

can, learn to ride, drive, and swim, do your own carpentering, it will save you many a pound for better use. Be sure and learn how to lead the singing. Practice the art of extemporaneous preaching, and remember that Christ hath called us to peace."

Another writer says, "I have now been many years at this Post, for the first seven absolutely alone. I usually travelled on horseback or on foot, sometimes 4000 miles in the year, under a burning sun, with the thermometer at 120 degrees. And yet so wonderfully have I been supported, that I have never been off duty a single Sunday since 1868, except when I went to the District Synod." He refers to the use he made of his medical knowledge and experience of music among his people, and tells the usual tale of the sad consequences upon the natives of the vices of the Europeans. Drunkenness and debauchery, he writes, were unknown until introduced by white people. Another says, "I have often had to sleep on the hard ground, in smoke and dirt, but as God tempers the wind for the shorn lamb so there are always some ameliorating circumstances in a hard lot." Another, writing of his Kaffir boys, says,—"They came to us naked and wild from their heathen kraals, now they are well instructed in the Christian faith, and I have found of vast importance in training them, the knowledge I gained at St. Augustin's of manual labor. The carpenter's shop proves very interesting to the Kaffir youth. They are also very fond of English games, such as marbles, tops, shuttlecock, and above all, cricket." But I must not weary you with these notes from Africa and other places.

It has been said in this diocese that Augustinians are not as a rule strong in health. Well, out of the 240 already mentioned we number twenty-six among the holy dead,—of those, one was a native of Madras; another of Greenland, "Kallihirua;" another of Bombay; another a son of a South African Chief; another a native of Jamaica, and another a son of a Kaffir chief; then poor Effendi Mahmoud, of Constantinople; leaving eighteen Englishmen who have fallen at their posts; one of these was drowned while attempting to ford an Australian river. And when you remember the nature of the climate these men labored in, I don't think the charge of weak health is well founded, and I know of no college that can shew a better record. It is true that in this Diocese we have had two or three weakly men, but though weakly they did not crave easy posts, they were willing to be spent in the master's service; and one even could write of Labrador "My lines have fallen unto me in pleasant places," the simplicity and devoutness of the hardy fishermen having won the heart of the Eton school boy and gentle scholar. One of the three is now lying ill, and I ask you to remember him in your prayers to-night.

The field of labor sought after by members of the College at the present time is the Missionary District where Bishop McKenzie fell; also India and the Islands of the Southern seas. Bishop Selwyn was always a great favorite at Canterbury, and men were ever ready to volunteer for service at his call, and now that his son has taken up the work of the martyred Patten, my brethren are eager to labor under his guidance to avenge the Bishop's death by winning souls to Jesus Christ.

And in conclusion, I cannot do better than quote words of a brother student in a far distant land, when he prays—"That God may still bless and support St. Augustin's; all that I am and all that I have been enabled to do, I owe to her." Who can wonder then, at the love which I, in common with all her sons, regard her? May the successive races of students ever study to

keep up the high name the College has won, and may they too, each in turn feel an honorable pride in being able to say with the present writer, I AM AN AUGUSTINIAN.

AN EVERLASTING REFUGE.

It is remarkable how many times God speaks of Himself as a refuge and defence. In His word we read of Him as a strong tower, into which the righteous run and are safe; as a rock of defence and tower of refuge; as the shadow of a great rock in a weary land; and as a Father that pitieth His children.

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry," says the sweet singer of Israel, and Peter, in his letter to the churches repeats it. In each of these cases, the Holy Spirit represents God as tenderly watching over His people, and bending down His head with a quick ear to catch the feeblest breath of prayer. Very often, in the Bible we are invited and urged to commit our ways unto the Lord. The original is, "Roll thy ways on the Lord." It so appears on the margin of many of our Bibles. "Roll it all on me," says God. "I will bear it. You are carrying too great a burden. It will crush all hope and joy and peace out of your life. Bring it all to me, and cast it on my heart."

