

A
Brief Sketch
of the
Life and Work

of the
Rev. ROBERT CAMPBELL, D.D.
Minister of St. Gabriel Church,
MONTREAL.

by the
Rev. G. COLBORNE HEINE, B.A.
Minister Emeritus.
WESTMOUNT, - QUEBEC.

Montreal, Que.
1922.

TO

*The surviving members of
the family of
The Reverend Robert Campbell, M.A., D.D.,
this Sketch is respectfully and
affectionately inscribed.*

PREFATORY.

The Historical Committee of the General Assembly of the Presbyterian Church in Canada has charged itself with the duty of portraying, as far as possible, "the spiritual element in the Church, as exemplified in the Christian lives of her preachers." Having this in view, the Convener of the Historical Committee requested the undersigned to prepare a short paper, illustrative of the life and work of the late Rev. Robert Campbell, D. D.

The following 'Sketch' is the answer to this request, and embodies the chief events of his career, and the important service he rendered the Church and community, during a long and active ministry.

The writer regards his work as but an imperfect contribution to a singularly full and useful life, but rejoices, as an old and devoted friend, to lay this as a loving memorial upon his tomb.

G. C. H.

Montreal, 6th June, 1922.

Life of the late Very Rev. Robert Campbell, M.A., D. D.

By the Rev. G. Colborne Heine, B.A.

BIRTH AND EDUCATION.

The subject of this sketch was of true Celtic origin, being descended from an old Highland family that had, like many others, lost their estates, through their too ardent loyalty to their "ill-starred ancient race of kings," in the fateful year, 1715. The blood of two lines of Campbells, Macnlarens and Macdiarmids, unite in him, so that he was every whit a Celt.

His parents emigrated from Scotland in 1817, and took up land in the military settlement near Perth, in the township of Drummond. His parents were types of the best Scottish churchmen, God-fearing, devout and exemplary, in their whole manner of life. His father was highly esteemed, and was elected to the eldership in the first Presbyterian Church organized in Perth, shortly after his arrival. Robert, who was the seventh son, was born eighteen years later, in 1835, and, in due time attended the common school of the district, where, especially under an Irish schoolmaster, he made excellent progress, embracing in his studies such subjects as Euclid, Algebra, Greek and Latin. At the age of thirteen, his father died, and he freely acknowledged how much he owed to his mother's prayers. At sixteen he became a clerk to a merchant, and at seventeen a schoolmaster, which step decided his future career, for in that year he was brought to know and trust Christ as his Saviour, and to decide to study for the sacred ministry. He entered College in the autumn of 1853, and was awarded a scholarship for the best matriculation paper.

He graduated B.A., with honors, in 1856, taking his M.A. degree two years later. To him fell the honor of gaining the first medal ever offered by Queen's University, for an examination in History and Geography.

Following graduation, the problem of providing means for further study presented itself, as to most young men, and he set himself to teaching, for such a thing as students preaching was unheard of in those days. He first taught a school at Ancaster, near Hamilton, Ont., for six months, when he was appointed Head Master of Queen's College Preparatory School, at the age of twenty-one years. Here his chief work was to prepare candidates for matriculation, and it was a congenial task to teach, and inspire with high ideals, youths gathered from all parts of the Dominion. He held this position for four years, studying theology in the meantime. He was duly licensed to preach by the Presbytery of Bathurst, in 1860, and, resigning his post forthwith, he went to Scotland, where he visited the Universities, attending lectures, afterward travelling in Great Britain and on the Continent.

MINISTRY—FIRST PERIOD.

A.D. 1862-1886.

He returned to Canada after a year, in the autumn of 1861, and was called to the congregation of St. Andrew's Church, Galt, Ont., where he was ordained and inducted in the month of April, 1862, as successor to Dr. John Bayne. Though it was an honor to be chosen to follow so gifted a scholar and preacher, it involved very hard work, the preparation of two fresh discourses every week, and preaching them extempore.

It was quite natural that he should seek a help-meet in his labors, and with great good judgment, he sought and obtained the hand and heart of a cultured and gifted daughter of the Manse, in the person of Margaret Macdonnell, whose father, the Rev George Macdonnell, was at that time minister of St. Andrew's Church, Fergus, Ont. The marriage took place in 1863, and the happy union lasted for over forty-eight years. The first three years of their wedded life was spent in Galt, where they made many life-long friends, the remainder in Montreal, where his chief life-work was done. He was inducted into the charge of St. Gabriel Street Church in the month of December, 1866.

The acceptance of this call required a strong faith and courage on the part of the young minister and his wife, but they were equal to the occasion, and cheerfully and hopefully undertook the task of gathering together the remnant of a scattered congregation, which still adhered to the Established Church of Scotland in Canada. For although the congregation which had been organized in St. Gabriel Street in 1786, had always been recognized as belonging to the Church of Scotland, yet in 1844, the majority of the congregation, following the lead of their minister, the Rev. Henry Esson, had imitated the example of those who had severed themselves from the Established Church of Scotland at the Disruption in 1843, and became identified with the Canada Presbyterian Church. They continued to worship in the St. Gabriel Street Church, while the minority, instead of organizing, fell away, for the time being, attending other Presbyterian Churches, without, however, uniting with them. But when, after long litigation, extending over a period of twenty years, the St. Gabriel Street Church and manse were adjudged to be the property of the Presbyterian Church of Canada, in connection with the Church of Scotland, the congregation removed to another building, taking the name of Knox Church, while the scattered minority returned to the old church of their first love, joining themselves to the thirty-two families that did not follow the Knox Church people. This nucleus of a new congregation installed itself in the old church, was recognized **and** received by the Presbytery of Montreal in connection with the Church of Scotland, and undertook to buy up the proprietary rights involved for the sum of £1,400. This was the little company of people who invited the Rev. Robert Campbell, to "come over and help them," which was a challenge to his faith that was accepted, and which introduced him to his real life work.

The years that followed his induction into the charge of St. Gabriel Church were replete with varied activities, in addition to pulpit ministrations and pastoral duties. It was during the first year of his ministry that the officers and men of the 78th Regiment, known as the Ross-shire Buffs, worshipped in the St. Gabriel Street Church; and later, the Presbyterian detachment of the 60th Rifles, in charge of Prince Arthur, now Duke of Connaught. All this was a

source of encouragement and strength to the struggling congregation and its minister.

