

unwashed in the blood of Christ—unclothed in his righteousness. We must become one with Christ by a living, life-receiving faith. And strong faith would naturally and necessarily lead to assurance. Faith is confidence in Christ, as a present, able, willing Saviour to the very chief of sinners—to any sinner. And strong confidence in Christ, as one's own Saviour, is nothing more or less than assurance.

All who are deeply penitent, and well assured of their interest in Christ, are prepared for the approach of the Cholera, and in more ways than one; for, in the first place, their minds being in perfect peace—stayed upon the Lord—they are not liable, as many are, to be frightened into disease. Great fear has a sad effect upon the bowels, and when the bowels are out of order when Cholera is raging, the sufferer is quite prepared for its attack. In the second place—when Christians, assured of their eternal well-being, are overtaken by it, they cannot be paralyzed or greatly agitated, and are, therefore, able to use the proper remedies, with the best effects; and, in the third place, should it prove fatal in their cases, Cholera is to them what the chariot of Israel, and the horsemen thereof, were to Elijah—it may take them off from the Earth suddenly, and as by a whirlwind; but it will most assuredly take them to Heaven—to their rest, crown and kingdom.

The inhabitants of this land would act wisely, if, when diligently making the preparations for the approach of the disease recommended by medical men, they also prepared themselves in the manner we have pointed out. And their preparations should be vigorous and instant. There is not a moment to lose, if not sooner, the disease will be here in the spring of the year. And if, with the most anxious preparation, they are not only assured of their interest in Christ, six months after this, they may be abundantly thankful. For these unspeakably important blessings, many, very many, have had to labour in the use of the means of grace; and labour, too, most assiduously for a much longer period.

It will be very dismal for Christians not assured of their interest in Christ, to be overtaken by it; for though they are safe—if they are not certain of their safety, with death and eternity staring them in the face, they will find their situation anything but pleasant.

Still more awful to be overtaken by the disease while the soul is undergoing the pangs of the new birth. And dreadful beyond all conception the condition of those overtaken by it and cut down in their sins. When they have got quit of the pains and terrors accompanying this most dreadful of diseases, they will have other pains and terrors to endure, and alas, for ever, that cannot be spoken of in contrast with their previous pains. All the pains and horrors that we can experience or imagine, while yet in the body, can not give an adequate idea of the pains and horrors experienced by a lost soul—a soul abandoned by God, and confirmed in a state of endless sin, and everlasting misery.

O that men would think of the anger of God, and turn from it to his mercy, for then it would be well for them—in life and at death—in time and throughout eternity.

#### THE POWER OF FAITH.—MR. WILLIAM OSGOOD EASTMAN.

Towards the close of November, when the Record for December was in the press, we received an obituary notice of this eminent Christian, drawn up by our friend, the Rev. Mr. Macintosh, of Thorold, and we promised our readers to give it an insertion in the present number. A copy of it, however, appeared in a Toronto weekly paper even before our December number was issued. In these circumstances we do not feel bound by our promise to insert it. But the notice is in itself so

interesting, that any of our readers who may have read it in the paper referred to, will not be averse to meet with it again in our columns. And so we now insert it, with a slight abridgement. The devoutness to the Saviour, and earnest desire to do good to the souls of his neighbors, may well humble and stimulate many professors.

How interesting to think of this good man in the discharge of his duties as a Township Assessor, taking the gauge, as it were, of the spiritual condition of the families whose numbers and temporal condition he was investigating, and afterwards making it an object of special labour to bring them to the knowledge of that Saviour in whom he himself rejoiced. Truly the grand problem respecting the aid which the State should give to the Church, would be wrought out, if all civil functionaries, from the highest to the lowest, acted out Christianity as had done this good man.

May his example provoke many of our readers to a like devotedness to the Saviour, and compassion for those that are neglecting the great salvation:—

