

NEWS NOTES

We are to hold a meeting at Co-
bourg on Sunday as we are through with
the meeting at Beamsville, which
will be about the third Sunday in
November.

The Christian and The Year-
ling have united. The former
was published in St. Louis, Mo.,
the latter in Chicago Ill. Success
to you.

COLLINGSWOOD.—The cause is mov-
ing along very nicely at Collingswood,
with a fair regular attendance,
growing Sunday school, and good
Wednesday night prayer meeting.
All the members are in good hope for
the future.

VA. HAN.—The church in Vaughn-
on has been favored recently by some
seven or eight baptisms. They enjoy
the labors of Brother Merritt and
Pomeroy on alternate Lord's days.
They have a neat little house in which
to meet. They want to make an
special effort this winter to build up
the church and gather into the fold
of Christ those who are standing
aloof.

WARTON.—The matter of co-opera-
tion is the important question with
the churches north. Warton pro-
poses to co-operate with Kilsyth and
Owen Sound; Walkerton is also in-
clined. Churches that are not af-
firming must co-operate or they
must fail. Every one interested in
the cause should encourage co-opera-
tion.

Let some active Brother in
every congregation solicit subscrip-
tions for THE WORKER, and send in
long lists of names, and if you know
of any Brethren living where there is
no congregation, subscribe for such
an one, it may help to stir them up.
J. C. W.

Good reports come from Bro. Sher-
man's meeting at Beamsville. Twen-
ty-eight additions to the church there,
and a good interest. There is danger
of Bro. S. falling in love with Beams-
ville and Selkirk. The brethren
hope to hear glad tidings from Rose-
lene and Cobourg during November
also.
J. C. W.

MEAFORD.—The churches at Meaford,
Cape Rich and Euphrasia have
formed a co-operation to keep a
preacher all the time. Preaching at
Euphrasia and Cape Rich on alterna-
te Lord's days, and preaching at
Meaford every Lord's day night. This
will be the ordinary work. Some
changes will be made from time to
time to suit the brethren as well as
possible, and do the most good possi-
ble. The writer is engaged for this
work—beginning Dec. 1st.

ASIA DISASTER.—Scarcely a heart
in all the land that does not ache at
the mention of Asia. How sad!
The little church at Collingswood lost
one of its charter members on the
Asia. Bro. Alex McPhee was work-
ing on the City of Owen Sound at
first but as his name appears among
the Asia's crew as one that was lost
we suppose that he had exchanged
vessels. Bro. McPhee had been sail-
ing for several years on these northern
seas, but alas! he has met his fate.
He was a warm hearted earnest Chris-
tian man, I have no doubt that he
could meet his fate as calmly as any
other. I had a talk with him over
the probability of finding a watery
grave. He said "our Heavenly
Father can protect us as well on sea
as land, I try to serve him the best I
can, so that I will be ready at any."
I am glad to remember these words.
He had a wife and one child. This
Georgian Bay has filled the towns
along its shores with widows and
orphans.

The meeting began at Aurora on
the third Sunday in September and
continued over four Lord's days.
The attendance was fair all the time.
The people listened with marked
attention to all that was said, but the
matter being new, we were only per-
mitted to stay long enough to get the
people interested, and not long enough
to reap much fruit. We baptised
our during the meeting and sowed
the seed of the word.

think will yet yield a rich harvest.
You may judge of the religious status
of the village, when I tell you that
the four that were baptised were the
first public immersions that ever
took place in the place. There are
three kinds of Methodist, one Pres-
byterian, one Church of England, and
the Baptist just starting in the village.
Of course there was some grumbling
and underhanded opposition in the
way of misrepresentation, but this we
are accustomed to. There was an
organization at King, about six miles
from Aurora, but it has yielded to
the inevitable through deaths, re-
movals, etc. There are about thirty-
five disciples in and around Aurora
that ought to be at work in a church
in Aurora. Steps are being taken to
get them all together for the purpose
of organization. We see no good
reason why the cause at Aurora
should not be self sustaining. It is a
good place to work, but whoever
works there must consent to work
slowly. The members at Aurora are
"true as steel" and "have a mind to
work." Our home during the meet-
ing was at Bro. Thom's. I can testify
to "hospitality unstinted and kind-
ness without measure" at brother
Thom's. Bro. A. Yule is the main
man in carrying on the work, his
determined zeal and earnest "stick-
to-it-iveness," is sufficient guarantee
of success in the future. We were
really sorry to have to close the meet-
ing when we did, but it could not be
helped, the time had arrived for me
to go to Beamsville, and the appoint-
ment could not be changed.

PERSONALS

Bro. Caldwell from Lawrenceburg,
Ind., who is now preaching at Colling-
wood, is getting on nicely with his
work, so the members report. We
hope that permanent arrangements
will soon be made to retain him all
the time with Collingswood and Glen-
ora. Bro. C's old friends would
readily recognize him now, "he's so
at."

