came. The congregation was vacant. He dispensed the Lord's Supper with 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 for 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 much more than you can do for him. When you come here you will find that you have not been sufficiently diligently in his services.”

WONDERFUL DELIVERANCE.

In his early labors he met with many incidents, some ludicrous, some serious and some even dangerous. We shall give one which he regarded as the most remarkable deliverance from death which he experienced during his life. It occurred a year or two after his ordination.

He had been engaged to assist the late Rev. Mr. Patrick at his communion in Merigomish, in the month of March. The winter had been stormy and the snow lay heavy on the ground. He proceeded thither by way of Antigonish, travelling as usual on horseback. He reached that place the first day and spent the night at Mr. Trotter's. At that time there were only two routes thence to Merigomish, the one by the post road round the Gulf shore, the latter over the Antigonish mountains. The latter was over steep hills and the road was extremely rough, but it was at least ten miles shorter, and this circumstance induced many travellers to prefer it, as they could generally accomplish the distance in a shorter time and with less fatigue to their horses than they

could be the other. Mr. Campbell was led to choose this route on this occasion, and the next morning started after breakfast. He had, however, not started long on his journey before snow commenced falling. Not anticipating danger, he still pressed onward; but the snow continued even heavier than at first; and the wind rose, until he was involved in a regular snow storm. He was then too far on to think of turning back, or at all events he was so accustomed to go through with what he undertook, that he thought only of going forward. The road, having been but little travelled, was somewhat deep and difficult even at starting, but as the snow continued it became worse and worse, and ere long he found it impossible to continue riding, and he was obliged to dismount, take the bridle in his hand and go ahead, trampling the snow before the horse. On the most level spot the snow was deep, so that this involved an amount of toil, which those only who have tried to go any distance in deep snow or storm can understand; but then came bank after bank, in which for a time his horse would sink, so that it required great exertion on the part of both to extricate him. Thus he continued all day, and night came upon him when little more than half of his journey had been accomplished. There were very few settlers on the mountain, and owing to the failure of the crops for some years, several of them had left. He had therefore toiled all day without meeting a place where he could obtain shelter for either himself or horse.

Those who have travelled the mountain road will recollect a deep valley about half way across. There the road made a long and rather steep descent on the one side, to mount by a long and steep ascent on the other. Night came upon him as he reached this place, and the storm was scarcely, if at all, abated. The strength of both himself and his horse was by this time nearly gone. He managed, however, to descend the valley, but on attempting to ascend the other side, the snow had accumulated to such a depth under the shelter of the hill, that with a few more plunges, the horse got so deeply imersed in a snow bank as to be utterly helpless to extricate himself, and his owner was equally unable to do anything for his relief.

His case now seemed desperate. He was utterly unable to rescue his horse, and his own strength, from the toil of the day and want of food, was so nearly gone that he could scarcely proceed further, even if the road was passable. His only hope of safety was to find a house. Mr. Trotter had warned him in the morning that he would find a certain number of the houses he first met were deserted; but after passing these he would

reach one inhabited. And now, with what energy he could rally, leaving his horse so nearly buried in the snow bank that only his head and part of his neck was visible, he started in the hope of finding some human habitation. Hope revived as he came to a fence and a small clearing, but following the fence he was soon filled with utter dismay, as the first view he got of a house showed all the windows out, giving too plain indications that the inhabitants had left. Now he gave himself up entirely. He had struggled all day with efforts the most fatiguing that can be conceived—there was no hope of any person passing by to relieve him, as little of his finding any house near, and if there were he would scarcely have been able to reach it. In these circumstances he sank down in utter exhaustion of body and blank despair of mind.

And then he began to think of his condition. After such storms there was no hope of that road being travelled till the melting of the snow in spring. He was to die, that was now certain, his body was to be buried in snow, and then he began to picture the finding of his body in spring, perhaps half consumed. With such thoughts a horror of thick darkness came over him. But one resource remained, and accordingly he addressed his earnest prayers for help to Him who rules the storm, and at the same time gave a loud call for help. He told us that the cry was uttered more from horror at his situation than from any expectation of relief, but to his amazement he heard the next instant the bark of a dog. He used ever after to give it as an example of speedy answer to prayer, and to him it was a practical demonstration that God hears the supplications of his children, as convincing as any experiment in Professor Tyndall's laboratory would be of a truth in physical science. Such was his desperate condition at the time that he could scarcely believe it possible that he had really heard the welcome sound, but still he believed he could not be deceived. It was enough to rally his remaining strength, and he again started up and proceeded in the direction of the sound. Soon he saw a light, and soon again he reached a little hut. The door was opened by an Irishman, who looked at him with an almost startled look, and whose first salutation, after recovering a little from his astonishment, was an enquiry, coupled with the name of the evil one, as to who he was, and the second was the complimentary exclamation: "What a fool you are to be out an night like this." "Fool or not," was the reply, "I am here and my horse is in a snow bank, and I want something to eat for myself and some help to get him out."

