

Life and Work
OF THE
REV. CHARLES PRICE
OF
LAUNCESTON

JAMES FENTON

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THE
LIFE AND WORK



OF THE

REVEREND CHARLES PRICE

FIRST INDEPENDENT MINISTER
IN AUSTRALIA

BY

JAMES FENTON

Author of "The History of Tasmania"



GEORGE ROBERTSON & COMPANY
MELBOURNE, SYDNEY, ADELAIDE, AND BRISBANE

1886



P R E F A C E .

THIS being the jubilee year of the Independent Church, Tamar-street, Launceston, it was suggested by some of the members that it would be a fitting opportunity to publish a brief memoir of the life and work of their pastor, who has been preaching the gospel and doing good service otherwise in the promotion of religion and morality for the remarkably long period of more than sixty years. This was undertaken by the writer without Mr. Price's knowledge ; but in order to obtain some particulars concerning his early life, it was found necessary to ask Mr. Price to supply them. He furnished the writer with many interesting details, extending over the whole period of his life. He also kindly permitted extracts to be made from his diary and letters, many of which will be found real gems.

It is matter for regret that the design of the present volume is too limited to afford space for the publication of a mass of correspondence, daily reflections, and heart-searching meditations, which would have proved highly interesting as well as instructive to the reader. At some future day they may be published more fully, and thus Mr. Price, though he may have ceased from his work, will yet speak.

J. F.

BRISBANE-STREET, LAUNCESTON,

July, 1886.



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THE REV. CHARLES PRICE :

HIS LIFE AND WORK.

CHAPTER I.

THE Reverend Charles Price was born in London on the 21st day of November, 1807. When very young he was taken to his mother's native town, Coventry. At the age of seven he returned to London, where he remained three years, attending the National School in Coleman-street. Then he returned to Coventry and attended schools in that town until about his fourteenth year. During that period the thoughts and feelings of the young student were much exercised about the mysteries of God and the soul. His anxious inquiries led him often to pray for himself and others ; and being proficient in reading at a very early age, he perused all the books that were within his reach on subjects calculated to increase his knowledge, one of them being Matthew Henry's Commentaries, which he

was permitted to study at a neighbour's house, during the intervals he had to spare from school exercises. Few boys of such tender years care to read Bible commentaries; but the whole of Mr. Price's boyhood gave evidence of a peculiar tendency to store his mind with scriptural knowledge beyond that imparted either by the church or the school in those days. His mind was inquisitive and aggressive. He was not satisfied with the formulæ of the Established Church, to which his parents belonged; and while the worthy clergyman was reading his sermon, young Price occupied his time in reading the historical portions of the Old Testament. The family pew was far away from the pulpit, and the preacher's exhortations were almost inaudible, so that there was really a valid excuse for the apparent levity.

A very marked instance of confidence in the schoolboy occurred when he was about twelve years old. He was then attending the National School in Coventry, and was selected from all the scholars to go to Lutterworth, to arrange the classes, and explain the method of conducting them to the teacher of a new National School, about to be established there. At Lutterworth he saw Wickliffe's old church, which impressed him very much, for he was even at that time an admirer of that great and good man, the "morning star of the Reformation."

At the age of fourteen Master Price began to attend an Independent chapel with his uncle's family, at West Orchard, Coventry. It was a very old place of worship. The Rev. George Burder, author of several volumes of "Village Sermons," and the first secretary of the London Missionary Society, had been its former pastor; and the Rev. John Jerard was pastor in Mr. Price's time. Young Mr. Price soon began to take part in the Sunday-school work, tract distribution, &c. He became more and more attached to the minister; and that which had been growing in his mind from conviction, heart-searching, Bible reading, and anxious prayer, now led to his receiving Christ fully as his Saviour, and to final decision on the Lord's side. About this time he felt deep concern for his own relatives. There had never been family prayer in his parents' house. One Sunday evening he went home from the service, and, overcoming all feelings, asked to be allowed to read and pray with the family. This created some surprise: but he read and prayed. Many tears were shed on that occasion by almost all; afterwards there was no difficulty in continuing the service whenever he visited home.

Mr. Price continued assiduously to store his mind with general knowledge, reading and studying English, Latin, and Greek. He was engaged in business during the day, but he devoted himself to his studies in the early morning and late at night,

while he also carried in his pocket some book for reference or perusal at any spare interval that would occur during the day. He took his regular turn in Sunday-school work in the town, and in country villages, with a number of other young persons, attended regularly the week evening services and the prayer meetings, in which, after a time, he took part. When about sixteen years old he became a member of the church, and devoted all his spare time to religious services. There were not a few hindrances, arising from worldly associations, inward trials, and varied temptations, which often filled his mind with doubt and concern as to whether he was truly converted, leading to more constant and importunate prayer. He was not much disposed to talk about his state, but took it to the Lord. About this time some young men connected with the church united together for mutual improvement. Mr. Price met with them in the vestry of the chapel. They read sermons and essays, which were freely discussed. This exercise was found very profitable to all: some of them soon became local preachers in the villages around the town.

In the month of May, 1826—more than sixty years ago—Mr. Price preached his first sermon in public, at Kearsley, where he had been accustomed to teach in the Sunday-school once a month. From that time he joined the band of local preachers,

being entered on the plan, so that he preached at all the stations, far and near, often walking many miles, preaching three times in a day, and returning home in the evening. A desire was growing in his mind for some time to go as a missionary to the heathen. This he at length mentioned to his pastor, who rather discouraged the idea. He, however, kept on reading, studying, and preaching in the villages. Mr. Price's employment was in a warehouse, where he was brought in contact with a number of worldly young men, who often had something to say of a light and trifling nature about his preaching; but that did not discourage him. He was supported in his work by the approbation of the people in the villages to whom he expounded the truths of the Gospel; and great was their regret when they learned that the youthful preacher was about to leave Coventry, for the purpose of maturing his studies at Highbury College. Mr. Price preached before the church from Psalm li., v. 12—"Restore unto me the joy of Thy salvation"—and was afterwards unanimously recommended as a student to the college by the Rev. J. Jerard and the members of the church. The usual questions as to character, attainments, and fitness for the proposed work were satisfactorily answered, and Mr. Price entered the college in 1829. After preaching before the committee, examination in languages, and three months' pro-

bation in the classes, his residence was confirmed ; and he continued his college course until the year 1832, going through all the exercises of preaching at various places, studying English, Latin, Greek, and Hebrew, mathematics, biblical exegesis, and the composition of sermons, essays, &c. The Revs. W. Harris, LL.D., H. F. Burder, D.D., and R. Halley, D.D., were Mr. Price's tutors at the college. He also attended the scientific lectures of Dr. Lardner, and other eminent men, at the London University.

CHAPTER II.

IN the year 1832 a letter was received by the College Committee from Van Diemen's Land—to which place the Rev. Frederick Miller, a former student of the college, had gone in 1830—asking if they could supply a second minister for that colony. After much deliberation, Mr. Price, who had previously wished to be employed in mission work, offered to go to the then almost unknown land. There had been two applications made to the Committee, requesting that Mr. Price might be settled as pastor at places which he had supplied in the usual way from the college; but the Committee entertained the application from Van Diemen's Land, and encouraged Mr. Price to proceed thither. Arrangements were accordingly made. Mr. Price was ordained to the work in his old place of worship, West Orchard Chapel, Coventry, on the 27th day of March, 1832, when the following ministers took part in the interesting ceremony:—Revs. Thomas Dix, of Bedworth; Francis Franklin, of Coventry (Baptist); John Jerard, John Sibree,

Nathaniel Rowton, of Coventry ; and John Herbert, of Long Itchington.

There was a very large meeting of the church and congregation on that occasion. The members showed great interest in one of their number being set apart for missionary work in so distant a land. Mr. Price was interrogated—first, as to the reasons which led him to engage in the work ; second, the scriptural truths he proposed teaching ; third, the manner in which he expected to be engaged. His replies to these questions were clear, full, and satisfactory, displaying great mental scope and a resolute aim to accomplish the arduous task he had ventured to undertake. It may be stated that the colonies were then almost unknown—that Mr. Miller, who had gone to Hobart Town in 1830, was the only minister connected with the Congregational body in the whole of Australasia.

It would have been interesting, as well as instructive—but our space will not admit it—to give here the whole of Mr. Price's admirable discourse at his ordination service. We cannot, however, omit a portion of his reply to the first query. "It is with mingled emotions of no common kind," said Mr. Price, "that I present myself before you on this solemn occasion. My heart, I trust, is truly grateful that I have been brought to this day—a day to which I have looked forward with anxious expectations—while I cannot but feel deeply humbled

that, though it has not come upon me unawares, it has found me so unprepared. If, therefore, I rejoice in being permitted thus to appear before you, it is not without much fear and trembling, that, standing as I do now, in the house of God, to explain to you and to this congregation my motives and designs in offering myself as a minister to my countrymen in a distant land, I desire to anticipate the time when I must appear before the judgment seat of Christ to give in my account to Him, as at once the Head of the Church and the great searcher of hearts.

“In this place, sir, I think it unnecessary to occupy any time in stating my views of the reasons that render it imperative on the followers of Jesus to attempt to convey the gospel of salvation to the remotest regions of the earth. Most, if not all, who are here present, are, I trust, friendly to the cause of Christ, and as such must be familiar with the arguments generally adduced in favour of the universal diffusion of the knowledge of His kingdom. As a partaker of the blessings of Christianity, it might be expected that I should regard with approbation the exertions which are now made to communicate these blessings to all mankind; but your question, sir, calls upon me to state why I, as an individual, should consider it incumbent on me to devote myself to the furtherance of so praiseworthy an object. The question I regard as of the very

highest moment. It has often exercised my anxious thoughts, and led me to seek for wisdom from the Father of Lights to enable me to answer it aright. When I reflect on the nature of the work to which I am looking forward—the many trials which may be anticipated in its performance—the entire self-denial, unlimited consecration, and unwavering faith required for a right discharge of its duties—when I think of these things, and look inward on the state of my heart, and backward on the course of my conduct, a conviction of my weakness and unworthiness is apt to weigh heavily upon my spirits, and to induce me sometimes to fear that I may have mistaken the voice of natural inclination for the call of duty, when I presented myself as a candidate for so honourable, but, at the same time, so arduous and responsible an office. On the other hand, when I consider the leadings of Providence with me, and reflect on all the way through which I have been brought—when I see how obstacles, which appeared insurmountable, have been removed, and privileges, one after another, far greater than ever I could have hoped for, have been conferred upon me—I cannot but think that the voice of Providence is saying, ‘*This is the way, walk thou in it.*’ Permit me then, sir, to mention the principal reasons which have led me to this conclusion, that you and this assembly may be enabled to judge whether or not I have interpreted

Providence aright. In doing this, sir, it will only be necessary to give you a very brief account of my life, as my circumstances and past history are well known to many in this congregation.

“The years of my early youth were attended by no very peculiar circumstances; but as far back in my existence as memory can retrace, I have had some conceptions of the Supreme Being, and some fear of offending Him. I now can reflect upon many events of my boyish days in which I can trace the guardian care and watchful concern of my Heavenly Father—events which tended to produce serious thought, and to give a reflective turn to my mind. Many a time have I been rescued when about to follow the injurious example of my sinful companions—frequently was I aroused to a sense of my danger when about to yield to temptations; and more than once, when by accident I was brought to the verge of death, it pleased the Father of Mercies to spare a rebellious child.

“Until about my fourteenth year I attended the Established Church. I carefully learnt its creeds, collects, and prayers; but have reason to fear that all my religion then consisted in frequently repeating these portions from the prayer-book; and it was not until I attended a dissenting place of worship that the Scriptures were unfolded to me, and the Spirit opened my heart to receive the truth. That dissenting place of worship is the one in which

we are now assembled ; and to my esteemed pastor, the Rev. J. Jerard, more than to any other man, am I indebted for the hopes which I am now allowed to cherish. And I am happy thus publicly to acknowledge the kindness and attention I have continued to receive from him to the present time—kindness and attention which have made an impression that neither lapse of time, nor change of scene, will ever be able to erase from my mind.”

Mr. Price then briefly narrated his connection with Mr. Jerard’s church, and proceeded to say :—

“I was now brought more into the society of Christians, and my mind was frequently directed to the state of the heathen world. A desire to benefit my fellow-creatures wherever they might exist was excited in my soul, and the more I felt the misery of a state of enmity with God, and saw the preciousness of the Saviour, the more ardent were my desires to bear the glad tidings of salvation to men who were sitting in darkness and in the region of the shadow of death. Gratitude and compassion both united to strengthen my inclination, and I longed to engage in proclaiming abroad that Christ Jesus came into the world to save sinners. Had I been one of the highest created intelligences, I should have held the advancement of the Divine purposes respecting the salvation of the world as my greatest honour, pleasure, and duty ; but I saw myself a sinful worm of earth, a

brand snatched from the burning; and, as such, I thought that no suffering, no hardship, no sacrifice could be too great to undergo, in order to extend the glory of the ever-blessed God, and promote the benevolent views which He has towards our race. Not that by doing this I hoped to repay Him for what I had received, or render myself more worthy or acceptable in His sight. No! I knew that the more useful an individual is to his fellow-creatures, and the more devoted to God, the more he owes to that grace which has made him to differ. But circumstances of various kinds, under the control of an All-wise Providence, prevented me from proceeding to the accomplishment of my earnest desires, and having relinquished the idea of going as a missionary to the heathen, I was induced, after much prayer for Divine direction, to attend to the advice and encouragement of my friends, and devote myself to the work of the ministry in my native country. With this object in view I applied in the usual way to the committee of Highbury College. I need not say that my anxiety at this time was very great, but I was enabled then to pray, as I do now—‘Lord, if Thy presence go not with me, carry me not hence.’ . . .

“It is a question, sir, which has often been asked—and it may occur to the minds of some in this assembly—‘Why desire to exhaust your efforts in a distant land, when so many of your fellow-

countrymen around you are perishing for lack of knowledge ?' In reply, I would say that it is not that I think the Gospel already well enough known and believed in our own land, or that the soul of a person in a distant region is of more intrinsic value than that of my next neighbour : if there be any difference in this respect, the very reverse of that must be the truth ; as, if both souls are lost, the misery of the latter must, from his abuse of greater privileges, far exceed that of the former. Neither is it because I dislike Britain. I love my country, for this is the land of my fathers, the land of my friends, the land rendered dear by my earliest recollections and the sacred ties of relationship and piety ; and in leaving it I must tear myself away from some of my dearest connections. But I go to Van Diemen's Land, believing that I am in the path of duty, and past experience shows me that the interests of my own country are in no danger of being neglected, even if the zeal for foreign service were to become tenfold more ardent than it now is ; for still there would be many more ready to remain and contribute to the prosperity of the Church at home rather than unfold the banner of the Cross in distant lands."

Mr. Price's reply to the second question submitted to him, as to his views in regard to the scriptural truths he intended to preach, was eloquent, comprehensive, and thoroughly to the

purpose. He dwelt upon the sufficiency of the revelations contained in the sacred volume to teach us whatever is necessary for faith and duty, being given by inspiration of God. He dwelt upon the mysteries of creation, the fall of our first parents, the glory and efficacy of the means adopted by God for our salvation and restoration to holiness; so that if anyone perish under the plan of salvation, first made known at the fall, and afterwards more and more clearly revealed to the patriarchs and prophets of succeeding ages, until in the fulness of time He sent forth His Son, &c.

“If anyone, therefore,” said Mr. Price, “perish under the Gospel, he perishes under the awfully aggravated guilt of rejecting the offers of divine mercy. Nothing but wickedness of heart will prevent a man from believing the testimony of God; so that unbelief, so far from being excusable, is in itself a sin of the most awful nature. ‘He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.’ The heart of man, however, is so desperately wicked, that if left to his own natural inclinations, there is a moral certainty that he will universally reject the overtures of mercy, coming through the medium of the righteousness and death of Jesus. God foresaw this, and in order to prevent it, He ‘from the beginning chose whom He would to salvation, through sanctification of

the Spirit, and belief of the truth.' And this is the peculiar office of the holy and divine Spirit, who operates in such a manner on the hearts of men as to overcome their natural dislike to God ; and, by keeping their minds in contact with the grand truths of the Gospel, regenerates their souls, and makes them 'new creatures in Christ Jesus.' In Him they now believe, and their 'belief is counted to them for righteousness.' Their future or their past good works have nothing to do in procuring, or in aiding to procure, their justification with God ; for they 'are saved by grace, through faith ; and that not of themselves—it is the gift of God.' Thus, if any man be saved, he is saved by the sovereign mercy of God alone ; while, on the contrary, if any man be lost, he is lost by his own sins, and especially by unbelief in the Gospel.

“Though holiness of heart and uprightness of conduct form no part of the ground of a sinner's justification before God, yet they are never-failing accompaniments of a change. It is the grand design of the death of Christ and the mission of the Spirit to produce these most desirable ends ; and it is only in proportion to the extent in which they are visibly produced in a man, that we have evidence of his being one of the chosen people of God. This holy and upright character is not, however, effected all at once, on his becoming justified by faith ; for till the end of his life on earth, the

believer has to struggle against many remaining imperfections, both of heart and conduct. But he maintains the struggle against them, and by the assistance of the Holy Spirit he overcomes one after another, and attains one virtue after another, until he 'stands perfect and complete in the whole will of God.'

The third portion of Mr. Price's address dwelt on the sacrifices he was prepared to make in obeying the dictates of the Holy Spirit, and going to a distant colony to proclaim the glorious tidings of the Gospel—the many spiritual privileges he must necessarily forego in leaving his native land, the separation from relatives and friends, and the hardships, trials, labour, and self-denial of a life in a new country where desperate criminals and war-like aborigines abounded on every hand. "But," said Mr. Price, "the great object, to which all others ought to be subservient, is the salvation of souls. It is delightful to contemplate the rise of schools, and the consequent increase of knowledge among the ignorant and ungodly. It is truly gratifying to a feeling mind to be able, in the slightest degree, to alleviate suffering, and reduce the sum of human misery, were it only by soothing the way to the tomb; but oh! there is something more delightful still, something still more gratifying to a mind enlightened from above, and that is, to impart *heavenly* wisdom to those who are ignorant of God

—to save *souls* from death, and unfold the banner that covers a multitude of sins. . . . My great desire and aim, then, will, I trust, be to preach the Word; to be instant in season and out of season; to do the work of an evangelist; to make full proof of my ministry, studying in all things to show myself approved of God in my public as well as in my private instructions to those among whom I may be called to labour. I hope I shall never shun to declare the whole counsel of God, in as far as I myself understand it: but it will be my chief aim fully to explain to them the doctrine of the Cross, and to bring them to Jesus as the only sure hope of salvation. In this work of faith and labour of love I wish to spend the remainder of my earthly existence, desiring only to be useful now to my fellow-men, and at last to be welcomed into the joy of my Lord.”

It is now nearly fifty-five years since Mr. Price uttered the above words. During the whole of that long period he has “never ceased to declare the whole counsel of God;” he has been “instant in season and out of season,” and he has made “full proof of his ministry,” which will be seen as we proceed.

