

ing and profound philosophical thought,—who, with such splendid success, turned these assaults into shameful defeats in writings which remain to the Church a bulwark for ever.

And not that only, not the mere refutation, however brilliant, of negations. "The faithful and wise steward" is placed by his Lord "over His household," not only to fend off the adversary, but more, "to give them," for the nourishment and healthy growth of their spiritual life, "their portion of meat in due season." And he must, if that meat is not to pall upon their taste, "bring forth for them out of his treasure"—out of the inexhaustible treasury of God's Word,—'things new' as well as 'old.' What words could better characterize the books of those great champions of Christendom to whom I have referred? How does every word of our Lord's charge to the faithful and wise Steward find its fulfilment in, for example, Bishop Westcott's epoch-making Commentary on St. John, in which, with all its splendour of learning and depth of thought, there is everywhere food for the devout soul, and from which the savour of personal religion is never absent.

But how could all this have been achieved, had not the wisdom and piety of our fathers made provision in ages long gone by for such learned leisure?

Brethren, shall we stand by in helpless silence, and suffer this vital feature of the Cathedral System to drop out and be lost for ever to our Canadian Church?

III. And closely akin to this provision is the third great duty required of the Cathedral Body by all the old Statutes,—namely, the *teaching and training of Candidates for Holy Orders.*

It may be said that this is already provided for in our Church Universities, and it may be objected that it would be a grave mistake to withdraw our young men who are looking forward to Ordination from the valuable influences of University life and training.

Most true. "It would be impossible to insist too strongly upon the advantages of the common literary training of our English Clergy and laity. From it has come that largeness of view, that breadth of sympathy, that mutual respect and understanding, which

characterize the intercourse of the English Clergyman and the English layman." And God forbid that the Clergy of the Church of England should ever be turned into Seminary Priests!

But when the young ordinand has taken his degree and his University course is ended, must it not be of great advantage to the Church that he should pass into the Cathedral Theological School, there to be grounded in Dogmatic and Scientific Theology, and above all, to be trained in the Devotional Habit? Under the Bishop's eyes, under his continual oversight and frequent personal teaching, is it not thus that the young candidate would be best equipped for his life-work?

And, this is no mere theory, it is an accomplished fact. Theological Schools are rapidly springing up within and around all our Cathedrals in England. Fifteen such schools are reported in this year's Year Book. To one of these famous Schools we ourselves in Quebec sent home for the prescribed year's training a promising young graduate, who is now the honoured Professor of Pastoral Theology in the University of Bishop's College. And on this continent what would be more stimulating as an example than the part taken by our Primate in the personal instruction of his ordinands?

It has been said, I know, that the teaching in such Cathedral Theological Schools must be inferior to that in the University Divinity Course, and the cost more. I traverse both these arguments. The cost will certainly not be more, and in one most important point of view the instruction must be better. The one course of study will be literary and the other religious. The one, preparation for an examination; the other, for a life-work. The aim of the one, mere knowledge; of the other, knowledge indeed, but with a view to using it to help and guide and edify the souls of men.

Moreover, the Cathedral School would have this inestimable advantage that the Bishop would have personal knowledge of the soundness in the faith and of the religious character of those he was sending out.