

CHURCH NEWS.

OWEN SOUND.—Bro. Brown has been with us two Lord's Days, and Bro. Finch has been in Warton in exchange. Bro. Lister speaks regularly at Kilsyth twice each Lord's Day to good audiences.

C. A. FLEMING.

July 2nd.

BEAMSVILLE.—We are informed indirectly that Bro. W. D. Campbell is engaged to labor with the church at Beamsville. We have no doubt but he will succeed there, and we hope frequently to hear from him in regard to the progress of his work. The Beamsville brethren have, we believe, the best meeting-house owned by our brethren in Ontario.

ST. THOMAS.—We had two additions to the church since I came here. One by commendation and one by baptism. May the Lord prosper His own cause.

C. SINCLAIR.

We have been informed that a sufficient amount has been raised to support an Evangelist in S. Dorchester.

Bro. Munro is now in a meeting at Mimosa. Several have been added to date.

T. L. F.

Good news comes from Minto. Bro. Darroch informs us that he has baptized 4 recently.

Bro. Martz reports 4 additions to the church at Selkirk during his recent visit there. He is now assisting the church in Mosa.

Bro. Rob. Royce, of Acton, worshipped with us in Everton last Sunday. It was, no doubt, pleasant for him to visit again the old church for which he ministered so long.

Elder Sheppard writes from the bosom of Lake Huron, on his way, in company with his daughter, Miss Nettie, to Mackinac, intending to spend a short time in that famous *Summer Retreat*. There are two churches there, a Roman Catholic and an Episcopal, but if the Elder does not find some place to preach, and some one to preach to when Sunday comes, we will let you know.

Bro. J. C. Whitlaw, writing from Portage la Prairie, says: "This is a beautiful, fertile country, and the weather during the past month as pleasant as could be desired. Instead of one preacher in this wide, wide country, there ought to be a score."

According to the best of our recollections it is about 16 years since Bro. Sissons and his family moved to Cobalt. It is not creditable to our enterprise as a missionary people, that we have not a large force of preachers in that Province to-day, to say nothing of the Great North West.

Our meeting in Everton closed on Lord's Day evening, the 27th ult., with 24 additions. Three others from Arthur Village were baptized on Monday after the June meeting. Bro. Cobb spent Sunday, 20th ult., with the church at Erin Village; 3 were added, making 30 in all during his visit. The meeting was gratifying to us in many ways. When we take into consideration that we have been having additions regularly during the last two years the number added now is large.

Bro. Cobb's excellent sermons, pleasing manner and Christian deportment won for him many friends in this section. We hope to see him with us again at our next annual meeting.

T. L. F.

Elder Sheppard spent Lord's Day, 4th inst., with one of the churches in Detroit.

On Saturday, June 26th, I visited Galt for the first time. There were but five brethren in the town. On Lord's Day an excellent young man, who has been active in the Salvation Army, and who had, through the instrumentality of Bros. Hume and McDonnell, been taught the way of the Lord more perfectly, was baptized. Bro. David Clark and wife, and Bro. Balingall, from Ayr—ten miles distant—were also present, making ten in all who sat down to the table of the Lord. Bro. Smith, one of the High School teachers, Brethren Hume and McDonnell, are all young men with influence, and will, no doubt, make themselves felt for good in that Presbyterian stronghold.

T. L. F.

Elder James Kilgour accepted a pressing invitation from the brethren at Ridout, Muskoka,

to be present as chief speaker at their annual meeting. He left Guelph on Friday, 9th inst., for the purpose of being with them.

Visited Selkirk Church second Lord's Day in June from which I have been temporarily absent and discoursed to the brethren on the theme, "The Bible the book for man." An invitation having been given our hearts were made glad to behold two brethren, both heads of families coming forward, desiring to walk with us towards that city which hath foundations whose builder is God. May they with us prove faithful and thus obtain the Crown.

J. FRY, M. D.

Toronto, June, 23rd 1886.

NOTES.

The many letters received in commendation of the "ONTARIO EVANGELIST" is encouraging to us. We take this way of thanking you for your words of approval.

We have received good reports from some of our agents.

The subscribers should be reminded that the interest our agents are taking in the EVANGELIST is purely a "labor of love."

We would like to hear from all our agents, if possible, before the end of this month. Now is the time to give the paper a boom.

Any person who would like to see the paper sustained will confer a favor on us by volunteering to solicit subscriptions for us.

REPORT.