CHAPTER III.

THE year 1832 was a notable epoch in Mr. Price's life, being full of incident. He was ordained to the ministry, as we have seen, on the 27th day of March in that year. Exactly one week after that event he was united in marriage with Miss Catharine Brogden, a young lady of considerable attainments, a member of West Orchard Church, who had long been engaged in Sunday-school and other Christian work. This happy union has now (1886) existed for more than fifty-four years, during which time Mrs. Price has been a faithful adviser in perplexity, and a comforter in difficulty, sharing all the trials and adversities incident to missionary life in the early days of the colony, then a penal settlement; and, later on, ministering with hand and heart to the necessities of the church, and the temporal and spiritual wants of the poor and ignorant who came within their reach.

On their wedding-day, 3rd April, 1832, Mr. and Mrs. Price bade farewell to their friends and rela-

tions at Coventry, and went by coach to London, for the purpose of proceeding on their voyage to Van Diemen's Land. The parting scenes when the youthful couple took their departure from a city where they were honoured and beloved for their own good works and many virtues can be better imagined than described.

The ship *Princess Royal* was in the Thames, ready to sail for Hobart Town. She had been chartered to convey the first free female emigrants to the colony, and Mr. Price had been appointed chaplain for the voyage, by which arrangement he had secured a free passage for himself and Mrs. Price. Apart from economic considerations, this appointment was of great value to the young evangelist, as it gave him authority to preach the Gospel during the voyage to a class of emigrants whose future destinies were of vast importance in a young community. The vessel sailed nine days after Mr. and Mrs. Price reached London. A voyage to the antipodes in those days was very different from one at the present time, with all the advantages of steam propelling power, greater speed, superior accommodation, and short cuts by way of the Red Sea or the American railway, whereby the tempest-tost oceans round the southern points of Africa and America are avoided.

The *Princess Royal* was four months on her voyage from London to the Derwent—a fair length

of time for the passage at that period. Mr. Price conducted religious services on deck when the weather permitted, and between decks every evening. But many difficulties were encountered on board. The surgeon indulged in intemperate habits, and some of the ship's officers were addicted to the same vice, one of whom, for intemperance, was confined to his cabin when the ship had been about a month at sea. This condition of affairs on board the *Princess Royal* was a great grief to Mr. and Mrs. Price, whose hearts were already fixed on the principles of temperance. These sad experiences on the voyage tended to strengthen their convictions.

At length the voyage came to a termination—but not in the ordinary way. When the pilgrim fathers “moored their bark on the wild New England shore,” we are told by Mrs. Hemans that “the breaking waves dashed high on a stern and rock-bound coast.” But the *Mayflower* withstood the gale, and rode at anchor in safety while her passengers landed. This pilgrim father of Australia was shipwrecked. The *Princess Royal* sighted Van Diemen's Land on the 17th August, 1832. There was a head wind, which kept her tossing about until Thursday, 23rd August, when it had increased to a gale, and, after losing all her sails and anchors, the ship went ashore upon a sandy beach in Frederic Henry Bay. Then there was a

scene of terror and confusion among the female passengers, and great was the disappointment of all on board at the untoward event, so close to their destination. Happily there was no loss of life ; the immigrants were taken off in small vessels and landed at Hobart Town. Ultimately the cargo was saved and the ship floated off. Mr. and Mrs. Price went on shore at Pittwater, where they were kindly and hospitably entertained by the resident magistrate of Forcett, James Gordon, Esq. Here they remained more than a week ; and on Saturday, 1st September, they travelled overland to Hobart Town in a bullock-dray (the only means of conveyance in that part of the colony at the time), crossing in a boat from Kangaroo Point, and reaching Hobart Town at 6 p.m.

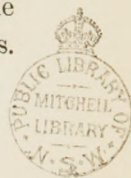
Mr. Price at once waited upon Governor Arthur to know what arrangements had been made respecting the immigrants, and found that they had been carefully attended to. On the following Sunday, 2nd September, 1832, Mr. Price first preached in Hobart Town — morning and afternoon in the immigration depôt to the female passengers of the stranded ship, and in the evening to the Rev. F. Miller's congregation, in the Brisbane-street Chapel, which was the only Congregational place of worship occupied at that time in Australasia. He was received kindly by the Rev. F. Miller, Mr. Henry Hopkins, Messrs. Rout, and other friends of the

cause ; but he was greatly disappointed at finding that no preparation had been made for his reception in a field of labour to which he had been invited. When the authorities of Highbury College had been applied to for help, it had been represented to them that there was a building in Hobart Town ready for any minister they might send ; but when Mr. Price arrived, he found the building had been converted into an infant school, and the congregation had dispersed. There was, therefore, no church, no people, no provision made for the support of a second minister of the denomination in that town. The Rev. F. Miller did not favour any effort to carry out the original design, and it was the general opinion of the friends who had appealed to England for labourers that it would not be desirable to establish a second church, and thus divide the strength of the cause. They advised Mr. Price to go to a town at the north side of the island, called Launceston, where they thought he might probably succeed in establishing a church. Mr. Hopkins generously offered to lend him money to start his mission work, but the young missionary replied, "*he had not come out to Van Diemen's Land to borrow money, and that Jehovah-jireh was still the motto on his banner.*" After much prayer for guidance, and consultation with his friends, Mr. Price resolved to go to Launceston. He stayed at Hobart Town for two more Sundays, preaching at

Mr. Miller's church, and at the immigrants' depôt, Newtown. Leaving Mrs. Price behind, he started for Launceston in a gig, in company with Captain Jacob, of the Bombay Artillery. Mrs. Price followed with Mr. Cox, a gentleman who afterwards ran the first stage coaches between Hobart Town and Launceston.

A journey from the capital to Launceston—or Port Dalrymple, as it was commonly called—was a very serious undertaking in those days. The greater part of the route was through the wild bush, over steep rocky tiers at Constitution Hill, Spring Hill, and St. Peter's Pass, over almost impassable swamps, and through dark forests, the resort of bloodthirsty bushrangers, who were at war with all mankind, and generally cared little about what human lives they sacrificed, in seeking revenge for the real or imaginary wrongs they had suffered, from those who controlled them before their escape from the penal establishments. Mr. Price and his companions spent a week (exclusive of Sunday) on the journey to Launceston. On the first day their difficulties began. The River Derwent had to be crossed in a boat at the Risdon ferry, where there was great delay. Some hard work was experienced in getting the horse and gig into and out of the boat, besides a certain amount of nervous anxiety about personal safety with such a top-heavy cargo on board. At length the travellers

landed safely on the other side of the river, pulled the gig up the bank, gave the horse a feed, and proceeded on their journey, thankful for having overcome what they then believed was their greatest difficulty. They soon found themselves mistaken in this matter, for they had frequently to pull the vehicle up steep acclivities, and to wade through mud and water in order to help the horse over creeks and swamps, which greatly retarded progress; but there was a charm in the novelty of the scene which animated the spirits of the travellers. They had the good fortune every evening to reach the abode of some hospitable settler, under whose roof they enjoyed the comforts of food, lodging, and cheerful society. On the first evening the travellers reached Jericho, and stayed until Wednesday morning with Mr. Pike, a settler who lived in that locality and performed the duties of catechist. Formidable hills and wood-covered ranges were encountered beyond the Jordan, and before they reached Jericho; it took the strength of both man and beast to get the gig over these and other obstacles, so that the travellers slept soundly at Mr. Pike's after their tiresome journey. On Wednesday they resumed their journey, passed through the little town of Oatlands, which had a gaol and a strong division of soldiers, rendered necessary in the interior of the island for the safe custody of captured bushrangers.



Further on was the rugged dividing range of that part of the island over which ran the unformed highway through St. Peter's Pass. On the other side of the Pass, with the watershed trending northward, the plains of Ross were slowly reached towards evening, and Mr. Price and Captain Jacob at length arrived at the hospitable abode of Mr. W. T. Parramore, a friend of Governor Arthur's, who received his weary guests with that kindness and attention which are the characteristics of a Christian gentleman. On Thursday the travellers made a comparatively short journey, from Mr. Parramore's, at Ross, to Wanstead Park, the fine estate of Mr. Richard Willis, a few miles north of Campbell Town ; but there were many difficulties on the road, boggy flats, creeks, and hillocks—called by the bushmen "dead men's graves"—impeded the way, until at length the beautiful estate of Wanstead was reached, where Mr. Willis received his guests in a hearty and sympathetic manner, and entertained them until Saturday morning. He had been apprised by letter of the intended visit, as also had the other gentlemen at whose houses they stayed. During the next day some heavy forest, with rough bush and scrub, was passed through. At Kerry Lodge—the residence of Mr. T. B. Bartley—the travellers were most cordially entertained. The horse being unable to proceed further, Mr. Bartley kindly lent another for the remaining

portion of the journey, which was performed late in the evening, the travellers reaching Launceston and the residence of Mr. Isaac Sherwin between the hours of 9 and 10 p.m.

Having obtained the use of the old Court House, in Cameron-street, Mr. Price preached there on the following day—upwards of fifty-four years ago! Launceston was in an exceedingly primitive condition in those early days. The houses were few, built in a humble fashion, and scattered over the lower parts of the town, with gum and wattle-trees growing between, and numerous stumps in the then unformed streets. Some of the non-conforming denominations had made efforts to form societies prior to Mr. Price's visit in 1832, but they had not succeeded in establishing a permanent ministry. The so-called Established Church of England was the only one in the town, so that there was every prospect of success in opening a Nonconformist place of worship. Subsequent events, however, prevented Mr. Price from carrying out that object; but before he left Launceston, in order to occupy a Congregational church which had been built in Sydney, he rendered good service to the cause of religion and morality. He attended the first meeting of the Cornwall Auxiliary Bible Society, held on 26th September, 1832, prepared the resolutions, spoke at the meeting, and was appointed one of the vice-presidents. (He was afterwards secretary for

about forty years, and is now president of the society.) Before the close of the same month he commenced the temperance cause, single-handed, in Launceston. He brought the subject before Major Fairclough, who was the officer in command of a strong detachment of soldiers in the town. The Major said "He thought it a good thing," and recommended Mr. Price to see the officers of the regiment. Making his way to the barracks, Mr. Price found the officers mending their fishing tackle; and, having explained the object of his visit, they smiled, and said, "You had better see the men!" This was the first effort to establish a temperance society in Launceston. Only one person signed the pledge. At that time the advocacy of abstinence from alcoholic drinks was confined to a few who had the courage of their opinions, and who ventured to assail the strongholds of vice, of custom, and of prejudice; the cause was, therefore, of slow growth at first, but time has justified the preliminary work which Mr. Price began in 1832.

Soon after his arrival in Launceston Mr. Price called a meeting at the Court House for the purpose of explaining the principles and church polity of the Independents. An influential committee was formed, and a good congregation assembled while the minister remained in Launceston. After a residence in Launceston of nearly four months circumstances arose which induced Mr. Price to sever

his connection with his Launceston friends, and depart for Sydney. Mr. Foss, of Sydney, wrote to Mr. Price, saying that there was an Independent Chapel already built in Pitt-street, which remained unoccupied; that they wished very much for a minister; that support was certain, and all was ready for the reception of a pastor. Mr. Foss urged Mr. Price very strongly to proceed thither. This letter was laid before the Launceston committee; and, as some of them were under engagement to support a Presbyterian minister, who was expected soon to arrive, they recommended Mr. Price to go to the field of labour which was thus opened. The committee parted from Mr. Price with regret; and, in proof of their sincerity, and the appreciation in which he was held, they presented him with the sum of £100 on his departure.

CHAPTER IV.

MR. and Mrs. Price sailed from Van Diemen's Land in the schooner *Friendship*, having stayed a Sunday at George Town, where Mr. Price preached. They arrived at Sydney on 7th February, 1833, and on the following Sunday Mr. Price, then the first and only Congregational minister in Australia, opened the Pitt-street Chapel. This was a remarkable event—more so than it might have appeared to be at the time. The great sea-girt continent of Australia was at that time a comparatively unknown territory. There was no South Australia, no Victoria, no Queensland. The grand institution which has now spread over the length and breadth of the land—the voluntary system of maintaining the public worship of God—was established in Australia by the Rev. Charles Price; and the same man lived to see, and to be justly honoured by, the large meeting of brother ministers and delegates from all parts of the colonies at the Jubilee Services held in the new Pitt-street Church in 1883.

Going back, however, half a century from the last-named happy event, we must follow Mr. Price in his somewhat chequered career at that time. He was apparently permanently settled in the ministerial office as pastor of the Sydney church, which he had opened on 13th February, 1833; but in this both the pastor and the people were disappointed. It may be explained here that, some two years before Mr. Price went to Sydney, an application for a minister had been sent to England; but, so imperfect were the postal arrangements and means of communication, that twelve months sometimes passed before replies were received. Two years had elapsed, when Mr. Foss and the other friends concluded that their want could not be supplied, therefore they invited Mr. Price from Launceston. The result is thus narrated by Mr. Price in an epistle to his old pastor at Coventry, dated 19th February, 1834:—"I had not been long in Sydney before the managers of the chapel received intelligence that a minister was on his way out. The people who had sent him had been written to two years before, and the managers had heard nothing from them till the time I refer to. In about seven weeks the minister (Mr. Jarrett) arrived. By this time I had collected a very respectable congregation, all the seats in the chapel were let except eight, and all appeared prosperous; but as Mr. Jarrett was ordained for Sydney, I immediately

gave up all into his hands, although the congregation wished me to stop, and according to my agreement I could have kept the chapel. The managers, however, were in a dilemma, so I concluded my engagement with them, and was again quite free. Many people now wished me to open another place in Sydney. This would at once have divided the interest, and I therefore thought it better to see if a cause could not be raised in some other part of the colony. For this purpose I travelled through the principal part of it, and visited the towns, also obtaining information about places which I could not personally visit."

Mr. Price's position at this time was exceedingly embarrassing. There was no opening in the country districts of New South Wales for the preaching of God's word by evangelists, whose sole support was derived from the free-will offerings of the people. In England, much less in her young and distant penal settlements, the voluntary system had not developed into the noble organizations of the present day. There were a few devout men and women in Van Diemen's Land and New South Wales, who ardently desired the spread of the Gospel on other lines than those laid down by the State-paid church; but, as we have seen in the case of Mr. Price, owing to the want of an established system of management, confusion arose. It was not long, however, before this unsatisfactory

state of affairs disappeared. In 1836 the Colonial Missionary Society was established, its object being to promote evangelical religion in the colonies and dependencies of Great Britain, and in other parts of the world, in accordance with the doctrine and discipline of Independent churches. After that time ministers were sent out to the colonies, and were assisted, while needful, in their support. Mr. Price, being earlier in the field, had no such assistance: he was thrown entirely on his own resources.

Before Mr. Price left England, he prayed—"Lord, if Thy presence go not with me, carry me not hence." When he was now in doubt and perplexity as to his future movements, he realized an answer to his prayer. He had generously relinquished his post at Sydney, but the Lord was still with him, and opened his way in a most unexpected manner.

In 1826 the Australian Agricultural Company had received a grant of nearly half-a-million acres of land in New South Wales. The headquarters of the company were at Port Stephens, a harbour lying north of Newcastle, and little inferior to that of Port Jackson. At the time that Mr. Price was seeking a field for his labour, the company's resident commissioner was Sir Edward Parry, the celebrated navigator, whose voyages in the polar seas had made his name famous. This gentleman was in the prime of life at that period, but he went to Australia to recover his health, which had been

impaired by an over-active life. He was not only a great but also a good man. He had built a church out of his own resources on the Company's estate. It was without an officiating clergyman, and being endowed with the true spirit of christianity, though a churchman he arranged with the Rev. C. Price to proceed to Port Stephens, and take charge of the spiritual interests of the community at that place. Thus was his way opened, and the Lord's presence went with him still. He was greatly sustained and encouraged in his work by the devout zeal of Sir Edward and Lady Parry; and in a social point of view Mr. and Mrs. Price derived much comfort from a close intimacy with those warm and kind-hearted friends.

Mr. Price opened the church at Port Stephens soon after his arrival in July, 1833. It was understood that his appointment was only temporary, as the company in England were desirous of sending out a clergyman of the Established Church. That intention, however, was not carried out until the year 1836, and Mr. Price remained during the interim.

When Sir Edward Parry arrived from England, in January, 1830, he found about 600 souls on the company's estate, who were, as he expressed it, "a nominally Christian people, living almost entirely without God in the world." The estate had never been visited by a clergyman, except to

ride over it as a proprietor. Between sixty and seventy children of school age were without instruction, and consequently were growing up in idleness, ignorance, and vice; profane swearing was not an uncommon practice among them; they were entirely wanting in their duty to their parents, and in respect to their superiors. A great many of the free or "indented" servants had acquired the drinking habits so prevalent in the colony, involving their wives in wretchedness, and setting a dreadful example to their helpless children. Little or no attention was paid to the duties of the Sabbath. The first time that Mr. Price performed service at Carrington, the congregation consisted almost entirely of the prisoners, about 100 in number, who were mustered for the occasion. Mr. Price states—"Out of more than twenty women (heads of families), and at least sixty children, residing on the spot, not one female was present, except my own servant, and not a single child." Sir Edward held services regularly until Mr. Price's arrival. "By degrees," he says, "almost everybody attended divine worship; the congregation at Carrington frequently exceeded 250 persons, including the children, who were accompanied to church in the usual manner by the master and mistress." Schools were established at Carrington, the head station, and also at Stroud and Booral (out-stations). A clergyman had been appointed by Archdeacon

Broughton to visit the estate occasionally; but during the three years prior to Mr. Price's arrival only eight visits had been paid. This difficulty in procuring the regular services of a clergyman led to Mr. Price's appointment.

While Sir Edward and Lady Parry remained at Port Stephens there was a very close friendship existing between them and Mr. and Mrs. Price, as we shall show from letters we are permitted to publish. Mr. Price baptized Sir Edward Parry's youngest son, Charles, who afterwards became a commander in the Royal Navy, and is now dead.* The baptism is alluded to in two of Sir Edward's letters, the first dated 20th November, 1883:—

“MY DEAR SIR,—

“We are anxious to know how Mrs. Price is after her trip. . . . Two o'clock to-morrow, or half-past two, is the hour we have fixed for the baptism of our little boy, if convenient to you.

“Yours very faithfully,

“W. E. PARRY.”

* Sir Edward Parry's eldest son (Edward) was a boy at this time, about four years of age. He is now the Right Rev. E. Parry, D.D., Suffragan Bishop of Dover. He has written memoirs of his father—a work which has passed through several editions. He also wrote “Memorials of Commander Charles Parry, R.N.”

On the following day he wrote:—

“That we may not keep you waiting, be so good as to understand that *half-past* two is to be the hour. . . . Lady Parry unites with me in wishing you many happy returns of the day.

“Yours very sincerely,

“W. E. PARRY.”

It was Mr. Price's birthday: Lady Parry's thoughtful remembrance must have been gratifying to Mr. and Mrs. Price. The kindness of her nature may be seen in the following epistle:—

Lady Parry to the Rev. C. Price.