One marvellous thing about all this is, that though so often neglected, slighted, and forgotten by His children, He still stands and waits to help them. A man may be deserted of all friends on earth, and lose all hope in himself, but God never gives him up. How meanly men treat God, and still He is their "refuge and strength, a very present help in trouble." "Fools, because of their transgressions, and because of their iniquities, are afflicted; their soul abhorreth all manner of meat; they draw near unto the gates of death. Then they cry unto the Lord and He saveth them out of their distress. They rebelled against the words of God and contemned the counsel of the Most High; therefore He brought down their hearts with sorrow; they fell down and there was none to help. Then they cried unto the Lord in their troubles, and He saved them out of their distress. He brought them out of darkness and the shadow of death, and break their bands in sunder."

The father runs to meet the prodigal when he sees that he is coming back. Ragged was the prodigal and wretched indeed; but he was coming back. Disobedient had been his life. Honor gone, character gone, money gone, but he is coming back and that is enough. That coming back is all God asks. He has food for the hungry, clothes for the naked, honor and character, and all that has been forfeited by sin. He has the oil of joy for mourning, and the garment of praise for a spirit of heaviness.

"Joy of the desolate, light of the straying
Hope when all others die, fadeless and pure;
Here speaks the Comforter, in God's name saying:
Earth has no sorrow that heaven cannot cure."

In every act of worship there should be the strictest regard to truthfulness. It is a bold profanity that will attempt to deceive the Almighty, and the double disaster sure to result from it should deter all from so impious a thought. For this reason all religious observances should be arranged so as prevent unnecessary means of temptation. They should be plain, simple, appealing but little to the disposition to show and pretence; and it is right here that ritualism is especially offensive. In its very nature, it trains men into a condition of exaggeration and insincerity.

WHAT IS "FUNDAMENTAL."

We have lately seen it denied that the institution of the Church by Christ is a fundamental truth in religion. It is gravely argued that nothing is fundamental to religion which is not fundamental to human nature, and therefore that religion cannot be exterminated, whatever may happen to its incidents. Doctrines may perish, the Bible may be blotted out, all ministers die, but religion will survive. The plain result of all this talk, with its fanciful, and often forced, illustrations, is that religion is the creation of man's own moral instincts. Nothing is fundamental in it, save the abstract truths which owe their power to their origin in the heart of man. The facts of the Bible are nothing. Sweep them all away—the Incarnation, Atonement, Resurrection and Ascension—and "religion" will remain; that is, man's inwardly-developing power of self-salvation. This is the modern creed of the new Independency fairly stated. "I believe in myself" is its sum and substance. This may be a religion for ought we know, but it certainly is not Christianity.

We do not, of course, mean to limit the Divine power, or to say that if, by some monstrous convulsion, all monuments of the faith should be swept away, and all memory of it be obliterated from the human soul, God could not find some way of restoring the lost truths of revelation. But this is not the question at all. This is as purely abstract as to discuss the point whether, if the ark had foundered in mid-deluge, God's power would have reached to the reparation of the loss. The question really at its issue is thus, that it is not worth while to be very anxious about Scriptures, or the Church, or any other "non-fundamental" element. The only need is to keep up a good stock of moral sentiments, and let the human nature find its way into the light.

This sort of teaching is actively demoralizing, and infinitely more so than open infidelity. The direct attacks of open denial can be met, but it is this constant hostile pressure on the flanks which is to be dreaded. When ministers are found saying, "Never mind these arguments of the unbeliever; what of them, the position they assail is not worth defending," no doubt there will be a vast number of listeners who will begin to think this to be true. We do not hesitate to pronounce this to be actively anti-Christian. It denies revelation to be essential to religion, except such as directly enters into the soul of man by express operation of God's Spirit. In other words, man's knowledge of God, which he has within himself, is the only essential knowledge. All else is merely local, temporary matter of opinion. If this does not strike at the very foundations of Christianity we are at a loss to say what does.

To come more closely home to the points thus denied, we maintain that the divine origin of Christianity, in the shape of visible institutions, is fundamental. These are the living witnesses to past facts. Those facts are of essential moment. Does the modern Broad Churchman, who is found now-a-days in every denomination, mean to say that it is of no consequence whether Christ was really born of the Virgin, by the power of the Holy Ghost, so long as we have the idea of obedient Sonship unfolded to the world in his history? Does he mean that the death upon the cross is nothing save as it suggests an idea of self-sacrifice? Will he permit the doubter to sneer away the resurrection from the dead, provided only there is the great and fundamental truth that spring comes after every winter, and that out of death is constant renewal of life? Yet this is precisely the hopeful sort of Gospel we are introduced to by this new teaching.