

things. But while we may admit that so far as we can judge from the history of the world thus far these seem to answer the descriptions better than any other, we also claim that these descriptions were intended to cover forms of opposition which in spirit may appear and re-appear many times in history, and it is even possible that in the future other organizations may yet arise which will answer more fully than any of them to these descriptions. It may be true, and probably is true, that the Church of Rome is the chief antichrist that has yet appeared, but that does not make it impossible or improbable that many other antichrists have appeared, nor does it render impossible the appearance of yet another antichrist in the future which may prove even a more dangerous foe to true religion. Practically it has a mischievous tendency to convince ourselves that the Church of Rome is the great and only antichrist. It produces a feeling of uncharitableness towards it, and ministers to spiritual pride in ourselves, for of course if Rome is Antichrist, Protestantism cannot be or become so. It sets us at once upon our guard if we remember that the spirit of Antichrist may be at work in the Protestant Churches as well as in any other.

These examples may serve to show how easy of application, and how practically useful this principle of repeated fulfilments is in the interpretation of the book.

Such we take to be the great general principles which must govern us in the interpretation of this wonderful book, and which if faithfully followed will be most likely to lead us to wise and safe results. They will certainly not help us to gratify a vain curiosity as to the future, but they will help us to get much that will tend to our spiritual profit. They will not relieve us of its difficulties, nor will any other that may be devised; but they may prevent us from expending our strength in vain, and if faithfully applied will save us from the folly and fanaticism which have practically robbed the Church of the benefits to be derived from a study of this book. And it is to be hoped that this enunciation of them will induce many to read it who have neglected it, and many to profit by it who have hitherto been able to see neither beauty nor profit in it.

IS ATTENDANCE ON SABBATH SERVICES WORK?

The above question is suggested by the oft-repeated excuses for the neglect of Divine service and the Sabbath School. It is now commonly urged as an excuse for absence from the house of God, "I work all the week," or, "am confined all the week, and need rest on Sundays."

Just so, you need rest on Sundays. You go to your business on week days, say at seven in the morning, and work, with an hour's intermission, till six at night, ten hours. If you are in a store, or on a farm, or in some of the professions, you will be engaged a few hours longer. Very well; we can understand calling this work. Now for the Sunday rest. Sunday services consist say of four hours, all told, on the average, in the house of God. In most places, Sabbath Services seldom begin till eleven a. m.—within an hour of noon. An hour and a half is spent in acts of worship, not work, but the most effectual rest for both body and mind that can be had. Sitting down and listening, or silently following the prayer, or changing the posture in singing God's praise, all as unlike work as possible, and the very best rest from weekly toil. Another hour in the afternoon is a glorious rest by change of topic for thought, and the healthy excitement of teaching, or study of God's word. Another hour and a half of quiet worship, in the evening, is not work but rest.

Nothing but a distaste for God's worship would prompt men to excuse themselves for absence from the house of God on Sundays on the plea of needing rest. The attention required for the service of God in public worship, or in the Sunday school, is salutary and healthful to toilers either with brain or hand by the rest it gives the body, and the change in the line of thought it makes necessary. As to the rest of the day, there are about eight hours for private worship and domestic relaxation.

Three services on Sundays may represent severe mental labour, and even fatigue, to the minister who stands and speaks while others sit and listen; but to the ordinary worshipper and hearer, it is rest.—*Canadian Independent.*

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.

No. V.

BY H. E. MCCOLLUM, OF ST. CATHARINES.

FIRST PERMANENT PENINSULA PREACHER.

In former papers the name of REV. DANIEL WARD EASTMAN has incidentally appeared, because he was the first minister of the Presbyterian order who settled permanently in what would now be called Western Ontario, and because, for more than a generation, the record of his ministerial labors make up the larger portion of Presbyterian history, at least on the Niagara Peninsula. It will be the writer's pleasant duty, in these papers, to record with considerable minuteness such incidents of his life and pioneer work as can now be gathered up.

EARLY LIFE AND EDUCATION.

Mr. Eastman, who was of English and Scotch descent, was born on the second day of December, 1778, in the township of Goshen, Orange County, N.Y. At the early age of fourteen he became deeply interested in the subject of personal religion, and having accepted Christ as his personal Saviour, and united with the visible church, he began at once to be impressed with the idea that he was called of God to preach the Gospel. It was nearly three years, however, before the question was definitely settled, and it is said that, during all that time, his mother rarely saw a smile on his countenance, the responsibility of the step he was contemplating resting too heavily upon his mind to allow of anything but serious and earnest thought. In preparation for his life work, he attended the Grammar school at Goshen and finished his academic education at the North Salem Seminary. His early theological studies were pursued under the supervision of Rev. Mr. Lewis, of North Stamford, Connecticut, a man eminent for personal piety, and distinguished for his thorough training of young men for the ministry. Systematic Divinity was studied and his preparatory course completed under Rev. Dr. Benedict of New Jersey, and he was duly licensed by the Presbytery of Morristown, in that state, on the 18th day of March, 1800 or 1801. In reference to the year, evidences are conflicting, but, in view of facts to be now stated, the writer is inclined to the opinion that 1800 is correct. He preached temporarily at Elizabethtown, and received a call from the churches at Amity and Warwick, in his native county (after supplying them for a season), which call he was constrained to decline, because circumstances turned his mind in another direction, and thereby secured for the Presbyterian Church in Canada more than three score years of faithful and successful service. The original manuscript of the first sermon he preached in Canada after his ordination in 1802 is still in existence, and bears upon its first page the date of *September 23rd, 1800*, that evidently being the day of the conclusion of its preparation or of its first delivery. The text is "God is Love," and the subject naturally drawn from it is treated with great clearness and force.