“MY DEAR MR. PRICE,—

“Sir Edward is not at home, having set out upon his usual surveying expedition. He was writing a letter to Mr. Ebsworth for you to take, but I cannot find it anywhere. He will probably be home at about eleven o'clock. I think he would not wish you to delay going, for fear the weather should change, but I will leave it for you to decide. I hope you leave Mrs. Price pretty well, and will not have cause to be anxious on her account during your stay at Booral. May God bless and prosper your labours there and elsewhere, and believe me,

“Yours very truly,

“J. L. PARRY.

“Tahlee, 11th January, 1834.”

In those early days of settlement in New South Wales, the colonists, scattered far and wide, had generally to deplore the want of neighbours with whom they could enjoy the comfort of social intercourse. The runs were of large area, so that in very few places could the settler build his house in proximity to others; he was therefore, as a rule, isolated from society and altogether lonely. At Port Stephens matters were not so bad, as will be seen from the following correspondence:—

Sir Edward Parry to the Rev. Charles Price.

“Tahlee, Saturday, 1st February, 1834.

“MY DEAR SIR,—

“Will you and Mrs. Price do us the favour of taking dinner with us to-morrow? You can have a quiet room to yourself after dinner.

“Yours very faithfully,

“Rev. C. Price.”

“W. E. PARRY.

“Wednesday, 5th February, 1834.

“MY DEAR SIR,—

“Will you and Mrs. Price dine with us to-day, to meet Mr. and Mrs. Ebsworth, at one o'clock? You can return home as early as you please, to prepare for the meeting.

“The carriage shall come for you if you say yes.

“Yours very truly,

“W. E. PARRY.

“Rev. C. Price.”

“Tahlee, 13th February, 1834.

“MY DEAR SIR,—

“Will you and Mrs. Price consider yourselves engaged to us at dinner on Thursday, the 20th instant, at five o'clock, to meet Colonel and Mrs. Dumaresq, Mr. Ebsworth, and Mr. Jenkin?

“If you like to have the pony, to call on our guests to-day, I will send it. Mrs. Dumaresq has been asking very cordially after you both, and is desirous of making your acquaintance. I think about twelve o'clock would be a convenient time to Mrs. Dumaresq.

“Yours very sincerely,

“W. E. PARRY.

“Rev. C. Price.”

These letters are introduced from a pile of similar ones to show how kind and friendly the Parrys were, and how exceedingly fortunate was Mr. Price in forming such an intimate acquaintance with Sir Edward, a man of many Christian virtues, as well as of great scientific attainments. Following closely on the above letters came others—one from Lady Parry to Mrs. Price:—

“MY DEAR MRS. PRICE,—

“How do you feel inclined to-day in regard to the little ones paying their visit? Pray do not hesitate to say so if you would rather they came

another day. It is extremely hot, certainly ; but your rooms will, perhaps, be tolerably cool for them to play in, if you wish them to come. . . .

“ Believe me ever yours most sincerely,

“ ISABELLA L. PARRY.”

Sir Edward Parry to Mr. Price.

“ The Cottage, 19th February, 1834.

“ MY DEAR SIR,—

“ Lady Parry has just sent me down your note, by which I think you have forgotten that you and Mrs. Price are to dine with us at five to-morrow. We agree with you in thinking that the weather is too boisterous to attempt a meeting to-night. We have some of our friends to dinner on Friday, but that need not prevent a meeting on *that* night. I cannot tell you how disappointed we all are at the weather to-night, as we were *all* intending to come down to the meeting. These things, however, even trifles as they seem to *us*, are better managed for us than we could manage them ourselves.

It is delightful beyond expression to be able to assure you how cordially and sincerely your services are appreciated where (humanly speaking) it is of most importance that they should be so. *You* will rejoice in this for your work's sake, and for the sake of Him whose you are. Go on, my dear sir ; be strong in the Lord. The weapons of your

warfare are not carnal; but they are effectual to the pulling down of the strongholds of sin and Satan, and in bringing souls to Christ.

I have a beautiful letter to show you from a dying friend, who was with me on all my polar expeditions. Christ has been his only hope for many years; he now knows, experimentally, in whom he has trusted, and is departing full of faith and hope.

“I have sent out Collins to take round any message you may have as to altering the meeting to Friday. We got home pretty comfortably between seven and eight last night.

“Yours very sincerely,

“W. E. PARRY.”

This letter was, of course, gratifying to Mr. Price, bearing testimony, as it does, that his labour at Port Stephens was not in vain. It would be well if Christians generally followed the example of its writer more fully than they do. It is a great encouragement and support to ministers of the Gospel to know that, in proclaiming its truths, they have been enabled to leave impressions on the minds of their hearers—that they have sown the seed upon ground that will yield good fruit; but it too often happens that the servant of the Lord is left in doubt and uncertainty as to the efficacy of his ministry, through the hesitancy of those who

could cheer his heart by their evidence of having received the light.

Mr. Price's three preaching places were—Carrington, where the Commissioner and others belonging to the establishment lived; Booral, 18 miles, and Stroud, 24 miles distant. Sir Edward Parry conducted the services at the home station when Mr. Price was absent at either of the others. There were some high-church people who did not approve of the dissenting minister's appointment at Port Stephens; but upon the whole there was no cause for depression. The services were well attended, and much good was done in raising the tone of morals among the people around, which had been of a very low order indeed, on account of the drinking habits of those days, and the social degradation of the convict element.

In March, 1834, Sir Edward and Lady Parry left Carrington for Sydney, with the intention of proceeding to England. It was a great sorrow to Mr. and Mrs. Price to part with such kind friends. Theirs was not a mere casual friendship, lasting only for the time the families were brought together in the course of circumstances. It will be seen from further correspondence that friendship deepened into mutual affection, genuine and life-long, no matter how wide the space that divided those Christian friends. While he remained in Sydney, Sir Edward wrote to Mr. Price enclosing a draft

for £20 as a contribution "to the comfort of the faithful minister whom the Providence of God has placed over the little flock at Port Stephens," adding—"Lady Parry unites with me in begging you will accept with it our affectionate acknowledgments for the benefit we have received from your ministry, together with the expression of our earnest hope that, by a steady perseverance in the work of the Master whom you love, you may be made in His hands the happy instrument of turning many, many souls from darkness to light, and from the power of Satan unto God. Remember us most kindly to Mrs. Price, and believe me, my dear sir,

"Your sincere and faithful friend,

"W. E. PARRY."

Mr. Price, in reply to the above letter, wrote, under date 8th April, 1834:—

"MY DEAR SIR EDWARD,—

"Your very kind favour of the 31st ult. was waiting for me on Monday morning, when I returned from Stroud and Booral, for which Mrs. Price and myself desire unitedly to express our gratitude. . . .

We are, indeed, grateful to you, dear Sir Edward and Lady Parry, who have so kindly thought upon us as servants of God; and we desire to praise Him who knows the circumstances of all, and guides the thoughts of His people to do His

pleasure. We look upon the present instance as another interference of Heaven designed to encourage us in the good work, and to induce us to commit ourselves to His keeping who 'feeds the ravens when they cry,' and who has given us assurance that, 'although the young lions do lack and suffer hunger, yet they who trust in the Lord shall not want any good thing.' Your letter has given me additional cause of gratitude to God, inasmuch as it tells me that you derived benefit from my ministry. I can assure you that I often leave the pulpit under a sense of my insufficiency rightly to proclaim and enforce the Divine Word; and if you have received any good in the services which I have been permitted to conduct, it must have been from God. Therefore, let Him have the praise that is due unto His name. In the midst of my duties, when I consider the hardness of the human heart, its proneness to unbelief, and the powers of Satan by which it is bound, I am frequently induced to exclaim—'Who is sufficient to contend with these things?' 'Old Adam frequently appears too strong for young Melancthon!' Still we have this assurance, that the Word shall not return void, but it shall accomplish that which the Lord shall please, and prosper in the thing whereto He has sent it. It adds to the responsibility of an individual every time he hears it, and becomes the savour of life unto life or of death unto death. I feel that

renewed zeal and watchfulness are needed here, now that you have left us. It appears as if a pillar had been taken out of the temple; yet I hope that the glory of the Lord will continue to shine forth upon our little Zion, and that renewed strength may be given to those of us who remain. When you are at a distance, and the ocean rolls between us, you may help us to obtain this blessing by praying that times of refreshing may come at Port Stephens from the presence of the Lord. You still have an interest in our prayers and in the prayers of others here. Do not forget us when you are far away, but let us often meet in converse with our heavenly Father at the throne of grace, and obtain blessings for each other. I hope that to you and Lady Parry strength will be given to meet every trial, to withstand every temptation, and to leave the things which are behind while you press forward to the prize of your high calling. And I hope that, if your dear children are spared, they will not be led away by the glittering and delusive scenes of this world; but that, as their minds expand and their passions grow stronger, they may rise higher and higher, until they become consecrated to God and delight to walk in His ways. . . .

“I remain, dear Sir Edward,

“Yours most respectfully,

“CHAS. PRICE.”

The last of a series of affectionate letters from Sir E. Parry to Mr. Price, while the former was in New South Wales, was written on board the *Persian*, in Sydney Harbour, on the 20th May, 1834:—

“MY DEAR MR. PRICE,—

“Being about to sail this day, I have only a few moments left to write. You will shortly receive from Mr. Harrington a copy of my written statement, which I wish you to show to Colonel and Mrs. Dumaresq, and Mr. and Mrs. Ebsworth. . . . Letters from Mrs. Dumaresq speak in terms of great esteem for you and Mrs. Price. It has been a great comfort to Mrs. D. (as she says in the warmest way) to have your advice and assistance on every occasion. Go on, my dear friends, as the good soldiers of Jesus Christ—be circumspect, be vigilant; and may the God of all peace and comfort be ever with you. In this prayer, and in every kind remembrance to Mrs. Price, I am cordially joined by Lady Parry; and believe me,

“Always your affectionate friend,

“W. E. PARRY.

“Rev. C. Price.”

CHAPTER V.

COLONEL DUMARESQ succeeded Sir Edward Parry in the management of the Australian Agricultural Company's estates. Like his predecessor, he was a man of superior intelligence, large-hearted charity, and active zeal in the cause of Christianity. He conducted the services, whenever Mr. Price was away, at the outlying stations: thus the loss sustained by the departure of Sir Edward, who was beloved and esteemed by all, was in a degree repaired by the presence of such a worthy successor. The new commissioner was at Port Stephens during the remaining period of Mr. Price's ministry, and the whole of this time the most friendly relations existed between them.*

In May, 1834, Mr. Price paid a visit to Sydney, where he was warmly received by his old friends,

* Colonel Dumaresq's brother is one of the oldest and most honoured of Tasmanian colonists. His summer home is Mount Ireh, near Longford. He was appointed by Governor Arthur to the commission of the peace so far back as 1828, and now heads the list of magistrates, as first in order of date.

with whom he had become acquainted when he was pastor of the Pitt-street Church. One of these was the late Hon. George Allen, solicitor, with whom a close intimacy was formed, and at whose house Mr. Price stayed. While he was in Sydney, the Rev. F. and Mrs. Miller arrived from Hobart Town, the former suffering with pressure of blood on the brain. Mr. Price in his diary says:—"I called on him at Mr. Jarrett's, and hope that interview will be the commencement of a lasting friendship. May the Lord restore him to health, and to his sphere of labour in the church, for the harvest is plenteous but the labourers are few." This is an interesting record of the past—the meeting of the Revs. Miller, Price, and Jarrett, the only Congregational ministers then in Australasia.

Matters went on very smoothly at Port Stephens during the administration of Colonel Dumaresq, except that there were a few personal incidents about the month of September, '34, which tended to mar domestic comfort for a time. They are briefly described in a letter from Mr. Price to Sir E. Parry:—"I had a severe fall from a horse about three weeks ago, which shook me very much, but I am now nearly well. The Colonel fancied my pony, and I have had a horse which was recommended as a gentle animal, but she has turned out to be a terrible kicker, and of course she kicked me off." Thus the worthy minister experienced the vicissi-

tudes of equestrian exercise on the back of an expert buckjumper. The same letter conveyed the sad intelligence that Colonel Dumaresq had lost the use of his left side through an attack of paralysis; but "his mind is composed and in a very proper frame. I have had some very interesting and satisfactory meetings with him and Mrs. Dumaresq since his affliction. Mrs. D. is wonderfully supported in this afflictive dispensation; they both trace it to the hand of an all-wise God, and endeavour patiently to commit themselves to Him. May He bless the means to restoration. Captain E. Dumaresq (the Colonel's brother) was sent for from St. Aubins, and has arrived." Happily, the Commissioner recovered from this attack.

As soon as time would permit, Mr. Price heard from his honoured friend, the former Commissioner:—

Sir Edward Parry to Mr. Price.

“Entrance to Rio de Janeiro,

“9th August, 1834.

“MY DEAR MR. PRICE,—

“Though I cannot promise to write a letter, I cannot omit to avail myself of the opportunity which our call at Rio *may* possibly afford, to inform you of our welfare thus far on our long voyage. We cannot, indeed, be sufficiently thankful to Almighty God for His preservation and protection of ourselves

and our dear little ones, who are in fact much better at this moment than when we left Sydney—eighty-four days ago. What shall we render unto God for all His mercies ?

“Our passage to Cape Horn was unusually tedious, owing to the extraordinary prevalence of easterly and light winds during July, when we were from 800 to 1,000 miles to the westward of the Cape. Our children were, in consequence, beginning to suffer, as we were obliged to confine them to their cold, dark cabins during the short and inclement days of a high latitude. But ever since we rounded the Cape, on the 23rd July, we have had a most favourable run, producing a change of climate as delightful as it has been rapid, or, rather, sudden. Our dear little ones have improved in proportion as we have advanced to the northward, and we trust that our few days’ stay in this charming climate will have the best effect upon them all. Lady Parry is tolerably well, but she wants quiet rest more than ever. . . . We have put in here for supplies—not before we wanted them, our poultry being nearly at an end, and our cow and goat dry. However, we have done pretty well, and now look forward to the remaining part of the voyage (though probably of nine weeks’ duration) as comparatively nothing.

“August 16th.—We have been seeing sights every day since I wrote the above ; and, among the rest

we and our little ones have been paying a visit to Pedro II., the young Emperor (nine years old), and his two little sisters, the Princesses. It was delightful to see the gratification they experienced in kissing and making much of our children, to whom this visit will always be an interesting event. . . .

“ A ship is sailing for the Cape, so I must close this. Lady Parry has written a few lines to Mrs. Price, to whom I request you will convey my cordial remembrances. I need not say with what feelings of interest we continue, and ever shall continue, to think of you both. May God bless, and I am sure that He *will* bless, your endeavours to promote His glory in the salvation of precious souls.

“ Believe me, my dear Mr. Price,

“ Your affectionate friend,

“ W. E. PARRY.”

The year 1835 was ushered in by Mr. Price with prayer and meditation. He committed to writing a review of the departed year, which we transcribe from his diary:—“ New Year’s Day, 1835.—I consider the year which has just closed one in which I have enjoyed most of the presence and seen most of the providence of God. We have had bestowed upon us many unforeseen mercies, and have been delivered from the wicked designs of the enemies



of the cross of Christ, and they have been instrumental in promoting our good. Signs of usefulness have appeared, but the good that we desired has not been produced. I leave this to infinite wisdom, and desire to be more laborious in endeavouring to win souls to God. Some of our most decided Christians and best supporters have left; and this has impressed upon my mind the importance of not confiding in an arm of flesh, but of living near to God, and trusting to His assistance alone. Oh, that I may have a double portion of His Spirit during the present year! . . . Keep me, O Lord, from all levity in thought or word. Give me more enlarged views of Thy glorious character; show unto me more clearly all that relates to Christ and salvation, and forbid that I should in any way vex the Holy Spirit during this year. Amen."

On 3rd April he wrote: "On this day, three years since, we left our Coventry friends to go to Van Diemen's Land. The intervening time has been filled with mercies. We have had trials, which I hope have been sanctified, and have fitted me more for my work in this retired spot. I bless the Lord for them. May I be endowed with more grace, and do more good than I have yet done for Christ's sake." This was also the third anniversary of Mr. and Mrs. Price's wedding day. On the 16th, Mr. and Mrs. Price, with Dr. Jeannerett and other

riends, went up the river to Booral, and on the following day (Good Friday) a new chapel was opened at that place—"a very neat building, beautifully situated on the bank of the Karuah River. Many persons attended on the occasion from Stroud, and joy was in the countenances of the people. I addressed them from Isa. xxxv. 1—"The wilderness and the solitary place shall be glad for them.'"

In August of this year Mr. Price met with a serious accident, which laid him aside for a fortnight. A gun burst in his hand, burnt one side of his face, wounded his head in three places, and tore the thumb of his right hand. The explosion burnt all round one eye, but the sight was not injured. One of the wounds extended over the temple, but the artery was not cut. Mr. Price wrote in his diary: "I bless the Lord that none of my faculties are injured." On the following Sunday he wrote: "I long to be in the sanctuary, to point sinners to the Saviour; but my wounds are at present very sore, and I wait patiently the Lord's time. This is truly the stroke of a Father's rod. Cast down, not destroyed! O, that it may lead me nearer to Him; and, as I recover my strength, may I devote it all to Him." Another Sabbath came, and he was unable to attend to his duties in the sanctuary; but he was, nevertheless, in the Spirit on that day. He writes: "I have enjoyed the consolations of that

Gospel which I preach to others. Truly the promises are comprehensive and precious. How miserable that man must be in affliction who has no God to look to, and nothing of a spiritual kind to console him! How sad must be the state of his soul! I bless thee, O Lord, for a humble hope, through grace; that Thou hast looked upon me in mercy; grant that I may ever live under a sense of pardoned sin, in Thy favour, familiar with Death, and prepared to pass through his gloomy domains to the eternal abode of the saints." On the next Sunday he wrote: "I have been able to-day to attend the house of God—the place which I love above all others in this world. 'I have loved the habitation of Thy house, and the place where Thine honour dwelleth.' 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' If it is so cheering and delightful to come to the throne of grace here, with so many imperfections, what must it be to unite with the assembly who bow before the throne of glory! Blessed thought—glorious anticipation! O, that these resting days during my pilgrimage may be preparatory to an eternal Sabbath at the right hand of God"

The aborigines were numerous around Port Stephens half a century ago. As a rule they were inoffensive, so long as the whites treated them with any degree of kindness; but occasionally a feeling

of revenge was kindled in their breasts on account of the iniquitous conduct of the stockmen and shepherds in taking away the young native women from their tribes. In 1833 a shepherd who committed this outrage was murdered by the aborigines, and in retaliation a number of the blacks were shot by the English. More recently a shepherd, who kept a black woman, murdered her husband in order to extinguish her desire to return to him. Several diabolical crimes of this nature had been committed, which both Mr. Price and the Commissioner greatly deplored, though they could not entirely suppress such crimes, perpetrated as they were by the lowest and most depraved of the convict servants. During Mr. Price's journeys from station to station he frequently met parties of fifty or a hundred of those poor savages in the bush, sitting round their fires, with their spears and other weapons set all about their camp. They were never troublesome, called him "Barson," and were under an impression that, when he put on his gown on Sunday in church, it was to drive the devil away; so that they had a little superstitious fear of him. He could make them understand all about common things, but they did not like to hear about God and their souls, for they were incapable of comprehending the truths of the Gospel. Still they formed vague notions of invisible spirits and a future state, which only tended to make them miserable.

