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and ought to be better spent, morals that once gave promise of a nobler and useful life, but are now dribbled away in amusements that develop no true manhood. These are not recreations but stimulants to deeper indulgence; for the more wasteful and destroying to the powers of life the amusement, the more deadly the stimulant, the more certainty of the victim's final ruin. The mothers and daughters of our land have it largely within their power to check these evils by making bright, sweet, and happy homes. If a man is a bread winner woman should be a home-maker. The true woman can compass it in two rooms as well as in a dozen, upon small means as well as upon ample. But to do this, many of the modern pursuits of our sisters and daughters must give place to the cultivation of more homely arts—a true home is one of God's institutions for the saving of man. There the overtaxed body and mind will find its best and truest indoor recreation, with social converse, the reading of agreeable books, in music, in the cultivation of flowers, the production of simple works of art—all these are within the reach of the most moderate income. With respect to social dancing, from my experience and observation, I cannot unreservedly condemn it. The evil is in the late and long hours, and the time, and thought, and expense thrown away upon dress. Here again Christian matrons have it largely in their power to work a reform by returning to the sensible and pleasant old-time hours for their social gatherings, say from eight till twelve. Then under the roof of a friend, and among the society of those known and esteemed, the social dance may be regarded as a very beautiful and simple amusement. But the hall at which a doorkeeper takes tickets bought in the market, where the company is mixed, and the hours are for all night, is plainly no fit place for a pleasure, so pure, so natural, so home-like, so liable to abuse, as dancing. What of card-playing? This is particularly delicate ground. The abuse is immense, and yet they supply a use. The wise way perhaps is to separate the use from the abuse by some principle of common sense. As a household amusement what can be more innocent? It is said that boys who have been from the first accustomed to cards commonly outgrow them or hold them in small esteem. Stolen bread is sweet, and many a boy has been morally broken down by the temptation to play an innocent game that was prohibited as sinful at home. Gamblers, it is said, do not come from households in which cards are among the trivial sports of childhood. It is claimed their fascination evaporates with the dew of youth. As a means of gambling, as a waste of time, they cannot be too sharply condemned. But the old maxim applies here, what may be harmless to one may be a snare of ruin to another.

Rev. J. P. Lewis, speaking on the subject, confined himself to the matter of popular literature. The magnitude and importance of the subject, the brevity of time at his disposal, and the fact that there were others present better able to deal with the subject, all hampered him in discussing the matter. The phrase popular literature was very comprehensive. You could not always define in fiction where truth ended and imagination began. If they took works like Scott's, Shakespeare's, H. B. Stowe's and others, there was that which could not be properly called fiction. Then what was popular in one age and in one country would not be found so in another. As the world moved on literature was improving. Popular literature included much that was very good as well as very bad. Much of it had been written by the most brilliant geniuses, but if the thought expressed in it were bad, they should set their faces against it. The literature of our homes must be pure, and true to life. Exaggerated literature was sure to work evil in the minds of readers. The was much useful information to be gathered from what is called popular literature. In some of the fictions their plot was sometimes set on a solid basis of truth. But because a novel contained useful information they were not compelled to read it. Many of the novels had good in them, but not in paying quantities. It was not to a library of fiction that people went to gain a knowledge on which to build a foundation for their life's work. There were times, indeed, when people, unstrung by the activities of life, were benefited by reading a good story, well written, and at such a time they might be of great use and benefit. But some athletic exercise would have quite as good an effect on both body and mind. The excess of the reading of popular literature was most hurtful to the organism of the mind. The abuse of the imagination destroyed the judgment. If they looked into the face of a woman who was accustomed to read novels for years, they would find an instability in her eye. Such reading often led to the destruction of families, and brought misery to the home. Then he believed the excitement of the novel destroyed that deeper spiritual emotion which alone led to true happiness. The Church of England in Canada should establish a paper which would represent the feelings of the people throughout the whole country, which would go into every home and crowd the other worthless reading matter out. He would say to all fathers and mothers that it was one of their solemn duties to supply proper literature to their children, so that they might be wisely and properly instructed. In every church

there should be a young people's association, and in connection therewith a properly selected library.