The following sums contributed from Ontario to Foreign Missions were reported during June: S. S., Lobo.....\$5 00. S. S., Bowmanville..... . 5 00. S. S., Kilsyth.....2 50. Send all contributions for Foreign Missions to A. McLean, Box 750 Cincinnati, Ohio.

OLD BETHANY.

THE FORTY-FIFTH ANNUAL COMMENCEMENT.

THE CLASS OF 1886.

BETHANY, W. VA., June 17.—Fortunate is the student whose lot is cast at old Bethany. The Athens of the Pan-Handle. The beauty of the college grounds, situated on a hill in the valley, the splendid specimens of Gothic architecture in the college buildings, the picturesqueness of the scenery of surrounding hills and valley, form a second Garden of the Gods. While the student is drinking from the Pierian spring of learning, the beautiful and picturesque around him can lend an inspiration of sublimity to his soul. The village of Bethany, with its culture, the high moral and religious status of its people, its genuine hospitality, all add to the student's good fortune. It may not be true as a noted German writer has said, that "Mann ist was er isst"—man is what he eats—but it cannot be denied that the character of the student is to a great extent formed from what his mind drinks in from his environments. Then, with all these advantages of old Bethany it is no wonder that her students revere her and after they have left her walls are glad to wander back again, as to some cherished Mecca. A good many of the old students and alumni are back this year to enjoy this, the forty-fifth, annual commencement of their Alma Mater. Quite a number of visitors have been present throughout the exercises of the week, and the feeling of enjoyment has made every one feel that it is good to be here.

BACCALAUREATE SERMON.

The exercises of the week began by the preaching of the baccalaureate sermon in Chapel Hall, last Sunday morning, by President W. K. Pendleton. He spoke from the text "The things thou hast heard of me, commit thou to faithful men, who shall be able to teach others also," found in 2nd Timothy, 2nd chapter and 2nd verse. President Pendleton has just returned from the South much refreshed, and the sermon was delivered in his usual vigorous and eloquent style, and abounded in depth of thought and good advice to the class of '86 and to the large and appreciative audience present.

CONFERRING OF DEGREES.

After the graduating addresses were finished the following degrees were conferred: Bachelor of Arts—G. W. Muckley, W. C. Payne and H. L. Willett. Bachelor of Letters—S. M. Cooper.

Bachelor of Science—A. W. Mayers, W. J. McClure, R. M. Rosser, Oscar Schmiedel, A. L. White, J. R. Wilson, Miss Lizzie Williamson. Master of Arts (in course)—W. C. Payne and H. L. Willett.

Master of Arts (honorary)—J. M. Van Horn, of England; T. L. Fowler, of Everton, Ontario, Canada, and L. C. Woolery, of Kentucky.

Master of Science—W. S. Garvey, of Ohio. Professor Pendleton made a short address, the benediction was pronounced and the class of 1886 had graduated.—*Whelton Register*.

WEEKLY COMMUNION.

JOHN CRAWFORD.

DEAR SIR,—This question has agitated the Church for many years; and I think it is a question of more importance than many suppose. There is a principle involved in it. Is apostolic practice our guide, and a binding rule, or is it not? If not in this, how can apostolic practice bind us in other things? For example, what have we for the weekly observance of the Lord's Day, if apostolic practice is no authority for weekly communion? May we not observe the Lord's Day only monthly or quarterly as well as the Lord's Supper? Where are our omissions to stop? If Paul were asked whether he approved of monthly or quarterly communion, he would be likely to reply, as on another occasion, "We have no such custom, neither the churches of God." In his view the absence of apostolic practice or the example of the churches as established by the apostles ought to settle all such questions.

