

The public work may be the easier, but the personal work is the most telling. Let us remember always that we are "fishers of men."

*3rd Paper by the Rev. J. Hepburn.*

Men are the foundation of the Church's work. There is danger of leaning too much upon women, who are so willing. (a) This is a loss to the men who are not employed, for where no work is done, there is no grace. (b) Partnership with women is apt to make men effeminate, and then our influence with men and boys is gone. The clergy must be manly men, adorned with manly virtues, e. g. : courage, zeal, hope. Men must be compelled to identify themselves with religious privileges and works. Let them conduct family prayers, teach at Sunday School or in Bible classes. Let the clergy meet men, old and young alone, in association for devotion or work. Many dangers will be thus avoided, although there will not be so much show, much more and better work will be done.

DISCUSSION.

*The Rev. J. B. Debbage* would try to reproduce in sermons much that he was learning at the Conference. In reference to securing a wholesome influence over young men absent from home in large towns he deplored the fact that the clergy themselves were sometimes neglectful and gave an instance in a neighbouring diocese and city, where notwithstanding two personal interviews by the father and a letter from the mother to the clergyman of the parish, the young man in question had no notice taken of him, although he was a clergyman's son.

*Professor Wilkinson* spoke of another young man who was similarly neglected in the same city. He felt there existed a backwardness on the part of the clergy and of churchmen generally in speaking to young men on the subject of religion. There ought to be a longing to do so. We should speak to men when they are quite alone, get to know their characters, use things they know to teach them heavenly things and be interested in what interests them. To illustrate the powerful influence of some clergymen, he told how a certain farm lad was pulling turnips in a field, and because one stuck hard, began to swear, yet recollecting advice he had

received, fell down on his knees the next moment and asked pardon for the sin he had just committed. Again help and influence of a secular kind may often lead to opportunities of teaching religious truth, as in the case of classes of Chinamen in Montreal, whose own first object in their attendance is the learning of the English language.

*Rev. A. J. Balfour* remarked how natural it was to prize most the objects for which we do most. On this principle dissenters, perhaps more than ourselves, are wisely wont to assign some work or other to all of their adherents. In the early Church, Christians were encouraged in useful activities through the many "Minor Orders," which were duly recognised and maintained. The same kind of system might with great advantage be revived. A peculiarly potent influence comes from people being banded together in communities of brotherhoods and sisterhoods.

*Rev. C. B. Washer* felt the subject under discussion to be of great interest and importance. He too wanted to "catch men." It was sometimes thought the clergy were too fond of securing women's help in parochial affairs, to the overlooking of men's capacities for co-operation. Men, and especially young men, must be met half way, if we would make use of them. The clergyman ought to be sympathetic, and yet manly, natural and full of tact in preaching and intercourse, to make man feel that he is after all one of themselves and so his soul should go out to theirs through that "touch of nature that makes all the world kin." Every man has some door of access to his better self. Not that the parish priest should be too jolly in his parochial work, but rather should comport himself, in a fatherly way, consistent with his sacred office.

*The Bishop*, in summing up said work, must be found for men,—if they were to be retained—as helpers of the wardens, collectors, visitors, teachers, welcomers of new comers and so on. A branch of the St. Andrew's Brotherhood might be tried. The clergy should be especially alive to their duties in times of sickness. They should always meet young men with sympathy, brightness and geniality. Notices in Church as to co-operation were not enough. It is generally necessary to have personal interviews with those men—old or young—whose interest