Towards the end of the year news reached Carrington that the directors of the Australian Agricultural Company in England had decided to appoint a clergyman of the Established Church for Port Stephens—a decision which was rendered in some measure necessary, through the objections of some of the residents to the ministrations of one who did not conform to the rules and practices of the church in which they had been brought up. Mr. Price, however, had done good service amongst the evangelical section of the community, few of whom, if any, were prevented from uniting in worship under his ministry on account of doctrinal differences. Colonel Dumaresq, the Commissioner of the company, and his brother, Captain Edward Dumaresq, both of whom had estates at the Hunter River, offered to assist in the establishment of a cause there, and were otherwise exceedingly kind; but Mr. Price hesitated to go where there seemed to be no prospect of forming a church of the Congregational body. He communicated with the Rev. F. Miller, Mr. Henry Hopkins, Mr. Corbett, Mr. Henry Jennings, and other friends in Hobart Town and Launceston, and at length decided to make Launceston his future place of abode. On arriving at this decision he wrote in his diary (30th October): “I feel satisfied that we have been brought to this determination in answer to our many prayers, and therefore look to God to guide

us to our destination, and make us useful among the people there. O Lord, if Thou goest not with us, carry us not hence. I look to Thee for wisdom to guide, and strength to do Thy holy will; be Thou on my right hand by land and by sea, that I may never be moved from the path of duty, nor faint in performing the duties of my sacred office."

There was nothing done in haste. Mr. and Mrs. Price were so beloved by the people in general, and were so much respected by those who, from sectarian prejudices, did not join with them in spiritual communion, that there was no need for haste. In the meantime Mr. Price made arrangements at his leisure in regard to his removal to the other colony. There were many pleasing circumstances which rendered delay a pleasure rather than a pain, one of which was the estimation in which he was held by the head officers of the company at the different stations. But there was another important event, the occurrence of which necessitated delay for a time — an event which will be noted as we proceed.

On New Year's Day, 1836, we find Mr. Price at Carrington, working with renewed vigour, and in a most happy frame of mind. He writes on that day: "In my private studies and devotions I have, upon the whole, enjoyed more light, and divine assistance, than I remember in any previous year. My mind has rested much upon the person and

work of the Redeemer, and my faith has been confirmed in His glorious undertakings as the Mediator and Intercessor. I have delighted much in the contemplation of the personality and work of the Holy Spirit, and am more confirmed in my views of His immediate influence upon the heart, and His indwelling in the soul. My love to my Heavenly Father is increased : I can more unhesitatingly than formerly trust His providence, feel myself and mine more fully in His hands, and believe that He does all things well for us. Adorable triune Jehovah, all my powers praise Thee ! May my love to Thee, and my faith in Thee, increase until time with me shall be no more, and I shall be with Thee in glory."

On Friday, 8th January, the following appears in the diary:—"A day to be remembered with thankfulness. The Lord has given us a son."

This was an event of more than ordinary interest at Yahrah Cottage. It was indeed a day to be remembered with thankfulness through a long series of years ; for, as in the case of Samuel, "the child grew on, and was in favour both with the Lord, and also with men ;" and as was Hannah's experience, so has been that of Mr. and Mrs. Price. "For this child I prayed, and the Lord hath given me my petition which I asked of Him ; therefore also I have lent him to the Lord ; as long as he liveth he shall be lent to the Lord."

Mr. and Mrs. Price, with their infant charge, took their departure from Port Stephens on the 16th March, 1836. They drove to Raymond Terrace, Hunter River, and there embarked in the little steamboat *Sophia Jane* for Sydney—the only one running to the district at that time. Prior to his departure, Mr. Price was gratified by receiving a substantial token of the manner in which his services had been appreciated by the English directors of the company, who had sent out instructions to the resident Commissioner to present him with a supplementary half-year's stipend, as a recognition of his faithfulness and zeal in proclaiming the message of salvation. In addition to this, and what was more valuable still, Mr. and Mrs. Price took with them the esteem of kind friends, and the best wishes of the little community for their future prosperity. The gentleman who succeeded Mr. Price in the ministry was the Rev. W. M. Cowper, M.A., who is the present much-respected Dean of Sydney. His father was the Rev. W. Cowper, of St. Philip's Church, Sydney; the late Sir Charles Cowper, the well-known Australian statesman, was a brother. No one more truly evangelical, or better suited for the mission work at Port Stephens, could have been selected to take up the labours Mr. Price had relinquished.

Mr. Price and his wife were not as pilgrims in a foreign land when they reached Sydney. They had

formed many acquaintances, and had warm-hearted friends to welcome them on their way to Van Diemen's Land. As soon as he heard of their arrival from Port Stephens, Mr. George Allen sent his carriage into the city for Mr. Price, and the family became that gentleman's guests for nearly a month. Mr. Allen was not only a successful man, but a good man. He built an altar to the Lord on his own estate, and did not shun to declare the whole counsel of God. He was a lawyer, who, when he died, went to heaven not "by degrees," but as swiftly as he could be carried on the wings of angels. His son was Sir Wigram Allen, who died a short time since.* The latter was a school-

* When Mr. J. A. Froude visited Sydney, in 1885, he met Sir Wigram Allen, and writes thus in his new book, "Oceana":—
"One evening we dined with Sir Wigram Allen, the late Speaker in the House of Assembly, a man of vast wealth, one of the millionaires of Sydney. His house, three miles out of town, was like the largest and most splendid of the Putney or Roehampton villas. There was a large gathering of distinguished people, legal and political magnates; ladies dressed as well, perhaps as expensively, as the ladies of New York, some of them witty, all pretty, and one or two more than pretty. The *cuisine* would have done credit to the Palais Royal. The conversation was smart, a species of an intellectual lawn tennis, which the colonists play well. There were as many attendants as you would find in a great house at home, with the only difference that they wore no livery . . . The person whom I liked best was Lady Allen's father, a beautiful old clergyman of eighty-two, who told me that he had read all my books, that he disapproved deeply of much that he had found in them, but that he had formed, notwithstanding, a sort of regard for the

boy when Mr. and Mrs. Price stayed at his father's house; but he did not forget the friend of his youth. When Mr. Price went to Sydney, in 1883, to assist in celebrating the Jubilee of the establishment of Congregationalism in Australia, which he himself had founded fifty years before, by the opening of Pitt-street Chapel, Sir Wigram Allen sent his carriage for him, and would have had him remain during his stay in Sydney, but the Jubilee meetings prevented it.

Mr. Price was not idle while he sojourned with his friend in 1836. He preached on three different Sundays in Mr. Allen's church, and was also actively engaged with Mr. Jarrett in endeavouring to promote a revival of religion amongst the people of the Pitt-street Church, who had been in a state of apathy, and had exhibited symptoms of discord and discontent, which were not conducive to the success of the cause. Mr. Price wrote in his diary: "I talked affectionately and freely with many, and suggested those things which I thought would promote union, love, and zeal for the divine glory." Before leaving Sydney, Mr. Price's friends presented

writer. He followed me into the hall when we went away, and gave me his blessing. Few gifts have ever been bestowed on me in this world which I have valued more. Sir Wigram Allen, I regret to see, is since dead; the life and spirits which were flowing over so freely that night, all now quenched and silent! He could not have had a better friend near him at the moment of departure than that venerable old man."

him with a communion service as a token of esteem. It has been used at the Lord's Table by the Tamar-street Church ever since it was formed, fifty years ago.

On Monday, 11th April, 1836, Mr. and Mrs. Price, with their infant boy, went on board the brig *Nimrod*, bound for Launceston. A voyage from Sydney to Launceston occupied generally about a fortnight in those days. The brig cleared the Sydney Heads at dusk, with a favourable breeze, which lasted until Thursday morning and took her within sixty miles of Kent's Group, when a head wind arose. After tacking about in a severe gale until Saturday, the captain ran before the wind, and made Twofold Bay on Sunday morning. Mr. Price preached on board, when all the sailors attended. On Tuesday, the 19th, the *Nimrod* resumed her voyage, and reached Launceston on the 29th—thus doing the passage in eighteen days! Mr. Price and his family were kindly entertained by his old friends, Mr. and Mrs. Corbett, who, however, belonged to the Presbyterian denomination, which had now a resident minister in Launceston—the Rev. J. Anderson. During Mr. Price's absence in New South Wales the Wesleyans had also established a church in the town, over which the Rev. J. A. Manton had charge.

CHAPTER VI.

WE have now reached the period in Mr. Price's life and work of which this is the JUBILEE YEAR—1886. Fifty years ago he returned to Launceston, and began the work in connection with Congregationalism which he has carried on ever since—first, single-handed in Northern Tasmania, and, later on, assisted by other ministers. He had not entered on the work, as has been seen, without much prayerful thought and anxious consideration. He was aware that, at that time, there were no centres of population in the two penal settlements of New South Wales and Van Diemen's Land, except perhaps Sydney and Hobart Town, where a sustenance fund could be raised for the support of a ministry under the voluntary principle. There were some excellent men who honoured the Lord with their substance, who were "taught in the Word, and communicated to him that teacheth in all good things;" but there was no immediate prospect (humanly speaking) of another Nonconformist cause being adequately supported in the little town of

Launceston. In this Mr. Price was not discouraged. He had a message to deliver, and by the guidance of the Spirit he was led to that place ; not, however, without remembering that he had personal responsibilities, and was required to exercise his own judgment and reflection in the step he had taken.

The first thing Mr. Price did towards establishing the cause was to proceed by coach to Hobart Town, and see what could be done towards procuring a piece of land for a chapel. At that time the journey by "Cox's" coach occupied two days. Mr. Price arrived at Hobart Town on Tuesday, 3rd May, and was hospitably entertained by Mr. and Mrs. Henry Hopkins, who are named in Mr. Price's diary of that early date as "a holy pair, and instruments in the hands of God of doing much good." He saw several of the females who had come out with him in the *Princess Royal*, and found they were doing very well indeed. On the two following Sabbaths Mr. Price preached in the Rev. F. Miller's chapel, in Brisbane-street, and at Mr. Nisbet's chapel, in Liverpool-street. Mr. Nisbet had arrived in the colony in 1835, to aid Mr. Miller in his ministerial duties, the latter having been laid aside by broken health ; subsequently Mr. Nisbet became pastor of a second church in Hobart Town. Mr. Price also, at Governor Arthur's request, conducted service at Government House.

At Hobart Town Mr. Price collected the sum of £130 towards the erection of a place of worship at Launceston, and he also procured from Governor Arthur a piece of land in Tamar-street on which to erect a chapel. Matters thus seemed to be in a promising condition ; but there was a great difficulty experienced in providing funds for the chapel and house, the cost of building materials being at that time enhanced by the demand which had just sprung up in the then infant settlements of South Australia and Port Phillip. On Mr. Price's return from Hobart Town, he rented a house in St. John-street—one of the brick houses that are still standing in front of the Quadrant. There he held services for a time, but afterwards obtained the use of the Government school-house in Cameron-street. He also opened a grammar school as a means of support. In his diary on 27th June, 1836, he was enabled to write: "A meeting took place to-day to form a committee to superintend the affairs of the Independent denomination. A good spirit pervaded the meeting, and the general desire expressed was that we must soon have a chapel. I bless the Lord that we have advanced thus far towards establishing a cause at Launceston ; may He direct all our movements, and bless our efforts. My mind has been oppressed for a short time with the thought that perhaps our coming here without any visible means of support, and casting ourselves on

the providence of God alone, might be tempting the Lord ; but blessed be His name for enabling us to cast ourselves upon His bounty, and for the provision He has given us. I have three scholars, and my house is not large enough for my congregation. I view this as a token for good. I will trust the Lord at all times, and repel the tempter by remembering all my Father's former kindnesses."

Mr. Price always enjoyed a deep-rooted faith in the power and efficacy of prayer. His diary glitters with gems illustrative of the purity and holiness of a mind devoted wholly to the advancement of the Saviour's kingdom. It would be edifying and instructive to publish the whole of his interesting diary, so far as it exhibits the tenor of his daily meditations and prayerful appeals to the almighty disposer of events ; but the space at our disposal in this little volume will not permit it. He was especially mindful of past mercies, and on the anniversary of notable events in his life he devoted much time and thought to reflections. On the 17th August, 1836, he wrote : "Hitherto hath the Lord helped me. On this day of the month I was preserved from sudden death ; and I cannot be sufficiently thankful that at this time, although I have the mark of a severe wound on my head, I preserve all my faculties unimpaired, vigorous, and engaged in the service of God. O Lord, all I am and have is from Thee. Do Thou direct me in the use of all,

that Thy name may be glorified. I would make a fresh surrender of all to Thee this day. Here I inscribe 'Ebenezer;' and under Thy guidance may I go on my way rejoicing. Bless me in my family, my little flock, in public and private, in my body and soul, for the sake of my great High Priest, Jesus."

"August 22nd.—I attended the anniversary meeting of the Wesleyan Sunday-school, and felt much pleasure in moving a resolution, urging the audience to incessant prayer for the outpouring of the Spirit upon teachers and children. O Lord, send them and all Thy people prosperity.

"August 23rd.—I would this day call to mind, with the deepest gratitude, our deliverance from a watery grave. This day four years the *Princess Royal* went on shore in Frederic Henry Bay. The Lord rode upon the floods, directed the storm, controlled the thunder, and by His guidance alone we all got safe to land. Bless His name."

On the 26th September, 1836, Mr. Price was present at the annual meeting of the Cornwall Auxiliary Bible Society. It was the fourth year of its existence; it was established on the same date in 1832. On both occasions Mr. Price was present and spoke; he prepared the resolutions for the first meeting, and the report for the other. Eight days later (4th October) the Temperance Society was formed in Launceston. Mr. Henry Jennings

was chairman on that occasion. Mr. Price was appointed President of the society, which was composed of several active and energetic members during the early years of its existence, none of whom remain but Mr. Price and Mr. W. B. Dean, the latter a man of great ability and energy, whose long life in Tasmania has been exercised in devotion to the cause of temperance, and kindred efforts to elevate the tone of public morals in the town, particularly amongst the working classes.

The next event which we have to record was the formation of an Independent Church—the first in Northern Tasmania. On Sunday, 23rd October, 1836, there was a meeting, preparatory to forming the church, at which Mr. Price explained the principles of faith, church order, and discipline which it was proposed to adopt. On the following Wednesday (26th October), eighteen persons joined together in church fellowship, and it is recorded in the diary—“Great grace appeared to rest upon us all. O Lord God, I entreat Thee to bless the pastor and the little flock. May the union be cemented by holiness and love; may every member increase in faith, purity, devotedness, zeal; and may every eye be fixed upon Thy glory alone. Glorify Thyself in us, O Lord, individually and collectively; own our union in heaven, Thy dwelling place, and may we all meet with the general assembly of the church of the First-born, to surround

Thy throne, and to cast the crowns of our victory before Thee, the author of our salvation, for the Redeemer's sake. Amen and amen." On the Sunday following the sacrament was administered, and the church gave Mr. Price a formal call to become its minister.

Plans and specifications of the chapel, school, and minister's residence having been prepared, the building was let by contract for the sum of £1,300 on 14th November, 1836, and the work was at once commenced. It is a most substantial structure, worth now, after nearly fifty years' use, more than double the amount named as the cost of its construction.

The year 1837 was ushered in with fair prospects of success. It was, of course, a time of much anxiety, on account of the many disappointments and difficulties incident to pioneer work, besides which heavy liabilities were incurred in building the place of worship; but Mr. Price continued trustful and prayerful, with full confidence in the promises. On Sunday, 29th January, a Sabbath school was commenced with nine children, and no less than eleven volunteer teachers. On that day the pastor wrote:—"Gracious God, I commend the undertaking to Thy paternal care. May it be the means of bringing many lambs into the flock, and of leading them to heaven. May peace and harmony prevail amongst the teachers, and a sincere

desire to promote Thy glory influence them in all they do.”

In the early part of January, Sir John Franklin arrived at Hobart Town as Governor, in succession to Colonel George Arthur, who had been the King's representative in the colony for the long period of twelve years. Governor Arthur was a conscientious man, but he had made himself extremely unpopular with a section of the little community, owing to a stern, and too often a harsh, demeanour. His successor, Sir John Franklin, was also conscientious; but in natural disposition he was the reverse of Governor Arthur—mild, compassionate, tender-hearted almost to a fault in a Governor whose unpleasant duty it was to carry out a rigid system of prison discipline in a penal colony. Sir John Franklin visited Launceston in February, 1837. He was the bearer of a letter to Mr. Price from his friend, Sir Edward Parry, who had not forgotten his faithful minister in Australia, as will be seen from the following extracts:—

Sir Edward Parry to Mr. Price.

“ Congham Lodge, Lynn, Norfolk,

“ 21st November, 1836.

“ MY DEAR MR. PRICE,—

“ I will not waste your time by making long apologies for my remissness as a correspondent, though I confess that many are due to you; but I

will at once assure you, which I can do most sincerely, that we have had great pleasure in hearing from you, and have ever felt a deep and cordial interest in your welfare. At the time Mr. Cowper left England I was very poorly, and at the same time occupied in a most harassing office, which illness soon after obliged me to give up, or I should then have written to you. Since that time affliction has been added to illness, it having pleased God to take to Himself our beloved little Isabella, by scarlet fever last March, under circumstances of very great trial to Lady Parry and myself. I began by saying that I should make no apologies, but I have somehow got into the midst of them.

“We were rejoiced to hear of the birth of your little one, as we cannot but hope that it will add to the happiness of Mrs. Price and yourself—though, as you have no doubt experienced, it will add to your cares. Of the additional responsibility I need not say anything to you, as we well know that both you and Mrs. Price will consider your babe as a loan from God, to be nurtured for eternity, to be educated for the Saviour’s flock. As I heard of you from my friends at Newcastle, at the time you were proceeding to Sydney, you will long ere this have returned to Launceston; and we do hope and trust that God will provide you a congregation there, and place you once more in a sphere of usefulness in His own vineyard. Of one thing I

always did, and always shall feel perfectly confident, that the Lord, whose you are, and whom you serve, will not suffer you to want; and I know that you possess the same confidence. Indeed, we should distrust the most clear and strong promises of Scripture if we could for a moment doubt this.

“I am sure you would rejoice to be succeeded at Port Stephens by a young man who gives promise of following in the footsteps of his excellent father. As you may suppose, it was a matter of great anxiety to me when the directors of the company (though in a very flattering manner) requested me to recommend a clergyman. I can truly say that I very deeply felt the responsibility, and I trust it may please God to make Mr. Cowper a blessing to your late flock. I fear that, before you left that ground, your own difficulties had increased. However, ‘duties are ours, events are God’s;’ and while a Paul may plant, and an Apollos water, He alone can give the increase. I do trust that the seed which has been sown there by your endeavours will bring forth *some* fruit to the praise and glory of the Great Husbandman. You may imagine how deep (and often painful) an interest we take in that place, which is dear to us on so many accounts.