The family who were Irish Romanists, did not object to giving him the shelter he asked, but it was with difficulty he could per-

suade the men to go to attempt to relieve his horse. However at his earnest solicitation, two men started with a little hay, he promising to follow as soon as he had eaten and rested a little. They had no food in the house but potatoes and a little milk. Having partaken of this and rested a little, he started on his return to where he had left his horse, but had only proceeded a short distance when he met the men returning without his horse. "A hundred men wouldn't take that horse out of there to-night," was their exclamation. He could not, however, consent to give up the poor brute in that way, and urged them to accompany him to make another effort to extricate him. They were very unwilling to do so, but yielded to his solicitations. On arriving at the spot only the horse's head was above the snow. He had, however, eaten some of the hay that had been brought to him, and refreshed, he was ready to make a new effort. The storm, too, had now abated. With their united exertions, the horse was at length relieved, and he was taken to shelter for the night.

He learned afterwards that the dog was an old useless creature that usually lay about the chimney. On this occasion the man had gone out to see if the storm was abating. He came in and shut the door without observing that the dog was out, but almost immediately after heard the bark, and by this simple incident occurring just at that instant Mr. Campbell's life was saved.

The next morning he was ready to proceed on his journey, but it was hopeless for him to attempt to take his horse the rest of the way. He therefore obtained a pair of snow shoes, but in order to fasten them on his feet, he was obliged to use his pocket handkerchief for the one and his neck handkerchief for the other. Fitting himself out in this way, he proceeded to cross that part of the mountain still lying between him and Merigomish, and in due time reached the house of the late John McDonald, Barney's River, which stood at the end of the mountain road, where it comes out upon the Barney's River road. He was hospitably entertained, and arrangements were made to have the horse brought round by the Gulf.

OTHER INCIDENTS.

The incident recorded at the close of our last notice, was not the only one involving peril to life which we have heard. We give another example. A number of years later, after "the Guysboro Road," so called, was open, he was returning home from Guysboro in his carriage. The woods on the side of the road caught fire, and his path was enveloped in smoke.

To escape he urged his horse to a quicker pace, when a sudden and severe gale of wind cleared away the smoke, but at the same time brought a large tree crushing across the road right before him. He did not see it coming until he was almost under it. He had only time to draw his horse round a little out of the way, when down it came, so near that some of the branches actually brushed his horse and waggon. It was afterwards found, that the bridle of his horse had scratches made upon it by some of the limbs. One second later, and he or the horse, or probably both, would have been crushed.

Passing by many incidents of his early ministry, by which in later years, he was wont to interest or amuse his friends, in the hours of his social intercourse, we shall give one which we deem characteristic of all concerned. A woman in his congregation was married to a Roman Catholic. She retained her faith, and he at least had not positively relinquished his. On his death Mr. C. was sent for to visit the afflicted family. He immediately mounted his horse, and rode toward the scene, which was some miles distant. In the meantime word of his coming had circulated among the Romanists, and their suspicions were excited that it was connected with some designs upon the faith of the departed. They accordingly assembled, determined to resist to the death any attempt to convert him to Protestantism. As Mr. C. drew near, he was met by some of his own people, who entreated him not to go near the place—saying that the Irish had gathered and would do him bodily harm—that his life even would not be safe among them. With his usual boldness, he laughed at their fears, and held on his way. As he approached the house, sure enough he saw the Romanists gathered in a group in the pathway, right in front of the house, and he could see in their sullen countenances that mischief was in their hearts. However, he never drew rein, but came boldly forward, and as he came up to the group, seeing that they did not move to show any disposition to let him pass, he plunged his spurs into his horse, which was a lively spirited animal, and at one bound the faithful creature sprang into the midst of them, scattering them right and left. Before they could recover from their surprise, he was through them, hearing such exclamations after him, as : “Ah, he’s a bould fellow,” while none followed to molest him.

Tying his horse, he entered the house, and spent some time with the afflicted family, ministering such consolation as he could, the disconcerted party outside, meanwhile hovering around, still doubtful as to what design the Protestant minister might have on their departed brother. He then left the house and mounted his

horse, and as he did so addressed them, "I suppose you thought I intended to take M. and make a Protestant of him after he was dead. No, I came to comfort the living, to do the widow and fatherless any good I can." After adding a few words explanatory of the Protestant opinion on the subject, he started for home.

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 concerns 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. Marys at the time of Mr. Campbell's settlement, devolved on him for many years an unusual share of this kind of work. In general church as well as 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 involving considerable labor. 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 abjudge 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. Marys were a number of settlements where the people had no Episcopal ministers to marry them by license, and no church in which to be proclaimed. But Government, that would not issue licences to Presbyterian ministers would issue them to magistrates, without inquiring as 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. Marys 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 harbors 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. Marys, 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 were generally engaged in fishing, were in a state of spiritual darkness almost if not quite total. Mr. Campbell 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 office throughout the whole extent of his congregation, showed much zeal and spent much labor, especially in the earlier period of his ministry, in extending the Gospel to the regions beyond. Most of the settlements from St. Marys to Canso, and some to the westward of St. Marys, were visited by him, and several times he visited Cape Breton, in portions of which his labours are still remembered with gratitude. The following memorandum, found among his papers since his decease, will afford an idea of his energy in prosecuting such work:

"Left home on Friday for Guysboro and Canso; arrived at Guysboro, on Friday night; preached at Clam Harbor on Saturday, and at Guysboro twice on Sabbath. On Monday preached at Crow Harbor, on Tuesday and Wednesday at Canso. On Thursday morning preached at Crow Harbor, at 12 o'clock at Jamison's, and again at Guysboro at 4 o'clock. Returned by

Antigonish and reached home after dark on Saturday. Preached at Caledonia on Sabbath. Found letters awaiting me, urging me to proceed to Mabou without delay. Left home on Wednesday, preached at Port Hood on Friday, at Mabou on Saturday. Remained two Sabbaths, preaching almost every day or evening. Returning home was detained at the Strait of Canso by a storm, and only got within eight miles of Glenelg on Saturday night. On Sabbath morning reached the church and found my people all assembled, waiting for me. I bless God for putting me into the ministry, and hope that I may be enabled to continue in it till the end of my days. In four weeks and three days I have travelled 470 miles on the same horse, and preached 35 times, besides delivering private addresses."

The increase of his own congregation, and the failure of his strength, to which we shall presently advert, prevented the prosecution of this kind of work as he desired; and the want of ministers at that time, prevented the Presbyterian Church from following up his labours; and thus the opportunity of occupying a large and promising field of home missionary effort passed away, and even ground which had been occupied was lost.

INTEREST IN GENERAL CHURCH BUSINESS.

Mr Campbell, though his whole career, manifested the deepest interest in all the efforts of our church, for the extension and perpetuation of the Redeemer's cause on earth. The intimate companion of Dr. Geddie during his student life, he warmly supported the Foreign Mission from its inception. Often in public, he invoked the Divine blessing on the movement; and, among his jottings for private prayer, were found on his study table, when he was removed from it, the words—"Missions, New Hebrides, &c.—Dr. Geddie."

But we venture to say that Home Missions had quite as large a place in his heart. His views of his call as a minister of Christ and his circumstances, combined to make him as truly a missionary as a pastor; and we know of no minister in our church, or in the Lower Provinces, who displayed a more intelligent and apostolic zeal for the evangelization of our whole population. This zeal sometimes displayed itself in prayers and efforts to increase the number of our students and ministers; and again in a forwardness to seize on important positions to be occupied for the Master, from which to press forward to others beyond. As one example of this, we venture to say that his zeal and promptings had more to do with the initiation and success of the

movement, which issued in the formation of Poplar Grove now Park Street Church, than the efforts of any one person within or without the city of Halifax.

But he loved the prosperity of Zion on every side and in all aspects—rejoicing in the progress of his own church—but not the less in every triumph of the Redeemer's Kingdom. He was never absent from a meeting of Synod, till ill-health forced him to stay at home. And although his isolated position, distant from the central portions of the church, prevented his being actively engaged in the management of the public business of the church, yet none felt deeper interest in all her measures, and, as far as he had opportunity, he spared no effort for their promotion.

His active mind was often engaged in revolving plans for the advancement of the interests of religion. The following extract of a letter, whatever weight we attach to his views, may be regarded as characteristic of the man:—

‘I think we are not doing enough for the cause of our Master. My own health has been so bad for some time, that I could hardly get along at home. It is better now a great deal, but I dare not venture above a certain distance yet. If my health continue, I will try to do more to advance the interests of religion than I am doing. In Pictou, where there so many of our ministers and people together, I think that more ought to be done. The cause of general education is in a very backward state in our Province, might there not be a meeting to stir up the people to do more for it. The cause of sabbath schools is in a backward condition, something should be done to advance it. It would answer a good purpose to have meetings somethings for no other purpose, than to advance the cause of piety. Our Presbyterial visitations are very good, but sometimes 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 dont 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, now 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 particular 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 took only 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 very well attend, he felt the loss of one day in summer so much to them that he would not be absent if possible to avoid it. His energetic nature carried him through his work, even amid pain and langour. "The spirit of a 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 about them.

Yet 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 grateful 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 labor 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 labors too soon, the restoration was only partial and temporary.

That he erred at times in the amount of service he undertook, he was afterwards sensible, as appears from the following letter addressed to the writer, which we quote as a warning to others:—
 “My opinion is, you labor 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 commenced three sermons on Sabbath, with a ride of more than 20 miles every third Sabbath, and I believe I injured my health very much by so doing. I will hardly try the same thing again. The great John Wesley would not allow his preachers, on any account, to preach three times on a Sabbath, although he was known to do it himself.”

FINANCIAL.

