

much that he had heard. Comparing ourselves with the standards set up in the papers—and they were the true standards—he felt there was much to humiliate and to make us feel like the rich man, who had not been a good steward of his wealth and opportunities, and who being asked on his death-bed “Are you afraid to die?” answered “No, but I am ashamed to die.” We must have the life of God in our own souls, and realize the truth of the adage “Like priest, like people.” There is a great lack of prayer and devotion in the homes and hearts of our people. Hence the little regard for the blessed privilege of public worship. The newly-married should be advised, encouraged and helped to begin the practice of family prayer simultaneously with their house-keeping.

*Rev. Canon Von Iffland* referred to the benefits received during the Conference. In the papers just read, the principles underlying the deepening of the spiritual life were well and exhaustively set forth, and he was sure all accepted them with thankfulness, and would also try to make use of the valuable suggestions which had been afforded them.

*Rev. C. B. Washer* thought that in matters non-essential we should use our own, and respect another's liberty in a loving, tolerant, Christian spirit. On this principle he would say to those who wanted retreats, have them, but do not blame those who do not want them, because they do not see any necessity for them.

*Rev. Dr. Allnatt* sympathized with Mr. Scott in his desire for a clerical retreat, but he felt now was not the time at which to come to any resolution on the subject. Like others he emphasized the great good derived from the Conference just coming to a close. He spoke particularly of the valuable help given all the members of it through the admirable summing up of the papers, which had been received from the Bishop's lips.

*Rev. L. W. Williams* repeated what several speakers had already said about the benefits which the members of the Conference had received throughout its proceedings. He said a word or two in favour of a clerical retreat, but thought it should be held at a suitable interval after such an instructive and devotional reunion, as that in which they had just participated.

*The Bishop* summed up the discussion. He felt that a feast of good things had just been offered them and he would give his own impressions as they were made by some of the sparks sent forth from this great fire of love and goodness. He thought they must all be convinced that some of the chief dangers of the clergy were the neglect of private prayer, the perfunctory discharge of their public ministrations, a disregard for study, and a finding of excuses for carelessness in something constitutional or hereditary, or in the low standard of religion, by which they might happen to be surrounded. It was of no small importance to our own inner

life to remember that—as had been well said during this Conference—“where there is no work, there is no grace,” the converse of which statement is also true, viz. that where there is no grace, there is no work. Professor Wilkinson had shown them the relation between devotion and work. Mr. Allnatt had impressed them with the necessity of realizing the presence of Christ in their private devotions. In the “practice of the presence of God” in our prayers, it was surely more reverent to kneel and to teach others to kneel quite upright, and to avoid any lolling about or leaning upon supports, when physical infirmity did not require them. He thought that all, after placing themselves in a reverently devotional attitude, should remain quite still, until, in some degree at least, they realized that they were in the very presence of God and were beginning to speak to Him.

His lordship promised to give some aid in providing suitable help for the practice of family prayer. Besides various helps of this kind, he had been accustomed in England to give away printed pictorial forms in connection with baptisms, confirmations, churchings and marriages. These picture-cards, as well as printed letters, which he made a practice of distributing, had been much appreciated and had exerted a valuable influence for good in the parish. To those of the clergy, who were impressed with the value of retreats, he thought the present gathering must have formed a substitute to a large extent. He thought that if a Diocesan retreat were held, some one, other than the Bishop of that Diocese, ought to be its conductor. Nothing need be settled about the matter now, but it could be thought over in view of possible future action. His lordship concluded by expressions of gratitude to the several writers of the papers upon that all important subject, the spiritual and devotional life.

The clergy now all rose to their feet and the Venerable Archdeacon Roe read an address of thanks to the Bishop, signed by all the clergy present, in which they expressed their heartfelt appreciation of the privileges extended to them during the Conference and of the benefits derived therefrom.

*The Bishop* in reply said: I receive this address, my brothers, as one of many kindly signs of your good feeling and confidence. I thank you for your words of appreciation in reference to this Conference. I thank God in my heart for the blessings and benefits, which I trust and believe we have all received through our mutual intercourse and our common worship and all our proceedings during the last three days. We have been engaged, however, in nothing new, but in the revival of what the revered Bishop Williams inaugurated, which had been for a short period discontinued. To be helped by such men as yourselves is a great honour. I have had much satisfaction in observing your work in your parishes, and in securing your