“I may now mention to you that when my friend, Sir John Franklin, left England to take the government of Van Diemen’s Land, I gave him a memorandum, particularly requesting that he would

do you all the attention in his power. . . . I am sure he will value you as a minister of Christ. . . . We hope you have quite recovered from the effects of the accident you met with before leaving Port Stephens. Let us hear from you; and may God bless you is the fervent prayer of your faithful and affectionate friend in Christ Jesus,

“ W. E. PARRY.

“ Lady Parry desires her kindest regards to Mrs. Price and yourself. We often talk of you with the most cordial interest, and the sincerest good wishes for your welfare.—W. E. P.”

In 1837 there was a Government cottage in Launceston, with Botanical Gardens attached, which were neatly kept by the imperial authorities of that day. The ground has since been handed over to the Municipal Council, and converted into what is known as the People's Park. It was the custom of Sir John Franklin and some of his successors to stay often at Government Cottage, by which means the Governors became more popular with the inhabitants at the northern end of the colony, and, at the same time, enjoyed the pleasures of retirement at intervals from the duties and ceremonies of vice-regal life at the capital. Sir John and Lady Franklin were glad to take advantage of the opportunities thus afforded, and they

paid frequent visits to the north. Sir John's first visit to Launceston was in the beginning of February, 1837, on which occasion he was accompanied by his private secretary, Captain Maconochie. Mr. Price called upon His Excellency, and afterwards, by invitation, dined with him at Government Cottage. Thenceforward there was friendly intercourse between Mr. Price and Sir John Franklin, who often exchanged visits and spent evenings together, their residences being at each side of the gardens. The accomplished sailor-Governor admired and commended Mr. Price's stock of scientific lore, as well as the ingenious apparatus he had contrived for illustrating his lectures, being much interested in transparent diagrams of the solar system and the motions of the planets. Neither was Sir John Franklin unmindful of Mr. Price's claims to honour and respect as a teacher of the Gospel, but regarded them as superior to any for proficiency in the arts and sciences.

On Friday, 17th June, 1837, the following is entered in the diary:—"We removed to-day to the Chapel House. My heart is filled with gratitude to the God of all our mercies on this day. He has blessed us, and our efforts to promote the interests of His kingdom are succeeding. Bless His holy name. O Lord, do Thou abide in our tabernacle; glorify Thyself in this house in the conversion of sinners and the edification of believers."

CHAPTER VII.

THE Tamar-street Chapel was opened for public worship on Wednesday, 6th September, 1837. Mr. Price preached in the morning from Zechariah vi. 13—"Even He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." The Rev. Joseph Beazley preached in the evening from 1 Timothy i. 11—"According to the glorious Gospel of the blessed God, which was committed to my trust." On the following Sabbath the Rev. F. Miller preached in the morning from Solomon's Song—"He brought me to His banqueting-house, and His banner over me was love;" and in the evening Mr. Beazley preached from Psalm lxviii., v. 18—"Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." This was a refreshing season to the members of the young church. The services were well attended; feelings of spirituality and solemnity

pervaded the assemblies; the singing was good, and the collections amounted to £320—"an astonishing sum, but I think it was given in answer to prayer for the advancement of the divine glory," was the pastor's quaint remark in his diary. This liberality on the part of the people at the opening of Tamar-street Chapel was the cause of much thankfulness to Mr. Price, who now felt that the Independent denomination was fairly established in Launceston.

He had much work to do. The chapel was of course still heavily burdened with a debt, but Mr. Price did not despair of seeing it removed ere many years. The Honourable W. P. Weston and Mr. Henry Reed had contributed £100 each towards the building, and Mr. Weston also acted as treasurer, and lent money for the execution of the work. A Grammar School was established at the Chapel House, Tamar-street, where Mr. Price received both day pupils and boarders; it early became one of the most successful scholastic institutions in the colony; his proficiency in the French, Latin, Greek, and Hebrew languages was now of much practical benefit, and in addition to the usual routine of a plain education he imparted to his pupils the rudiments of mathematics, geometry, land surveying, algebra, elocution, rhetoric, shorthand, as well as music, drawing, and mental philosophy.

Mr. Price took a leading part at the evening meetings held in the town upon religious, philanthropic, or scientific subjects, also being ever ready to help the needy and console the suffering. On 10th November, 1837, he wrote in his diary:—"I spent several hours last night and this morning with four prisoners who were about to be executed—Gardener, Hudson, Stewart, and Hawze. They were wonderfully changed in the state of their minds during the time of their confinement, and gave every evidence (in their circumstances) of a penitent spirit, and faith in Christ as the only Saviour of sinners. I attended them to the scaffold, and they appeared to die rejoicing in hope. What cannot the Lord effect by His grace? I felt myself as wicked in heart as the worst of the prisoners, and sensible that it was by grace alone I felt any change of heart from a state of enmity to love towards God and His ways."

Mr. Price always regarded his birthday as a time for deep meditation and prayer. On the 21st November, 1837, he wrote—"I am now thirty—about which age the Saviour entered upon His ministry. I now resolve, in divine strength, to enter upon my ministry afresh. O Lord, give me new love, knowledge, zeal, patience, perseverance, faith, obedience. Send down Thy Spirit in a more copious measure; and may He dwell in me, and rule my affections, heart, motives, words, deeds; help me

to look constantly to heaven as the place of my rest, and for the coming of Christ to fetch me home ; and to so anticipate it as to be always ready. Bless me to my family, the church and congregation, my pupils, and the public . . . Gracious Father, I give myself, my family, and all my interests into Thy hand, to employ us and them for Thy glory. Glorify Thyself in my life, death, and salvation throughout eternity."

During the Christmas holidays of 1837-8 Mr. Price spent some time at Hobart Town. He preached for the Wesleyans on their watch-night, and fulfilled sixteen engagements in the nineteen days he was from home, including a visit to Green Ponds on behalf of the Van Diemen's Land Home Missionary Society, to make arrangements with the people there for the reception of the Rev. J. Beazley as pastor of a new church at that place. Returning to Hobart Town from Green Ponds he was present at a union meeting of the two Congregational churches, when the sacrament of the Lord's Supper was administered, and the ministers then in the colony were present: the Revs. Miller, Price, Nisbet and Beazley—a solemn meeting.

Mr. and Mrs. Price's eldest daughter, Catharine Ann, was born on the 21st of March, 1838 ; at the early age of twelve years and eleven months she was taken to her Saviour, on February 22nd, 1851. This dear child early manifested superior mental

ability, combined with much personal beauty, and an exquisite gentleness of Christian character. A year after the latter event there is a record in the diary—"This is the anniversary of my dear Kate's departure to glory. It has been a year of great heaviness, hope, joy in God. The Lord doeth well: this is enough. Still, O Lord, sanctify this trial. My soul is wholly Thine. Thou art my portion; I commit all to thee. Glorify Thyself in me and mine." On the 21st March, 1852, it is recorded—"This is my dear Kate's 14th birthday. I feel that she has spent more than a year in heaven. Bless the Lord, O my soul. Still my heart is with her; and often the sigh tells the working of affection. It is well. Thy will, O Lord, be done." Eleven years after the dear child's death the parent thus remembered his lost treasure—"O how time flies! my dear Kate died eleven years since. Eleven years in glory! Bless the Lord. Many trials since—all for good. The Lord has been very pitiful. My soul longs for perfect holiness, and fitness to follow to heaven." Returning to the year 1838, we find these reflections in the diary:—"April 13th.—Good Friday—Christ was crucified! What an overwhelming consideration for guilty man; what wisdom, love, condescension, and power in God and His co-equal Son! Dost thou, my soul, love the Lord Jesus Christ? I love His service, word, people, and ways—and Himself supremely.

My chief desire is to glorify Him in time, and to be with Him for ever ; and I do now make a fresh surrender of myself, my family, my all to Him. Lord Jesus, eternal Jehovah, Infinite Spirit, triune God, glorify Thyself in me, a sinful worm, and raise me at length to the glorious company of angels and the church of the First-born."

It is a common trait in the human character, from which even many spiritually minded people are not exempt, that past mercies which have been the stepping-stones to their temporal prosperity are soon forgotten. Mr. Price always remembered such mercies. On 23rd August, 1838, in referring to the gun accident at Port Stephens, he wrote: "This day three years I was taken very near to the gates of death, but the Lord delivered me. I desire to remember the undeserved and great goodness of my heavenly Father in protecting so unworthy a child ; and oh that the remembrance of past mercies may keep alive a deep sense of my unspeakable obligations to Him. My mind, time, and strength are now fully occupied. May the Lord be glorified in them, and I shall then see the design of my preservation."

On the evening of Wednesday, 7th November, 1838, a meeting was held in the chapel for the purpose of forming a Congregational Christian Instruction and Benevolent Society. It is recorded in the diary, with this petition: "Heavenly Father,

I commend this cause to Thee, who alone can bless the labours of Thy servants. May many poor souls be benefited by its instrumentality. May the meekness, perseverance, benevolence of Christ be manifested by all who shall be engaged in visiting the sick and in imparting instruction. The work of my hands, O Lord prosper it."

Towards the latter part of 1838 the Rev. John West arrived in Launceston. He, and another minister—the Rev. Alexander Morison—had been sent to the colony by the then newly-formed Colonial Missionary Society, to act as itinerant missionaries in the country districts of Tasmania. To Mr. Morison was assigned the southern, and to Mr. West the northern districts, as fields of labour. Mr. West came from Hobart Town with his family, on 27th December, to reside at Launceston, in view of thus being in a better position for carrying out his itinerant work in the surrounding districts. Mr. Price occupied all the spare time he had, during the vacation, in visiting the outlying localities where there was a prospect of establishing preaching stations for the new minister, but found that in almost every little centre of population the spiritual wants of the people had been cared for by other denominations, and the good intentions of the Colonial Missionary Society anticipated. Mr. West, therefore, did not find much scope outside of Launceston for the exercise of the duties he had

been sent to perform, and thus he began to preach in the town on the Sundays. At the same time some differences arose at the Tamar-street Church, through circumstances over which Mr. Price had no control. This untoward event led to the secession of some of the members, and the establishment of Mr. West as pastor of a second church in the town. The Independent Church, thus divided, languished for a time. It occurred at a season of great commercial depression, when the immigration of free settlers had almost entirely ceased, and the Home Government was flooding the colony with criminals of the lowest class. There was a Baptist church in the town, presided over by the Rev. Henry Dowling, who arrived in 1835, and ministered in holy things for thirty-four years. There were also the ever-active Wesleyans, and the Presbyterians—each with a church and congregation; but there was no opening for two Independent churches in so small a town. Even the Episcopalians, who numbered nearly half the community, had only one place of worship. Under ordinary circumstances the voluntary system, after this division, would have failed to support a minister, but Mr. Price *continued his labours gratuitously for fourteen years*, devoting all the offerings during that period towards paying off the debt upon the chapel, school, and minister's residence, while he supported himself and family by other means.

Mr. Price conducted the Launceston Grammar School in Tamar-street for 26 years. Many there are in the various colonies—ministers of religion, barristers, conductors of the press, merchants, officers in the army and in the civil service, who were educated in the old school-room (which is still used for the Sunday-school and week-night services)—who now look back to the days of their youth with pleasurable emotions when they visit the colony, and call upon Mr. Price to express their interest in the spot where they spent their happy boyhood, and their kindly remembrance of their teacher, and of Mrs. Price, who had attended them in sickness, and ministered to their comfort when away from the parental eye.

The school did not prevent Mr. Price from attending to a multitude of other duties. He devoted, as a rule, every night in the week either to ministerial work, or to attendance at public meetings of the temperance, bible, or kindred societies, frequently delivering lectures on philanthropic and scientific subjects in the public assembly rooms, besides giving his pupils lectures every week, illustrated by numerous experiments in various branches of scientific investigation. He also for many years employed the galvanic battery with considerable success, in cases of human suffering from nervous debility, and diseases of the muscular tissues, some signal cures having been effected when other remedies failed to produce any favourable results.

On 25th October, 1839, there is a record in Mr. Price's diary of the celebration of the Wesleyan centenary, which was observed in Launceston on that day. It closes thus: "May the Holy Spirit descend in a copious measure upon their body, and make them still more useful during the next hundred years." On 21st November, 1839, his birthday was not forgotten: "My birthday! Since this time twelve months my troubles have been many and various; but grace has abounded. Perhaps I ought to expect new kinds of troubles every year as I advance on my pilgrimage. After all, I love the service of God more, His own people, and His word—and I desire to enter fully into the spirit of His word, and to proclaim it with tenfold more ardour than ever. The Lord has in some measure blessed my feeble efforts by the power of His Spirit. . . . Gracious Father, I would now give up everything afresh into Thy hands, to be employed in Thy service and for Thy glory. May I live near Thee, act for Thee, and be honoured by Thee. May my dear partner enjoy Thy protection, and honour Thee; may my children live before Thee in love. Blessed God, take me under Thy care, and enable me to do all for Thy glory, for my dear Saviour's sake. Amen."

The first record in the diary for the year 1840 is entered on 7th January:—"To-day the Lord graciously gave us another little girl. It is Thine,

O Lord. I give it back to Thee that Thou mayest glorify Thyself in it. . . .”

“February 9th. — To-day I baptized our dear little Rebecca Elizabeth. O, thou covenant-keeping God, from this time may she be Thine, and receive covenant blessings. May she, with her brother and sister, father and mother, glorify Thee together throughout eternity.” This lady is now the honoured wife of the Rev. W. A. Whitney, Baptist minister at Castlemaine, Victoria, a man of much Christian excellence, who, aided by his faithful partner, is actively engaged in the service of the Lord, and winning many souls to Jesus.

It is not necessary to place in chronological order a detailed account of the various events which occurred during the last forty-six years of Mr. Price's ministry, so far as they relate to the annual festivals, anniversaries, and ordinary routine of church affairs; these have quietly and unostentatiously been continued without interruption during the whole of that long period, and are still observed by the pastor, the deacons, the teachers in the Sunday-schools, and the members, with feelings of increasing thankfulness for the prosperity of the church, and the prolonged and still useful life of the venerable pastor. There were many incidents by the way, however, which rendered Mr. Price's life far from monotonous. He took a leading part in founding the institutions of the town which

have for their objects the spread of knowledge, the amelioration of the mental and physical condition of the poor and ignorant, the promotion of temperance, and the inculcation of moral and religious principles in the community. In all such organizations the pastor of the Tamar-street Church ever took a profound interest—so much so, indeed, that the history of the rise and progress of every unsectarian institution in Launceston which tends to elevate the tone of public morals, and the social standard of the people, is intimately connected with his active life.

In his family Mr. Price has been exceedingly happy. We have seen how his estimable wife walked hand in hand with him in the earlier days, when youth and vigour were handmaids of the will. The same spirit animates Mrs. Price still, though the flesh is weak in the performance of the more arduous duties and pleasures of the Christian life. In addition to their son (to whom we shall again refer), the sweet child who was taken to heaven, and Mrs. Whitney, they have a daughter who is the comfort of their age—Miss Price—an active and energetic worker in the Sunday-school, and organist in the church.

In his public career Mr. Price was not always exempt from the envy of some, the jealousies of others, and the anger of those who love the unfruitful works of darkness, for he has been their open

enemy at all times, ever ready to do battle against sin and the devices of Satan ; thus he has been free of the condemnation—"Woe unto you when all men shall speak well of you."

At one time it was whispered abroad that he had obtained money for building a chapel and minister's residence on his own private property. For some years this report had been uncharitably circulated, and it was considered by the church necessary to remove the impression by a positive denial, which was published, signed by the deacons, as follows:—"The Tamar-street Independent Church deem it right to make the following public statement, with the view of removing the erroneous impression entertained by some persons in this town and colony, that the chapel and premises are the private property of the present pastor:—1. The ground and premises were conveyed on the 16th January, 1840, to seven trustees, to be held for the Independent church meeting in this place of worship *for ever*. 2. The church fully approve of every article contained in the trust deed as strictly in accordance with their views as Independents. 3. Regular accounts of all receipts and disbursements have been kept, and annually presented for examination, so that all the church and congregation have had frequent opportunities of knowing the state of their affairs. 4. The Rev. Charles Price has no personal property in

the chapel and premises, but is appointed by the church its pastor, and in that capacity resides in the chapel-house. The church deem it due to the Rev. C. Price to state that, from the commencement of his connection with this church, in the year 1836, to the present time, he has held the office of pastor without receiving any salary for the same, he having resigned his right in this respect for the purpose of enabling the church to free their premises from debt; neither has he received any remuneration from the government nor any society." Mr. Price worked on, conscious of his integrity, but with humbleness of heart. Thus he wrote in his diary on 9th April, 1841:—"What shall I render to the Lord for all His mercies? I will give myself unreservedly to the God of my salvation. When I recount the mercies of the Lord, I am overwhelmed by His goodness. Jesus is my rock—His word is my guide, His people are my people, His work is my delight, salvation is my theme, to know of sinners being saved is my greatest joy—to behold peace and prosperity in His church fills my heart with pleasure—to hear of His cause prospering in any part of the world is the best news that comes to my ears. The past mercies bestowed upon me—in myself utterly unworthy of the least—fill me with confidence in the promises of God. The future I commit to His gracious care, hoping to live nearer to God, bring forth more abundantly

FAC-SIMILE OF MR. PRICE'S DIARY.

March 26. 1842

יחגבא יחגבא

Mar 25

קריש ו גרוס

Somine Saus means es the

Element tes es mon Sien.

Retard them art my 'Eed.



Am I really my Shame taken the fond to be my Eed; had them
my Recut ceche in Lethwork! Then he is my side for time and
eternity, his will please be my will, his ways my way,
his glory my single aim, his people my people, his work my
ways & reward. Lethwork is my Eed & I am his poor weak
unworthy wasdlighter

the fruits of the Spirit, be more useful in the world, live nearer heaven, think of death as a friend, and anticipate heaven as my home. O Lord God of love and mercy, pour out Thy Spirit, I most earnestly entreat Thee, for Jesus' sake, upon me, my dear partner, my little son and two little daughters, my mother, brother, and sister, and all the members of the family wherever they may be in the world,—upon my pupils, servants, church, congregation, neighbours, country,—the whole world. O Lord, reign triumphantly and gloriously throughout the universe. Amen.”

Mr. Price's diary is a memorial of thoughts and events surpassing in interest all ordinary records of the sort. For years he had been in the habit of writing down his meditations in five different languages—Hebrew, Greek, Latin, French, and English. He was indeed a skilful Hebraist, the writing having a close resemblance to copper-plate. A *fac-simile* is given on the opposite page.

CHAPTER VIII.