Shortly after his settlement as pastor, he became co-editor of 'The Presbyterian,' the organ of his branch of the Church, up to the year 1870. The Rev. Dr. Mathieson, minister of St. Andrew's Church, having died during this year, Mr. Campbell succeeded him as chairman of the Board of Management of the Ministers' Widows' and Orphans' Fund of the old Kirk, which position he held to the date of his death, to the perfect satisfaction of all the annuitants and of the Church.

It was about this time, that the subject of the union of the various branches of the Presbyterian Churches of the Dominion began to engage the serious attention of all concerned. The minister of St. Gabriel Church was a keen advocate of it, ever since his visit to Scotland in 1861. He had there encountered the bitter spirit engendered by the Disruption of 1843, and it had left a painful impression on his mind. So deeply did he feel this condition of things in Scotland, that he had resolved to do what he could in his own home land, to discourage all bitterness of feeling, and uncharitableness, on the part of the brethren inheriting the same great traditions of faith and practice, but now unhappily separated. Mr. Campbell's ideal was a church in Canada embracing all Presbyterians of every name, whether of Scotch, Irish, English or American origin, united and strong, standing for the fundamental principles of civil and religious liberty. He had no sympathy with anything that would keep Presbyterians apart, and he felt strongly that, in a new country like Canada, it was akin to folly to import the prejudices and aloofness which prevailed in the Old Land, least of all the unchristian spirit of acrimony and hatred so rife there. Accordingly, when a number of liberal-minded gentlemen of Montreal and Quebec offered a prize for the best essay on Presbyterian Union in Canada, Mr. Campbell entered the lists of competitors, con amore, and won the coveted distinction, the following distinguished gentlemen being judges: The Rev. Dr. Cook, of Quebec, Drs. Taylor and MacVicar, with the Hon. Judge Torrance, and the Hon. Alex Morris, of Montreal. Of such merit was the essay, that a large edition of it was published, and widely circulated, and was an effective contribu-

tion toward the Union which in due time followed.

He was an active member of the old Kirk Committee on Union, and assisted materially in its negotiations with the other churches; and when, in 1874, it was resolved to proceed with the Union, he was appointed Convener of the Committee of the Kirk Synod, to make necessary preparations for that great event.

The requisite legislation having been procured in the other provinces, the Bill had passed the Quebec Assembly, and was considered safe. However, a few active opponents of the Bill had got a majority of the Upper House to believe, that the Church of Scotland was much divided on the subject of Union, and that it would be unfair to a large number in the country opposed to it, to legislate away their rights.

It seemed monstrous that, at the last hour, the whole momentous movement should be held up, at the instance of a mere handful of malcontents. It was now that the resourcefulness of Mr. Campbell came to the front. No time was to be lost. The first step to be taken was, to get the Private Bills Committee to delay their report to the Council. Then, with the sanction of his Quebec Committee, petitions were prepared to be signed by congregations in city and country, and sent with all despatch to Quebec, to convince the members of the Legislative Council, that the body of the people of the Church of Scotland demanded the passing of the Bill. Indignation meetings were held in Toronto, Ottawa, and Kingston. All this was accomplished by the unwonted exertions of Mr. Campbell, whose prompt and laborious exertions, aided by friends, saved the situation, and procured the passage of the Bill.

The excitement in Montreal and elsewhere was at a white heat, and so exhausted was Mr. Campbell by his herculean efforts, that he was prostrated for a whole month. But he was content, for he saw, at last, the accomplishment of his hopes and dreams, when on the ever memorable day, the 15th June, 1875, the four bodies of Presbyterians, assembled by their accredited representatives in Montreal, and with appropriate services, united to form the Presbyterian Church in Canada, on whose roll were placed the names of 656 ordained ministers, missionaries and professors, representing over half a million Presbyterians.

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The first General Assembly was constituted, embracing the great majority of whom were present, besides a large number of friends from all parts of Canada, and from beyond. There was a thrill of joyful satisfaction, and deep gratitude to God, throughout the Presbyterian Church in Canada from ocean to ocean, when, after years of discussion, a union of all Presbyterians throughout Canada had been consummated, except some twenty-one congregations that came in later on, and that, as a united Church, they could aspire to larger service for the Master. Other Churches also rejoiced, and hearty congratulations were received from the General Assembly of the Irish Presbyterian Church, from the Synods of the Anglican Church of the Dioceses of Montreal and Toronto, from the Montreal Conference of the Methodist Church, and from the General Assembly of the Presbyterian Church in the United States. Later in the same year, messages of Congratulation came from the Colonial Committee of the Free Church of Scotland, and the General Assembly of the Presbyterian Church of Victoria, Australia; while in 1876, the Established Church of Scotland forwarded its hearty God-speed.

Naturally, Mr. Campbell was jubilant, and, though not quite prepared to say with good old Simeon, "Now Lord, . . ." being yet a young man, nevertheless he felt a fresh inspiration in his ministry from the wider outlook of an enlarged church.

The United Church, once it was constituted, entered upon its activities with commendable zeal, and among these was the work of French Evangelization, a Board being appointed to take charge of it. In order to obtain funds to carry it forward, it adopted the policy of enlisting the sympathy of the Presbyterian Churches of Great Britain and Ireland. With this purpose in view, Mr. Campbell, in 1877, was relieved of his duties as pastor, for a period of six months, which he spent, with good effect, among the churches of Great Britain and Ireland; and, as a result, the French Board was given grants from various sources, both from Churches and private individuals.

In the year 1881, a crisis arose which called for new exertions on Mr. Campbell's part, viz., the law-suit in connection with the Temporalities Fund. It has been stated that a few

ministers, belonging to the old Kirk, had declined to enter the Union. There were ten of them who claimed, that those who joined the United Church had forfeited their right to the Fund, that they alone represented the Synod to which the Fund had belonged, and were therefore entitled to the whole. Though the greatest care had been taken in dealing with this matter, and proper legislation had been sought, by Acts passed by the Legislatures of Ontario and Quebec, to safeguard the rights of all, including those of the complainants, yet they were not satisfied, and had recourse to the Provincial Courts, which rejected their plea. They then appealed to Her Majesty's Privy Council, which decided that, in order to secure a final settlement of the matter, the Dominion Parliament should intervene. In the procuring of this legislation, it fell to Mr. Campbell, who had about this time become a member of the Board, to furnish all necessary information to its lay members with regard to procedure, to prepare documents to be issued to the congregations of the United Church, rallying them to the help of the Board, and to collect materials to be used in arguing their cause. Weeks of his precious time had to be spent in Ottawa, along with others, in informing members with regard to the merits of the case, and securing their support. The battle royal was fought out before the Private Bills Committee of the Commons and Senate, in face of strong opposition, and the victory was gained, which brought the greatest satisfaction to the whole church. Too much praise cannot be given to Mr. Campbell, for the very important part he played in this matter, and which conduced to so happy a result. His efforts were of the greatest service, and were freely acknowledged by all. It was ever a source of deep gratification to him, that he had been largely instrumental in safeguarding the rights of the annuitants of the Temporalities Fund, and thus contributing to the peace and prosperity of the United Church.

