

der that they were laughed at, their vision regarded as unrealisable, their scheme derided as Quixotic, they bidden to betake themselves to England and leave the colonists of Canada to work out their future with such an education as was within their reach, and suitable for a practical, lumbering and farming community, "whose talk is of bullocks," and who had no ambition of being "found where parables are spoken." But they disregarded the counsel given them, and, instead of withdrawing from their work, made use of such materials as they could lay their hands on, and, if obliged to put up with "plain living," yet accompanying it with "high thinking," were willing to wait for the verdict of the future, when the infallible test would be applied, "By their fruits ye shall know them."

II. But, if they tenaciously held to the soundness of their convictions on this, which may, in an accommodated sense, be called the secular side of education, no less clearly did they proclaim that they believed the truth of the ancient saying, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Nay, they made it abundantly evident that, in their estimation, greatly as they valued knowledge of every kind, and desirous as they were of setting up a high standard of scholarship, these would be robbed of virtue in their eyes, and their results like the stalks of corn in Pharaoh's dream, "thin and blasted with the east wind," unless they were rooted in the Christian religion, and it might be said to each pupil, on going out into the world, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

And in a community, the large majority of whose number, outside of the Roman obedience, were so torn with religious dissensions that they were willing, if not desirous, to leave all teachings in the doctrines of Christianity to parents and Sunday School teachers, shutting their eyes to the plain fact that such a course meant, through the default of a majority of parents, and the attendance of only a minority of children at the Sunday School—to say nothing of the incompetency of many of the teachers—the absence of any intelligent knowledge of even the simplest of such doctrines, or a large absorption of

them by the Roman Catholics through their schools and convents, to aim at providing an education, which should be saturated with Christianity, and that, distinctively Church of England Christianity, as distinguished from the Roman on the one hand, and each and all of the Protestant denominations on the other, was even a bolder stand to take, and a more hopeless aim to pursue, than that of attempting a higher range of scholarship than the people cared for.

For the space of fifty years—not quite the lifetime of two generations—these principles have been tested, and how do they stand to-day?

The standard which half a century ago satisfied nearly everyone in Canada, now contents hardly anybody, while the large majority are aiming at the highest, so that the example set by Bishop's College has not only been justified by the result, as seen in those who have most profited by it within these walls, but by its general adoption throughout the country.

And, as regards the other matter, I claim two things—first, that the great Protestant denominations deeply deplore the extrusion of distinctive religious teaching from the schools of the country, though they do not see how they can secure its re-introduction without injury to their differing religious convictions; and second, that the great yearning for an outward manifestation of our underlying Christian unity, which has found expression in so many and varied quarters, encourages the hope of such an adoption of the first three of the articles of the Chicago-Lambeth platform, as would allow of regular teaching in all our schools of the distinctive doctrine of Catholic (i. e. universal) Christianity, and justify by general consent the principles of the Founders of Bishop's College.

It is of the nature of a truism to say that nothing of importance is conceived of without careful thought, nor achieved without labour and patience. I invite you to attempt the realization of the labour undergone, and the patience manifested by those who planned, and successfully carried out the idea of a high standard of education, having its root embedded and its growth entwined, and its fruit coloured and flavoured with the knowledge of the elements and principles of the Christian religion, selecting and associating with themselves suitable persons to prose-