

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 regard 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 realisation 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 prosecute the work—inducing parents to lay aside natural selfishness and narrow and unworthy views, and to adopt and act upon the noble ideal set before them—slowly enlarging the minds of their pupils and awakening in them an enthusiasm for knowledge, together with a holy emulation to outstrip one another in varied attainment, and with it all, by "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," infiltrating the knowledge of the chief doctrines of Christianity as the Church of England has received the same; slowly, painstakingly, perseveringly combatting low and erroneous ideas entertained by other educators and by the public at large; the drudgery of dealing with unresponsive minds, in the schoolroom, and hostile minds without—this, and much worse than this, for many years, learning the lesson of "the husbandman who waiteth for the precious fruit of the earth and

hath long patience for it."—verily, "other men laboured," and we may reverently to-day think of the great Head of the Church as sending to them in those now long past and slowly unrolling years the message to the Church of Ephesus, "I know thy work, and thy labour, and thy patience...and thou hast borne and hast patience, and for my name's sake hast laboured and hast not fainted."

III. But if these were the principles on which they acted and which they sought to establish in the minds of their own and of the next generation, it is time we enquired as to the underlying principle by which they were themselves controlled, and which constrained them to act in this manner. I answer in one word, it was *Faith! Faith in God*, that He is truly revealed in Jesus Christ—*faith in the Son of God* as the Saviour of the world and the Head of the Church—*faith in God the Holy Ghost*, as the Guide of the Church into all the truth, and therefore the One through whom those conclusions have been arrived at "which are most surely believed among us"—*faith in the Divine authorship of the system of the Church*, through which God ministers His grace to those who "rightly, worthily and with faith" use the varied means implanted in the system—*faith in God's revelation of Himself* "in divers portions and divers manners," not only "to the fathers by the prophets," but also through wise men of the East, through philosophers of Greece, and poets of Rome, that—

—Thoughts . . . beyond their thought
To those high bards were given"—

faith in the infinite variety of the aspects of truth, no one without insignificance or importance to all the rest; for, surely, they did not teach what Greek philosopher and Roman poet, Jewish prophet or psalmist had spoken, no, nor even the words of Christ himself and His apostles, merely that in identical words they might be able to speak them again, but that receiving, through the words, the truth by them conveyed into their souls, finding them "spirit and life," that truth might, mingled with their own intellectual and spiritual life and thought, find utterance in other words, and be passed on; the truth so conveyed finding ever new setting, and all the while taking on new meaning: the Church thus, as well as the "principalities and powers in heavenly places" through her, learning "the manifold wisdom of God."

Yes, truly, they must have had this faith in the certainty of that about which, like the Apostle St. John, the Church can say, "we *know*"; and in the progress of the Church under her Divine Guide and Indweller, through the processes of living thought in individual minds working upon the problems and questionings raised in them by that which they were taught, or by the ceaseless endeavours to answer the question, "how" and "why." And *faith in the value and necessity of their own work*, that in no case was it fruitless, but that whatever would stand the testing