A much more congenial task now awaited him, appealing to his Celtic origin and love of clan, arising from the suggestion that the Campbells, residing in Canada, should present an Address to the Marquis of Lorne, the Governor General of Canada, the eldest son of the Chief of the Clan. This was duly prepared, and suitably engrossed, embracing some 2,845 signatures, from all parts of the Dominion, including occupa-

tion and address, and presented to His Excellency in presence of his Illustrious Consort, the Princess Louise, at the Citadel of Quebec, shortly after her arrival from England, on the 13th June, 1882, by members of the Clan, including M.r Campbell. To this, His Excellency made a courteous reply, assuring them that it was a great source of pride to him, to "see those of Highland descent among the foremost who here cherish ancient tradition as a means of furthering present toleration, unity, and strength, in the nation now coming into life."

The twentieth year of Mr. Campbell's pastorate was contemporaneous with the celebration of the hundredth anniversary, of the first Presbyterian services held in Montreal, in 1786, when the St. Gabriel Street congregation was organized. This proved to be a long remembered occasion, a full week of services being planned, and carried out with *éclat*, calling forth the interest of the religious public of the city, and of friends from many quarters. Leading ministers of the Anglican, Congregational and Methodist Churches of the city presented their congratulations, and officiated at various functions, The Presbytery of Montreal appointed a Committee to co-operate with St. Gabriel Church, the Principals of the Theological Colleges of the city took part, Queen's University was represented by its Principal, and the General Assembly by its venerable Clerk. The pastor of the American Presbyterian Church, Montreal, of the Presbytery of New York, also brought the good wishes of his people. It goes without saying, that the moving spirit in all these arrangements was the minister of St. Gabriel Church himself, whose zeal and enthusiasm were unbounded in the cause which lay near his heart.

This year was made memorable by the removal of the congregation to a beautiful new church edifice, in an up-town district, which was more central and convenient, and made for growth and expansion, though it was with a heavy heart they bade adieu to the old church, endeared to them by so many tender associations. In taking leave of it, Mr. Campbell, in his last sermon in the old sanctuary, reviews the history of the twenty years of his connection with it, and some results of his labors. The little company that had called him consisted of but forty families, and about as many communicants,

a mere remnant of the congregation that had long worshipped in St. Gabriel Street. He stood in the breach, and put forth his best endeavors to heal it, and to carry on. He speaks of his church having been a training school for the churches in the western part of the city, since many moved from the district and finding it too far to attend, united with other churches. This formed a most discouraging feature of his work, but, like Greatheart, in Pilgrim's Progress, he was nothing daunted, though difficulties and discouragements, like giants and lions, stood in his way. He was virtually a missionary for the whole east part of Montreal, and sought out, in the highways and byways, all indifferent and lapsed families, and compelled them to come in to the Gospel feast. And the blessing of God rested upon his labors. But he had to confess, that it required "a high degree of faith and self-abnegation" to persevere in it. It must be added, however, that the faith and optimism of Mrs. Campbell were of inestimable service to her husband, in those days of struggle and strain.

And there were fruits to gladden their hearts, for he had admitted into the fold of the visible church, by baptism, upwards of 500 souls, and well nigh 1,000 into the fellowship of the Church, besides joining 600 persons in marriage, and burying more than 300. So that, like Paul, he could say he had been in labors abundant, in what was probably the hardest field in Montreal.

It was with mingled feelings therefore, of sorrow and of joy, the minister and his people entered their new church on St. Catherine Street, on Sabbath, 26th September, 1886, when appropriate dedication services were held, and the church began a new career of hopeful endeavor, greatly cheered and encouraged.

MINISTRY—SECOND PERIOD. A.D. 1886-1909.

In the meantime the authorities of Queen's University had taken count of the valuable services their Alumnus had rendered the Church and the College, and in April, 1887, conferred on him its highest academic distinction honoris causâ in Theology, Doctor in Divinity, which was highly appreciated by him, and deservedly bestowed. In presenting him for this honor to the vice-Chancellor, Prof. Ross said: The Rev.

Robert Campbell, M.A. after a brilliant career in this University, graduated with honors as B.A., and M.A., and since that time has kept abreast of the advancing scholarship of the age. He has been a frequent contributor to various Reviews and Magazines. Articles from his pen have appeared in the 'Catholic Presbyterian,' and in the 'British and Foreign Evangelical Review.' In 1870, he gained the prize offered by representatives of the two Presbyterian Churches in Canada, for the best Essay on the Union of the Churches. For two Sessions, 1880-81, and 1881-82, he successfully discharged the duties of Lecturer in Ecclesiastical History, and he has written a valuable historical work, which is on the eve of being published. While doing all this, he has been performing the arduous duties of a pastor of an important city congregation, and has taken an active part in the public work of the Church, and in meetings of the various ecclesiastical courts, in which he is recognized as an authority on ecclesiastical law."

The next public question which engaged the attention of Dr. Campbell, and in which he took an active part, was that of the 'Jesuit Estates.' The Legislature of Quebec passed an Act granting the Jesuits a sum of four hundred thousand dollars, as compensation for their confiscated estates. Dr. Campbell was a member of a committee, appointed by the Presbytery of Montreal, to protest against this Act, and to petition the Federal Government to disallow the same, on the ground that said Estates had long been public property, available for the education of all the people of the Province, and that the Act was a violation of the principle of religious equality, established in Canada many years ago. On this body declining to accede to the request of the petitioners, an Appeal was taken to the Queen, in terms of the British North America Act of 1867. This appeal, however, was not successful, and the Act was upheld, the Protestant Committee of Education accepting sixty thousand dollars for its share, against the protest of the Montreal Presbytery.

A kindred matter, in which Dr. Campbell was deeply interested was that of the equitable distribution of school taxes in Quebec. The law required that the taxes of corporations, or incorporated bodies, be divided according to the school population, thus giving the Roman Catholic people three quarters of the taxes; whereas, it was believed, that more than

three-fourths of the stock of said corporations were owned by Protestants. Dr. Campbell supported a motion of the Presbytery to protest against this irregularity, and approve the appeal of the Montreal Board of Protestant School Commissioners to the Legislature of the Province, to amend this unjust law. This appeal was disregarded by the Legislature,—the injustice remains, a large proportion of Protestant taxes going to pay for the education of Roman Catholic children, and credit is taken for the favor which is shown the Protestant minority of Quebec.