MR. WILLIAM OSGOOD EASTMAN, OF GAINSBOROUGH, SON OF THE REV. DAKILL EASTMAN, OF GRIMSBY.—On the 17th of September, the above-named eminent Christian departed this life, deeply and universally regretted. He was born at the Beaver Dam, Niagara District, on the 7th December, 1807. In 1826, he became a member of the Presbyterian Church. He was an individual distinguished by true piety and devotedness to the cause of God as well as by a truly kind and amiable disposition. He had deeply at heart the cause of God and the best interests of mankind, and laboured assiduously and disinterestedly for the promotion of both. Having been possessed of a vigorous judgment and ready utterance, he exerted himself considerably in the capacity of an exhorter, and it is supposed that efforts beyond his strength in his pious work, along with the fatigue of his ordinary avocations, contributed in no small degree to the malady which issued in his death. As an instance of his zeal for the salvation of souls, it may be mentioned, that lately, when taking the census, he prayed and exhorted in the families he visited, and in the evenings convened the neighbourhood for religious services. He was zealous also, in the cause of the Bible circulation. During the year preceding his death he distributed upwards of fifty Bibles and Testaments among the destitute in his vicinity; and how much his labours were appreciated as a Teacher and Superintendent of Sabbath Schools, is testified by the tears of many affectionate children and youths, who deplore his removal from them, by the hand of death. That distinguishing trait of the Saviour's followers, humility, ennobled his character. Although he was frequently and earnestly solicited to enter the holy ministry, as a person thought to be well qualified, he modestly declined on the ground of incompetency. His dying hours were in unison with the piety of his life. Calmness, composure, and resignation distinguished him in the contemplation of expected death. No murmuring or repining language escaped his lips, though his sufferings were great, and for some time previous to his death, extreme. What chiefly distressed him was, leaving behind his dear partner and children, but at length, through divine grace, he was enabled to dismiss his anxiety, and to entrust them to the care of his Heavenly Father. In his sickness he spoke from morning to night of the things of God, recommending religion to all, and endeavouring to impress upon them the necessity of diligence in preparing for death, as they would ere long be placed in his circumstances, and how essential it was to be at peace with God. In reference to himself, he said he had not postponed the important matter of making his peace with

God till a dying hour. On even hearing a member of the family request a visitor to ask him if death had any terror for him, he said, "I knew no terror in death. I can say, oh death where is thy sting? and this by no means fully expresses my feelings. No, I long to depart and be with Christ, which is far better than being here. This mortal shall soon put on immortality, and death be swallowed up in victory." Many other precious and thrilling sentiments were expressed by him in his last hours. His dying counsels are not likely soon to be forgotten by those who visited him. He frequently spoke of the nearness and preciousness of Christ. So affecting was his language when exhorting to a concern for the soul, that some of the most callous and insensible of his visitors were unable to withstand it, but left his chamber dissolved in tears.

Like the Martyr Stephen, he seemed before departing to have visions of approaching glory. A little before his death he said he thought he saw the angels; and again, "He comes and calls for me." Then making each approach him one by one, he bade them in the most affecting manner farewell, saying to his eldest son, "My son, get an estate which will never perish, and remember that all things are passing away." To a minister present he said, "Be faithful, and an example to the flock," addressing at the same time to several others something affecting and appropriate.

#### THE FATHERS OF THE FREE CHURCH. No. II.

##### THOMAS BROWN, D. D., OF GLASGOW.

Dr. Brown was born at Closeburn, in Dumfriesshire, in 1777. He had his education at Wallace-hall, the celebrated endowed academy of that parish, where many a distinguished scholar has taught and been taught. No man possessed naturally more of the *bon-homme* than Dr. Brown, and no man was ever found to revert with greater heart delight to the scenes of his early days. Indeed it has been sometimes said, that "Galloway men" and "Dumfriesshire men" are particularly characterised by this amiable and patriotic quality. Dr. Brown, and his friend and colleague, Dr. Nathaniel Paterson, never mentioned the "scenes of infancy" without a visible emotion akin to that which breathes in the lovely poem of that title by John Leyden, the bard of Teviotdale. Long after he had left the scenes of Dumfriess and Galloway, Dr. Brown retained a peculiar relish of old associations, and was ever ready to revisit his old haunts, and to help with offices of kindness, ancient friends.

Dr. Brown studied at the University of Edinburgh, and during some years of his theological course, was tutor in the family of the venerable Professor of Divinity, Dr. Andrew Hunter. Of that eminently holy man I have often heard him speak in terms of singularly affectionate respect,—his child-like simplicity,—his unexampled candour and sincerity,—and his almost angelic purity of mind. In the death of this venerable man in 1869, he felt as if bereaved of his best earthly stay. To his pupils of the family he retained through life a brotherly and parental affection;—and when one of them, Dr. John Hunter of the Tron Church, Edinburgh, after every argument and remonstrance which talent and piety and old friendship could supply, resolved to abide by the Establishment at the time of the disruption in 1843, a knell went to the heart of Dr. Brown, second in