

earnest evangelical sentiment. From his active, energetic nature, his blindness was a grievous trial to him, and, therefore, hard was the struggle to be resigned to God's will. But he did struggle and battle to the last. And then the victory was won, and faith itself was lost in sight. He died at his residence in Grimsby township, near Smithville, on the fourth of August, 1865, and his dust was laid to rest in the rural cemetery at St. Ann's, near by the spot where he first gathered the people of Gainsborough for worship, threescore years before. Loving hands have erected a beautiful monument to his memory, on which is perpetuated, by the sculptor's chisel, the historic fact that "He was the father of the Presbyterian Churches in the Niagara and Gore Districts, and, for more than half a century, was eminently useful as a faithful and zealous labourer in his Master's vineyard. Members of his family and many of his spiritual children sleep beside and around him, to awake together in the morning of the resurrection."

MR. EASTMAN'S FAMILY.

Elizabeth Hopkins Eastman, the bride of the four weeks' wilderness journey from New Jersey to Canada in 1801, was a most faithful and devoted wife and mother for more than two score years, and passed to her heavenly reward October 9th, 1844. Together, she and her husband lived to see eight of their ten children happily married, and actively and usefully engaged in the various duties of life. But one son was given to them—the beloved preaching elder before referred to. Three of their daughters married ministers, each of whom laboured in the early Presbyterian Churches in the Niagara District. One daughter, the first-born, Mrs. S. M. Davis of Niagara Falls, has joined her parents since the first draft of this article was made. Much of the information used in the former article was furnished by her in April, 1878, during a temporary relief from physical suffering. Since then she has been unable to tax her memory, and all efforts to procure further historical notes from her have been in vain. She died at her residence at the Falls, on the 21st day of February, ultimo, in the seventy-eighth year of her age. But two more are to follow, and then the family will be re-united in the home beyond the river. Mr. Eastman was married three times. The wife who survived him has but recently passed away, her funeral having been attended January 23rd, 1879. Of the numerous grandchildren, the mantle of the ascended prophets appears to have fallen only upon William O. Eastman's son, Samuel H. Eastman, who is now preparing, at Knox College, to proclaim the same glad tidings of salvation, and to tell the same "old, old story" to which the people listened so attentively from the lips of his father and grandfather. Another son, a namesake of his grandfather has during many years filled his father's place as a ruling elder in the Gainsborough (now St. Ann's) church, and been active in Christian labours as he has had opportunity. Indeed, a disposition to work for the Master appears to be a family inheritance.

RECOLLECTIONS OF FRIENDS.

Rev. Joel Kennedy, now Presbyterian pastor at Joy, Illinois, thus writes: "Rev. D. W. Eastman was the first minister I remember. I suppose he married my parents and baptized me. During my childhood and youth he was often—and always welcome—at my father's house, and no features, form or manner that ever came before me are more distinctly impressed on my mind than his. He was a very closely built, supple, strong, healthy man. His horse was the fattest and glossiest, and he the most erect rider in the country. The gait was peculiarly his own—a short, jog-trot—never faster, never slower. Rain or shine, burn or freeze, it was all the same. 'The merciful man is merciful to his beast,' was his motto. But he never failed to meet his appointments. It does not seem to me that I ever saw him in a waggon, or that he was ever in one. But 'the horse and his rider,' that is the picture before me. And just like statuary! the marble could not be more erect and dignified. But you want to know about the dear good old minister gone to his reward—of his ministerial life, fidelity and success. 'A sower went forth to sow.' Patient sowing of the good seed of the Word was the principal characteristic of his ministry; and it was blessed, and largely blessed. He planted churches and gathered the people into them, and they were a great blessing to a large extent of country through which he ministered alone for many years. Many are reaping the fruits of his labours who think or know little of the

sower. How often in these later years have I called him to mind, and said to myself, 'How much I owe to him!' His instructions will never be forgotten; but it was his sainted son William who prayed for me as I have since prayed for others, and who brought me, I trust, to Christ. One week from next Sabbath [Dec. 8th, 1878.] will be my sixty-second birthday. About forty-seven of these years have been spent in the Lord's service, and they have been by far the brighter and more fruitful because of the blessing of God upon the labours and influence in my behalf of those two faithful Christian workers."

A granddaughter of Mr. Eastman's, residing at Grand Haven, Mich., sends the following. "Family worship was always a specially delightful part of Christian fellowship in his household. Children and grandchildren recall these seasons with grateful emotions. Praise seemed more like prayer when he engaged in the singing. It was like a heavenly inspiration, a foretaste of the enjoyments of saints above, to those who were partakers, or listeners, in the evening or morning song of praise. He was an ardent lover of music, both sacred and secular, and many family visits and happy reunions were made doubly delightful by the deep interest he ever felt, and the enjoyment he experienced, in the pleasures of music and song. At middle age his voice had a peculiarly clear, rich, mellow tone, and, in memory, we hear him go through those dear familiar hymns of Dr. Watts, so generally used in the congregations to which he ministered. The energy and animation of voice and manner are still fresh in mind, as he struck up the well-known chords of Dundee, Old Hundred, Coronation, Mear, Silver Street, and other old tunes which have a special sweetness as we recall them from childhood's years. I never realized, until I heard him, some sixteen years since, when on a visit at his home, (1863), that praise could be such a living element of Divine worship—so inspiring, so purely a part of true devotion. This is one of my precious and fragrant memories of my dear grandfather.