In the year 1891, Dr. Campbell celebrated the semi-jubilee of his ministry in St. Gabriel Church, under happy auspices, receiving the congratulations of the Presbytery of Montreal, which unanimously testified to its "appreciation of his diligence, fidelity and zeal in the discharge of ministerial duty, as well as in the transaction of the public business of the Court, rejoiced in the harmonious relations which have so long existed between pastor and people, and prayed that the Divine blessing might continue to rest upon them."

The year 1892 brought another honor to Dr. Campbell. In that year, on the resignation of Dr. Fraser, he was appointed Joint Clerk of the General Assembly, which office he held up to the time of his death, in March 1921, fulfilling its onerous and responsible duties to the perfect satisfaction of the whole Church.

Dr. Campbell was most assiduous in his attendance upon the Church Courts. He was always in his place in Presbytery, and ever ready to perform any duty laid upon him. He was long convener of the Presbytery's City Mission Committee, charged with the duty of looking after the spiritual interests of Presbyterians in the Hospitals and Public Institutions of the city, a work which has so developed as to require the full services of a salaried missionary. He was examiner in Church History for the licensure of theological students, besides being a member of other important committees. He was almost never absent from Synod, and since 1908 was convener of the Committee of Obituary notices. Then he was generally a commissioner to the Assembly, and was thus enabled to take part in the deliberations of that court. But the crowning honor of his ministerial career was reached in 1907, when the General Assembly conferred upon him its highest distinction, by elect-

ing him to the Moderator's chair. Needless to say, he filled that honorable position with ability and dignity, which won the approbation of all.

In the autumn of 1909, Dr. Campbell resigned his charge of St. Gabriel Church, after a long and arduous ministry of more than forty years, which had been eventful in many ways, and influential in the life of the community and of the Church at large. It was fitting that on such an occasion, the Presbytery, of which he had been so long an honored minister, should express its appreciation of his worth, which it did in the following words:

“The Presbytery, in accepting the resignation of the Rev. Robert Campbell, D.D., as Minister of St. Gabriel Church, desires to place on record its high appreciation of the faithful and efficient service which he has rendered in that congregation during the long period of forty-three years. Dr. Campbell has been a thoughtful and dignified preacher of the Gospel, a constant witness for truth and righteousness in the community, who ever commanded a respectful hearing from all classes of the people, a diligent and sympathetic pastor, who endeared himself to his flock by his kindly attentions, and his wise counsels. He has also been one of the most active members of Presbytery, and of the higher church Courts, taking a deep interest in all the business coming before them, and ever willing to discharge such duties as might be assigned to him. The Presbytery trusts that, as Minister Emeritus of the Church, he may be long spared to give it the benefit of his influence and counsels.”

SUBSEQUENT LABORS.

A.D. 1909-1921

But though released from the responsibilities of the pastorate, Dr. Campbell, enjoying fairly good health at seventy-four years of age, continued his connection with the Presbytery and its activities.

The next matter of public importance, that engrossed his thought, was that of the Marriage laws in the Province of Quebec. The law provides that any competent minister can perform the marriage ceremony, by virtue of a License from the Lieutenant Governor, irrespective of the religious belief of the parties. Notwithstanding this, the Roman Catholic ecclesiastical

authorities "continue to claim before the Courts, and in the public press, that marriages of two Roman Catholics, by a Protestant minister, are illegal, blame Protestant ministers for officiating at them, and have proceeded to annul them, ecclesiastically, and to demand that their action, in so doing, be held to be a basis for the Courts of the Province to dissolve such marriages civilly."

This was a very serious matter, tending to the subversion of family relations, duly established by law, and of individual rights, and it constituted a just grievance. The Church of Rome arrogated to itself a place above the law, and, in so doing, became a standing menace to society. In addition to this, under the so-called 'Ne Temere' decree, the Church of Rome has declared that it will not recognize mixed marriages as valid, unless solemnized by a Roman Catholic priest, also "making it a condition, that any issue of such marriages shall be trained up as Roman Catholics." In view of this attitude, Dr. Campbell conceived it to be his duty to utter a public protest against this disregard of the law of the land, on the part of the Roman Catholic Church, and had the judgment of the whole Presbytery with him. The terms of his motion were that the Presbytery of Montreal "does most emphatically protest against the admission of the claim of the Roman Catholic Church, to have the right to call upon the judiciary of the Province, to give civil effect to its ecclesiastical deliverances in this connection." The Presbytery would go further: "seeing that there is a disposition in the Courts of the Province to subordinate the civil to the ecclesiastical tribunals, and should this be persisted in, and no redress be had from the higher Courts, the Presbytery would record its deliberate judgment, that there is no other course left for it, but to advocate strenuously, that such amendments be made in the law relating to marriage, as shall make that important contract a purely civil act, leaving it to parties, to supplement it by such subsequent ecclesiastical services, as to them may seem fit. To this conclusion the Presbytery comes reluctantly, because it values highly the religious sanctions which at present attend the solemnization of marriage in the Province. The Presbytery would also earnestly and affectionately warn the members and adherents of the Church which it represents, against entangling alliances which might prove a snare

to them, since mixed marriages, though legal enough, are not in themselves commendable, and since such marriages, if the ceremony be performed by a Roman Catholic priest, can be contracted only at the cost of the sacrifice of their religious convictions."

This proposal to make the contract of marriage a purely civil act would be to adopt the practice which has prevailed for long in France, (and in other countries), where, among Protestants, the civil act is followed by a religious ceremony.

In this same year, 1911, Dr. Campbell was named by our General Assembly one of a deputation to visit the Reformed Churches of Middle Europe, and extend to them the fraternal greetings of the Presbyterian Church in Canada. This was a congenial duty, which was duly performed, and it was a great joy to him to meet the leading brethren of Churches inheriting the same great traditions of faith, enjoy their hospitality, and speak words of encouragement to such as labored under religious disabilities. He preserved the happiest memories of that visit, and the friendships formed, during the remainder of his life.

It might be mentioned in this connection that it was his intention to return by way of Rome, and fulfil a long cherished wish to visit the Eternal City. About that time the resignation of the ministers of St. Paul's and Chalmers' churches took place, and the senior elder of St. Paul's, in writing to a friend in Bournemouth, England, reported, in his characteristic laconic style: "The latest local church news in Montreal is that Barelay has joined the First Presbyterian Church, (formed by the amalgamation of St. Gabriel and Chalmers Churches), Heine has taken seats in St. Paul's, and Campbell's gone over to Rome."

