

cate 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 awaking 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; by the drudgery of dealing with unresponsive minds in the school-room, and hostile minds without—by 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, morely that in identical words they might be able to speak them again, but that, receiving through the words the truth conveyed by them into their souls and finding them “spirit and life,” the same truth might, mingled with their own intellectual and spiritual life and thought, find utterance in their words, and be passed on; the truth so conveyed finding ever new setting, and all the while taking on new meaning: thus the Church, 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 questions, “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 fire of the great day should bring to each “his own reward according to his own labour.”

IV. “And ye are entered into their labours.” This is true in a double sense—first you have entered into the labours from which they now rest—the work which they did is that which they have passed on to you. And, second, it is yours to gather the harvest of which they sowed the seed. Let it be recognized by you that while there is labour in both sowing and reaping, it is not of the same kind. To watch over the minds and souls which in days gone by were sent forth from these walls “bearing precious seed,” which has gradually germinated and ripened, and now in new and