

ness, and the Christian who discards holiness discards Christ. We affirm that it ignores God and too often tramples on His commandments. If the theatre be a school of morals, it must be judged by its pupils and graduates; and we do not hesitate to declare that an institution which *unsexes* womanhood, by putting her before the public in male attire and often in almost no attire at all, is an anti-Christian abomination. The accomplished Mrs. Frances Kemble, in her maturer years, condemned the stage. One of the most eminent living actresses declares that she only enters the theatre to enact her part and keeps no company with her profession. A converted actor said to me, while passing a play-house in which he had often performed, "Behind those curtains lies *Sodom*."

The theatre, be it observed, is a concrete institution, to be judged as a totality. It is responsible for what it tolerates and shelters. We, therefore, hold it responsible for whatever of sensual impurity and whatever of irreligion, as well as for whatever of occasional and "sporadic" benefit, there may be bound up in its organic life. Instead of helping Christ's kingdom, it hinders; instead of saving souls, it corrupts and destroys. We pastors know too well that when our church members are enticed within its walls they do not find there a recreation of body and soul for a more vigorous service of their Lord. Their spiritual garment is not always brought away "unspotted by the flesh." They have given their public sanction and pecuniary support to an institution whose doors open downward, and not upward toward a Christian home in the heavens. Can a servant of Jesus take coals of fire in his bosom and not be burned? The average theatre is a gilded nastiness. Can we handle pitch and not be defiled? What concord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, said the Lord, and touch not the unclean thing. I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

"STAY."

We use this word in the sense given to it by boat-racers and such others—the power of endurance. Some rowers and runners are very swift at first, but they have no "stay," no power of endurance. They dart off at a tremendous speed, and appear as if they were going to carry everything before them; but very soon they are "pumped out," as the saying is, exhausted, wind and power gone. If the race had lasted only a few minutes they would have a chance of winning, but as it calls for endurance as well, they have no chance, and not unfrequently give up the struggle before a third of the race is over.

It strikes us that we have in our churches a good many men, both in and out of the pulpit, who are deficient in this staying power. Let us see. We will give no fancy sketches, but some from actual life.

Here is the Rev. A. B., a young man of good ability and promise. His first charge was in a city—not always the best thing for a young man. He was considerably elated by his position, not in any improper manner, but because he thought that he would have a wide field of usefulness, and make his mark for good on the surrounding population. He set off at a tremendous pace, the former undertakings and work of his church were all too few and slow for him, so he multiplied agencies and meetings, and endeavoured to put an immense amount of machinery in motion. But things did not move as he expected, he could not get his people up to the boiling point of enthusiasm which he had reached, there was that hardest of all things to be overcome, the *inertia*, which is found in all bodies, not excepting churches. His people did not answer to the touch of his hand as he had supposed they would, and

further, what was done did not have the result he expected; he had not taken into account the slow growth of some seed, how it may lie dormant for long years, and then prove its life and vitality; he wanted it to spring up and blossom and bear fruit at once. He could see no outward sign of progress, and so in one short year he gave up, and the pulpit of Ebenezer chapel was vacant again. He was a man who failed for want of "staying" power.

Let us take another illustration, also from life. C. D. was a Sunday School teacher—a lady. She entered upon her duties, soon after her admission to the church, with a large amount of zeal and enthusiasm. She purchased books on teaching, and what was more, read them. She visited her scholars frequently, and had them to her own house, and in a month or two, when the fine weather came, took them for a trip into the country. But they disappointed her, they did not mould as quickly and as exactly as she expected. They were young boys, full of spirit and mischief, and they indulged it to the full; they laughed and talked in the class, and as her ardour cooled down their troublesomeness seemed to increase, and so after a little longer she told the superintendent that she did not think she was able to teach, and, dropping out of the race and her class together, she retired into do-nothingism. She had no "stay."

Still another instance. Mr. Moody is responsible for having started a large number of young men by the power of his teaching to become teachers. Some of them had for their sole capital a Bagster's Bible, (or one like them, Bagster's are expensive) with very little knowledge of its contents, but who thought they were going to develop into full-fledged evangelists at once, and move the world by their eloquence and zeal. It is not simply E. F. that illustrates this, we know of enough instances to absorb all the letters of the alphabet, for their name is legion. Good men, wishful to do good, but who did not understand that their duty was to work, and God would take care of their work, they wanted to do both. They did not pull a winning race at the first, or they thought that they did not, so presently the Bagster was returned to a shelf, or kept for church use, and others were left to do the work. They had no "stay."

And so on, in every department of Church work and Christian life we are met again and again by the want of "stay." In tract distribution, visiting the sick, ministering to the poor, teaching the ignorant, reclaiming the vicious and criminal, and many other efforts; men and women make a rapid start, calling out at once, "Look at me, and see at what a pace I can go, compared with the laggards around me." We look, but, alas, it is soon over. When the effective strength of a church is examined they are not counted in, and of many such the question of the Apostle might be asked, "Ye did run well, who did hinder?"; in another sense it may be to that in which he asked it, but none the less in a true and important sense. In athletics, "stay" can only be obtained by patient continuance. Let us be patient, and "be not weary in well-doing, for in due season ye shall reap if ye faint not."

THE FOREST CHURCH.

We have received a communication from Rev. R. W. Wallace, in reference to the above case, in which he says: "I made two eminently fair proposals to the Forest Church, (1). That it should summon a council of brethren to examine the case; this it refused to do. (2). To leave the matter in the judicious hands of our three Toronto ministers, which it has also indignantly refused. I have now nothing more to do with the Forest Church." Mr. Wallace then gives the particulars of the charges against Mr. Fraser, which we do not print, but which are of a serious character. We trust that the Forest Church and Mr. Frazer will see the importance of having these charges (of which the Church has, we believe, been informed) fully sifted. If they are without foundation neither Church nor pastor need shrink from the investigation; certainly until such is done there cannot be that cordiality which confidence begets.