MARRIAGE AND EMIGRATION.

Making the acquaintance of Miss Elizabeth Hopkins, daughter of Captain Silas Hopkins of the British Service, then sojourning at Newark, N.J., preparatory to emigration to Canada, Mr. Eastman soon advanced to the "Degree of Love," and sought the maiden's hand in marriage. The father's consent could only be obtained upon condition that there should be no family separation, and, of course, like a gallant lover, the young minister consented to emigrate and determined to devote the strength of his manhood to missionary service for the Master in the far-off Northern wilderness. The marriage was accordingly celebrated November 21st, 1800, while, as Mr. Eastman's eldest daughter believes, *he was preaching for the churches from which he had a call.* Immediately thereafter, Captain Hopkins, with the practical experience of an army officer, began making all due preparations for the great "overland march" from the Atlantic to the Lakes, and in May, 1801, all things being ready, a caravan, with an imposing array of loaded waggons, and a large number of men, horses and cattle, started on their long and tedious journey, through almost trackless wilds, to their new pioneer homes. There was a sad parting of friends with friends, and of the young preacher with the much attached congregations which desired his permanent

service. But love relieved the pain of separation, lightened burdens, and brightened anticipations, while faith looked beyond the toils and trials of the present, to the service of the near future, and to the rewards of the hereafter. The journey, which occupied over four weeks, was not particularly eventful, no deaths occurring, no sickness retarding, and no hair-breadth escapes being enjoyed—thanks to the judicious arrangements and skilful management of the "Colonel commanding." The Indians, all along the route, treated the party kindly, and no fear of attack or danger prevented the "happy pair" from riding on horseback, in the advance or at the rear, as suited them best, and from enjoying to the fullest extent their romantic, but somewhat delayed, "wedding tour." And yet, recollections of these four weeks in the woods, of fording streams, resting by campfires, sleeping under a star-decked coverlet of blue—of the pleasant surprises and beautiful scenery, and of gathering, at early morn and eventide, for worship in God's own temple, canopied by spreading branches of primeval oaks—how they were treasured up to be oft repeated to wondering children and grandchildren in swift passing years! Some are now living who have not forgotten with what never ceasing interest they listened to the same old story, and how they were wont to beg that it be told over and over again, as they were gathered in long winter evenings by the blazing log fire on the family hearth-stone. The party arrived in June at the Beaver Dam (near St. Catharines), where, on the first Sabbath in July, Mr. Eastman preached his first sermon to a Canadian audience, and commenced his eventful missionary labors. At that date *there were but two other Presbyterian ministers in all Upper Canada*—Mr. Bethune at Williamstown, Glengarry, and Mr. McDowall on the Bay of Quinte.

"HOME" IN THE WILDERNESS.

A few days after he visited Stamford, where he found a Scotch settlement and a Presbyterian congregation, with a small but creditable edifice, and without a preacher. "In a few weeks," writes Mr. Eastman's eldest daughter, "my father was settled there and found a very kind people and a very pleasant home." The same daughter adds: "Here was my birth place—November 18th, 1801. My earliest recollections are of the kind people around there who seemed to think I belonged to them. I always cherished their memory with the warmest affection. But, they are sleeping their last sleep, and I, almost alone, at nearly seventy-seven years of age, am left to tell the story! My father only resided at Stamford about one year, but continued to preach there, at regular intervals, until about 1815, and my recollections of the people are, of course, mainly derived from frequent visits with him during my early childhood. During that year he purchased fifty acres of wild land near the Beaver Dam, in what was known as the 'Beach Woods,' and with all the energy of his nature he made a clearing, and, aided by his new neighbors, erected a comfortable log house. In June, 1802, he was settled, with his family, in his own new but humble home, where he was greeted with a hearty welcome by the surrounding inhabitants." And this humble home was "the manse," during many years, for nearly the entire Presbyterian family on the Peninsula.

FIRST YEAR'S WORK.

While residing at Stamford, Mr. Eastman traversed a large extent of country, north, south, east and west, carrying the Good News of salvation to solitary settlers, and preaching the Word to willing listeners, by the wayside and in the settlements, as he passed along. Everywhere the people, many of whom had not seen a minister or listened to a sermon for years, received him cordially and "heard him gladly." The spiritual food which he brought was sweet, and the waters of life which he poured out were refreshing to their thirsty souls. During this year he appears to have fixed upon Drummondville and "The Twelve" (now St. Catharines) as regular preaching stations, besides Stamford and the Beaver Dam, where his labors commenced.

A SERMON IN SONG.

Perhaps one of the most effective sermons preached by Mr. Eastman during this early ministry was a sermon in song, at the first funeral he was called to attend in Stamford. When the coffin had been lowered, he took his place upon a pile of stones, and with the utmost solemnity and earnestness, and with a rich, powerful voice, sang, to the tune of New Durham,