It has been well observed that

"Nothing comes to us too soon but sorrow."

and,

"One sorrow never comes but brings an heir
That may succeed as his inheritor."

And such, indeed, was the experience of the minister of St. Gabriel Church and his wife, who, as years went by, were called to mourn the loss of five of their children, of whom two had reached the age of manhood and womanhood. But the crowning sorrow of Dr. Campbell's life came when, suddenly,

in March, 1912, the partner of his joys and sorrows for almost fifty years, was suddenly removed by death, leaving him desolate and lonely at the age of seventy-seven years.

Mrs. Campbell was an ideal minister's wife, possessing refinement, literary gifts and culture, a devoted mother, greatly beloved by a large circle of friends, widely known and highly esteemed for her interest and zeal in all good causes, and deeply attached to her Church and its missionary enterprises.

In this sore trial Dr. Campbell bore himself bravely, bowed with resignation to the Divine will, being sustained by His grace, comforted by the love of his surviving children, and the sympathy of numerous friends.

In common with all his fellow-citizens, he was deeply grieved at the outbreak of the Great War in 1914, and felt constrained to uphold the hands of the Government in its efforts to help the Mother Country, in her stern struggle for freedom and justice. He proposed the following resolution, which was unanimously adopted by the Presbytery: "The Presbytery of Montreal desires to take this opportunity to assure the authorities of the Dominion, and of the Empire, of its cordial and earnest support in the measures that are now being taken to maintain the integrity of the Empire, and the independence of the several smaller nations, whose neutrality had been guaranteed by all the leading powers of Europe, but which has now been so cruelly infringed by the unwarranted attack of Germany and Austria."

The Presbytery would express its warm appreciation of the action of those who have offered themselves for service in various capacities, and especially of those who have shown their willingness to go to the front.

The Presbytery heartily approves and encourages the liberality with which all classes in the community have responded to the various appeals, to make provision for the comfort of those combatting on our behalf, for the care of the wounded, and for the relief of the families that have been driven from their homes through the stress of war, many of whose members have given their lives for the safety of their country.

The Presbytery further declares its unshaken confidence in the successful issue of the conflict, and prays that the

final result may secure the permanent establishment of righteousness and peace among the nations."

The next public matter which called for action on Dr. Campbell's part, was the challenge of Jewry for representation on the Protestant School Board of Montreal, on the ground that nearly one-half of the pupils attending the Protestant Schools of the city, were children of Jewish parents. At first, Jewish ratepayers were given the choice of associating themselves with either the Protestant or the Roman Catholic system of schools; but as this proved unsatisfactory to the Jewish people, they, in the year 1903, appealed to the Protestant Board of School Commissioners, with a view of securing more favorable arrangements for their children. An agreement was forthwith entered into, and the Jewish population was identified with the Protestant School System, on the distinct understanding that the system of schools should remain Protestant and Christian, a conscience clause being inserted, protecting the religious convictions of Jewish scholars; and an Act of the Legislature was procured, putting the terms of this agreement into force.

This agreement was faithfully carried out on the part of the Protestant Commissioners. As, however, the Jewish population increased, there came a demand for representation on the Protestant School Board. Strong efforts were made by them, to induce the Roman Catholic majority of the City Council to disregard the wishes of the Protestant members of the Board, and grant them the privilege they sought. Large deputations of Protestant residents and ratepayers appealed to the City Council to preserve the Protestant and Christian character of the School Board, and their plea was successful.

Dr. Campbell saw clearly that to grant the request of the Jewish people for representation on the Protestant Board, would mean that, in a few years, Jewish representatives would gain control of our Protestant Schools, a condition which could not be entertained. He, therefore, as one of a representative committee, embracing all Protestant bodies, did his best to continue the status quo, and was largely instrumental in helping to preserve the Christian character of the splendid system of schools, so carefully and successfully built up through a long period of years. And in order to strengthen the hands of the Protestant Board, he proposed the

following resolution, in the Montreal Presbytery, which was unanimously agreed to: "That the Presbytery of Montreal hereby protests against the proposal that the City Council appoint to the Protestant School Board of Montreal anyone who is not a Protestant, as an invasion of the rights guaranteed by the British North America Act, to both Roman Catholics and Protestants of Quebec, to control their own schools."

Up to this time, the status of foreign missionaries in the Presbytery had not been clearly defined. When they came home on furlough, they were welcomed by any Presbytery in which they appeared, but they had not the right to sit and vote. One of our missionaries, having applied to the Montreal Presbytery for full privileges as a member, the request was remitted to a committee, of which Dr. Campbell was convener, who reported, recommending that the application be granted, and the missionary's name be placed on the Presbytery Roll, declaring this to be the obvious intention of the Assembly, and to this the Presbytery agreed.

The long duration of the war, with its ravages, stirred in men's hearts the world over, not only the strong desire to have it brought to an end, but a passionate longing for peace, and the adoption, if at all possible, by the peoples of all nations, of such measures as should make it possible to learn war no more. Again Dr. Campbell came to the front, and in March, 1918, voiced this high and worthy aspiration in the form of a memorial to the General Assembly, through the Presbytery of Montreal, as follows: "That the Presbytery of Montreal respectfully memorialize the General Assembly to join in the following resolution, signed by representatives of the British Churches, or a resolution of a like import, in order to bring the idea set forth therein forcibly before our people at large:

"In the name of the Prince of Peace, we would call on them duly to consider, and openly welcome such a league as shall safeguard international right and permanent peace, and shall have the power, in the last resort, to constrain, by economic pressure or armed force, any nation refusing to submit to arbitration, or international adjudication, in the first instance, any dispute with another, tending to war.

We believe that a new system of international law and authority, acting through an inclusive league of nations, in place of any balance of power, is a condition of a just and

lasting peace, particularly as it affords means whereby the fresh demands of national life, as they arise, can be adjudicated upon, and equitably satisfied.

Accordingly, we hold it to be of the utmost importance, as President Wilson has emphasized, that such a league should not merely be contemplated as a more or less remote outcome of a future settlement, but should be put in the very forefront of the peace terms, as their pre-supposition and guarantee." And he had, in common with his fellow citizens, the great joy of seeing such a league formed, not long after, embracing all the principal nations of the world, whose representatives have already accomplished much good, and afford hope of securing permanent peace and brotherly accord among all the peoples of the earth.