We have said that when Mr. Campbell was settled, the congregation engaged to pay the sum of one hundred pounds in cash, but this was irregularly paid; and there were always some deficiencies. And instead of the stipend being paid in cash, he had from the beginning of his ministry to suffer from the evils of the produce payment. Some years after, the stipend was raised to one hundred and fifty pounds, fifty pounds from each section. But these irregularities as to time and mode of payment, he had to endure during most of his ministry, perhaps to some extent, to

the very close. We have just fallen upon the following extract, of a communication which he proposed sending to one of our religious periodicals:—

“We have a great many men in our country congregations, who boast of being worth hundreds of pounds, but who never pay ten shillings a year, to the funds of the congregation. We have others who like very well to be considered liberal, and who will subscribe liberally, but who never pay, or if they do pay, they take good care to do it in such a way and at such a time as to be of little value to the receiver. Mr. O. subscribed £3 a year, he is worth he says £500, but he can never think of paying a shilling of it until after the expiration of the year; then he tries to find out if any hay is wanted, or beef, &c. These things he may sometimes send, when he cannot get money for them elsewhere, or when they are so bad, that he dare not bring them to market. When the time of settlement comes, he is sure to charge a double price for articles, that perhaps were never used owing to their badness. Mr. T., again imagines that no man should put himself out to pay anything to the Gospel. Mr. D., drinks so much tea and smokes so much tobacco, that he can never pay any money for religious purposes.”

While the above was intended to describe the state of matters existing in many parts of the church, and which we know is not extinct, it affords a glimpse of evils of which he had to bear his full share. But in his ease there are three points worthy of notice. The first is *the patience with which he bore with the shortcomings of his people*, at the same time that he diligently trained them for better things.

Instead of complaining he was always ready to conceal their defects or to find excuses for them, which he could easily do in the poverty of many, and the scarcity of circulating medium for sometime after his settlement. While avowing that he did not hold himself bound to one congregation, and if unable to live in one place, he was ready to go elsewhere, as Providence might direct, yet his heart was with his own people, and whatever inconveniences or hardships he might have to endure (and these were more than he ever told,) he never sought for another sphere. At any time during the early part of his ministry, he might have been called to congregations, where the physical toil would have been much less; and if not actually called, measures were taken for that purpose. But such an idea never received any encouragement from him. Whatever difficulties were in his way, he felt it his mission to grapple with them, and with the aid of the Most High, to surmount them. He had nothing of that idea,

which, we fear, is becoming so prevalent among the younger ministry, of our Church, of throwing up his work in a particular sphere on the first serious difficulty, or without a persevering effort to overcome existing evils. We might ask where would our church, in its most flourishing portions, be at this moment, had our fathers acted in this manner. Mr. C. knew the difficulties of his people, and so far as these were the results of their circumstances, he deeply sympathised with them. And hence he felt called upon to bear much. Nor did he dragoon or bully or scold them on the matter of stipend. He manfully told them their duty and his right, under the divine law, that "he that is taught in the word should communicate to him that teacheth in all good things," and that "they that preach the Gospel, should live of the Gospel." He could, however, reprove the penurious, and that severely, and even apply the lash of satire where Gospel motives failed to reach the conscience. He, at the same time, sought in the spirit of kindness, to guide them in the discharge of this duty. When sections fell into arrears, he would wipe off all the old and start them on a new footing, perhaps after a few years to be obliged to repeat the same process. And all the time he did his work in faith, that the Lord would provide for him. In justice to the people it must be said that as their circumstances improved, they endeavoured to do their duty towards him, and he received many tokens of their gratitude and good will.

The second point to which we would advert in connection with the subject, is that, from the beginning of his ministry *he regularly appealed to his congregation on behalf of all the schemes of the church*, as well as for the Bible Society, and such other benevolent objects as, from time to time, were presented in Providence. There is a mistaken idea, with some, that whatever a congregation gives to Foreign Missions or similar objects, is so much taken from the minister's salary. And hence, in some cases, ministers have either refused to take collections for such objects, or have been cold in their advocacy of them. The result has been, that discouraging liberality in this form, instead of benefiting themselves, the payment of stipend has become worse and worse. Mr. Campbell, at the time that his own support was worst, warmly entered into all the schemes of the church for the promotion of religion at home and abroad, and endeavoured to enlist the sympathies of all on their behalf. Regularly he brought up his collections to Synod. They might not be large. Sometimes they were small. But, at all events the congregation had the privilege of doing something for the Lord's work, and were blessed in so doing; and, as might be expected, their liberality at home

grew with their efforts abroad, so that the congregation, according to their means, come to hold an honorable place in the body for liberality.

The last point which we have to notice is, that *all the self-denial of his early life was rewarded by a kind provision of Providence*, for the comfort of himself and family at the close of life. Not only did his congregation provide for him, according to their improved circumstances, but in addition, the great Head of the church, in his own way, so ordered events that in his advanced years he was able to leave his family, not indeed in the possession of wealth, but in the enjoyment of a competent portion of the good things of life. This is an aspect of the Lord's dealing with His faithful and self-sacrificing servants, that is often overlooked. We often hear representations to our young men that, if they enter the ministry, they will be doomed to a life of poverty: whereas, if they only choose one of the other professions, they may count on wealth. Even if this was the case, every faithful minister would say that such a life, ended in poverty, was more glorious and more happy than any secular employment even if a fortune were its certain result! At least, we know that this was Mr. Campbell's feeling, after as hard an experience of toil and self-denial as perhaps any one in the church. But the fact is, these representations are largely exaggerations, and largely untruths. It has been calculated that sixty per cent of those that go into business fail at some period of their career; and in the United States, the proportion has been rated still higher; we have seen it placed even as high as ninety per cent. For making a fortune, peculiar gifts are required, and those who have such gifts, have an honorable calling; but in setting before our young men the idea that, if they choose a secular employment, they may naturally expect to become rich, we are simply holding up to them a delusion and a snare. In the case of young men whose gifts and education qualify them for the ministry, and whom the Lord may be calling to serve him in the Gospel of His Son, we would be much safer in telling them that, if they turn aside to a secular calling, they have at least the probability of a life of toil and care, and of ending their days in poverty.