IN the year 1842 a number of gentlemen interested themselves in forming an association for the establishment of a Mechanics' Institute and reading room in the little town of Launceston. The undertaking was quite a success. In those days the artisans and tradesmen had much less spare time to devote to intellectual culture than they now possess, but they embraced more eagerly the opportunities that were offered. The meetings were well attended at that time, and lecturers were more willing than they are now to come forward and deliver lectures on scientific and general subjects of interest. Mr. Price delivered the first lecture in 1842, in the Infant School, Frederick-street, which had been used for public purposes prior to the erection of the present fine structure at the corner of Cameron and St. John streets. The lecturer's introductory remarks on that occasion are worthy of record :—

“It is gratifying, on an occasion like this, to be surrounded by an audience which is interested in

the subjects about to be laid before it, and to feel assured that the interest felt is not excited by merely selfish motives, but arises from a desire to promote the public good. It will at once be admitted that an Institute for the promotion of science is much needed in this rising town, and it may reasonably be hoped that talent and energy enough will be found to carry forward the work which has now been commenced. I could have wished, indeed, that this first lecture had fallen into abler hands. I can offer no apology for acceding to the request of the committee and undertaking the task, beside the interest I feel in, and the desire I have to promote the usefulness of the Institute. I shall, therefore, proceed to state that the present lecture will consist of a brief sketch of the 'Objects, Advantages, and Pleasures of Science.' These will, consequently, confine me almost entirely to bare statement, without allowing scope for enlargement or illustration. I have to do the work of a pioneer—to explore the fields of science, tell you the results of my investigations, and draw you into the pursuit of her objects. Our observations will necessarily be brief, from the multitude of objects which present themselves to view. In order to comprehend the advantages, and know something of the pleasures to be obtained from an acquaintance with science, it is necessary, more or less, to have unfolded to the mind some of those branches

which have engaged the attention of philosophers. Examples alone can now be given, from which must be inferred the pleasure and advantage to be derived from them in their full extent. It is not a small pleasure that is derived from the acquirement of knowledge for its own sake, whether it be mental or physical, material or mechanical. The intellect, the animal, the machine, alike afford interesting fields of inquiry and observation. The practical purposes to which knowledge is applied in all the departments of life are undoubtedly of the greatest importance in increasing the refinements, conveniences, and comforts of the human race. It is pleasant to behold in every land the development of the principle that 'knowledge is power' in the varied and complicated forms in which it presents itself in all classes of civilized society. The truths of science may sometimes wear an uninviting form to some minds, on account of their apparently abstruse and unimportant character; but even these only require to be looked upon in their natural positions and relations. Then they display their native beauties and their usefulness. And it requires not so much mental exercise as many suppose to attain this view and realize the satisfaction of true philosophers. It must not be inferred from a mere recital of these truths, without experiments or diagrams to illustrate them, that they are not calculated to impart great

pleasure to the inquiring mind. If you give but a patient hearing to the truths stated, with the recollection that they have a practical tendency, and are connected with important doctrines in the various departments of science, you will find yourself acquiring real knowledge, whilst you are led to see its objects and advantages. By looking at its various parts you may form some estimate of its value, have the springs opened whence you may draw large supplies, and, being familiar with even the first principles of science, you will be surprised at the advantages you have gained and the doors of information and pleasure which lie open before you. To all, from the infant to the man, and from the peasant to the prince, the floodgates of knowledge are set open, and the nations rush eagerly to imbibe the mind-informing stream. Why should this colony or this town be behind in the pursuit of the knowledge and enjoyments the sciences afford? The sciences may be divided into three great classes—1. Those which relate to *number and quantity*; 2. Those which relate to *matter*; and, 3. Those which relate to *mind*. The first are called the Mathematics, and teach the properties of numbers and figures; the second are called Natural Philosophy, and teach the properties of the various bodies which we are acquainted with by means of our senses; the third are called Intellectual, or Moral Philosophy, and teach the nature of the

mind, of the existence of which we have the most perfect evidence in our own reflections, or, in other words, the moral nature of man, both as an individual and as a member of society. Connected with all the sciences, and subservient to them, though not one of their number, is History, or the record of facts relating to all kinds of knowledge. In illustrating these several branches I shall as much as possible avoid merely technical terms, and use the plainest language and easiest examples."

These were the introductory remarks in a highly interesting lecture delivered by Mr. Price in 1842, the first of a series of lectures delivered at the Launceston Mechanics' Institute, when first organized. The young artisans and tradesmen do not now enjoy the same opportunities for improving their minds, although, after the lapse of forty-four years and the favourable transitions which have taken place in the condition of the colony, better results might have been expected. Many of Mr. Price's lectures at the Institute, Temperance Hall, and elsewhere, on natural history, peculiar astronomical appearances, phrenology, the effects of alcoholic poisons on the human system, &c., were illustrated and popularized by illuminated diagrams.

At that early period the difficulty of obtaining anything but food and clothing, or other actual necessaries, was great; there was not an electric

telegraph line in the whole of the Australias, much less the necessary appliances for scientific investigation. Mr. Price had, therefore, to construct his own apparatus for chemical and scientific illustrations—they were not to be bought at any cost. He prepared a great variety of electrical machines for experiments at lectures, and galvanic batteries for electrotyping with copper, silver, gold, and platina; also, magneto-galvanic machines, which have been useful in cases where the efforts of professional experts failed to give relief to the sufferer. He was one of the first to introduce the Daguerreotype process, which led on to photography. Some of the likenesses taken by the former process between thirty and forty years ago are still sharp and clear. He was amongst the first to exhibit the electric light; he explained spectrum analysis in reference to the heavenly bodies, showing the spectrum by water prisms; the imported apparatus illustrating the movements of the planets round the sun called forth the unqualified admiration of His Excellency Sir John Franklin, who declared them to be the most perfect he had seen. Later on, Mr. Price was the first in Launceston to make telephones and microphones, and to use them in a practical manner. He was also amongst the first to test mineral-bearing stone for gold, tin, and copper, which had been brought to him from different parts of the colony, and

his assays led to discoveries in several places. All those acquirements were made useful and instructive. They exhibited in a remarkable degree the mental capacity and physical energy of a man who had also his church and school duties to fulfil, as well as to attend numerous public meetings of a purely religious character. In all his engagements there was not an hour wasted in frivolous or unprofitable pursuits—all tended to the temporal and spiritual welfare and enlightenment of the community.

Mr. Price continued to deliver lectures and addresses in the public halls of the town for nearly half a century. Many of those lectures were instrumental in elevating the tone of morals amongst the working classes, improving their intellectual condition, and in inducing many to abandon the degrading vice of intemperance. On the 3rd October, 1855, he delivered a lecture in the old Hall upon "The Material and Moral Improvement of the Working Classes, dependent upon Abstinence from Intoxicating Liquors." He pointed out with telling force in that lecture, and in many others which preceded and followed it on the same subject, that "in times of mercantile prosperity, high wages, and overflowing business, as well as when depression in trade curtailed the supplies of workmen, many families became the victims of poverty, disease, and crime. The men were

possessed of artistic skill, and the women were not wanting in thrifty housewifery—yet the children grew up uneducated, rude, and ragged.” The deeply-seated root of the evil he traced to the drinking habits of the times, and the only effective remedy was total abstinence. A lecture on “The Intellectual Improvement of the Working Classes” was delivered by Mr. Price at the Institute, on 4th April, 1850, and was printed by desire and at the expense of the tradesmen and mechanics of Launceston. It is well worthy the perusal of the working classes of the present day. The fine new Mechanics’ Institute was opened in April, 1860, when there was a very successful bazaar held in the Hall, the proceeds of which went towards reducing the debt on the building. Mr. Price continued to lecture there for some years.

There are many interesting incidents recorded in the diary from year to year, all of which carry back the memory to some event worthy of note. At some future date it may be hoped that this valuable journal of a most spiritually minded man will be published more fully. We shall transcribe a few lines here:—“1st April, 1841.—The *Arab* arrived with 200 immigrants, sent out by Mr. Henry Dowling. . . . 8th August, ’42.—Commenced the Bible class. May the Lord of light smile upon this effort to promote His glory. . . . 16th Oct., ’42.—This day was kept as the anniversary of

the chapel. The Revs. Hastie and Morison preached. Good congregations. £22 collected. Monday we had a pleasant tea meeting. . . . 2nd Dec.—Sent some tracts to Dr. Jeannerett, and the blacks under his care at Flinders Island. Follow them, Lord, with Thy blessing. 25th Dec.—The Rev. W. Jarrett preached for the Colonial Missionary Society. 27th (Tuesday).—The Teetotal procession passed through the town to-day—a very large assembly. Much good appears to proceed from the advocacy of this cause. This is the tenth year of my advocacy. The ‘Church of the Holy Trinity’ was opened to-day. . . . 13th Aug., ’43.—Mrs. Hopkins accompanied Mr. Nisbet to the anniversary of the St. John’s Square Chapel. Great has been the goodness of the Lord to this family. 20th Aug.—Governor Sir E. E. Wilmot arrived in the barque *Cressy*. May he be a man of the right sort.”

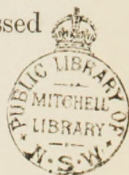
Governor Wilmot succeeded Sir John Franklin in the government of the colony. He was a fine old English gentleman; but he arrived at a time when the Imperial authorities were inflicting a great injustice upon the colony, by pouring into it a flood of criminals who were a terror to the free inhabitants. Various systems of penal discipline were tried, but they all failed in accomplishing the end desired. The Governor, undeservedly, received a share of the blame. It was not in his power to

alter the wild experimental schemes of the Home Government in thus inundating the colony with the most degraded class of human beings. Sir E. Eardley Wilmot did his best to promote peace and goodwill among the colonists, but they were loud and expressive in their demonstrations of indignation at the cruelty of thus polluting the moral atmosphere of the island in which they had cast their lot. The government of a colony so seriously disturbed by the conflicting elements of social discord was too arduous for the tender hearts of both Sir John Franklin and Sir Eardley Wilmot. Mr. Price at a later period took a prominent part, in conjunction with nearly all the colonists, to slay the giant evil which was destroying the fair fame of the young colony — the transportation system. They at last accomplished their object. The diary records a jubilee of the foundation of the colony, and a festive demonstration in honour of its freedom on the 10th day of August, 1853.

The Congregational Church was slow to develop its system in the Australias during the early years of colonization. After the gold discoveries of 1851, however, the population increased so rapidly that new fields for labour presented themselves in many districts, which soon became self-supporting, or nearly so. A conference of ministers and delegates connected with the denomination assembled from

the four colonies of New South Wales, Tasmania, South Australia, and Victoria, in Melbourne, in February, 1855. There were present at that conference—two ministers from New South Wales, two from Tasmania, two from South Australia, and eight belonging to Victoria; besides a number of influential lay delegates, including Messrs. J. Fairfax and Ambrose Foss, of Sydney, and Mr. Henry Hopkins, of Hobart. The chairman of the conference was the Rev. T. Q. Stow, of Adelaide, and the Rev. C. Price was chosen secretary. The chairman, in his address, explained the causes which militated against the establishment of the voluntary system of church government and maintenance in the elder colonies:—"For a long time the substance of the population, and for a longer period a large proportion of it, consisted of criminals, soldiers, functionaries, and dependents. We had not been accustomed to work under such circumstances, and when we began to do so, the progress was slow, and the result small. And even when immigration set in, it became so distributed by the land regulations that it was not easy to find population sufficiently concentrated to encourage an effort. These circumstances were rendered still more difficult by the fact that there were four denominations relying on the proffered aid of the government, contending for localities which could furnish the required number of auditors." Mr. Stow made the following

remarks at the closing portion of his eloquent address :—“ It has not escaped observation for some time past that our denomination in these colonies stands well in the public eye. In this case others have borne witness of us. Unasked they have given this testimony, and have given it in all the four colonies. One ground of approbation they have themselves chosen to assign. Our refusal of government aid has excited the admiration of many, who, whilst they disapproved that course, praised the disinterestedness thus manifested, and the honesty thus proved. It is a great advantage to have the confidence of society when seeking to benefit it. Signs of earnest purpose, of loving attachment, of readiness of action, of noble generosity, augur well for stability and progress. It is certainly a significant fact, that by a denomination so recently known in these colonies, and even now not numerous, £50,000 (fifty thousand pounds), *in addition to current expenses*, should have been contributed during the last year!” At this conference several questions of common interest to the church were discussed—collegiate education, lay agency, public education, congregational statistics, denominational literature, finance, additions to the ministry, State-aid to religion. A deputation from the British and Foreign Bible Society, Messrs. Beecher and Charles from Manchester, was introduced to the conference, and its members addressed



the assembly. Thanks were awarded by the conference to Mr. Stow, the chairman, and Mr. Price, the secretary; and it was resolved that the next meeting be held in Sydney in the following year (1856), the Rev. F. Miller to preside.

Accordingly, arrangements were made for the Sydney conference; but the delegates did not meet until the 15th February, 1857. Mr. Price was present, and stayed during his sojourn in Sydney with his old friend, Mr. George Allen. There were present at the conference eleven ministers of the denomination belonging to New South Wales, two from Tasmania, and two from Victoria; besides a considerable number of laymen, including Mr. H. Hopkins, Hon. D. Jones, M.L.C., Hon. T. Holt, M.L.C., Messrs. Fairfax, Foss, &c. The Rev. E. Griffith (father of the Hon. S. W. Griffith, Premier of Queensland), was at the conference; also the Rev. John West, who was at that time editor of the *Sydney Morning Herald*. He had resigned his pastoral charge in Launceston some time before, in which he was succeeded by the present respected minister, the Rev. W. Law.

The conference was presided over by the Rev. F. Miller, who, twenty-six years before, was the only Congregational minister in these colonies, but was then surrounded by nearly seventy ministers and delegates, in addition to whom several ministers were expected shortly to arrive, as the Rev. J. L.

Poore was on a mission to England, supplied with funds from the churches of the four colonies, to secure the services of efficient ministers.

When Mr. Miller was about to leave Highbury College for the purpose of entering on his solitary work in Tasmania, the Rev. Dr. Burder delivered a charge, in which were the following impressive admonitions:—"You, my dear brother, if a guardian Providence permit, are to settle in a far distant land, but little known to us, and you will naturally feel interested in inquiring into its peculiarities of soil, climate, and productions. This curiosity will not need to be altogether repressed, but it will need to be restrained within the limits of due subordination. It is important to keep in mind that you are not to be ambitious of the reputation of a naturalist, or a botanist, or a mineralogist, any more than you are to be ambitious of the gains of an agriculturist, or a merchant. You go out with higher aims; you are to be occupied in nobler pursuits; your concern is not with the soil or its productions, but with its living and dying population. You go to save souls from death—souls in danger of the wrath to come." Mr. Miller remembered those admonitions, and read them at the Sydney conference.

The last of those general conferences was held in Adelaide in the early part of November, 1859. Besides fourteen ministers of South Australia, only

the Rev. R. Fletcher and the Rev. J. L. Poore (visitor), from Victoria, the Rev. W. Law and Mr. Henry Hopkins, from Tasmania, attended. At that period the means of intercolonial communication were not at all inviting; few travelled but those who were under urgent necessity. Mr. Price was appointed chairman of the next conference, which, it was resolved, should be held in Melbourne. Such a conference would not now be attended with the same personal inconvenience, the railway facilities being so very complete.

The method subsequently adopted was that of having a Congregational Union in each colony, at which the ministers and delegates meet annually to discuss matters connected with the well-being of the churches. The first council of the Tasmanian Union commenced its sittings at Hobart on the 20th August, 1867. The chairman was the Rev. C. Price; secretary, Rev. W. C. Robinson; travelling secretary, Mr. R. E. Dear; treasurer, Hon. J. E. Salier; executive committee, Revs. G. Clarke, W. Law, Walter Mathison, J. Nisbet, J. W. Shippird, J. W. Simmons, W. Waterfield, and the lay delegates of the Union; Messrs. G. Salier and James Walch, auditors. These appointments were made at a meeting of the Union held at Hobart in June, 1866, when it was deemed expedient to revise its constitution. For several years before, the public meetings of the Union had been held at irregular

intervals, and for a while had been entirely suspended. This was, therefore, the first meeting held under the revised constitution. The objects of the "Congregational Union and Mission of Tasmania" are:—1. To promote the spread of the Gospel; 2. To cultivate brotherly love and co-operation among the associated churches; 3. To diffuse information on the principles of the Congregational churches; 4. To obtain statistics relative to the condition and work of the churches; 5. To establish fraternal correspondence with other churches and unions; 6. To address, when expedient, a circular letter to the churches of the Union; 7. To bring into the colony accredited Congregational ministers, to educate young men for the ministry, and to employ lay preachers; 8. To maintain our civil rights."

At the Council of 1867, Mr. Price, the chairman, had the sad task of referring to the death of the Rev. Frederick Miller. "We cannot look back upon past years," said the chairman, "without having awakened in our minds the solemn, and in some measure saddening, recollection of fellow-labourers who have been called to their reward—noble-spirited men, who were found labouring in the vineyard to the last, faithful to their principles, their church, and their God. We honour the name of Frederick Miller and others who have first fallen in the work, and we glorify the grace of God in them. Their works live, and their memories are

fragrant in the churches. May we emulate their wisdom, zeal, and singleness of aim in carrying on the work we still have in charge."

The meetings of the Union have been continued annually (with only four omissions) since 1866; being held alternately at Hobart and Launceston. In 1879 Mr. Price was appointed chairman for the year, and again, for the third time, in 1883. The Jubilee year of Congregationalism in Australasia occurred in 1880, on which occasion the Rev. G. Clarke, chairman, delivered an eloquent address. The Jubilee meetings were of a very interesting character. They commenced on Sunday, 21st March, and were continued until Wednesday, 31st March. Delegates were present from New South Wales, South Australia, and Victoria (the Revs. Sunderland, Halley, and Manthorpe). The Rev. C. Price preached the sermon in connection with the event, on Wednesday evening, 24th March. On the previous evening the Rev. W. Law read an interesting paper on "Our Principles." Historical papers were read during the session concerning the rise and progress of Independency in the several Australasian colonies, including an elaborate account of the past and present condition of the churches in Tasmania, by Mr. Price.

CHAPTER IX.

