

preacher are quite as good as his own. Only the narrowest mind can hold up its own standard of a good discourse as the one true standard; and only an unlovely spirit can carp at a preacher because his discourses fall short of the one true standard. Those who have narrow minds and unlovely spirits can be discerned through the comments they make on the preacher as they leave the house of God and find their way to their own houses, week after week, in every community.

It is probably true that in no other one way is so much harm done in the ordinary congregation of Christian worshipers, as by this practice of carping at the preacher. Many a good impression made on a hearer in the hour of worship is dissipated, in his mind, before he reaches his home, by the sneers or the censures indulged in against the preacher by some member in the church, whose influence against the truth is thus made to transcend by far all his influence for good in his whole life work. There are homes in which the children grow up chilled toward, or embittered against, the truth, by means of their parents' uniform habit of carping at the preacher, under whose ministrations in the pulpit the parents and children sit together. And every person who thus carps is a sufferer in his personal character by the evil course in which he indulges; so that his spiritual life is dwindling at the very time, and through the very means, by which he injures the souls of his fellows and gladdens the heart of the Devil.

Think of this, every one of you! If you cannot be an active officer in the church, if you cannot teach in the Sunday-school, if you cannot bear a part in the social prayer-meetings of the congregation, if you cannot give liberally to all the beneficences which are pressed upon your attention from the pulpit, and if you cannot enjoy the preaching of your pastor on your own account, see to it that you do not harm your fellows and harm yourself by carping at the preacher. And if, indeed, you do all these good things, see to it that you do not more than neutralize your well-doing in them all, and prove a curse instead of a blessing in your congregation, by carping at the preacher.—*S. S. Times.*

#### ELDER W. W. EATON.

It is not often that we are called upon to chronicle the demise of one so eminent for piety, intelligence and steadfast devotion to, and long service of, the Master, as the one whose name heads this article. Father Eaton was a man of patriarchal mien and bearing, and at the same time possessed of an exceptionally sweet, gentle, patient, humble, trustful, hopeful and lovable spirit. While it has been our privilege and pleasure to know Bro. Eaton personally only about one year, the impressions made upon us during that time are confirmed by all who have known him. It may all be summed up in one word—Christian. He was pre-eminently a man of God, "an Israelite, indeed, in whom was no guile." His very presence was an inspiration, and his daily life a psalm of praise.

When such an one has entered into his rest, how truly appropriate is the sentiment:

"How blessed the righteous when he dies!  
When sinks a weary soul to rest;  
How mildly beam the closing eyes,  
How gently heaves th' expiring breast.

Life's labor done, as sinks the clay,  
Light from its load the spirit flies;  
While heav'n and earth combine to say,  
How blest the righteous when he dies!"

When such an one comes to the close of his earthly course, his setting sun is radiant with heavenly glory, while his strongest trials are past and his real triumph is begun. Death is but the gateway through which he passes, to be "at home with the Lord," and to be at rest from the trials and sorrows of earth till the time when he shall

enter upon the full possession of his heavenly and incorruptible inheritance awaiting him at the resurrection of the just.

The subject of this sketch was born in Cornwallis, Nova Scotia, Feb 16, 1811. Was educated at Maine Wesleyan Seminary. He entered the ministry when about twenty years of age, and started the first Christian or Disciple church in the Provinces, at St. John, New Brunswick, in his twenty-third year. He was professor of English literature in Bethany College, Va., two years—1842-44. He then served as pastor of the church at Salem, Mass., one year, and thence to St. John, N. B., where he served the church from 1847 to 1853, and while there established churches in different parts of the provinces.

In 1853 he removed to Pittsburg, Pa., and started *The Sower*, and was also pastor of the church in that city. He removed to Cincinnati in 1855 and consolidated *The Sower* with *The Christian Age*, and continued in charge till the breaking out of the War of the Rebellion. He then went to the front as correspondent of the *Cincinnati Gazette*, and in 1864 entered the army as chaplain, in which capacity he served till the close of the war.

From 1866 up to the present time he has had editorial charge of the *St. Louis Home Journal*, *St. Louis Commercial Gazette*, and has served as a correspondent of several other papers.

He was a clear and vigorous writer, a logical and impressive speaker, and was most fervent and reverent in prayer. He was a constant attendant upon all the services of the church, and was never so much at home as when in the assembly of the saints. His earnest, edifying and lucid talks in the social meetings, and his fervent prayers, will long be remembered by the members of the Central Church.

