

both culled from the same paper, and that of date September 11th, 1884! We had thought the days of intolerance were over.

In a village not fifty miles from Haverhill, there was a Congregational minister, who, like the Master, had hardly where to lay his head. There were plenty of empty houses in the village, but he was not allowed to rent one, because he was a Nonconformist minister, and so he was obliged to live in a public-house or give up his work; "and this", said the preacher, "is in what we call a land of liberty, and dissenters are told that they have as much liberty as they have a right to expect." The village referred to is Great Thurlow, where the Rev. J. Akins has recently been appointed by the Suffolk Congregational Union, and several tenants in the village have been warned that they would have notice to quit if they dared to receive the minister even as a lodger.

The post of organist at the Congregational Chapel, Wellingborough, being vacant, a Churchman, Mr. Perrin, agreed to preside at the instrument for three Sundays. Shortly after Mr. Perrin was asked to play at the Parish Church, and consented; but on entering the vestry the vicar, the venerable Archdeacon Reginald Prideaux Lightfoot, M. A., Archdeacon of Oakham, stopped him and asked "whether it was true that he had played on the previous Sunday at the Congregational Chapel, and whether he intended to play there again." He replied, "Yes," whereupon the vicar replied, "If so, by such action you cut yourself off from all offices and ministrations of the church."

On the other hand the following item appears:—The Primitive Methodists, George street, Worcester, have a considerable debt on their chapel, and the bishop of the diocese has, with great kindness, sent the minister a cheque for £10 towards its liquidation. Which act has raised the ire of "a working man" who has offered on behalf of St. Paul to work a sufficient time to counteract the evil of the sum thus given to the "enemy." We admire his zeal, but oh! the lack of knowledge.

We hear occasionally of clerical intolerance. We have noted some in this very issue. Here is another side of the story. There is in Melbourne, Victoria, a university in its constitution undenominational. There is a bishop of the Anglican Church who has an established reputation for honourable dealing and

Christian character. The university needed a chancellor in the ordinary course of events, and Bishop Moorehouse was elected. Forty-three members of the Senate joined in a requisition against the installation on the ground that "the university is in its constitution entirely secular and unsectarian." It seems, therefore, that agnosticism, secularism, can be as sectarian as the sects. It is simply preposterous that a bishop loses his civil status because he serves the King of Kings. We certainly are no advocate for the episcopacy and perhaps feel it is not altogether out of place that our exclusive friends should have measured out to them the spirit meted by them to others, still, equal rights we demand, not for ourselves merely, but for all. We believe the bigots did not succeed, and we rejoice accordingly.

From our Melbourne contemporary we also learn that *felons and ministers of religion* are ineligible for Parliament. The association is not flattering as certainly the wisdom is not manifest which in a free land expressly excludes a confessedly worthy class from the simple rights of citizenship. There are yet some strange anomalies on the statute books of British parliaments, and religious equality has some advance to make.

WE send our cordial greetings to our brethren on the great Australian Continent, where floats the flag we rejoice to live under here; and that our sympathies may be strengthened we append from our contemporary, the *Victorian Independent*, the following sketch of the Congregational churches of New South Wales.

BY REV. G. G. HOWDEN, *Pastor of Kew Church.*

We are called upon to review the growth of our churches from the first Congregational church formed in Australia fifty years ago. Fifty years ago! What changes have taken place since then! George street, Sydney, was then mainly occupied and Pitt street by slab and bark huts, the latter extending northward only as far as Hunter street; where now are the wharves and warehouses of Circular Quay then were scrub and sand, and from the beach fish were caught with ease. Around the city, where now are thriving suburbs, then were gardens, brickyards, and bush; and in place of our sound macadamized roads, there were often mirey bogs, from which at times horses had to be extricated with difficulty. Port Phillip, with the site of the city of Melbourne, was then all but unknown; for it was two years after this that "unauthorized squatters" (as they were called in a Government despatch of the period) passed over from Tasmania