Dr. Campbell developed a capacity for literary work, in addition to the exacting duties of a city minister, which was quite astonishing. For example, he published, in 1887, a "History of St. Gabriel Street Church, Montreal" for the first hundred years of its existence, a large volume of 800 pages, a perfect mine of information concerning the origin and development of Presbyterianism in Montreal. It contains the names of the oldest families of Scottish origin, who settled in Montreal, all of whom at first worshipped in the St. Gabriel Street Church, prior to the organization of other Presbyterian churches; also an account of the "Clergy Reserves Controversy," and the Union of the Presbyterian Churches in 1875. It represents a vast amount of research and labor, and is invaluable as a book of reference.

A few years later, he had a cheap and handy edition of the Confession of Faith issued in the interest of Bible Classes, and adults, for which he wrote an explanatory and admirable preface.

In 1903, as Convener of an Assembly's Committee, he brought out the third edition of the "Rules and Forms of Procedure" of the Presbyterian Church in Canada, which he revised up to date, and which is a safe and reliable guide to the constitutional practice of our Church.

On the resignation of his pastoral charge, having the advantage of more leisure, he conceived the idea of making an effort "to promote a good understanding among the several branches of the Christian Church." To this end he pub-

lished in 1913, a goodly volume on the "Relations of the Christian Churches," which "in its comprehensive grasp, its breadth of view, its tolerance of spirit, its clarity of statement, its firm enunciation of the principles of the Presbyterian Church, is a valuable contribution to the religious literature of our time and country:" It is a product of long and matured reflection, ripe judgment, and written in the author's well known virile and attractive style.

He was a frequent and welcome contributor to the press, on questions affecting the public welfare, and his opinions always carried weight with thoughtful readers. He kept well abreast of the thought of his time, and had a good general acquaintance with all the best literature. He was a lover of Nature, and delighted in contemplating the works of the Creator. The flowers of the field possessed a fascination for him, and all forms of vegetable life. In middle life, when his children were in the University, he renewed his interest in botanical studies with such zest, that he became an expert in field botany. He was a most diligent collector of floral and other specimens, and had a wide acquaintance with the grasses, mosses and lichens of Canada, and possessed one of the largest private collections to be found anywhere.

He was one of the most active members of the Natural History Society of Montreal for many years, occupied the President's chair, after which he was made an Honorary President during the remainder of his life. He was a member of its Editorial Committee, charged with the publication of its periodical, the "Record of Science," and generally, at the end of each summer, he made some contribution to the Society, in the form of a new specimen of plant or flower.

In addition to this, he strove to cultivate a taste for Natural History on the part of the young, and with this in view instituted a series of Saturday afternoon illustrated talks by experts, which attracted large numbers of young people from year to year, during the winter months, and which still continues.

Owing to Dr. Campbell's ability and good judgment, he was chosen to fill many positions of influence in the Church and community. He was a member of the Trustee Board of Queen's University for many years; of the Board of Managers and Senate, of the Presbyterian College, Montreal; and

generally of the more important committees of the Presbytery of Montreal, with which he was connected for more than half a century. He was also interested in giving the Gospel to the French speaking people of Canada, and for long was a member of the Board of French Evangelization of the Presbyterian Church in Canada.

He had much sympathy for such of his race as were reduced to want, and was long connected with the St. Andrew's Society, which ministered to the pressing needs of the Scottish poor, during the hard winter months. Nor did he confine his charity to such, but sought to befriend the "down and out" in every walk of life, especially the poor unfortunates emerging from prison. For years he was a member of the Prisoner's Aid Society, whose object was to give a helping hand to such penitents as desired to rehabilitate themselves in the community.

Dr. Campbell was a hearty advocate of out-of-door exercise for ministers, to keep the body in good condition, and the mind vigorous and alert. He therefore played golf in the open season, and curled in winter, being a Chaplain of the Curling Club to which he belonged for many years. This brought him into contact with many men not accustomed to meet with clergymen, promoted friendly intercourse with them, and had its influence in attracting them to the Church. A minister who mingles with his fellow men in their social pastimes in a cheerful but dignified manner, increases his usefulness, his presence being a wholesome restraint upon all excess. Dr. Campbell followed the example of St. Paul, "who sought not his own profit, but the profit of many, that they might be saved." It was Priestly who said that "the greatest happiness of the greatest number is the foundation of morals and legislation," and the man who works toward this end, be he preacher or statesman, is a benefactor to his kind.

It is not too much to say that Dr. Campbell was one of the most widely known, and highly esteemed ministers of the Presbyterian Church in Canada. As Clerk of the General Assembly for twenty-nine years, he was always a conspicuous figure, and when Moderator, he travelled to all parts of the Dominion, answering every call of duty, and ingratiating himself with all with whom he came into contact.

TRIBUTES OF BRETHREN.

The published testimonies of brethren in the ministry who knew him longest and best, including seven former Moderators of Assembly, with other Church leaders, are unanimous in their appreciation of the fine qualities of head and heart with which he had been endowed. All bear witness to his vigorous and outstanding personality, his dignity and courtesy, his keen dialectic skill in debate, his unequalled knowledge of the history and constitutional practice of the Presbyterian Church, his excellent judgment, his hospitable nature, his public spirit and high character.

The Courts of the Presbyterian Church with all of which he was connected, the Presbytery Synod and Assembly have recorded their sincere estimate of his personal worth.

The Presbytery of Montreal adopted the following minute: "In removing from its Roll the name of the Rev. Robert Campbell, D.D., who entered into his rest on the 13th, March, 1921, in the eighty-sixth year of his age, the fifty-ninth of his ministry, for fifty-five years a member of the Montreal Presbytery, this Court desires to record with its deep sense of loss, its gratitude to God for all that his life and counsel and work have been to it, in its meetings for business and devotion, and in the work of its congregations, and for all his services through all her history, to the Presbyterian Church in Canada, in whose founding he bore a part, being the last surviving member of the various Committees on the Union of 1875."

The Synod of Montreal and Ottawa, at its annual meeting of October 1921, in Ottawa, has this record: "Dr. Campbell's long ministry covered a period of wonderful expansion in the work of the Presbyterian Church in Canada, in which he took a leading part. He was active in promoting the memorable Union of 1875, was almost always a member of Assembly, and by his mastery of Church procedure, and his native ability, made his contribution to all important discussions, thus exercising a great influence throughout the whole Church. It was owing to this fact that he was chosen Clerk of Assembly, in 1892, a position which he filled with admirable efficiency till his death.