On our way to Aurora we stopped
at Stayner and had a pleasant talk
with Brother Gail, who is working
way that best he can under the cir-
cumstances. He has recently moved
into the village of Stayner. Bro. and
Sister Gail are no longer alone. They
have a son a boy to raise, born Oct.
11th. Good.

We had the pleasure of meeting
Bro. and Sister Russell from Ox-
bridge, during the meeting at Aurora.
They are true Disciples, "contending
for the faith" against great odds in
their vicinity.

Bro. Merritt of Aurora is a preacher
of some ability, and is preaching every
two weeks at Silverwood. He was at
one time a local preacher among the
Methodists, but learned "the way of
the Lord more perfectly," without a
protracted meeting. The churches
would do well to call him out, and
get the benefit of his warm-hearted
counsel.

We went to Shervood one day
during our meeting at Aurora and had
a good visit with our afflicted brother
Raith, who is now wasting away with
the "fell destroyer" consumption.
He is cheerfully waiting the sum-
mons, and loves to talk about the
Kingdom of God.

Sister Bradford was immersed by
the writer on the 7th inst. in Meaford.
This has been her great desire for a
long time, but she was hindered. She
lives in Warton. May God help her
to endure all for Christ.

Brother McDiarmid writes from
Walkerton, where he was sowing the
seed of the kingdom. He was at
Everton a short time ago.

BOOK NOTICE

The debate between H. McDiarmid
of Toronto, (Disciple) and Rev. L. D.
Watson, of Tonawanda, N.Y., (Method-
ist) is on our table. The publishers
deserve praise for the excellent me-
chanical work of the book. The
book contains 296 pages. We have
read several debates on the subject
treated in this debate, but we do not
hesitate to say that Bro. McDiarmid's
opening speech is equal to the best,
(this is putting it mild). Mr. Wat-
son is a man of good ability, and I
judge a rare genius. His extraordi-
nary effort to set aside all authority
on words, except himself, was a quite
new way to set the net.

he had carelessly allowed himself to
enter, is an ingenious device to say
the least. There are so many good
things in the book of which we would
like to speak, we forbear for want of
space. Our advice is for every one
to send one dollar to H. McDiarmid,
No. 2, Huntly-st., Toronto, and get
one for yourself; you will not be
sorry you purchased it.

WHERE WERE YOU?

My brethren and sisters did you
sleep so late that you did not have
time to come to the Lord's house last
Lord's day? If not, why were you
absent, and where were you?—You
do not know what you missed. The
sun was shining so bright, and such a
soft, sweet breeze was stirring the
trees outside, while the holy calm of
God's presence fell on the few within
who were gathered to his worship.
You missed the sweet consciousness
of doing one's duty; the grace and
strength so necessary to carry one
through a week of toils, trials and
temptations, which we receive in the
blessed communion of and with our
Lord; and you missed a chance of
helping those who are striving so hard
to keep the church alive. Do you
say you did not go because there was
so little to interest—because you
thought the singing poor, the prayers
prosy, and the whole service dull and
lifeless? You make a mistake; look
in your own heart and see if you can-
not find the fault there. What need
it matter to you if the prayers are low
and faltering so they serve to carry
your thoughts up to God. And per-
haps the singing might have been
much better had you been there to
add your voice to the voices of the
few who did the best they could. So
far as the service being dull and life-
less, even if that were true, it would
not be so strange. How can those
who have the rule over you do better
when they see so many empty benches
before them—though it is not the
empty benches that hurts them, but
the sad neglect of duty in those who
should fill them that makes the hearts
of elders and deacons and good Chris-
tians so heavy. But the service was
not so dull and lifeless as you think.
It may not have been as fine as some
services are, but there was much in it
to enjoy—much that would have been
good for you, and made you better
men and women, if you had gone
there in the right spirit. Oh, I am
afraid—I am afraid that the dullness
and lifelessness was in your own soul
and not in God's worship. Are you
waiting for the preacher? Don't do it;
it will strike a chill to him as soon as
he enters your midst. You may be
there the first day he preaches, in a
big body, but he'll know intuitively
that you have neglected "the assem-
bling of yourselves," and he will feel
with a sinking heart that the first
work will be to warm you up and
bring you back to your first love for
Jesus. Don't you let him know this
burden on his shoulders, but make
up your minds to come out and pre-
pare yourselves to help him to go
straight to work on the sinners. I
tell you, you never will know the
blessedness of religion until you can
cagerly drink in talk about God,
falling from the feeblest lips that
ever were opened to speak about Him
to others, nor yet the sweetness of it,
and the comfort in it, until you can
enjoy His praises sung in the hum-
blest strains, and say amen to any
prayer that is proper and sincere.
Remember, it is not fine words that
can reach heaven, but heartfelt peti-
tions; sweet voices have no power to
charm the ear of God; it is the melo-
dy in the heart which is pleasing to
Him. So you need not mind dull
prayers and dull talk if your soul is
full of love; you need not care for
the poor singing if you can feel the
presence of the Savior. Heaven will
be near you and you will be happy
whether the services are dull or inter-
esting.—E.

