

him as living auditors that he actually pronounced the benediction to them at the close of his services. In this manner he soon learned to preach without reading, and he found it the more blessed way. His style was forcible, earnest, direct, and at times wonderfully winning and persuasive. With a voice of unusual power, yet capable of the softest modulations, he was wont, now, to declare, in almost thunder tones, the terrors of the law as proclaimed on Sinai, and again, almost with a mother's tenderness, to plead with the sinner the marvellous love which centred on Calvary.

RESIDENCE IN BARTON

Mr. Eastman's residence in Barton continued from some time in 1815, something more than four years. He preached, alternating with Rev. Mr. Leeming, Episcopalian, in a church building which was originally erected by what were called Lutherans and Calvinists, the Church of England then having possession of the Lutheran interest. A memorandum made, many years since, by the father of Mr. David Hesse, now the venerable representative elder of Barton, says that this church was completed before 1810, when Rev. Lewis Williams occupied it as one of his regular preaching stations. It says also that "the steeple was put on under the direction of the Lutherans, under the name of the Church of England, and they procured the deed in their own name."

During these four years Mr. Eastman did not neglect his apostolic wanderings, but, with Barton as a base of operations, he preached through the whole region round about, extending his missionary excursions as far west as Long Point and London, and frequently going back over parts of his Peninsula parish. He often travelled twenty to fifty miles to an appointment, and once he rode seventy miles to preach a funeral sermon. There were no eulogies in those days, but "Prepare to meet thy God" was the burden of his discourse. He made the journey not alone to bury the dead, but to warn the living to "flee from the wrath to come." In 1819, he purchased a farm in

THE TOWNSHIP OF GRIMSBY,

where he continued to reside until the close of life. Immediately upon this change of base, he commenced to fill up the gaps between Thorold and Barton, besides resuming, in company with Rev. Lewis Williams, the pastoral care of congregations gathered by him before the war. A little more than two years after, Mr. Williams died, and Mr. Eastman was again left absolutely alone as a Presbyterian minister, in all this region, except at Niagara and Stamford. It often occurred that for several successive months he did not see a ministerial associate of his own denomination, and seldom met one of any other. This isolation, with all its embarrassments, responsibilities and exhaustive labours, continued until the latter part of 1830, when Rev. A. K. Buell, from Western New York, settled at St. Catharines. The next year Rev. Edwards Marsh, also from Western New York, came to Hamilton and Barton, and, from that time, the territory was looked after by missionaries of the several branches of the Presbyterian Church. Until the breaking out of the McKenzie Rebellion, Mr. Eastman's co-workers were chiefly "American ministers," who followed Messrs. Buell and Marsh, and with whom he was associated in "The Niagara Presbytery of Upper Canada," as will hereafter appear. But, though thus reinforced, his labours were not lessened. The field was large, and the labourers were few. His study was still in the saddle, and the books from which he chiefly drew his inspiration were those scattered with a lavish hand by an all-wise Father on every side. The bubbling brooks, the trackless lakes, and the primeval woods taught him the power and goodness of their Creator, and suggested illustrations by which plain, practical gospel truths were enforced from his rustic and often improvised pulpits. He was encouraged by association, and gladly welcomed each new arrival, of whatever nationality, or from whatever division of the great Presbyterian family.

THE EARLY REVIVALS.

In the summer of 1831, Mr. Eastman sent his son William to Lockport, N. Y., with an invitation to Rev. William F. Curry, then for some years pastor of the First Presbyterian Church in that village, to come over and aid in the management of a "four day meeting" in Gainsborough. The invitation was accepted, and a powerful revival was the result, which was followed, in rapid succession, by similar meetings in the churches under Mr. Eastman's special charge at Pelham and Louth, in the newly formed church at St.

Catharines, and in several other places in the Peninsula. At St. Catharines Mr. Eastman preached the opening sermon from the appropriate text, "How much owest thou my Lord?" It was a powerful, logical and convincing discourse, and was long remembered by all who heard it. These revival meetings and the preachers whose labours were especially blessed in connection with them, will be more particularly noticed in a future article.

MR. EASTMAN'S "SEVEN CHURCHES."

For a number of years Mr. Eastman devoted himself especially to the care of the congregations at Gainsborough, Pelham, Clinton, Louth, Vienna (in Gainsborough township), and at the Chippewa Narrows, now called Wellandport, in all of which places, as also in Grimsby, where he often preached, he was largely instrumental in the erection of comfortable houses of worship—seven in all—which have since been known as "Mr. Eastman's seven churches." They have an interesting pioneer history, for which, however, there is no room this week.

ECCLESIASTICAL RELATIONS.