Dr. Campbell was an ideal presbyter in deliberation and

counsel, and in doing any duty laid upon him. He was deeply interested in young men, especially students in Theology, and young ministers, all of whom found in him a good friend and a wise counsellor. His fellow-citizens had in him a champion of their rights, and the poor a ready helper. He was both genial and kindly, of abounding hospitality, possessed of a sanguine temperament; a cheerful companion and an ardent lover of the land and the Church of his fathers. He had full possession of his mental vigor to the end. Old age could not overtake him, and he laid down his armor, one of the most widely known and respected ministers of the Presbyterian Church in Canada."

The General Assembly, held in Toronto in June, 1921, passed this minute: "The Rev Robert Campbell, D.D., closed his distinguished career on the 13th. March, 1921, at the mature age of eighty-six years. He laid down his pastoral cares in 1909, but continued until the end of his days, to perform his duties as Clerk of the General Assembly, to which he had been appointed in 1892. With what conspicuous ability and distinction he discharged the duties of that office, has been known and recognized by every General Assembly during all the twenty-nine years of his faithful service.

Some one has said that the record of a great and pure personality is the best bequest of time. God has conferred such a gift upon the Canadian Presbyterian Church in the person of the Reverend Robert Campbell, D.D., and to-day, it is a becoming thing, that the General Assembly should give expression to her gratitude to God for this gift, and cherish his memory as a sacred inheritance, and as an inspiration to generations that are to come.

Dr. Campbell's many-sided characteristics and attainments, it is not possible even to refer to here. He never grew old. His physical and mental vigor and elasticity continued unimpaired, until that last unhappy accident took place, that brought his life to a close.

He dwelt in a realm of large horizons. How ardently and fearlessly he could contend for cherished convictions, the General Assembly has had many opportunities of witnessing; but how absolutely free it all was from bitterness or personal resentment, was equally evident, and that especially to the inner circle that knew him best.

His striking personality and courtly bearing will long be missed in the Assembly. We shall not forget him, but we give thanks, and share in some measure his joy, as we think of him in the fellowship of the redeemed, still serving, and still pursuing deeper acquaintance with the mysteries of God, and of His handiworks, in which his soul delighted when on earth."

These fine testimonies of Church Courts and leaders are an eloquent tribute to the ability and worth of the departed minister, and reveal the impression he made upon his brethren in the ministry and the eldership, in his pulpit life and work, throughout the Church. But it was in the more circumscribed limits of the city of Montreal and the Province of Quebec, that the scope and power of his influence were more immediately felt and acknowledged, as a man, a Christian citizen, a Christian minister, and a Churchman.

APPRECIATION.

The first impression made by Dr. Campbell on one entering his home was that of affability. There was a sincere cordiality in his manner and address, which invited confidence. One felt instinctively: Here is a man "full o' the milk of human kindness," whom one would like to have for a friend. Those who were admitted to the inner circle of his friends can testify how happy his home life was, blessed as it was with a noble wife and bright children, and how generous his hospitality. There was always a guest chamber ready for a passing minister, which was almost always occupied. Many a missionary left the St. Gabriel Manse for the foreign field, cheered and encouraged by the Christian fellowship of the minister and his wife.

And how genial was his companionship to those whose privilege it was to accompany him, from time to time to the links for recreation, or to the fields and woods in search of flowers and plants, when his *bonhomie* was so manifest, in the full free intercourse of kindred spirits. Of all the seasons he loved the Springtime best, for it brought him into communion with Nature, and the handiwork of Nature's God. He had the artist's eye for the landscape, but always the scientist's love for the riches it revealed, for "the lilies of the field," and the shrubs and trees of the hills. Jean Ingelow's

lines appealed to him :

“This lovely world, the hills, the sward,

They all look fresh, as if our Lord

But yesterday had finished them.”

He was a lover of music as well as of literature, but to him there were no songs like those of Scotland, no thrill like that of the pibroch, and no poetry like that of Burns. The skirl of the bag-pipes roused his Scottish ardor, and inflamed his pride of race. The pawky Scotch humor delighted him, and he never tired of hearing or telling some good story illustrative of it, compelling laughter, even to tears. All this made him a most interesting companion, whose *camaraderie* was greatly enjoyed.

He was widely read, his mind was well stored, and his ample knowledge of men and things caused him to be much sought after, both for information and counsel. He was thoroughly hospitable with his acquirements and wisdom, and freely gave of his best judgment and advice to all who asked for it. He was equally the friend of the old and the young. “rejoicing with them that rejoiced, and weeping with them that wept.” It was ever a joy to him to use his best powers to help others. He was manly, honorable, ready always to ‘play the game,’ and play it fair, while he was most persevering in all that he took in hand.

“His life was gentle; and the elements

So mixed in him, that Nature might stand up

And say to all the world, ‘This was a man!’

His residence in Montreal was practically contemporaneous with Confederation. The year succeeding his settlement in the St. Gabriel Street Church, in 1867, he was one of the interested spectators who assembled on the old Logan Farm, now the beautiful Parc Lafontaine, and heard the formal proclamation of the birth of the Dominion of Canada, by Lord Monck, its first Governor General, to which he frequently referred with pride and satisfaction. He was a high-souled Christian patriot, and he rejoiced in the growth and expansion of his country, whose horizons were being enlarged. His was the feeling of the poet :

“I do love

My country’s good with a respect more tender

More holy and profound than mine own life.”

The overwhelming preponderance of the French population in the Province of Quebec, and in the city of Montreal, where about three out of every five of the citizens were French speaking and Roman Catholic, created an unenviable position for the Protestant minority, and called for the exercise of a spirit of mutual tolerance, on the part of both sections of the people. Needless to say, no man understood or felt this more than Dr. Campbell. He appreciated keenly the *bonne entente* which secured the election of an English speaking mayor, every third term, and which happily continued until its violation by the French during the past few years, a change much to be regretted. He had a passion for civic righteousness and fair play, and sought to promote the welfare of his fellow citizens in every way he could. He rejoiced in the success of French and English alike, because it all contributed toward the advancement of the city's prosperity. No question concerning the public good was without interest to him. He was ever ready to utter his protest against any invasion of the rights of his Protestant fellow-citizens, and actively contend for equal justice to all. Reference has already been made to the part he took in opposing the movement to sequester a part of the public domain to the advantage of the Jesuits, in which he was very active; as also in voicing the grievance of the Protestant minority in the matter of School Taxes, an injustice yet to be remedied. He deplored the existence of racial strife, stirred up from time to time by unprincipled demagogues, for purely personal and selfish ends, which has done so much to weaken the good understanding between French and English, at a time when it behooved every good citizen to foster harmony and kindly relations, and promote national unity. At the same time, it must be said to their credit, that there were many noble-minded French speaking leading men, who were in full accord with Dr. Campbell in desiring and striving to increase a *bon accord* between the two great races; and it was a satisfaction to him, to number many of these among his esteemed fellow-citizens and friends.