"Another is, seeing and remarking the effort he made to preach, at an earlier date, when his eyesight was almost gone. After selecting his text, his wife would read to him the various references he desired, and then he would devote days and hours of faithful study to the arrangement and preparation of his sermon, that his hearers might have the benefit of the maturity of his intellect and experience, freshly clothed in the beauty of well chosen language.

"One incident, during my visit in 1863, is especially remembered—the baptism of his great-grandchild. It was on Christmas day. His son's wife and a number of his grandchildren, with other friends, were present to enjoy the particularly pleasant occasion. I think it was the last time he officiated at a baptism, and he engaged in the sacred service with the deepest reverence and devotion. He seemed in so calm and happy a frame of mind that we all felt the cheering influence of his presence, and the precious hours of that, to me, memorable day passed in heartfelt enjoyment. That was during my last visit at his home. Two years from that day he was celebrating the praises of the Saviour he loved, in the many mansions in the Father's house above."

The subject of the next article will be the "United Presbytery" and "United Synod," in reference to which, particularly before 1830, information is especially desired during the next two weeks.

INEFFICIENCY OF THE ELDERSHIP.

MR. EDITOR,—I have perused that section of the Moderator's Pastoral letter, specially addressed to the Eldership of the Church, with mingled feelings of satisfaction and regret. Regarded as the voice of the Supreme Court, expressive of its estimate of the manner in which the responsibilities entrusted to us have been met, and of earnest desire for greater efficiency, it is satisfactory to find, that, in pointing us forward to future labours, no disposition is manifested to accept as valid reasons for a partial discharge of the duties of our office, the facts, that we eat our own bread, and that the services we render, are purely labours of love,—too liberal consideration for which, has, to no inconsiderable extent, militated against the successful discharge of these duties in the past. To no other cause can be attributed the absence of necessary Presbyterial supervision, which permits the Church to be, in the expressive words of the Pastoral,

"weighted down" with an accumulated mass of incompetency. No amount of censure scattered broadcast, can compensate for the lack of this oversight, to the benefits of which elders are certainly entitled; and it is somewhat remarkable that Presbyteries, while compelled by a sense of duty to chronicle such doleful accounts of the elders within their bounds, in their answers to the enquiries of the Committee on the state of Religion, do not at the same time, feel warranted to take steps to secure a more efficient class of office-bearers. As the matter stands, it is anomalous and to be regretted, that charges of ignorance, indifference and general incompetency should be preferred against them by the Supreme Court, before individual cases of delinquency were subjected to the same disciplinary treatment, which would issue in more faithful attention to duty, or expulsion from office, in the case of every other class of office-bearers of the Church.

The Pastoral Address hits the mark when it says—"the nature and extent of the office of an Elder in the Church of God is not understood."

The elders of the Church may indeed to a large extent be ignorant of the nature and extent of their office, but it is a mistake to suppose they are indifferent in regard to the matter. None feel more painfully than themselves that both the nature and extent of their office are of a largely discretionary character, admitting of little or no effort on their part, in the oversight of congregations, on the one hand; and of their services being wholly, or to a large extent dispensed with, in many departments of work connected with the government of the Church, on the other. Doubts and difficulties regarding the Scriptural character of the elder's office are sure to arise, if the Church is to rest satisfied with the merest moiety of service from those whom she invests with it; or if their assistance in every department of government be looked upon and treated as needless or dangerous. The truth is, these years past we have been feeling after light on this important question, and it is a fact,—singular indeed but true—that, till we approached the Supreme Court with the humble request to be admitted to something more than a merely nominal participation in its labours, never were charges so heavy, of general inefficiency preferred against us. The only reasonable explanation of this seems to be, that our attention has been confined too exclusively to one aspect of our functions, to the detriment of other, and no less important duties. None of your readers will, I trust, construe my remarks into anything like an attempt to turn the sharp edge of reproof from my own conscience, or the consciences of my brethren in office. Consciousness of defection in the discharge of duty, requires me to bow to the reproof embodied in the Pastoral, and endeavour by Divine grace to profit by it; but, till efforts are put forth to separate the precious from the vile, it is well that, along with aggregated charges of general incompetency preferred against us—which are fitted to lead others to regard the term elder of the Presbyterian Church in Canada, synonymous with unfaithfulness to trust,—a frank exhibition be given, of circumstances which have contributed to bring about the condition of things deplored, in order that the evils attendant on the system of comparative irresponsibility under which we have been left to discharge our duties in the past, may be noted and corrected. AN ELDER.

CONGREGATIONAL REVENUE.

[The following letter will furnish an answer, at least as far as one congregation is concerned, to the enquiry of "W. N. H.," in our last issue, as to how the "weekly offering" system has worked where it is in operation.]

MR. EDITOR,—The "weekly offering" system has been in operation, in part, for several years in Chalmers' Church, Woodstock, and has been found to be a great improvement over the pew rent method, as the money is collected without trouble, and regularly, and the amount paid is much larger, and yet felt less by those who pay thus.

The following will show the increase:—One hundred people who paid by pew rent paid \$415.50, or \$4.15 each; sixty people who paid by weekly offering paid \$460.25, or \$7.67 each. I doubt not, after an experience of six years as Church Treasurer, that churches would find it a wonderful improvement were they do away with pew rents, allocate the pews, and introduce the "envelope" or "weekly offering" system, and the treasures would also find it of great advantage, as one book and an hour every week would