It is a family tradition that Mr. Eastman was an original member of the first Presbytery of York, which was organized not long after 1820, but which probably never had more than a second meeting, the Presbytery of Brockville, which was associated with it in the first Canadian Synod, necessarily assuming the chief authority in all parts of Upper Canada. It is almost certain that he had at least a nominal membership with those early organizations, under their different names and arrangements, almost from the beginning, keeping up his connection, as did others, by correspondence, when detained, by reason of distance and the difficulties of travel, from personal attendance. But his formal membership of the "United Presbytery" (which was the successor of the first Synod and its adhering Presbyteries,) commenced with a session held at York in August, 1830, his application for admission having been made and referred to the "York Committee of Presbytery" the previous February. He was present at the meeting of Presbytery held in June, 1831, at Brockville, and assisted in the formation of the "United Synod of Upper Canada," with its two Presbyteries—York and Brockville—and thus became an active member of the second Presbytery of York. In February, 1833, he withdrew from all connection with that body, and at a meeting of Synod at Prescott the following August, his name was stricken from the Synod's roll. An irreconcilable "incompatibility of temperament" had been developed between "old country" members of the Synod and the Peninsula churches, especially in reference to the question of psalmody, and Rev. Messrs. Buell and Marsh had been refused admission to the Presbytery of York, for that reason, and because of a real or imaginary difference as to the interpretation of the Westminster Confession. There was, therefore, an apparent necessity for another Presbytery, and in May, 1833, the "Niagara Presbytery of Upper Canada" was organized, with Messrs. Eastman, Buell and Marsh as its leading members. Their associates in the Presbytery, and in missionary and evangelical labours through the country, were mainly "American ministers," many of whom left the country during "the rebellion." The Presbytery, consequently became disorganized, and its about twenty-five organized congregations were left without preaching or pastoral care. In this emergency, Mr. Eastman returned to the United Synod, and, though the Niagara Presbytery was re-organized in 1841, he never resumed his membership with it, but went, with his "United" associates, in 1840, into the "Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland." This step was not at all agreeable to many of his Peninsula parishioners who had been educated by him to hold a strong prejudice against that branch of the Church, because of its views in relation to Psalmody, and of its desire for Government support of the institutions of religion. So far as now known, none of the congregations under his special care went with him to "the Kirk," and so intense was the feeling, for a time, that the doors of some of the houses of worship which had been erected chiefly through his instrumentality were closed against him. At the Disruption in 1844, he cast his lot with what was known as "The Free Church," with which he remained until the end of his ministry.

FATHER AND SON.

After about 1835, Mr. Eastman was not without as-

sistance in his own family. God had given him a son after his own heart a "chosen vessel" from the cradle. While he was yet in his trundle bed, his parents were often awakened and deeply affected by his earnest prayer that God would forgive all his sins and make him pure and holy. From early youth, he was distinguished for prayerfulness, and he was accustomed, at evening, after family worship, to go out to some retired place for personal communion with God. He dedicated himself to the gospel ministry, and with that end in view, studied the classics, etc., under the instruction of his father and of private tutors, until his health failed and he was obliged to abandon his design. But there was no abatement of his zeal or devotion. He laboured earnestly, as his health would permit, in most of the early revival, in the Niagara and Gore Districts, and as far west as Brantford, and was instrumental in organizing a number of Sabbath schools. In 1833 he was ordained an elder in the church in Gainsborough, and soon after became quite as much a teaching as a ruling elder. Several churches urged that he be licensed, as they desired him as their pastor, but he declined. In a number of places he preached alternately with his father, whose usual formula of announcement was—"Divine service will be held in this house next Lord's day, at — o'clock, conducted by my son." But the son's preaching was not confined to the Sabbath or the pulpit. As he met with his friends and neighbours at their firesides or places of business, he was wont to speak "a word in season" in reference to their soul's welfare, and to exhort and instruct them about the things that pertain to the Christian's hope and the Christian's life beyond the grave. In the winter of 1848, while as enumerator, he was taking the census of the township of Gainsborough, he made it a regular practice to converse and pray with the families visited, and, after the labours of the day were over, to convene the people of the neighbourhood for prayer and the study of the Scriptures. His was an every day Christianity, an unflinching zeal, an unselfish devotion to the "Master's business." Pecuniary reward he never received here from those for whose salvation he sacrificed time, talents, health and life itself, and, so far as man judges, he served God for nought. His most striking characteristic as a Christian was his wonderful power in prayer, and none who heard him pray would fail to recognize his nearness to God, and his child-like confidence that his Father would answer his petitions.

Such was William Osgood Eastman, the judicious adviser and efficient helper of his father, through many years of his self-sacrificing and God-honoured pioneer ministry—especially useful in this respect after the infirmities of age began to be felt by the latter, and defective sight greatly embarrassed his labours. Comparing the two, one who was well acquainted with both says: "The one was possessed of Herculean strength, indomitable energy, great executive ability, undaunted courage, remarkable will-force and a living faith which surmounted all difficulties—a wonderful man! The other, anointed of the Lord, full of faith and the Holy Ghost, thrusting his sickle into the harvest and gathering souls unto eternal life." The last days of the son were peaceful and happy. "At his death bed," said one who was present, "were witnessed the triumphs of grace—freedom from doubt, unwavering faith that his Redeemer lived, and that he was going to him. To his gaze, as to Stephen's, "Heaven was opened," and he was permitted a passing glimpse of the beautiful mansions he was so soon to inhabit. He went home September 17th, 1848, and, doubtless, stood waiting at the portals, seventeen years after, to welcome his father in, when those eyes so long sightless here, first opened upon the dazzling splendours of the New Jerusalem.

"THE LAST OF EARTH."

About the year 1840, Mr. Eastman began to suffer from failing sight, and in 1850 he was compelled to retire from regular public labours in the pulpit. About 1856 he became totally blind, yet he still continued to preach occasionally for several years thereafter, and his interest in the churches he had been instrumental in organizing, and in their spiritual and general prosperity, failed not until the last. "And hearty indeed was his gratitude that he lived to see the union that formed the Canada Presbyterian Church, and the growth of a spirit of union in the Presbyterian family everywhere." "As long as he was able to attend the communion at Grimsby, he took part in the service of the tables, and always with much vigour, energy and