On the other hand, while the treatment by their congregations is often shabby enough, and we say not one word to excuse it, and while undoubtedly they are sometimes called to make painful sacrifices, yet we must magnify the divine faithfulness, in the manner in which in the end, he manifests his goodness in temporal things towards his servants and their seed, especially to those who manifested the most self-denial. Dr. McGregor died richer

than Edward Mortimer, or any of the magnates of Pictou in his day, and in one of the last conversations we had with Mr. Campbell, comparing his life even in a worldly point of view with his early fellow students, as he thought of those who had gone into Merchandising, Law or Politics, he emphatically expressed his conviction, that even as regards the present life, he would change with none of them. And although he had taken one of the hardest fields in the Province, yet, with equal and perhaps greater emphasis, did he declare that compared with his own position, he saw nothing to envy in the situation of those in the ministry, who had sought a wider sphere than Nova Scotia could afford, for their talents or their ambition. We earnestly support all proper efforts to bring our congregations to do their duty to their ministers; but whatever they do, we will maintain the faithfulness of Him who says, "There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel, but *he shall receive an hundred fold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions, and in the world to come eternal life."

PROGRESS OF THE CONGREGATION.

Under such labours, the congregation gradually made progress. The country advanced, roads were opened, and other elements of civilization introduced. The population increased, and their circumstances in every way improved. At the same time the congregation advanced with the progress of the country. Three new churches were built and finished, schools were increased in number and efficiency, and especially the community advanced in liberality, intelligence, morality and religion. Souls were added to the Lord, so that at the end of twenty-five years, he saw each of the three sections of his congregation abler to support a minister, and in all respects in a better position than the whole had been at the time of his settlement. The section of Sherbrooke, which had only 14 members, including elders, when he was ordained, had at his death 243, notwithstanding the large numbers, who, from the roving disposition which has seized so many of our people have removed to other places. The community as a whole, in temperance 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. Marys 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.

LABORS 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 neighbourhood of Sherbrooke, through the Gold Mines in the years 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 Glenelg 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 vigour, 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 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, sometimes pungent, but predominantly mirthful. Of that small kind of wit, if it can be so called, so prevalent in the literature of the present day, which labours so pitifully in finding resemblance in the mere sound of words, we may say that he was innocent. But that wit which deals with things, and in a form which has been regarded as characteristically Scottish, consisting of a mixture of irony, satire and humour resting on a basis of good practical common sense and knowledge of men, gave its own hue to all his expressions. The satire sometimes cut deep enough, especially where he had to deal with hypocrisy or self-conceited insolence, or when the irritability of disease infused some gall. But generally the humor so overlaid the sarcasm, that the victim almost enjoyed the operation. Thus after his most telling reproofs, it was often impossible to take offence. In private this shewed itself in playful sallies, and in the zest with which he enjoyed a harmless practical joke. In the pulpit he was too serious ever to "court a grin," but we think that he must have often put a great restraint on himself, and the outflow of this feature of his mind, could not be altogether repressed. Even there it showed itself in shrewd observations on human life, and quaint forms of expression, which brought a smile over the faces of his hearers. On other occasions, it was unrestrained, and we venture to say that many of his sayings will float over that part of the country through the next generations, in a similar manner to those of Rowland Hill and Henry Ward Beecher, though his sound judgment kept him from those extravagances and eccentricities into which men of that stamp are so liable to run and on which they are apt to pride themselves.

A STUDENT.

The work of his congregation, involving so much travelling, was unfavourable for study. But he did not make this an excuse for neglecting careful preparation for the pulpit, or for omitting to "give attendance to reading." For years his sermons were carefully written out and committed to memory. It may be mentioned, that having to preach in Gaelic in one portion of his charge, and from disuse, having lost his familiarity with it, he was obliged to prepare his discourses in that language with special care, so that he used to say that one sermon in Gaelic cost him more labor than three in English. Yet he had always a warm side to the Celtic people. In one of the last interviews we had with him, he said, that if he were a young man, it would be his desire to

perfect himself in the language, and go and preach the gospel to the Highlanders in Cape Breton.

But, in order that he might be able to bring out of his treasure things new and old, he diligently studied theology, but especially sought to make himself master of the Scriptures by diligent perusal of the works of the best biblical scholars of Britain and America. But he studied the word of God for himself, and often made happy application of it by quoting passages in a way which set them in a new light, or brought them home with new force. As an evidence of the manner in which he kept up his reading, we may mention that, though so unwell for some time, he had, in his library, among other late theological works, Hodge's first two volumes, and had read them both, expressing high approval of them, but saying that on some points he liked his old friend Dr. Dick quite as well.