He has been a resident of this city some twenty years, and leaves behind to mourn their loss his aged, beloved and saintly companion, two sons and a daughter, and a large circle of brethren and friends.

The funeral services were from Central Church last Lord's day afternoon, and were conducted by the pastor, Bro. W. F. Black, who, in his usual eloquent and impressive way, dwelt upon the blessedness of the righteous dead and the saintliness and worth of the departed brother. His mortal remains were laid to rest in the beautiful cemetery of Oakwoods.

"As a shock of corn cometh in its season," so he was gathered by the great Husbandman, fully ripened and ready for the heavenly garner.

"Let me die the death of the righteous; and let my last end be like his."—*Chicago Christian Oracle.*

### News of the Churches.

#### NEW BRUNSWICK.

##### ST. JOHN.

COBURG STREET CHURCH.—Lord's Day Services at 11 a. m. and 7 p. m. Sunday School at 3.15 p. m. Young people's meeting Tuesday evening at 8. Prayer meeting Thursday evening at 8.

Two additions by confession and obedience since last report.

Bro. Braden preached for us last Lord's Day (Oct 20th) morning and evening. The church was crowded in the evening, when Bro. B preached an eloquent discourse on "Faith."

The Young People's Mission Band, and the Women's Missionary Aid Society are still actively engaged in their respective work, and hope to give ere the year closes a good report of their doings.

During Bro. Capp's absence on Deer Island, Bro. W. Murray preached for us two Lord's days. We were all glad to see and to hear him. He is ever welcome to our homes. His sermons were very interesting and helpful.

#### NOVA SCOTIA.

##### KEMPT.

I arrived here in company with Bro. I. C. Cushing on the 11th of September. On the 15th I preached at three different stations, on the 16th we began a meeting at Lake May. I preached each night in the week with the exception of Saturday, and the result was ten additions to the church. The following week I was joined by Bro. Howard Murray, of Milton, but a rain set in and two of our appointments were cancelled. On Wednesday, the 24th, we held a meeting at Harmony, where we greatly enjoyed an encouraging discourse from Bro. Murray. On Thursday we were at Lake May and our meeting was a grand one. Bro. Murray returned on Friday to his home much encouraged with the work. I still continued the meeting on Friday and on the 28th I baptized two more—making twelve in all. The county exhibition coming on I was obliged to postpone for two evenings. I begin again this week and will continue as long as the interest continues. The church here need help in the way of a preacher. It is now in a prosperous condition considering all and should be aided to the best advantage. We have some noble brethren and sisters here, and they are determined to labor for the prosperity of Zion. I hope to still further report good meetings.

Yours in the one faith,

H. E. COOKE.

##### KEMPT.

Bro. Cooke has just closed a very successful meeting at Lake May, four miles north of this place, resulting in sixteen additions—eleven by baptism, one by letter and four from the Baptist church. Bro. Cooke seems to be the right man and in the right place here. He hews close to the line but he does it in such a manner that all accept it as being just right.

Bro. Cooke has been with us five weeks and has in that time preached twenty-eight sermons, attended one funeral and done all the visiting his time would allow—in fact he has made us all glad. Among our additions there are several heads of families which makes the cause look very bright and prosperous. The cause in Kempt has for several years been in an almost dying condition, and would have died had not it been for the untiring efforts of Bro. H. Murray which has opened for him a permanent place, not only in our homes but in our hearts also. At present old members that have long been standing back are coming up and helping us in the work of the Master.

I would just here speak of our dear old Brother White—his work will never die. He has long borne the heat of the day and has never been found wavering in the least. From our dear old brother, who is the only elder of the church now living, we have in our darkest times always received words of comfort and the best of counsel. During our meetings he was ever at his post. It was cheering to hear him and also to see him wending his way to and from the house of God, leaning upon his staff that age has compelled him to use.

On Friday night, after our preaching and social meeting in which twenty-five took part, the church remained and appointed, or set apart, Bro. Harvey Ringer and Bro. Zenas Hanley as deacons, which was done without a dissenting voice with Elder White presiding. The church has in our two brethren everything that is required for deacons in order to advance the spiritual interest of the church. During our meetings Bro. Elder H. Murray visited us, his presence and words of counsel cheered us on our journey. Words cannot express the good we received, both spiritually and socially, from Bro. Murray's visit. He always makes us feel glad and does us good whenever he comes. We are all wishing that Bro. Wm. Murray will come with us and labor and help to carry on the good work of the Master. Bro. Cooke leaves us soon for his work with the Westport church.

Yours in the same faith,

ISRAEL C. CUSHING.