Dr. Campbell lived through a period of wonderful expansion in the city of Montreal. He saw it grow from a population of some 100,000 to more than 600,000, with its development of a magnificent harbor, docks and grain elevators, and the deepening of the river channel of the St. Law-

rence, making it the second port of the American continent, and the seventh of the world. He was naturally proud of its advancement, and its growing importance in the eyes of the world.

He was particularly interested in the educational progress of the city, as shown in the increase in numbers of its educational institutions, and churches, to which he ever extended his sympathy, and a helping hand according to his ability. Year by year he became more widely known and influential for good. His fellow-citizens came to place a high estimate upon his judgment in matters affecting the civic welfare, and accordingly to regard him as a sane and wise leader, eminently safe to follow. He played the role of an enlightened Christian citizen for more than half a century, in the metropolitan city of the Dominion, and, in so doing, helped to elevate the lives of his fellow-citizens, and inspire them with high and worthy ideals of citizenship. The loss to the city of such a citizen is great, but the influence of his life and work remains, and is warmly cherished by all who knew him, "and, by it, he being dead is yet spoken of."

As the ministry of the Church was his high calling, so he sought to excel therein. Like the great Apostle, he magnified his office, and "made full proof of the ministry he had received in the Lord," covering a period of well nigh fifty years, chiefly in one pastorate. The ability to serve and hold a city charge so long, demanded strong qualities of mind and heart, and those belonged to Dr. Campbell in a pre-eminent manner. From the very first we have seen how carefully he prepared himself for the work, bringing to it a cultured mind and an experimental knowledge of the Gospel, which is a *sine qua non* to success in the cure of souls. Thus he was able to commend the Gospel, whose saving power he himself had felt, to all his hearers. To all he could say: "O, taste and see that the Lord is good, blessed is the man that trusteth in Him." He had the assurance of the Apostle: "I know whom I have believed," and "there is none other name under heaven given among men, whereby we must be saved." Thus he had a positive message for his fellow-men, and delivered it with persistent faithfulness during his whole ministry. His was not a merely ethical teaching, but a faithful expounding of the Word of God, an unfolding of the wonderful riches of

Divine grace. Ordinary men and women, buffeted by the trials of life, looked for and received comfort and strength to meet them, and encouragement to "fight the good fight of faith" to the end. He was also assiduous in the religious training of the young, with a view to their being dutiful at home, and developing into helpful members of the Church, and of the community.

Dr. Campbell possessed in an enviable degree, the qualities of a successful minister. In the first place, he had sympathy, which is the first requisite after ability. He was quickly responsive to the call of the sick and dying, of the widow and fatherless, of the poor and the outcast. He was singularly tactful in dealing with all kinds of difficulties in the management of societies. He was resourceful, faithful and zealous in the performance of all pastoral duties. It was as a pastor that he excelled, and in this way endeared himself to his flock, and became a trusted friend and counsellor of all. He was, in fine, an "able minister of the New Testament, rightly dividing the Word of Truth," always fresh and forceful, whose preaching was attractive to matured and thoughtful people, and instructive to all. He laid strong emphasis upon great doctrines of the sovereignty and grace of God, which were meat to older believers, and dispensed the milk of the Word to babes in Christ, for edification, for growth in grace, and encouragement. His memory as a pastor and friend is forcibly recalled by all his old parishioners yet alive, who still find themselves inspired by his consistent and godly example and influence.

Born and nourished in the bosom of the Presbyterian Church, familiar with her history and traditions from his early years, Dr. Campbell held, with sincerity and deep conviction, to that "form of sound words" embraced in the Westminster Confession of Faith, believing it "to be founded on and agreeable to the Word of God." He resented the slight which present day critics and some ministers cast upon the Creeds of the Church. Not because he was ultra-conservative in his views, far from that, he had kept himself fully abreast of the enlightened scholarship of his time, and was entirely charitable toward well established results of modern research, though he might not adopt all its conclusions concerning the Scriptures. But while he kept an open mind, he

had no sympathy whatever with that extreme school of Historical criticism which readjusts the Scriptures to suit its tentative theories, nor with that so-called liberal theology, which seeks to explain away the miracles, and makes light of the doctrines of Sin and the Atonement.

He was ever tolerant of the conscientious convictions of others, respected and admired all that was good in other churches, and rejoiced in their efforts to advance the Kingdom of God in the world; but he was thoroughly loyal to the Church of his fathers, and labored unceasingly to "lengthen its cords, and strengthen its stakes," that it might extend the boundaries of Christ's Church. And while with heart and soul he desired, and pleaded for a real Christian unity and fellowship with other Churches, in their efforts to combat the forces arrayed against the Church and its Lord, yet he could not bring himself to believe that the organic union of great historic Churches was a wise ecclesiastical policy. He was convinced that Churches, like families, should cherish their traditions, dwelling apart, at the same time cultivating, and manifesting the most friendly relations. He did not believe that bigness, which is a passion with many, made for real moral and spiritual strength, but was persuaded that each Church could be more effective, in following its own approved methods of work, than by losing its identity in a larger and an incongruous body. At the same time he had a sufficiently liberal and Christian spirit to co-operate with other bodies, where it was for the best interest of the cause of Christ. To a deputation of the Presbytery of Montreal, visiting him a few days before his death to convey its sympathy to him, he gave a dying message, re-affirming his strong conviction that Union with other Churches was not wise, and expressing the hope that it would not be consummated.

Dr. Campbell belonged to the stalwart type of Churchman, which stands first for loyalty to the Truth, and secondly for consistent attachment to his Church, and faithful service in its behalf.

The Presbyterian Church in Canada has lost, in his passing, one of its brightest ornaments, and one of its most faithful servants. His presence in the Church Courts, especially in the Assembly, where he was so long a leading and familiar figure, will long be missed, and his memory will be cherished

by a grateful Church, which was enriched by his gifts and graces, his genial and courteous bearing, and his unique devotion to her traditions and service.

“I heard a voice from Heaven, saying unto me: Write, Blessed are the dead which die in the Lord; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

“The sweet remembrance of the just
Shall flourish when he sleeps in dust.”