WE shall now go back from the Union meetings, in which Mr. Price took so large a part for many years, and note other events of his life. We shall go back to Sunday, 30th August, 1857, on which day Mr. Price preached a sermon in the Tamar-street Chapel in commemoration of his completion of twenty-five years' ministerial service in Australia. His text was 1 Samuel vii. 12—"Ebenezer, hitherto hath the Lord helped us." In the evening a devotional service was held, to return thanks to God for His abundant mercies, and to invoke His continued blessing on pastor and people. On the following Wednesday a social tea-meeting of the church, congregation, and old Sunday-school scholars was held in the school-room, on which occasion James Aikenhead, Esq., presented Mr. Price with the following address, on behalf of the church and congregation:—"My dear sir,—I have a very pleasing duty to perform this evening. I am requested by the church and congregation assembling in this place, as one who has been longest connected with

the cause, and who knows particularly its vicissitudes, to present to you in their name these fifteen volumes—the works of the Rev. Dr. Sumner, Archbishop of Canterbury, who is still living and is a liberal Christian man; and also these seven volumes of John Owen's work on the Hebrews, as a token of their sincere affection and esteem for you as their pastor, and in commemoration of the completion of a quarter of a century's ministerial labour in Australia. Twenty years ago I was an occasional hearer, and eighteen years ago I became a regular attendant on your ministry. I know only two persons remaining of the church which worshipped here at that time. This has emphatically been a shifting population; I have seen this chapel attended by three or four sets of people in succession. I am not accustomed to flatter, or to say too much, but I do say this, sir, from my own knowledge, that you have preached the Gospel to us with faithfulness and affection. It has been said by some, of ministers of your denomination, depending for support on their congregations, that they are apt to soften down the truth, and not preach it in its integrity. But this has not been your case; you have preached the whole truth, without respect of persons. Whilst avoiding preaching at individuals, you suited your sermons and explained your texts so as to reach the hearts of the people, and fix the truth in their minds. You have had many difficul-

ties to encounter as a pioneer pastor in this place. You assisted greatly in building this chapel and school, and suited yourself to the necessities of your position, after the example of the great Apostle of the Gentiles, labouring for your support with your own hands. You have taken your part, sir, in all public objects calculated to advance the moral, intellectual, and spiritual interests of the people of this town, and have fulfilled the duties of a good citizen as well as of a Christian pastor. You have emphatically been an industrious man. In the morning we have found you in the study, during the day hard at work in the school, and in the evening in the desk or on the platform; whilst you have also kept up pastoral visitation. On the Sabbath always in the pulpit, whether there were many or few, faithfully dispensing the Word of Life for their good. Our God has been pleased to bless your ministrations. Many have been converted under your ministry here, and many now in the other colonies can date their first serious impressions from your preaching the Gospel. In begging your acceptance of these volumes, I would express our sincere love to you as our pastor, and our thanks to God for preserving you until the completion of a quarter of a century's ministerial labour in Australia."

Mr. Price then rose and, with much feeling, said:—"My dear friends,—I have a very difficult task

to perform. I am overwhelmed with a sense of God's goodness to me and mine, and with the expressions of your affectionate kindness. I accept these volumes in the spirit in which they are presented—of thankfulness to God for His great mercies, and of love to you the people of my charge. It is twenty-five years to-day since I preached my first sermon in Tasmania. Soon after that time I left for Sydney, and after about three years' ministerial service in that colony I returned to Launceston. By the assistance of a few this chapel was commenced. Many difficulties presented themselves, but, by the help of God, they have been surmounted, and the chapel is paid for. I have received encouragement, at various times, from friends who knew the circumstances of this place, to enter on a larger field of labour, but I have declined, and am with you this day. In reviewing the labours of past years, I have much to thank God for, and much to humble me in the dust before Him. By His grace I have been enabled to withstand opposition, and to go forward in the performance of my varied duties. You have presented to me these volumes as a token of your Christian affection and confidence. I am conscious that I have endeavoured to preach Jesus Christ and Him crucified; to watch over, guide, and build up all under my care. If any have been profited and led to Christ as their Saviour, I am

amply repaid for my work. I thank you, my dear friends, for this token of your love to me. I have received several testimonials, but I shall never value any more than that now presented after twenty-five years' labour in the colonies. This will encourage me in my work, and when my head is laid low these books will be prized by those I love."

One of the old Sabbath-school scholars then rose and said:—"Reverend and dear sir,—I am deputed by the old scholars of the Sabbath-school connected with this chapel to beg your acceptance of these three volumes—Poole's 'Annotations on the Bible'—as a token of their respect and affection to you, and to commemorate the completion of a quarter of a century's ministerial labour in Australia;" to which Mr. Price replied:—"My dear old Sabbath-school scholars,—I did not expect this. I have been connected with Sabbath-schools from my early days, and I can assure you that I have derived much encouragement from seeing yours so well sustained. It has been my privilege to see scholars become teachers and members of the church. I receive these volumes with deep feelings of attachment to you all, and I hope you will still have confidence in me. Come to me with your doubts and inquiries, that I may advise and console you, as God may enable me by His grace, and may we all at last meet in heaven."

Those services, in the words of the pastor, "afforded a hallowed delight not often experienced. Gratitude for past mercies mingled with hope for blessings yet to come. All humbled under a sense of personal nothingness, and united in ascribing glory, honour, and majesty to Him that sitteth upon the throne, and to the Lamb."

Nearly thirty years have elapsed since the celebration of Mr. Price's ministry of a quarter of a century in Australia, and he is still with the church militant on earth, serving the Lord with the same energy and devotion which impelled his steps to this almost unknown colony fifty-four years ago. It may be inferred, from a perusal of the addresses presented to the pastor in 1857, that there was considerable vitality in the Tamar-street Church in those days.

A few interesting events occurred about this time, in connection with Mr. Price's ministry, which remain to be recorded. In the year 1848 the little Wicliffe Chapel had been built by the pastor, at his own expense, in Vincent-street, for the purpose of holding week-evening services for the greater convenience of some aged members of the congregation. The services were continued for about eight years, when it was found that the attendance was not better than it had been at Tamar-street. The meetings were consequently discontinued at the former place. Since then the

room has been occupied by the Primitive Methodists and by the Free Presbyterians, at the commencement of their work in Launceston, before their own churches were built. Shortly after—in 1858—the Tamar-street congregation erected a church at Inveresk, in which services were conducted for some years on Sunday afternoons. A Sabbath-school has been held there since its commencement, which has proved very useful to the children in that suburb. Mr. William Gurr, a deacon of the Tamar-street Church, was superintendent of the school for about twenty-five years. On his retirement he received a gratifying memorial of respect and esteem from the teachers and scholars. Mr. D. Room, another deacon, is now the superintendent.

Mr. Price frequently visited Hobart, the country districts, and the other colonies. In April, 1866, he travelled through portions of Victoria, holding meetings, on behalf of the Bible Society, at Warrnambool, Belfast, Portland, Hamilton, Ballarat, and Brighton. This journey nearly cost him his life. He had a most providential escape from drowning in the Fitzroy River, where the horse and buggy were plunged into deep water while crossing a fording place during a flood in the river. Mr. Price went through the (involuntary) process of immersion. With considerable difficulty all were rescued. The journey from Hamilton to

Ballarat was performed in Cobb's coach, the time occupied being from one o'clock in the morning until seven in the evening, over an exceedingly rough road. In November, 1871, he visited the North Coast districts of Tasmania, and on Sunday, 26th, opened the Formby Congregational Church, preaching both morning and evening. The Rev. E. W. Nye, Wesleyan minister, preached in the afternoon. Under the pastoral care of the Rev. Walter Mathison, and the services of Mr. George Best the deacon, and others, this place of worship supplied a much felt want in that town, where there was no other sanctuary.

Mr. Price was always prepared to defend the interests of the Independents against attack from without, whether assailed by the opponents of Christianity or by members of other denominations. Now, as a rule, the different denominations respect each others' rights; but it was not always so. The first bishop of Tasmania sought to establish ecclesiastical courts in the colony, whereby witnesses would be compelled to attend his summons, and give evidence, irrespective of their communion. Governor Wilmot, however, refused his consent to a legal enactment giving such power. The question of State-aid to religion was one in which the Independents were especially interested, as they were compelled to pay taxes which were employed in supporting other denominations. Mr.

Price, and the Independents generally, who received no State-aid, strongly remonstrated against this injustice ; and, ultimately, in 1869, the annual grant for religious worship was abolished—at the cost, however, of an equivalent, paid to the recipients, in the shape of debentures amounting to £100,000, which sum is included in the permanent debt of the colony.

In February, 1868, Mr. Price issued a spirited pastoral to his church, which abounded in godly counsel and admonition. It was at a time when pastorals had been delivered to other denominations, and the bishop of Tamar-street Church improved the occasion. “By following the example of the noble Bereans,” said Mr. Price, in one portion of his letter, “who searched the Scriptures daily to see if these things were so, you will be preserved from the errors which have been promulgated in modern times to the subverting of the faith of many, and which are propagated in this colony to the spiritual danger of souls. . . . Dearly-beloved brethren, you will feel the necessity of cultivating the grace of charity. . . . Ever cherish the spirit which says—‘Grace be with all them that love our Lord Jesus Christ in sincerity.’ You will not strive for mastery, for one is your Master, even Christ ; but you will acknowledge a brother in every true Christian, and show how good and how pleasant it is for brethren to dwell together in unity. In

society, in the family, in the public assembly, you will respect the rights of individual opinion, and will follow peace with all men, and holiness, without which no man shall see the Lord. . . . You have, indeed, exhibited a spirit of Christian forbearance, whilst the Legislature of the colony has expended large sums of money upon the maintenance of conflicting creeds and antagonistic churches. No doubt you feel the burden, and the necessity of using every legitimate means for its removal."

CHAPTER X.

ON the 5th day of March, 1861, an interesting and solemn service was held in the Tamar-street Chapel. Mr. Charles Seckerson Yahrah Price, the pastor's only son, was ordained to the work of the ministry. He had grown up in the church, and had devoted himself to Christian work for a considerable time, conducting services and preaching at various out-stations; thus his fitness for ministerial work gradually became unfolded, and he was encouraged by his friends to devote his life to the service of God. A large congregation assembled in the chapel on that occasion, most of whom were well known to the young minister, and evinced a warm sympathy with him in the new engagements upon which he was about to enter. Much feeling was manifested as the pastor delivered the charge to his son; and many prayers were offered for the temporal and spiritual prosperity of the one who was about to leave his home and church, to labour in the neighbouring colony of Victoria. The Rev. W. Law and the Rev. J. Lindsay assisted in the ordination

service. The Rev. C. S. Y. Price has been the pastor of churches in Wahgunyah, Emerald Hill, Geelong, and Newcastle (New South Wales); and is now the agent of the Victoria Auxiliary of the British and Foreign Bible Society.

Many sermons, lectures, and addresses of the esteemed pastor of Tamar-street Church have been published in pamphlet form from time to time during his ministry of fifty years; these we would like to reproduce in this little volume, but its design will not permit such enlargement. There is a short paper, however, on the subject of "HOME LIFE," which must have a place here. It was read at the meeting of the Congregational Union of Tasmania in March, 1878:—

"We are accustomed to speak of the Church of God as consisting of believers in the Lord Jesus Christ, the flock of Christ, the family named by the name of Jesus, those who have given themselves to the Lord, and to His people according to His will. Such have come out from the world and entered into the kingdom of God, and have become citizens of Zion. According to a late writer, 'the Church is that body of men in whom the Spirit of God dwells as the source of their excellence, and who exist on earth for the purpose of exhibiting the Divine life, and the hidden order of humanity; to destroy evil, and to assimilate humanity to God; to penetrate and purify the world, and, as salt,

preserve it from corruption.' As such, they realize many spiritual privileges, and are led into a new course of life. As the people of God, they are interested in all that pertains to the interests of His Church—in maintaining its purity and honour, as well as seeking its extension in the world. As children of the light and of the day, their whole life must harmonize in the Christian assembly and in the domestic circle. Public teaching and profession of belief, with a life of private devotion and godly cultivation. The practice at home should illustrate the profession of gospel truth and supreme attachment to Christ, who says, 'Follow me.' The church's prosperity very much depends upon home consistency of life. If this is devout, showing a sense of the Divine presence and a promotion of the spiritual good of the family circle, the connection is seen between the public profession and private life, but if the home character and pursuits are out of harmony with the public profession, then an unhealthy, chilly state of mind is produced, which unfits for the enjoyment of Divine ordinances. The influence of home life takes hold of the heart and affections, and very materially tells upon all that affects the character in public teaching and church associations. Hence the necessity of a healthy, pious tone in the family circle; not only in the observance of the ordinary family devotions, but in the general spirit and

conversation of the household. In such a house the associations of the Sabbath extend through the week, and produce a thankful, cheerful spirit, which meets aright all the duties of life, and, without complaint or fear, works through its difficulties and disappointments. In such a home there will be a candid and fair appreciation of what is seen and heard in the church, which may lead onward in knowledge, the correction of what may be discovered wrong, and the cultivation of excellences which adorn the Christian character. Are any influences at work in home circles which may tend to lower the tone of Christian feeling, or weaken the attachment to a godly life, their entrance will be resisted as inconsistent with a cheerful and healthy spirit, and out of harmony with a public profession of following Christ. Provision will be made in such a family, in accordance with its means, for mental cultivation by such entertaining and useful literature as is now cheaply and abundantly provided for every branch of the household. This may extend far beyond the leading truths of religion and yet conduce to the promotion of its interests. Our Congregational magazines should not be forgotten. Then the recreations encouraged will be of a nature to promote health and cheerfulness without weakening the taste for the sober and devout exercises of piety. There will be no discordance between

the merry heart at home and the song of the sanctuary. The time employed in recreation will not encroach upon the ordinary duties of life, nor prevent taking a fair part in the work of the church. When either the business pursued, or the number of engagements for mere amusement or recreation, tends to hinder growth in Divine knowledge, delay church work, or decision for God, they become injurious, and mar the Christian's home life. Again, injury is inflicted when, in this luxurious age, home expenses to maintain appearances are allowed to increase out of proportion to income, and prevent contributing to the cause of God, or reduce contributions to the lowest scale. These things rob the church of strength, and cripple its various organizations, in which it needs the employment of all kinds of talent.

“In home life the church touches the world in many ways—it is sometimes difficult in Christian families to withstand its influence. Christians are admonished ‘not to be conformed to this world;’ they have to make a stand against much that claims to be innocent, and yet cannot be adopted by them with proper regard to character and consistency; they do not want to displease their friends; they love them, but they love Christ more; they cannot take into their home life for themselves and children many things recom-

mended by those whom, on other grounds, they may greatly respect. It is a matter of great importance for Christians to show that their connection with and work for the Church of God do not hinder the full enjoyment of home life in every grade of society; that they feel it no sacrifice; that they lose nothing of healthy recreation or mental enjoyment by keeping a home free from corroding pleasures, untimely amusements, and questionable associations; that they can live in the world and be kept from its evil. In such houses the church has its best representatives in lives which accord with its public teachings, as 'living epistles of Christ.'

"Some, called Christians, will not identify themselves with the church because, in their home circle, they feel that the world has great control, although it is supposed to be in a harmless manner. This prevents many young persons from becoming decided for God, and often leaves them the prey of changing fashions and worldly amusements, when their characters should be forming upon the scriptural basis of piety and godliness. In this way the church may sustain a great loss of power, whilst many souls are injured. Many instances might be adduced of those who appeared to run well in the way of life, but who have been hindered by parental want of decision in suppressing some evil influence at home. A bright, cheerful,

glowing piety at home commends a decided public attachment to the Church of God, and a devotion to Christian work for the salvation of the world. The mantle of holiness should cover the whole life. Holiness to the Lord should be written not only on the church, but upon the home, from the nursery to the parlour, and upon all the recreations and business of life, in order to maintain peace and purity, alike honouring to God and to man. The results of such home influences have been made manifest in the church by men like Matthew Henry, Doddridge, and the Wesleys, and hosts of ministers, missionaries, teachers, visitors, and tract distributors.

“ Our times call for decision in professed Christians against the invasion of the world’s spirit and practices in home life. Loyalty to Christ, attachment to His cause, regard for the well-being of others, all demand that there should be an identity of life in the church and at home. Jesus says, ‘ Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.’ ”

The following is an outline of Mr. Price’s sermon on Sunday morning, 3rd October, 1881, at the anniversary service of his Sunday-schools, held in the hall of the Mechanics’ Institute :—“ These anniversary services suggest many themes for meditation, but I think I cannot do better than introduce

you to a friend of mine. I met with some letters from Him in my early days, and was then introduced to Him, and found Him a rich, faithful, and kind friend. When I came to this country, about fifty years ago, and left my mother, sister, and brothers, I asked Him to come with me, and He came, and has proved Himself a friend, sticking closer than a brother through all my pilgrimage up to this time. I have recommended Him to a great number of young, middle-aged, and old people, and those who have welcomed Him declare that He is the best friend in the world. Perhaps you would like to see the letters, and know His name. Well, here they are in the Bible, and you can see His name in Matt. i. 21, where it is said, 'Thou shalt call His name Jesus, for He shall save His people from their sins.' A name to sinners dear. All other names put together would not make one so precious as this. A wondrous name, full of meaning, full of beauty, full of riches—it must be opened like a flower to show its glories. He has many names given Him to unfold the name Jesus, as in Isaiah ix. 6—'Unto us a child is born.' Then He is a King with many subjects; a High Priest offering the all-atoning sacrifice; the Prophet revealing the mysteries of God; the Master with loving servants; the Brother not ashamed of those He loves. Then He is spoken of as the Lion of the tribe of Judah, who opened God's mysterious book,

and as the Lamb slain from the foundation of the world; the Rose of Sharon, and the Lily of the Valley; the chief among ten thousand; the altogether lovely; the Sun of Righteousness, and the bright and morning star; the foundation laid in Zion, and the chief corner stone. All heaven belongs to Him, and yet while showing His friendship to man, He had not where to lay His head. Such are some of the glories in the name Jesus, and He wants you all this morning to be His friends.

“1. He would have you know that He loves *you*. Yes, you! He came from heaven to let you know this, that ‘God is love.’ All the reasons of the love of Jesus to you are in Himself. He suffered, bled, and died for you on the cross. He has sent you these letters, teachers, and ministers to impress you with a sense of His love; then ought you not to love Him who saves His people from their sins?

“2. He teaches you. He is the Light of the world, the Great Teacher from God, the Revealer of life and immortality. He sends forth His servants and says, ‘Lo, I am with you always!’ So He gives line upon line, repeated in parables, promises, doctrines, precepts, invitations. Then He gives the Holy Spirit to them who ask Him. He gives milk for babes, and strong meat for those of riper years.

“3. He purifies you; He makes you holy. Your hearts need cleansing, for evil thoughts and corrupt

passions nestle there. His blood cleanseth from all sin. He takes away the guilt and also the love of sin; your friendship is shown to Him by keeping His commandments.

“4. He makes you happy. Oh, how He loves to take away the causes of sorrow, and to hear from children the song, Hosanna! How He takes you in His arms and blesses you, ‘for of such is the kingdom of heaven’—thus He makes you happy. How He dries the widow’s tears, and invites the poor and heavy-laden with sins and sorrows to come to Him for rest. He gives the happiness of wisdom, of love, of holiness, of spiritual employment, all of which prepare for the unspeakable happiness of heaven. Dear children and friends, read His letters, study His wondrous name, Jesus! Accept His friendship in your hearts for ever. What shall I tell Him, from this great meeting—that 200 children and many people would give Him their hearts? This would be joyful news; the angels would sing a new song, perfected spirits would rejoice, and you, dear children, would renew your Hosannas to Jesus, the Children’s Friend, who ‘saves His people from their sins.’”

When he thus addressed his Sunday-schools in 1881, they were amongst the most useful and efficient organizations of the kind in Tasmania. The Honourable James Aikenhead was superintendent of the principal school, and Mr. W.

