

who has not been thus "set aside" from his early youth for his vocation. He has had no notion as to what he will do, or what he will be in life. This vagueness and uncertainty has surrounded him all through his college course. His mind has been educated; but he only determines what profession to accept during the closing months of his senior year, and then, by some providential leading, by a sermon heard, by the example of a classmate, by his conversion, by some sorrow or sickness, or startling disaster, he stops, and thinks, and prays, and seeks counsel, and at last decides to study theology. He starts, then, with a decided disadvantage. Let us pause to enquire if his rector has done his duty towards this lad. Has he ever spoken to him about the high and holy calling of the Christian Priesthood? Has he sought out this young man during vacation, with the earnest determination that if possible he will bias and bend his inclinations toward this solemn work? Are our clergy so filled themselves with the missionary spirit that they are ever alert, and on the lookout for the best and cleverest boys in their Sunday-schools, with the idea of suggesting to them the possibilities of God's will towards them? How many noble youth are lost to the Church through the dull inactivity of their rectors, who have not, and indeed never had, the real missionary spirit in them, and to whom it never occurs that they ought to affect and influence their Bible-class and Sunday-School boys toward the Church!

One reason, therefore, why our candidates may lack this spirit, is because they have had neither a home example, nor a pastor's personal interest in this duty and work, and we must not be over-severe with such candidates, if we find that the fruit hanging on the boughs of their tree is small, and possibly bitter. Let the clergy receive reminder on this point of duty; let them, if they have candidates from their parishes, keep in continual contact and relation with them, by loving conversations, by tender advice, by prayer with them, by regular correspondence while at the seminary, urging upon them fullest devotion, and the cultivation of the missionary spirit of the saints. If this were well done, then we should see a change in the mission thought of both clergy and candidates, and we should rejoice in the awakened fervor of the Church herself.

How we shall excite this missionary spirit in candidates and in our divinity schools is the main question, upon which what I have already said has full and primary bearing. And first it occurs to me that the obligation of the Bishop becomes clear. Into what sort of personal contact do our Bishops come with their candidates? The virtue and necessity of an older day indicates the fact that in each diocese the

ordinands were grouped about the Bishop. That there was a school of prophets encircling every Bishop. That he and his canonical staff at the cathedral taught and trained the candidates, and, therefore, came into daily and immediate communication with those whom they were to ordain. Our candidates, in some instances, if not in many, rarely see, or personally know, their Bishops. The relationship is largely official, and it is never a very familiar one. The young men respect, but have no chance for the development of love for their fathers in God.

The Bishop then should have a more intimate association with his sons in the Gospel. He should have them about him from time to time—in his household, perhaps. He should always arrange to give them some close instruction as to the spiritual and interior life; as to self-devotion to Christ; as to self-sacrifice and willingness to forsake all for the cause of perishing souls. The Bishop, as chief missionary, ought to inculcate the basic principles, that as God sent Christ, so Christ sends His ministers to be saviours of the world. In so many evident ways should our candidates be brought closer to their Bishops, that the mention of the fact ought to stir up suggestion. And then, our seminaries themselves are partly at fault. They have become too academic, too scholastic, too institutional. The teachers are, after all, only professors, occupying chairs of learning; and critical methods, rather than spiritual methods, are in vogue to-day—to the diminishing of the missionary spirit, and not for the religious edification of the Church.

God forbid that we should minimize careful and exact and advanced scholarship in our seminaries. Our canons require it, and the age demands it. But let us also beware lest the spirit of secular learning creeps in unawares, lest our candidates become mere philosophers or experts, and lest the greater need of a holy life, and a Christian temper, and a missionary impulse be somewhat obscured. Each professor in our seminaries should not only be a master of the subject he is to teach, but he should be recognized as sound in the faith, and so eminently a man of God, that the holy atmosphere of his personal life is felt in the character of his instruction. Our professors ought themselves to be the spiritual directors of their students, and they should ever hold before them the "prize of the high calling," which means "the spending and being spent" in the precious cause of world conversion. This Church is fortunate in her equipment for theological training, but the easy temptation is to develop the doctrinaire, and to neglect the interior life. And the candidate who every day realizes that his Master and Lord is giving him his armor to wear in the great battle that