ORDINATION OF REV. C. PEDLEY.

Some twenty-six years ago, the Rev. Hiram Denny, assisted by two Deacons from Springfield, established a Congregational Church here, with a membership of fourteen. Since that time the church has passed through various vicissitudes; progress has been hampered by intestinal trouble; the people have long been without regular preaching, and have not as yet been able to erect a building in which to worship; indeed, the friends had come to look upon the cause as dead. Mr. Chas. S. Pedley, coming along here in August, at the request of some friends, and preaching for some time with much acceptance, it was deemed expedient once more to revive the work, and we have reason to think the result will be a success.

The churches of Kelvin and New Durham, having extended to Mr. Pedley a call to their pastorate, his ordination took place in Kelvin on Monday of last week.

Last Sabbath we had the pleasure of listening to a very eloquent and impressive sermon delivered by Mr. H. Pedley, of Cobourg, from John xvi: 16. The speaker riveted the attention of his audience from the beginning to the end of his address.

The following ministers and delegates were present at the ordination. Rev. Wm. Hay, who organized the Kelvin church nearly 20 years since, the Rev. W. H. Allworth, of Paris. Rev. Mr. Griffith, of Hamilton. Rev. Hugh Pedley, of Cobourg; Rev. A. E. Kinmouth, of Brantford; H. Cox, Esq., Brantford; Messrs. Emmens and Yeigh, Brantford; D. W. Malcolm, Kelvin; James Yates, New Durham; and Marcus Malcolm, Scotland. In addition to these the Revs. Fife, Law, and Ebersoll, of the Canada Methodist, Baptist and Advent branches of the church.

Rev. Wm. Hay occupied the chair. After singing, Rev. Mr. Fife, Canada Methodist minister, led in prayer. Rev. Mr. Allworth was then called on for an address, which he delivered with the air of a man who has the courage of his convictions. His subject was "Distinctive Principles of Congregationalism."

The usual questions being propounded by the chairman, they were answered by Mr. Pedley in an original, concise and lucid manner, displaying a knowledge of his feelings and a keen realization of the difficulties and responsibilities of the ministerial work, with an advanced, liberal, and broad belief in the different truths taught by the Bible.

Rev. W. H. Allworth moved, seconded by Rev. Mr. Griffith, that Mr. Pedley be received into the fellowship of the Christian ministry. Both of these gentlemen expressed themselves as pleased with

the answer of Mr. Pedley, Mr. Griffith predicting for him a successful career in the field which he had chosen. Rev. Wm. Hay made the ordination prayer, after which Rev. A. E. Kinmouth extended to Mr. Pedley the right hand of fellowship. The meeting then closed with the benediction, to meet in the evening.

Although the night was bitterly cold, the house was filled in the evening. Mr. Hay having resumed his position as chairman, he announced a hymn, after the singing of which, the Rev. Mr. Law, of the Baptist Church, Harley, offered prayer.

Mr. Hay announced the programme of the evening, and related some reminiscences of his work in connection with the Kelvin church, stating that only that night he had heard for the first time of a good turn done him nearly twenty years before, and of the pleasure it caused him, illustrating by this his belief that in the next world we will be surprised and delighted to learn of many things that we never hear of here. He closed with an earnest wish for the church's prosperity. An anthem was then sung by the Kelvin choir, after which Rev. Mr. Griffith delivered the address to the minister, which he did in an eloquent and carefully prepared address, based on the words of Paul as found in Eph., 12:4. Some of the topics of the address were as follows: We are all teachers and pupils; all knowledge is received that it may be imparted, and it should be imparted by life as well as by word; to proclaim the Word is your duty: the Word of God is to be the source from which you draw your knowledge; the Scriptures the mine, commentaries and helps the tools; know the Scriptures and teach the Scriptures; teach the Scriptures from a living experience, as you have felt it, and as it influences your life; teach with all your personality the personality of the apostles is discernable in their writings.

Mr. Hugh Pedley delivered the address to the people. He commenced by narrating some incidents of the life of himself and his brother, and as he spoke in feeling words of some of their struggles, the sympathetic tear could be seen stealing down the cheeks of many in the audience. He then told them of the kind of church he knew his brother wanted, and urged the members to be true men and women, a working church of true believers. There were many things a church could stand, it could stand to be burned down, it could stand financial embarrassment, but it could not stand the loss of spiritual life. The world cannot tell your thoughts towards God, but it can understand your dealings with your fellowmen, be honest and upright, be united, let the minority be ruled by the wishes of the majority. Encourage your pastor by telling him when he is a source of good to you. *Don't* be afraid of making him conceited. You must work with your pastor. The impression made by Mr. Pedley in the delivery of this address was good, and won for him many warm and appreciative friends and well-wishers. He is a preacher every inch of him.

Short addresses were then delivered by Rev. A. E. Kinmouth, of Brantford, and the Revs. Fife, Law and Ebersoll, above referred to. The meeting closed with devotional exercises.

The following evening a public meeting was held in the C. M. Church of this village, which might be termed an induction service. Speeches were delivered by the Rev. Messrs. Hay, Griffith, Hugh Pedley, and our own esteemed pastor, Rev. Chas. S. Pedley. The audience was large, and a very enjoyable evening was spent. With such a pastor as Mr. Pedley we hope soon to see a fine cause established in this place on a permanent footing.

HARRY MALCOLM.

New Durham, 29th Nov., 1880.

(For Mr. Wood's sermon on this occasion see page 6.)