

ences, the congresses, the mission-weeks, and clerical meetings of the Church at home, in the legally established Synods, the more strictly observed Lenten services and the rural deanery meetings of the Church in Canada. Nor are such aids confined to churchmen only—the same increased zeal is witnessed on the part of Dissenting Christians and has doubtless in some particulars reacted from them upon the church and revived and awakened her dormant powers. I say *dormant* powers, for after all we must remember, as I pointed out before, that in these instances of rekindled zeal all, both Churchmen and Dissenters, have but returned, (under God's blessed guidance and providence) in a measure, to the practice of our Blessed Lord Himself and of the Early Church.

To one only, however, of these particulars which I have enumerated must I call your attention now; that of Clerical Conferences or Associations. That they are *needful* requires but little to be said. In work of all sort spiritual or secular, union, association and fellow sympathy have long been and must ever be, considered all important to develop individual strength and efficiency to their fullest. This, as regards secular work, need hardly be enlarged upon in days when Confederation of States and Provinces, Union Leagues of labourers—and Internationalism, with its wondrous social and political ramifications, have been developed in our midst, so suddenly and with such fearful powers for good or ill. And in spiritual work the same combinations, larger or smaller, seem as equally necessary to, and as much required by, *human* agents. I speak to some perhaps who have had personal experience of what I can refer to only as matter of history in the Church in Canada—of clergymen separated from brethren in the ministry by distances