His Lordship, the chairman, instanced a case where proper supervision had been paid to the matter, and the result was that every member of that family had been a credit to the Church and community in which he lived.

Mr. Davidson, of Montreal, said if there was any one thing in which the clergy neglected their work it was in the matter of urging the necessity of proper reading and recreation, and he was glad to see the matter as well handled as it was this morning. He thought fiction would always be read and therefore some means should be taken of having proper light literature placed in the hands of the people.

Rev. Canon Houston said, regarding cards, that if they were kept in proper bounds, even good might come out of it. He knew of a woman who had deliberately taught her children to play cards in order to keep them at home in the evenings, and in this way it had had a good effect. They should only be careful in the matter to separate the wheat from the chaff, the good from the evil.

Mr. Alex. Caviller, of Hamilton, spoke briefly.

Ven. Archdeacon Read, of Grimby, said if young people wanted to decide in the matter of reading or recreations, they should first test themselves by asking the blessing of God on what they were about to do.

His Lordship Bishop Coxe said that if parents taught their children to read the best and purest of English literature, there was no fear of their turning to dime novels.

LAY CO-OPERATION.

Mr. Adam Brown read a paper on "Lay Co-operation." He would not discuss the purely religious aspect of the question. It was not well that the laity should feel that they had no purely religious work to do. The Sunday-school was one of the grandest fields for lay co-operation. Contributing was not all that was required—work was wanted as well. His experience taught him that the people fell far short of their duty in this respect. Men left almost all the work of the Sunday school to the women. The work of the Sunday school could not be over-estimated. It not only reached the children, but through them the parents also. The minister, however, willing or able, could not do everything. On every side he needed the help of the laity, and they could assist greatly in his success. The pew and the pulpit working together was the perfection of Church work. No church should allow its minister to neglect his higher duties to attend to matters of finance. All worry on this account should be taken from his mind. The minister should be assured of a good living, and that his family, if he was called away from them, would be properly cared for. It was in little things that most good could be done. Many people neglected doing anything because they could not do a great thing. The rule should be to look for the work, not to let the work look for them. There was a thousand ways to show the minister that he had willing hearts and hands all about him. Doing good was the true work of life. The laity should cultivate sociality among the people, and let it be seen that they were all labouring for the Church and for one another.

Rev. Mr. Baldwin read another paper on the same subject, beginning with the statement that in the early days of the Church the instruction of the secular schools was both used and advocated, and although it became afterwards a point of discussion whether such was right or not, still they were used. It was very difficult to overcome the innate feeling of the people of the Church of England that everything of an ecclesiastical nature must be done by a clergyman. Yet who could deny that much good has been done by lay help in the education of the young in Sunday schools, and this was found to be one of the greatest powers which the minister has in his parish. Still many felt that lay help in Sunday schools was a very different thing from lay help in service. He instanced a case where lay help had been of great service in the parish of Rev. Mr. Body in England. So successful was it that the question was asked why these helpers should not be raised to the order of the diaconate. He quoted from the late Archbishop of Canterbury (official year book, Church of England) showing that at present in London there were some 3,000 lay workers, 120 of whom had been set solemnly apart by the Bishop as lay readers. There was nothing, said the Bishop, to hinder laymen from expounding the Holy Scripture and leading the prayer and praise of God's people. The Bishop of Durham had spoken in the same strain, as well as others. The necessities of the work in England demanded lay help, and the necessities were equally great here. They were told that in cities the number of the Church was growing, but that in the country she is losing ground. It would be a weak and wicked argument to lay the blame for this on their hard working country clergy. Mr. Baldwin then went into a deep and strong argument in favour of the proper organization of lay work, showing its absolute necessity in the welfare of the Church. He also favoured the setting apart of deaconesses, for the peculiar work for which they alone were adapted.