Gurr of the branch school at Inveresk. Since that time the former gentleman, in consequence of impaired health, has retired from a work to which he was warmly attached. Mr. Price has undertaken the superintendence of the school himself. The number of scholars has slightly decreased, but still the good work of imparting scriptural knowledge to the young is vigorously carried on. There is a Band of Hope in connection with the schools, which meets monthly in the school-room. Time only can tell how great will be the results of these and similar institutions.

CHAPTER XI.

APRIL 3RD, 1882, was a red-letter day—nay, rather a *gold*-letter day, in Mr. and Mrs. Price's life—we say *life*, for they were one spirit. This was their wedding day—their GOLDEN WEDDING. Only a few, in this transitory state, are permitted to journey together on life's stream for fifty years. Fewer still have realized the blessings of Christian fellowship during the whole of that long period. None, we venture to say, were ever more happy in their union than Mr. and Mrs. Price. In support of this we have evidence in the diary from which we have freely quoted, and might further quote with pleasure to the writer and profit to the reader. On 22nd September, 1877, there is the following record:—

“Saturday evening.—Forty-five years ago, about this hour, I rode for the first time into Launceston. How changed is everything! The people, the colony, the circumstances—myself and mine. What unnumbered mercies have been bestowed upon me during those forty-five years. I cannot



Catharine Price

L. Lang litho. Melb.



Catharine Price.

L. Lang litho. Melb.

express my thanksgiving to God for all His mercies. I can only give myself and mine into His gracious hands, with full confidence for the future. My son a minister; my eldest daughter a minister's wife; my dear partner spared; my youngest daughter with us. O, my soul, bless the Lord for all His mercies. My Catharine Ann twenty-six years in heaven!"

The golden wedding was celebrated by a social gathering in the old school-room, at which the Rev. W. and Mrs. Law, and many of Mr. and Mrs. Price's friends, besides the members of the church, were present. It is noted thus in the diary:—

"Our friends kept the day with us by a meeting in the evening. The room was decorated with evergreens and various devices. An illuminated address, most Christian and encouraging, with every expression of goodwill from numerous friends. Surely God hath been merciful to us all through. Now I love the Lord, His work, His people, and desire to live more for His glory. O Lord God, take me and mine—wife, children, grandchildren, and great grandchildren, under Thy care. May all live to Thy glory. Amen."

The address presented to Mr. and Mrs. Price by Mr. D. Room, the senior deacon of the church, with some well-chosen remarks, was as follows:—

“ TO THE REV. CHARLES PRICE,
“ Minister of Tamar-street Congregational Church,
Launceston.

“ 3rd April, 1882.

“ REV. AND DEAR SIR,—

“ On behalf of the members and friends of the church over which you preside, it is our pleasing duty on this occasion—the jubilee of your GOLDEN WEDDING—to congratulate you on your attainment to such a happy period of life.

“ Very few indeed are, in the order of Providence, permitted to retain the conjugal relation for half a century—fewer still have been co-workers (as have Mrs. Price and yourself) in the promotion of those virtues that adorn the family circle and exalt the morals of a community. In precept and in practice your united aim has ever been the advancement of the Saviour’s Kingdom; and around us—in the Sabbath schools and other organizations—we see the gratifying results. There is, therefore, great cause for thankfulness that an occasion has been afforded to review the past from such a pleasing standpoint in your history.

“ When we remember your long career of usefulness in this town, which extends back to those early days when there was not one white inhabitant in the now great colonies of Victoria and South Australia, with the prominent part you have taken during that time in founding temperance, tract,

Christian instruction, and branch Bible societies—in giving your time and talent in aid of the establishment of the Mechanics' Hall and other local institutions for the advancement of knowledge; with your unflagging zeal, not only in the pulpit, the prayer meeting, and the Sunday-school, but also on the platform, with the noble and good of other denominations, whenever the wants of the community call forth united effort. When we remember these things, we have much reason for rejoicing in the relation—that of pastor and people—which exists between us this day.

“Looking from the past to the present, we further rejoice in the fact that your mental and physical powers are unimpaired by the wear of such a long and active life—that you are still proclaiming the glad tidings you told of more than fifty years ago—that every member of your respected family is walking in your footsteps—and that for many years the hand of Death has not left you a vacant chair.

“With fervent prayer that the remaining years upon earth of Mrs. Price, yourself, and family may be a reflex of the past, we remain, yours in Christian love,

“D. ROOM,
“WM. GURR, } Deacons.”
“THOMAS RIDGE,

On the 2nd September, 1832, Mr. Price first preached in Hobart. In September, 1882—fifty years later—he received the following congratulatory epistle from Melbourne:—

“TO THE REV. CHARLES PRICE, Launceston.

“Melbourne, 27th September, 1882.

“DEAR BROTHER IN CHRIST,

“The members of the Congregational Ministerial Association of Victoria, having received intimation that you have recently completed the fiftieth year of your pastorate, beg to tender to you their very sincere congratulations on the occurrence of this happy event. They unite in hearty thanks to God, their Father, in prolonging your days, and thereby sparing you during so protracted a period to your family and to the church over which His providence has placed you.

“They also congratulate you that the whole of your career has been characterized by unbroken usefulness, and that your reputation as a Christian and as a minister has not only remained unsullied, but has been associated with high honour during so many years of active service.

“They further rejoice in the happiness you enjoy in possessing a son in the ministry, who, in his daily life, is illustrating the wisdom of your early counsels and the influence of your Christian example, and who, they trust, will, like yourself,

be spared unto a good old age to preach to his fellow-men the unsearchable riches of Christ.

“While thanking God for the numerous tokens of His favour vouchsafed to you in the past, with sincere affection they commend you, your church, and family to His care and blessing for the future, breathing the earnest prayer that your last days may in every respect prove to be the calmest and best you have yet enjoyed; and with assurances of their deep respect and high esteem, they rejoice in the pleasure they experience in thus transmitting to you this expression of their fraternal regard.

“Signed on behalf of the above-named Ministerial Association,

“E. T. MILES, Secretary.”

The grandest event in Australasia in connection with Congregationalism was the Australasian Jubilee. It resolved itself into an Intercolonial Conference, and was held in Pitt-street church, Sydney, May 15th to 23rd, 1883. Mr. Price was present on the occasion, in the enjoyment of excellent health. More than fifty years before—on the 13th day of February, 1833—he had opened the first Pitt-street chapel. There he stood again, after the lapse of half a century, “the living” to praise God for innumerable mercies, and prepared to give an account of his stewardship from the day

he first landed in Sydney, and was alone—the only Independent minister on that great continent. In 1883 there were 147 ministers of the denomination in Australasia, not including Tasmania and New Zealand.

The members of the Intercolonial Conference of 1883 consisted of about 250 representatives of churches in the colonies of New South Wales, Victoria, South Australia, West Australia, Queensland, New Zealand, and Tasmania, and the following ministers :—

NEW SOUTH WALES.

<i>Pitt-street Church</i>	-	-	Rev. J. Jefferis, LL.B.
<i>Newtown</i>	-	-	Rev. J. T. W. Davies, M.A.
<i>Petersham</i>	-	-	Rev. S. Savage.
<i>Balmain</i>	-	-	Rev. A. G. Fry.
<i>Bourke-street</i>	-	-	Rev. T. Johnson.
<i>Newcastle</i>	-	-	Rev. C. S. Y. Price.
<i>Glebe</i>	-	-	Rev. J. Rickard.
<i>Redfern</i>	-	-	Rev. G. Campbell.
<i>Burwood</i>	-	-	Rev. G. G. Howden.
<i>Woollahra (Point Piper)</i>	-		Rev. S. Bryant.
<i>Waterloo</i>	-	-	Rev. E. Adams.
<i>Woollahra (Ocean-street)</i>	-		Rev. P. Law.
<i>North Shore</i>	-	-	Rev. W. C. Robinson.
<i>Croydon</i>	-	-	Rev. W. Mathison, B.A.
<i>Manly</i>	-	-	Rev. J. Olley.
<i>Devonshire-street</i>	-	-	Rev. G. Preston.
<i>West Maitland</i>	-	-	Rev. G. Heighway.
<i>Campbelltown</i>	-	-	Rev. W. Fincham.
<i>Hunter's Hill</i>	-	-	Rev. F. C. B. Fairey.
<i>Marrickville</i>	-	-	Rev. R. Dey.
<i>Wollongong</i>	-	-	Rev. G. Charter.
<i>Gulgong</i>	-	-	Rev. J. Trevor.

<i>Druitt Town</i>	-	-	-	Rev. J. Dinning.
<i>North Willoughby</i>	-	-	-	Rev. S. W. Asher.
<i>Wallsend and Lambton</i>	-	-	-	Rev. P. Moses.
<i>Windsor</i>	-	-	-	Rev. Walter Mathison.
<i>Lambton (Welsh Church)</i>	-	-	-	Rev. E. Lewis.
<i>Gerringong</i>	-	-	-	Rev. W. Riding.
<i>Ulladulla</i>	-	-	-	Rev. R. Wilson.

PERSONAL MEMBERS.—Revs. S. Ella, T. S. Forsaith, J. G. Fraser, M.A., R. T. Hills, A. W. Murray, C. Pittman, G. Pratt, E. Robinson, W. Slatyer, M. Williams, B.A., W. West, and J. P. Sunderland.

VICTORIA.

<i>Carlton</i>	-	-	-	Rev. W. Allen.
<i>Oxford-street, Collingwood</i>	-	-	-	Rev. W. Bradley.
<i>Lennox-street, Richmond</i>	-	-	-	Rev. F. H. Browne.
<i>Caulfield (Union)</i>	-	-	-	Rev. E. Day.
<i>Hawthorn</i>	-	-	-	Rev. A. Gosman.
<i>Collins-street, Melbourne</i>	-	-	-	Rev. D. J. Hamer.
<i>Williamstown</i>	-	-	-	Rev. J. J. Halley.
<i>Emerald Hill</i>	-	-	-	Rev. J. King.
<i>Albury (N.S.W.)</i>	-	-	-	Rev. J. Masters, M.A.
<i>Prahran</i>	-	-	-	Rev. T. E. Owens Mell.
<i>Ballarat</i>	-	-	-	Rev. J. Walker.

SOUTH AUSTRALIA.

<i>Glenelg</i>	-	-	-	Rev. C. Manthorpe.
<i>Hindmarsh</i>	-	-	-	Rev. J. M'Ewin.

WEST AUSTRALIA.

<i>Fremantle</i>	-	-	-	Rev. J. Johnston.
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QUEENSLAND.

<i>Brisbane</i>	-	-	-	Rev. E. Griffith.
<i>Ipswich</i>	-	-	-	Rev. E. Greenwood.
<i>South Brisbane</i>	-	-	-	Rev. T. J. Pepper.
<i>Toowoomba</i>	-	-	-	Rev. J. T. Waraker.
<i>Maryborough</i>	-	-	-	Rev. J. Whiting.

NEW ZEALAND.

<i>Oamaru</i>	-	-	-	-	Rev. J. Foster.
<i>Dunedin</i>	-	-	-	-	Rev. T. Roseby, M.A., LL.D.
<i>Auckland</i>	-	-	-	-	Rev. J. Robertson, M.A.
<i>Wellington</i>	-	-	-	-	Rev. W. H. West, B.A.

TASMANIA.

<i>Huon District</i>	-	-	-	-	Rev. J. M. Bayley.
<i>Latrobe</i>	-	-	-	-	Rev. J. Bennett.
<i>Hobart</i>	-	-	-	-	Rev. J. W. Simmons.
<i>Richmond</i>	-	-	-	-	Rev. D. B. Tinning.
<i>Launceston</i>	-	-	-	-	Rev. Charles Price.

It must have been peculiarly gratifying to Mr. Price to see himself surrounded by such a noble army of co-workers in the cause he commenced single-handed in Australia. It required, indeed, a well-balanced mind to tone down the feelings which such a happy transformation must have excited, in a heart still burning with zeal for the spread of the gospel and the salvation of souls. He found the denomination whose interests he had espoused in his youth, and for whose prosperity he had prayed without ceasing, now magnified in the land, and he rejoiced in the contemplation of such a glorious result.

The Jubilee meetings were of a spiritual and thoroughly practical character. They are fully reported in a closely-printed octavo volume of 258 pages, published by Lee and Ross, Sydney. Every person interested in the progress of Congrega-

tionalism should possess a copy of this valuable record, which not only contains a history of Congregationalism in each colony, but also illustrates its power, talent, and vitality. Mr. Price received special honour and notice on this interesting occasion. Many of the young ministers who expected to see their venerable father bowed down with the weight of years—feeble and infirm from so long a pilgrimage on earth—were surprised when they observed his erect figure, his active step, his clear, unbroken voice, his vigorous mind. He preached the Jubilee sermon in Pitt-street church, took an active part in the meetings, and was honoured in a marked degree as the father of Congregationalism in Australia. He forms the central figure in a group, photographed when about 2,500 ministers and delegates were indulging in a picnic in celebration of the Jubilee.

The most practical result of the Jubilee, in a pecuniary sense, was the raising of a fund to pay all the debts upon the Congregational churches in New South Wales. At that time the sum of £130,000 had been expended in the colony, of which £23,000 remained as a debt. More than £34,000 have been received for this fund; it is hoped the total receipts will be £40,000.

There is only one more incident to record. While Mr. Price was at the Sydney Jubilee Conference, his son-in-law, the Rev. W. A. Whitney, Baptist

minister of Castlemaine, occupied the Tamar-street pulpit. He suggested that in addition to a Jubilee fund, which had been subscribed to by the members of the church and congregation, as well as other friends in Launceston, for the purpose of repairing and improving the chapel, a golden offering should be made by the congregation at the morning and evening services on the 12th August, 1883. This was responded to in a most liberal manner. The chapel and minister's residence were roofed with iron, all necessary repairs and alterations to the chapel and fences were executed. The church property is in excellent order, and out of debt. The pastor continues his Sunday and week-evening services with unabated zeal, and he is also present, morning and afternoon, as superintendent of the Sunday-school. The attendance at public worship has been sensibly reduced during the last year or two, owing to many deaths, constant removals to a distance, and other causes. Under the careful management of Mr. Daniel Room and Mr. William Gurr, who have been deacons for thirty-two years and about twenty-five years respectively, the temporal affairs of the church are attended to with fidelity and devotion.

The 23rd day of October, 1886, will be the fiftieth anniversary of the formation of the church. It is intended (D.V.) to commemorate the occasion in a suitable manner.

The Rev. Charles Price has been in active service longer than most ministers in the Southern Hemisphere. He is still one of the most punctual attendants at all general religious services of the churches and philanthropic societies.

Before closing our narrative of the Rev. Charles Price's life and work, it would be well to take a glance at the wonderful changes which have taken place in the world since he left his native country in 1832. At that time, even in England, the restraints on both civil and religious liberty were considerable. The Established Church was dominant by means of legislative enactments, which gave her great power over all who dissented from her forms and doctrines. All in the United Kingdom, including the Irish Catholics, had to pay tithes in order to support the establishment. It was only three years before Mr. Price left England that Roman Catholics were permitted to take their seats in Parliament; nor were they allowed to hold any corporate or municipal office. Reforms followed in quick succession, until at length the Established Church was wholly abolished in Ireland, and in all parts of the British empire the Roman Catholics enjoyed both civil and religious freedom. So great has been the change, that now, over nearly the whole of Her Majesty's wide dominions, except England and Wales, there is no State church. In constitutional government

there have been similar reforms during the last half-century. Had they existed when England lost her American colonies, that magnificent territory would, doubtless, now be one of the richest jewels in the British crown.

During the same period England has, by her wise policy, and the indomitable energy of the Anglo-Saxon race, gained more territory than she lost in 1776. In January, 1877, Queen Victoria was proclaimed Empress of India. British India contained at that time nearly two hundred millions of inhabitants, occupying an area of nearly one hundred millions of square miles. By the accession of Burmah these numbers in population and area are considerably increased. Although the Indian provinces are not to be regarded as British colonies, yet the mighty power of England has extended over the length and breadth of the land. Under the sovereignty of Queen Victoria there have been great and increasing changes, tending to enlighten and Christianize the inhabitants. Fanaticism is curbed by the ruling power only when it indulges in such excesses as the burning of widows, human sacrifices, &c. Since 1859, government schools have been opened for the instruction of all classes of the Indian people. There are directors of education and inspectors of schools in each province. Normal schools for the training of teachers have also been established, and attempts

are being made to extend education to females. There are about 70,000 government and private schools and colleges, giving instruction to nearly two millions of pupils. Knowledge is imparted to the people through their own language, but the teaching of English is combined with careful attention to the study of the native languages. Thus, during the reign of Queen Victoria, the highway of knowledge has been opened to the teeming masses of India, which will slowly but surely lead to the total subversion of false religions, and to the general acceptance of the inspired truths of the gospel of salvation.

In addition to the wonderful changes which have taken place in India, the British Empire has steadily advanced in other parts of the world. Since Mr. Price first came to Launceston the fine colonies of South Australia, Victoria, Queensland, New Zealand, Natal, and Fiji have been founded, and British supremacy has been established at Hong Kong, the Falkland Islands, Labuan (a valuable island of the Malayan Archipelago), Aden, a portion of New Guinea, and an island lying north of China, of which Port Hamilton is an important naval station.

These results of half a century supply a forecast of the future. They have been a mighty stride towards the fulfilment of that glorious consummation when all nations shall be brought to a

knowledge of the true God—when the light of the gospel shall shine forth

“Till, like a sea of glory,
It spreads from pole to pole.”

The advance of the arts and sciences during the same period has been truly marvellous. When Mr. Price left England railways were almost unknown in the world. About twenty miles of the first railway for public traffic had been constructed, and trains ran between Liverpool and Preston; thus commenced the first of the great railway systems of the present day. The electric telegraph had not been brought into use; letters were carried at a slow pace, on bad roads, and a heavy charge, according to distance, was made on the persons to whom they were addressed; the system of pre-payment by means of adhesive stamps having come into use at a later date. Paddle steamboats, of small size only, had been employed in the coasting trade, and in crossing the channels between England and the adjacent countries; it was not until 1838 that a steamship ventured across the Atlantic to America. Photography—that valuable art of producing almost instantaneously the most faithful portraits—is a discovery long within the last half-century. Gas had not begun to be generally used; the kerosene lamp was unknown. What factors to the comfort and



convenience of mankind are all these modern inventions! What a change has come over the world in education, locomotion, social comfort, periodical literature, civil and religious liberty, freedom of thought, and fearless criticism!

But in all this change and general advance of culture, the necessity remains for a faithful and scholarly proclamation of the gospel of redemption; the subject of our memoir has been engaged in this glorious work for upwards of sixty years.

New gems may reveal themselves in the Scriptures; new light may break forth from heaven, but the "everlasting gospel" abideth. "Heaven and earth shall pass away, but My words shall not pass away."

"Eternal hope! when yonder spheres sublime
Peal'd their first notes to sound the march of Time,
Thy joyous youth began—but not to fade.
When all the sister planets have decayed—
When wrapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below—
Thou, undismay'd, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile."

J. P.
c.



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