In his discourses he aimed at the instruction of his hearers, and that by delivering truth in the plainest manner. He had a peculiar gift of presenting abstract truth in the Saxon of common life. In his delivery he was plain, simple and natural, but in the days of his vigor energetic and spirited. He was never exactly a popular, but to intelligent minds, he was always an interesting preacher. Wherever he went he was always listened to with pleasure and his ministrations valued, while no minister in the body was more highly esteemed in his own congregation.

AN HONEST MAN.

His moral qualities have been in some measure brought out in the facts of his life, as we have given them: But we must notice as a prominent feature of his character, his downright straightforward honesty. Anything underhand was his abhorrence, and for himself, he could not stoop to do a mean thing to accomplish any end whatever. This, with his naturally ardent temperament, rendered him outspoken and at times blunt in his manner and speech. He had enemies, and sometimes did and said things which offended friends. But one thing we are certain of, that they could never accuse him of anything dishonorable in his dealings with them.

Along with this, he had an inveterate dislike of everything like show or parade, but especially of anything like pretence in morals or religion. Above all men we have ever known, he might have used the language of the poet,

"In my soul
I loathe all effectation. "Tis my perfect scorn,
Object of my implacable disgust."

Hence he never appeared as endeavoring to exhibit his own doings. He simply did his work and disregarded the applause or even the opinions of men. Indeed we think this disposition was almost in excess, and were it not for his good sense and high toned principle, it might have appeared as a defect of character. Hence he loved to take down self-conceit, and with all his heart, did he tear off the veil from hypocrisy, which his knowledge of human nature enabled him readily to detect, and to expose it in its naked deformity. From these characteristics united he was not only fearless in denouncing wrong but often most pointed and even scathing.

A WARRIOR.

To these things we must add that there was much of the born warrior in his constitution. In the days of his fathers, and upon his ancestral hills, at the circling of the fiery cross he would have been the first to seize claymore and targe, to haste to the appointed gathering place, and the readiest to strike for the honor of chief or clan.

This showed itself in private in his readiness to do battle in good humored argument with every comer or in the sallies with which he assailed the cherished opinions of those with whom he came in contact. Entertaining strong convictions, and perhaps extreme opinions, on most subjects, whether political, social or religious, on which he had thought, he was always ready for discussion and seemed to covet an encounter of wits, where he met with those who held different views. He was a most agreeable companion, but much of the spice of his conversation arose from the curious mixture of the combative and the comic in his nature. Not unfrequently the first salutation might be a sally against one of your favorite notions, which left you for the moment uncertain whether to bristle up and do battle for your hobby, or to laugh at the absurd light in which he had placed it.

It appeared again in the controversies which were often forced upon him, particularly in the early periods of his ministry. He was brought into contact with sectaries who, while there were plenty of places around, entirely destitute of spiritual light, spent their energies in endeavouring to entice persons out of the Presbyterian fold,—what John Angel James called “spiritual kidnapping,” or what a father in Synod still more plainly designated sheep stealing; and for this purpose “compassing sea and land to make one proselyte,”—and resorting to every mean art, as he used frequently to represent them, in the words of inspiration, “creep-

ing into houses, and leading captive silly women," and all this frequently under pretence of love and friendship. Holding strongly the truths which he professed, and scorning everything like underhand dealing, his whole nature was roused. In dealing with such we need not wonder that hard knocks were his rule. He was no gentle knight, wielding a polished weapon amid a profusion of chivalric courtesies. We should rather say that he was a Shamgar, the son of Anath, peaceably engaged in tilling his fields but, assailed by prowling enemies, seizing his oxgoad, a weapon intended for the peaceful pursuits of agriculture, but wielded by a powerful arm, capable of doing great execution, and with it making no small slaughter among the Philistines. At all events he was a most effective controversialist, and that principally from the gift which he possessed of presenting the truth in a plain and simple manner, using so much the language of common life, as to render it obvious to the common understanding.

In the controversies of his early ministry, he might have appeared to some to fail in Christian charity. And those who saw him in the quiet close of life, when, his controversies were over, and he received old opponents with christian cordiality, were apt to imagine, that an entire change had come over him. That he grew in catholicity of spirit may be admitted, but we know, that the vehemence which he manifested in his early combats, were very far from bigotry. From his firm hold of the truths for which he was contending, from his strong abhorrence of the arts to which we have referred (arts to which he would not have stooped to convert into Presbyterians all the other denominations in the Province) and from his warm earnest nature, he was led to speak strongly. But even then his heart was with all who loved the Lord and he rejoiced in goodness wherever it was found.

But in his whole work, he manifested much of the stout warrior. He had little of the spirit of those, who as it has been said in building up a temple for God, desire to give as little offence to the devil as possible. Hence "though the furthest possible from being contentious, for he was a most peace-loving man," he carried in his whole mien the spirit of a christian soldier, contending with Satan and all his works. Hence in the pulpit and in private, he was the stern reprove of sin, and, in whatever form evil raised his head, he dealt his blows with vigor and impartiality.

A MAN OF TENDER HEART.

But in him, as not unfrequently happens, this warrior spirit was conjoined with warm affections and deep tenderness of heart. The man who was a lion in the field was a lamb in the fold. His going out and coming in among his people, was in the spirit of kindness itself. He might have said, "I was gentle among you, even as a nurse cherished her children."