Mr. R. Freeman said the previous speaker had said that in the cities the Church held her people, but in the country they did not. He had had great experience in the work in the country. He detailed his experiences at some length, and having undertaken for some time the duties of a clergyman he could heartily sympathise with the country minister. The reason of the falling off of the Church in the country was that the minister had too much work to do. He urged strongly the necessity of lay ministrations in the Church; and if there was only a means by which it could be done by the authority of the Church there were many who would throw aside their shyness and come forth and perform the work.

Mr. Thomas White, M. P., of Montreal, expressed his gratification at being present. He said there could be no two opinions regarding lay work in the Church. Lay effort had proved of great assistance in Montreal, and he knew that the work of the young men in St. George Church in that city had accomplished much good. Since the devil had invented that new name, agnostic, which permitted infidels to shield themselves behind a term which was not generally understood, he knew that in our cities there were many young men who boasted of their ignorance. The hope of the Church was in the young people of the Church, and therefore in the interest of the laity themselves it was necessary that they should devote themselves to the work. He trusted that these congresses might go on from year to year, and that they may result in giving the laity a greater interest in the work of the Church, the importance of which was felt by all.

Mr. Davidson, of Montreal, spoke at some length. He held that there should be three orders, bishop, priest, and deacon. He strongly opposed preaching by laymen.

EXTRACT FROM THE FAREWELL SERMON

OF THE PRESENT ARCHBISHOP OF CANTERBURY, ON LEAVING WELLINGTON COLLEGE.

The following admirable words of Dr. Benson will satisfy the most exacting that a man full of ardor, full of wisdom, and full of devoted earnestness, has been called of God to the responsible and high position of Metropolitan of all England. After reading these happy thoughts, which express so much of tender love for his work, so much veneration for all that good in the past, and so much confidence in the future, we feel thoroughly convinced that such a man will nobly carry on the work of his illustrious predecessor:—

"It has been given to me to watch for fifteen years God's wonderful work, and I thank and praise Him for all I have seen. You will pray for me too that the years may in no sense be lost to me, for I have seen a new growth in England, organic, spiritual, healthful, abiding. Its material nobleness is visible—pray that its invisible power be nobler far.

"How can I thank God for His works of grace, for the unfolding of high principle, and the expansion of strength and the kindling of Christian fire? . . . And I speak with diffidence and I speak with reverence, of the nearer counsel and goodness that has been by my side; no one has ever come to help me without some true touch of devotion to the high cause, some with an enthusiasm and a patience and a self-forgetting that leave you and me for ever their debtors, and their reward is not here.

"Thus for fifteen years I have labored, often in most salutary trouble, yet with ever-increasing happiness. The happiness cannot be taken away. . . . And now I go myself. I came to the newest educational and spiritual work in England, hidden to shape it. I go away to the most ancient. Here I have made rules for others; I go to strive to conform myself to rule. Here I had served the memory of him who snapped the yoke that was laid on modern Europe. I go now to serve memories that are green still, though they budded when Norman strove with Saxon, ere Saxon had done his strife with Briton. Nor can I now forbear one thought, for it is forced on me: if ever we are disposed to contrast by-gone ages unfavorably with our own, we may ask ourselves whether we think the systems we have arranged, the wheels we have just seen begin to turn will run as freely; will work as adaptably to the needs of seven hundred years to come, as the great institution of the past moves now when seven hundred years have passed over it, age after age ready to become young again. Yes, we may say—if ours, too, is built on humanity's best, on a true perception of humanity's needs, on a devout humility and eager acceptance of God's work in man and through man. But not other wise; not if we mistake troubled rills for fountains, and seek our immortality on earth, and hold doubt to be more wise and strong than faith.

"If we build into the same building and trust the same corner-stone, we shall stand like them and share their strength; for life is one and indivisible, and so shall we be part of the Living Temple of God."