

that old hymn of admonition and supplication formerly so much used on such occasions, and which, not being generally found in the new books, will bear copying here in full

Hark, from the tombs a doleful sound,  
My ears attend the cry:  
"Ye living men, come view the ground  
Where ye must shortly lie.

"Princes, this clay must be your bed,  
In spite of all your towers!  
The tall, the wise, the reverend head  
Must lie as low as oars."

Great God! Is this our certain doom?  
And are we still secure?  
Still walking downward to the tomb,  
And yet prepare no more!

Grant us the power of quickening grace,  
To fit our souls to fly;  
That when we drop this dying flesh,  
We'll rise above the sky.

Before he concluded, eyes before unmoistened were suffused with tears, and all went to their homes with solemn thoughts and prayerful spirits. He was wonderfully gifted in *singing the gospel*.

#### ORDINATION—MARRIAGES.

In 1802, there being then no Presbytery in all Canada, Mr. Eastman went to Palmyra, Ontario (now Wayne) County, N.Y., and there, after the usual examination, was ordained by the Presbytery of Canandaigua. Immediately upon his return, he received from Government authority to solemnize marriages, to the great joy of many a loving swain and rustic lass who had been impatiently waiting the opportunity to be joined in holy wedlock. At that time, only ministers of the established Church of England and of the Presbyterian Church could procure such authority, and Rev. Mr. Addison, of Niagara, being the only minister of the former body in this region, Mr. Eastman had but little competition, and entered at once upon "a large and flourishing business" in that department of his work. The total number of the couples that he thus officially made happy during his ministry in Canada, (mostly before 1830,) reached nearly if not quite *three thousand*, as indicated by the original licenses which were long preserved, and many of which are now to be seen. His Hymeneal circuits were, for many years, as regular as his preaching tours, notice being given on each occasion of the date of his next visit, that all interested might be informed and "govern themselves accordingly." It was customary in those days to "publish the bans" at a previous public Sunday service, and the writer has seen persons who were present when twenty-nine couples were thus "called." Twenty it is said was not an uncommonly large number for one day. And here it may be well to remark, incidentally, that it was fortunate for his growing family that a source of income was thus providentially opened to him, as, during his first fifteen years in Canada, he seldom secured more than fifty dollars cash for a year's preaching. He seems to have lacked the "faculty" requisite to open the purse strings of the people for the voluntary support of the Gospel; but marrying being a business which *must be attended to*, he was not usually backward in the collection of his wedding fees. Of course, there were exceptional cases in which he made liberal allowance for circumstances and financial ability—as when a couple came from the Chippawa to Smithville, over nine miles of very muddy spring roads, riding one horse, the groom protesting in advance that he hadn't a cent of money, but promising "a bag chock full of beans after harvest," and adding, "You know they will help make good, solid, white pork." But the matrimonial branch of his professional business, though generally financially satisfactory, was not wholly free from anxiety and peril, as for instance, when he pronounced lawfully married a couple one of whom was reputed to have a lawful "pardner" living, and when he was given the alternative to "go ahead" with the job or receive the contents of a revolver, the muzzle of which was held in suggestive proximity to his face. His Reverence, not feeling prepared for martyrdom on the marriage question, went "ahead," and was called to account for the act before a civil court, where, however, he was acquitted on the plea of compulsion.

#### PROGRESS—REINFORCEMENTS.

As years rolled on Mr. Eastman's field of labor and usefulness extended so that by the year 1806 or 1807, he had been over the ground from the Niagara River

to miles beyond where Hamilton now stands, preaching at Stamford, Queenston, St. David's, Lundy's Lane (or Drummondville), Gainsborough, Chippawa, Chippawa Narrows (now Wellandport), Fort Erie, and then westward, at the German Meeting House in Thorold, at the Beaver Dam, at the Twelve Mile Creek, at the Fifteen Mile Creek (Louth), at the Thirty Mile Creek, at the Forty Mile Creek (Grimsby), at the Fifty Mile Creek, at Barton, at the head of Lake Ontario, in Ancaster, and far beyond, and in various parts of "The New Purchase," on and to the left of the road leading to Little York, now called Toronto. There was scarcely a mile square on the Peninsula which he had not traversed many times, riding his faithful horse through forest and marsh and tangled bush, swimming swollen streams and breasting storms and tempests, once at least chased by barking and hungry wolves to his very door, and his progress oft heralded by chorused voice of beast and bird of prey. "In season and out of season," he had preached the gospel by the wayside and wherever and whenever "two or three" could be gathered to hear him; and in almost every cabin there were books and tracts which he had left for the spiritual education and comfort of his widely scattered *parishioners*.

In 1804 Mr. Eastman was reinforced by Rev. John Burns, from Scotland; whose labors were, however, confined to Niagara, Stamford, and two or three other places near "the lines;" and, in 1808, by Rev. Lewis Williams, from Wales, who located at "The Twelve," or St. Catharines, engaged actively in pioneer work over the entire Peninsula, and became Mr. Eastman's valued co-laborer, adviser and friend. These three, it is believed, were the only pioneer Presbyterian preachers, Rev. Robert Easton, of Montreal, possibly excepted, who, before 1815, came to any part of Canada for permanent settlement and ministerial labor, *without previous arrangements for the supply of their pecuniary needs*. Aided by no society, committee, church or individual, they voluntarily entered upon, and faithfully prosecuted their chosen work, trusting the Master whom they served and whose messengers they were, alike for spiritual aid and temporal support.