Still he manifested a faithfulness and plainness in dealing with every form of wrong, which, but for his unaffected kindness of heart, would have often given offence. An instance may be given. A man who had been residing near him, and who had been for some time living in the neglect of religious ordinances, was taken sick, and for a time it was thought, would die. But his disease took a favorable turn, and Mr. C. went to visit him as he began to recover. He enquired of the man how he felt when he thought himself dying. "Quite peaceful," was the reply. "I am very sorry to hear it," said Mr. C., in his usual decided tone, "for with the life you have lived, if you had peace, it *must* have been a false one."

His kindness of heart appeared in his open handed charity. His congregation at first contained many, who were—not poor, in the sense of, those destitute of property in cities, but poor in the sense of though having land, being at times pressed for means to obtain the necessaries of life. Often has he given out of his own limited stores, to relieve such, not knowing when the supply would be returned or whether it would be returned at all. For a length of time, he was the friend to whom every man in his congregation who was in difficulty, was ready to resort. His sympathies were enlisted on behalf of such, and he was soon interested in expedients for their relief, and his diligence seldom relaxed until he saw them successful.

But his tenderness of nature especially appeared in the deep concern, which he felt in the condition of his flock. To those who saw him, the lion like champion of the truth, and the stern denouncer of evil, it may be new, that such was the sensitiveness of his nature, perhaps increased by ill health, that his mind was often filled with the deepest concern, and his spirit often pressed above measure, by matters in his congregation, or by the condition of individuals and families among them. Their afflictions he sometimes took upon him as his own, but it was especially their spiritual affairs that oppressed him. The discords among brethren, the inconsistency of professors, the fall of some, the hopes disappointed in regard to those who promised well, the careless-

ness of sinners and the profligacy of others, at times almost weighed him to the ground. These were troubles over which indeed "his soul wept in secret places," and how he carried them to the Master, and how also he rejoiced in every manifestation of the Saviour's grace to his flock, will never be fully known on earth. A hint, however is given in the following, which appears at the close of one of the Session books.

"This book contains the record of the transactions of the Session of Glenelg for a period of twenty years and of Sherbrooke and Caledonia for a part of that term. From this date the transactions of the Glenelg Session, will be inserted in the book kept by the Glenelg Session. Should anyone feel disposed to look into it after its present owners are removed to the unseen world, let him know that it contains the record of a period full of anxiety to at least the Moderator of Session. There were many difficulties to be overcome, but having obtained help of God, we have been enabled to persevere. The future, so far as we can judge is not all that we could wish."

In fact in the combination of energy and gentleness he was the best reproduction we have seen in actual life of the Mr. Greatheart of Bunyan's Pilgrim. In him there was combined the fearless warrior and the tender shepherd. Ready to face every lion in the way, or to buckle on his armour to do battle (and never feeble battle either) with every Giant Grim or Giant Slaygood, who might assail his charge, he was equally ready to talk with Christina and the children—to condescend to Mr. Feeblemind—to cheer Mr. Despondency—to gather the lambs with his arms carry them in his bosom, and gently lead those who were with the young.

It was thus that he obtained that place in the affections of his congregation, which he possessed, for few ministers indeed have been so much beloved by their people.

SHADOWS.

Here, however we must draw a shade over the picture. We are aware that strangers who only knew him during some of his later years, and, who saw but little of him, will regard our portrait as too highly colored. We wish to be candid, and his was a character that would afford to have its defects fairly exhibited. Sure we are that, could he address us as we are now employed, such was his inherent love of truth and hatred of everything like show or pretence; he would say, paint me as I was, as Cromwell said to the painter, who proposed omitting the

warts on his countenance, "no, paint me, warts and all." Well, we may acknowledge that there were times, when this picture was considerably shaded. But equally certain are we, that this was mainly the effect of disease. His complaint was one, which, not entirely prostrating him, made the whole head sick and the whole heart faint; and though his brave spirit stoutly resisted its influence, yet gradually it showed its power in every part of his work. It forced him to diminish his labors, it destroyed the energy of his preaching and other public efforts. But especially it affected his spirits and temper. One of the deepest mysteries of our constitution, is the connection of all our mental and even spiritual exercises, with the state of the biliary system. As his disease reached its height, he would have therefore been more than mortal, had he not shown its effects in his feelings and language. Hence we may say candidly that there were times and especially at the worst crisis of his disorder, when he showed an irritability unlike himself before or after. But those who knew what he suffered not only forgave an occasional exhibition that might appear splenic, but sympathized most cordially with him, and rather wondered that he was able so long to maintain so much christian cheerfulness and christian meekness under a disorder so depressing. The circumstances of the congregation at the same time severely tried him. In a quiet and orderly community which he had seen grow up in christian knowledge and conduct through the discovery of gold iniquity came rolling in like a flood. He was called to meet open wickedness, the spirit of wild disorder and even blathnt infidelity. He was literally made the song of the drunkard ribald verses having been composed in his dishonor. Such a state of things would have disturbed the mind of any man, but in his state of health, it pressed upon his spirit above measure and aggravated his ailments. But as he saw order and righteousness triumphing and iniquity ashamed shutting her mouth, his spirits recovered their tone, christian submission and meekness triumphed over bodily infirmity and again he walked in the light of the Lord.