I do not stop to prove the apostolic practice. I think it is conceded, by all who have examined this question, that weekly communion was the invariable practice in the apostolic churches, and for many years after the death of the apostles. This being conceded, we ask, what authority is there for abandoning apostolic example in this case? If we abandon it here, have we any just right to complain of those who depart from it in other things? If apostolic practice is not binding on the churches in every age, then are the churches left without inspired rule or precedent in things ecclesiastic. We might have inspired doctrine; but, in church order, every man may follow his own taste or preference, provided he violates no moral precept; and, should every church thus follow its own preferences, rather than the precedent set us by the inspired founder, would the apostle be able to say to these churches, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them." If, in such matters, we have no divine rule or precedent, we can never expect union or uniformity in practice. As a departure from apostolic precedent has caused disunion, so will adherence to this departure make the disunion perpetual. This question has long occupied my thoughts. Why do many of God's servants, some of them eminent for spirituality of mind, prefer monthly to weekly communion? The answer which I have arrived at is this—the Lord's Supper has not assigned to it its proper place in relation to the other teaching in the Church. It is disassociated from that teaching. In no church but one have I seen it obtain its proper place, and that church was the first Baptist church with which I was connected. I refer to the church of which the late Dr. Carson was pastor. In that church it was not attended to in a little service by itself, as is the common practice. It was made a part, and the great central part, of the Sabbath teaching. There was no severing of it from the other teaching of the sanctuary, and no dismissal of any portion of the audience before its observance. Whatever might have been the subject of discourse, and few men carried their audiences over a wider or more varied field than that most able expositor of divine truth, he never carried his out of sight of the grand central truth symbolized in the last supper of our Lord. This was ever felt to be the grand centre of all divine teaching, so that you always felt that the observance of this ordinance was an appropriate wind up of the teaching which went before, and the constant presence of this grand central symbol had its influence in causing all the varied teaching of the sanctuary to radiate from and terminate in Christ crucified. Any teaching which does not preserve its proper relation to this great central truth is out of place in the Sabbath instructions, and there is no greater safeguard against losing sight of this relationship than by giving a prominent place, and in close relationship to the other teaching of the sanctuary, to that divine symbol, which embodies the grand central truth of Christianity, around which all other truths should revolve as around their proper centre. This, I am persuaded, was the practice in apos-

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C. A. FLEMING,

PRINCIPAL,

Northern Business College, Owen Sound, Ont.

to be taught, when they met with the disciples to break bread.

On the other hand, let the teaching of this divine symbol be entirely severed from the other Sabbath teaching, as is the common practice at present, and it loses its proper effect upon the other teaching, as well as loses in a great measure its own proper interest, in the heart and mind of the believer. Sever this symbolic teaching from the other teaching of the sanctuary, as is now commonly done, instead of making it, as the apostles did, a constituent part of that teaching, and I can easily sympathize with Dr. Clark in his preference for monthly communion; but restore it to its proper central position, and I feel assured that he would feel with me that every Sabbath would not be too frequent for its observance; and, by thus observing it, we would have the satisfaction of feeling that we were "keeping this ordinance as Paul delivered it."—*Canadian Baptist*.

We are told on good authority that this is Mr. Gladstone's method of preparing his speeches:—He keeps a box into which he is in the habit of throwing cuttings from newspapers and other memoranda of facts bearing upon the subject in hand. The morning of the day preceding any great oration he goes through his box and picks out his notes of the particular facts which he wishes to use. These he gums in their proper order upon a large sheet of paper, and uses them as the posts upon which the speech itself is to be hung. Then he imagines himself to be actually speaking—composes his oration, in fact, in his head. After he is satisfied with it, he dismisses the subject from his mind, and occupies himself until the hour for speaking comes in reading a novel. His memory is so great that his previously composed sentences come back to him without effort.

Prof. Huxley says that in his voyage around the world, and in all his studies of savage life, he found no people so miserable, wretched degraded as those that exist in the poorer quarters of London.

Most notorious thieves, true-bred, care nothing about prisons; pauper-born, forward to make their homes in work-houses; and murderers can assemble and jest under the shadow of the gallows.

Sometimes "the heaviest wheat of all" may spring up from seed dropped in an incidental way. What a motive to the maintenance of a personal holiness! The incidental is a shadow of international. Influence is the exaltation of character.—*W. M. Taylor*.

God never calls a man into his service without giving him something to do. Happy indeed is he that looks for the purpose of God concerning himself, and having ascertained it, willingly and cheerfully acquiesces in His will without hesitation and delay. Let every one put himself where God can use him.

The mind of the scholar if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters even, than hang forever rusting on the wall.

Religion, or Bible righteousness, is morality with sentiment, with feeling, with emotion; morality springs from a heart filled with love. It is not a cold living by law, but a glad living to God and man.—*Rev. Dr. Thomas*.

There is an estimated grand total in all lands of 11,784 Congregational churches, 10,893 ministers, and 1,204,099 members. In the United States there are a total of 4,170 churches; churches reporting value of houses of worship, 2,515; amount, \$2,460,747; churches reporting parsonages, 1,092, valued at \$2,399,253.

It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what we love.