#### FIRST ORGANIZATION OF CHURCHES.

In 1809, Mr. Eastman organized the church of Gainsborough (now St. Ann's), the church in Louth, which is now a mission station, and, probably, the church at Clinton, though the earliest preserved records of the Clinton Church date back only to June, 1819. These pioneer churches were necessarily, at first, independent of Presbyterian supervision, and some of the minutes indicate that, from necessity also, much of the church work, including the reception and discipline of members, was transacted by direct congregational vote, without the supervision or intervention of elders. With the aid of Mr. Williams, these churches and the numerous preaching stations were supplied, until sometime during "the war of 1812" with considerable regularity, and at such intervals as was consistent with the physical strength of the two ministers, and with Mr. Eastman's arrangements with the church at Stamford.

#### EXPERIENCES OF WAR.

With the commencement of the war, the difficulties in the way of the pioneer preachers were greatly increased, and, in the discharge of their duties, they were often in new and serious peril. Church buildings and school houses on the frontier were occupied as hospitals, and congregations every where were gathered with great difficulty. It can be said, to the credit of the officers of both armies, that they respected, so far as was practicable, the position of Mr. Eastman and his family, and sought to relieve them from inconvenience and to protect them from danger. A number of the severest battles of the war were fought within hearing of his residence, and "roopers" and camp followers of both armies were constantly and threateningly prowling through the country. A few days before the battle of Lundy's Lane, two American officers breakfasted at "the parsonage," and, when leaving, promised such protection as could be rendered—a promise soon to be tested. On the morning before the battle, a tall Indian walked up to the post near the gate, and began deliberately to untie Mr. Eastman's horse which was stationed there ready for duty. Mr. Eastman protested with considerable emphasis, but the Indian, waving his arm in a circle, said, "Soon! all be ours," and hastened away with the horse. In due time, however, the animal was re-

turned in accordance with the officer's promise. The battle of the Beaver Dams, June 14th, 1813, was at his very door, and his family were imprisoned in the cellar for personal safety, while careless musket balls made music over their heads, whistling through the windows, and penetrating the siding of the frame building which had taken the place of the log cabin of 1802. The house was not seriously damaged, and none of the family were injured; but, long years after, the terrors of that day of bloody strife, and the darkness of those hours of suspense in the cellar, were fresh in the memories of some of the children.

After the excitement and tumult of war had deranged and nearly broken up his regular missionary and pastoral work, Mr. Eastman devoted himself unsparingly to the relief and Christian comfort of the sick, the wounded and the dying, and to the burial of the dead—preaching also to soldiers and civilians, in camp, by the wayside, or in the settlements, as opportunity occurred. He was never idle when he could be about his "Master's business." In June, 1815, after the restoration of peace, he removed to Barton, "on the mountain," back of where Hamilton now is, and there the readers of the PRESBYTERIAN may follow him in a future paper.

#### MAGANETAWAN.

MR. EDITOR,—Permit me through the columns of your valuable paper to give a short sketch of the rise and progress of this place, which is pleasantly and beautifully situated on both sides of the river whose name it bears, and about mid-way between Rosseau and Lake Nipissing.

Less than eight years ago it was nothing better than a howling wilderness, and to-day its farms and substantial houses can hardly be counted. Many of the settlers have nearly one hundred acres cleared and under cultivation; its cereals and root crops will bear comparison with any part of this wide Dominion; and still there are crowds of eager men with their families coming pouring in looking for homes amongst us. There are now four stores, all apparently doing well, a grist-mill, saw-mill, blacksmith, a tailor about commencing business, a cabinet factory in progress of erection, and the prospect of another flour and oat mill and saw-mill soon. Two of our enterprising townsmen, Messrs. Walton and Best, have built and launched a small steamboat, which runs from this place to Burk's Falls, a distance of twenty-five miles. It is now doing a good business, with better prospects for next season. There are two hotels, besides other boarding-houses; and a school-house well attended, and in which divine service is at present held. And last, but not least, a substantial Presbyterian church (still unfinished), the erection of which is mainly owing to the zeal and energy of Mr. John Mutch, of the Knox College Students' Missionary Society, who has been laboring amongst us during the last two summers. His duties have been very arduous, having had six different stations to administer to, preaching three times every Sabbath, and numerous meetings during the week, and all through the heat and storms of the past season, never complaining, going through his duties like a man and a Christian, ever zealous in his Master's work. His affability and kindness of manner have endeared him to all who have been brought into contact with him; and on leaving us he took with him the love and good-will and wishes of the entire community. It is hoped that at some future day we may see his kindly face among us again. God bless him wherever he may be!

The ordinance of the Lord's Supper was dispensed here for the second time since the organization of the congregation, by the Rev. Mr. Findlay, of Bracebridge, who has been making a pastoral tour through the district in company with Rev. R. Hamilton, of St. Mary's, when quite a number of new names were added to the roll of members.

The church will have to remain closed during the winter owing to the lack of funds to complete it. Will not some of our wealthy and Christian brothers outside give us another helping hand to finish our Divine Master's house? We cordially thank them for what they have already done. We are still poor, but are doing all we can. There are good prospects of our having an ordained missionary to be settled here, who will go out and in among us breaking the bread of life. There was a very pleasant social held in the new church, at which were present the Rev. T. Hall, Methodist minister of this place, also Messrs. Brown,