Prisoner, have you ever been con-
victed? "No, your honor. I have
always employed first-class lawyers."

Brothers, send for some good tracts
and distribute them in your commu-
nities; they are silent preachers of
great worth.

Be sure and subscribe prompt-
ly for THE WORKER and assist in
every way to aid the circulation.

WATCH YOUR WORDS.

Keep a watch on your words, my
darling,
For words are wonderful things;
They are sweet, like the bee's fresh
honey—
Like bees they have terrible stings;
They can bless like the warm, glad
sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips un-
challenged.
If their errand is me and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be un-
said;
They may flash through a brain like
lightning
Or fall on a heart like lead.

Keep them back, if the're cold and
cruel
Under bar and lock and seal;
The wounds they make my darlings,
Are always slow to heal,
May peace guard your lips and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.
—Selected.

PREACH CHRIST.

We are now in an age in which
there is too much tendency to neglect
Christ and him crucified, in sermoniz-
ing. In place of the presentation in
plain, forcible and earnest teaching of
the great spiritual truths of the gos-
pel, many pulpit orators of the day
are spending their time, was ting their
energy vitiating public taste and
secularizing the public ministry by
preaching a melange of matter, moral
perhaps in its tendency, yet lacking
the essential and necessary elements
of soul-food. Some one has truthfully
said, that to be merely a moralist is
to be half an infidel. An elaborate
and flowery expiation on "humanitar-
ianism, and general morality, day
after day is far from performing the
incumbent duties of a servant of God.
Morality, and philanthropy are excel-
lent soul qualities in their proper
provinces; but without Christ, they
are nothing in the sight of God; they
are the effects in our lives rather than
the causes of our spirituality.

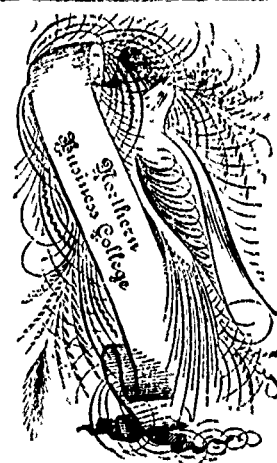
Paul the apostle in his fatherly
admonitions to Timothy, his son in
the bonds of the gospel, enjoins upon
him, to "preach the word;" in these
words are brought together in one
expression the entire range of thought
and action of the true minister, and
public proclaimer of the word of God.

Abstract teaching, and philosophic
speculation have led many away from
the true path and course of duty.
Investigation and controversy, are by
no means non-essentialities when
properly used; in fact they are very
necessary when legitimately and pro-
perly conducted; but they must be
conducted and used for the purpose
of elucidating facts and truths, rather
than theories and speculations.

The soul like the body, requires
food to nourish and sustain it; and
here, we think, the great mistake is
made; it is not so much brain-food,
as it is soul-food, that is needed;
and that so many are starving for,
and yet so few get from the pulpit.

It is quite true, that cultivation of
brain power, by means of scientific
and philosophic investigation, con-
tains within itself much pleasure, and
much that is practical and useful;
but such culture alone never can feed
and satisfy the cravings of the soul
of man. Proper food has been pro-
vided for the exigencies of the soul,
without which there can be no spiri-
tual life. In the words of the Savior
"I am the bread of life; he that
cometh to me shall never hunger;
and he that believeth on me shall
never thirst," also in Paul's letter to
the Colossians the apostle writes "to
whom God would make known what
is the riches of the glory of this mys-
tery among the Gentiles; which is
Christ in you, the hope of glory;
whom we preach, warning every man,
and teaching every man in all wis-
dom; that we may present every
man perfect in Christ Jesus." The
religion of the Lord Jesus Christ
plainly and emphatically prescribed is

calculated to lay hold of the lives of
men, to renovate them, to make them
new creatures. The truths of Chris-
tianity feed the soul, and enlighten
the conscience, while at the same
time a realm of infinite delight is
opened up to our reasoning faculties.
In every part of the moral universe
Christ looms up before us as the
Alpha and Omega the beginning and
the ending, the first and the last.
The airy flights of a fanciful imagina-
tion may captivate the ears, and in-
toxicate the brain; but "Christ the
hope of glory," Jesus and him cruci-
fied reaches the heart, and awakens
and arouses dormant energies of
the soul, lifts our thoughts and anticipa-
tions above the realms of time and
sense, and breathes into our lives the
manifestations of beings, fitted for
the full realization of eternal glory.
—Ed. DISCIPLE, River John, N. S.



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