THE LAND BEULAH.

But whatever they may have been of this, especially at one period of his life, it had all passed away some time before his death, and his day closed with a sunset cloudless and serene. For two or three years before his death his character, mellowed by trials, exhibited a christian ripeness, that rendered intercourse with him a pleasure and a privilege of no ordinary kind. During his

period he was a beautiful picture of the Christian warrior resting from the toils of conflict, or the pilgrim with the trials of this wilderness journey over, waiting on the brink of Jordan in full view of the "land that is very far off." All irritability had given way to a christian placidity of temperament. All his controversies were over. Now patience had its perfect work—as he bore his sufferings with entire resignation and continued his work as he was able, but felt ready for the Master's call, and gradually had the conviction pressed upon him that his work on earth was coming to a close. Now especially did he exhibit that characteristic of the full grown saint—"being clothed with humility." If he spoke of his own labors, it was only to magnify the grace of God, and to accuse himself of having done so little for Him—marvelling that God should have let him labor in so blessed a cause and blessed his poor efforts for the good of souls, while the evidence given in various ways of his close and frequent communion with the Saviour marked one "quite on the verge of heaven." To use the imagery of the immortal dreamer, he was as if he had been climbing the Delectable Mountains, amid rain, and mist, and tempest, and now had reached an elevation, where he saw the clouds below him, and the clear, bright sun bathing their summits in glory, and from the hill Clear the celestial city breaking upon his vision.

CLOSING SCENES.

During the summer of 1872 his health appeared as good as it had been for some time, so that he not only preached regularly, but undertook a course of pastoral visitation of the families in his congregation. He felt that this might be the last opportunity he would have of addressing them in this manner, and he had made up his mind to resign at the close of it, and allow his congregation to secure a successor. He had nearly completed his round when called away. He had also held four diets of catechising.

The congregation of Glenelg and Caledonia having become, vacant, by the removing of Rev. Mr. Pitblado to Haliux, the Presbytery of Pictou expressed a desire, that if Mr. C. felt able he would preach to them and intimate the vacancy. The request was agreeable to his own feelings, as it gave him an opportunity of once more preaching Christ to those among whom he had spent his best years, and who still occupied a large place in his heart, and of addressing to them his parting exhortations, more especially as they were now again without a pastor. He accordingly

preached at Glenelg on the fourth Sabbath of July. He had been asked to preach only once, but feeling well for him he held two full services, and afterwards addressed the people and otherwise fatigued himself in private. The effort was too much, and helped to extinguish the feeble light which was already flickering in the socket. During the month of August his strength was manifestly decaying, but he continued to preach, and do private pastoral work. On the last of that month, he was cheered by a visit from his oldest and most valued friend, Charles Robson, of Halifax. He was then worse than he had been, but did not expect that the end was at hand. Up to Sabbath morning the first of September, which proved his last on earth, he hoped to preach on that day, but when the time came, he felt it necessary to relinquish his intention, though, afterwards, he thought that he should have carried it out. Even the beginning of the following week and almost to the last day of his life, Wednesday, 4th September, it appeared as if he might be spared to labor a little longer. On the morning of that day, he was up and had worship with his family. Still it was plain that he was sinking. The possibility of death being near had long been familiar to him, and when it became manifest that it was now approaching, he meekly bowed to the divine decree, simply saying, "Thy will be done." He, who during his own life could never seem other than he was, could not but be his only simple self in a dying hour. With unruffled spirit he gave his last instructions to the members of his family present, both as to their temporal and spiritual affairs, and sent farewell messages to the absent. Calmly as the laborer who had fulfilled his day retiring to his evening repose, he went up on his bed, to rest from his labors. On that day he rapidly sank, without pain however, his mind clear, his voice firm, his spirit in perfect peace, until about eleven o'clock at night when he passed away without a struggle, realizing the poet's description,

Sure the last end

Of the good man is peace. How calm his exit,
Night dews fall not more softly to the ground,
Nor weary, worn out winds expire so soft.

We may add that Mr. C. was married to a daughter of the late Dr. McGregor, and that he has left six children. During his ministry he baptized 882 persons and married 371 couples.

CONCLUSION.

But we must conclude our imperfect sketch. In doing so we indulge in no eulogies of the departed. We have simply en-

deavoured to present a faithful minister of Christ as he was; and we have done so because we believe, that the record of his labor and patience, his faith and self-denial, his consecration to his one work, is in various ways fitted to be an example and an encouragement to our present and future ministry, and with the hope that the church on the review of what he has done, may "glorify God in him." For any other reason we would have felt as if we were offending his glorified spirit, in writing so much as we have done. Above all other men we have ever known, he sought not the honor that cometh of man, and reprobated everything like display of himself or his doings. And we cannot therefore close our notice of him more in accordance with his own disposition, than by representing him, as one who felt it his highest earthly honor to be a preacher of Christ's word, who would have sought no nobler title to be engraven on his tomb, and would have inscribed on all that he had done, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

