

IN MEMORIAM.

Robert Taylor,

Canon of St. Andrew's Cathedral,

Rector of St. Stephen's Church, Newtown.

(Moore Theol. Coll., Liverpool, 1859; P. 1860, by Bp. of Sydney. R. of St. Stephen's, Newtown, 1870. Chapl. Camperdown Cemetery, 1872; Chapl. Prince Alfred Hospital, 1883; Canon of St. Andrew's Cath., 1891. Formerly C.I.C. of St. Barnabas', Sydney, 1859-60; I of Castle Hill, with Pennant Hills and Dural, 1860-6; C. of St. Stephen's, Newtown, 1866-8; in sole charge of St. Stephen's, Newtown, 1868-70; R.D. of West Sydney, 1884-5; I. of Holy Trinity, Macdonaldtown (in conjunction with St. Stephen's Parish), 1884-8.)

Finished his course, July 21st, 1907.

AGED 73 YEARS.

Interred at Randwick General Cemetery, July 22nd, 1907.

'His Last Sermon.'

Preached by the late Canon Taylor in St. Stephen's Church, on the morning of the Sixth Sunday after Trinity, July 7th 1907.

"The Burial of Sarah."

Genesis, xxiii.

We are to consider the teaching of the Bible concerning the Burial of the Dead. The subject is forced upon us by the recent proposal to exhume the 18,000 bodies that are lying around us.

The Heathen used to burn the bodies of their dead, and to collect the ashes and treasure them in urns. But the more ancient custom was, as is set out in the above chapter, to place the remains decently in the earth.

The Christians restored the old and better custom; for they regarded cremation as a barbarity, and they thought it an insult to so destroy a body appointed to a glorious resurrection. Julian, the apostate Emperor of Rome, who sought to bring the Empire back to heathenism, gives, as among the reasons by which the Christians had succeeded in converting the Empire, their reverence for the body and their care for the burial of the dead.

The Burial Ground in which this Church stands, is called a 'Cemetery', which means a 'sleeping place'. The name accords with the words of Christ, concerning the death of believers. "Our friend Lazarus *sleepeth*," were the words He uttered, concerning one who had been already dead four days. And St Paul in a like reference said; "Them that *sleep* in Jesus will God bring with Him." As St. Chrysostom says, "The name *Cemetery* is a perpetual evidence that those, who were laid therein, were not dead but *sleeping*." The origin of the name is exclusively Christian, and in its new sense was a term unknown and hardly intelligible to the Heathen authorities.

The Burial of Sarah is recorded at length in Holy Scripture for our learning. In the account before us we see how Abraham, the father of the faithful, and the friend of God, dealt with the body of his dead wife. The whole of this twenty third chapter of Genesis teaches us much concerning death, the grave, mourning for the dead, the acquisition of burial places, burial itself and much of hope beyond the grave. For, as Bishop Wordsworth points out, "In Sarah's grave there was implied the hope of a resurrection beyond."

Sarah was 127 years old when she died in Kirjath-Arba.

In the 5th Chapter of this book, in which a list of the Patriarchs is given, there is the mournful refrain, again and again repeated, "*and he died*." Thus we have the great fact of Death insisted on, and that short sentence has been so much blessed that, even culled thus from what might otherwise appear an uninteresting chapter, it has been the means of conversion to souls.

We should all be better for a thoughtful consideration of this crowning fact of our earthly life. However busy we may be, however many may be dependent upon us, however largely we have figured in the world, the time is fast coming when it will be true of each of us also "*and he died*"; when all that our best friends can do for us will be to carry us, with suitable decency, to the grave and leave us there.

We are told that Abraham "Came to mourn for Sarah and to weep for her." The fear of God makes no one insensible to feeling, as the Stoics assert. Jesus himself wept at the grave of Lazarus; and we are not forbidden to sorrow for our dead, but we are commanded not to sorrow like those who have no hope of a future re-union.

Abraham was a sincere mourner, he left his occupations "and came to mourn for Sarah and to weep for her."

During the days of mourning Abraham sat on the ground and wept in the presence of his dead. But the time had come when reverence for the body, a reverence divinely implanted, required that it should be removed from the sight of man. This requirement is universally recognised amongst civilized nations. Yet, though husband and wife were separated by death, they were *one* family still, a link remained between the living and the dead. Sarah, though dead, was still his. "Give me," said he to the sons of Heth, "a possession of a burying place with you, that I may bury *my* dead, out of my sight." Decay would not suffer the lifeless corpse to remain a fit spectacle for grief or love to gaze upon. He therefore sought to buy a burial place.

This wish to make Sarah's burying place his own possession has been traced to the instinctive desire that men of nearly every nation have evinced of being buried in ground belonging to themselves.

The desire on Abraham's part, that he and his family should lie in the same sepulchre, speaks of a life beyond the grave and justifies similar purchases, for similar objects, on the part of all that come after. It also indicates that an obligation rests on the surviving relatives, to carefully dispose of the lifeless bodies of their departed kins-folk.

The narrative is unparalleled in its simplicity and beauty. The politeness, kindness, humility and modesty of Abraham are a pattern for us all. The importance of the purchase appears in a minute and careful account of the transaction. The record is remarkably clear in regard to the purchase, the price, the piece of ground, the cave, the field and the trees therein, the right of possession and the mention again and again of witnesses. It is as if a legal contract was made and executed.

The purchase was sealed by the burial of Sarah in the ground thus bought. That burial was followed by the interment in the same place of Abraham himself, of Isaac and Rebecca, of Jacob and Leah. With the burial of Jacob the first Patriarchal family was complete and the tomb was closed. The setting apart of this ground for a family sepulchre foreshadowed the sanctification of our own Churchyards as "God's acres."

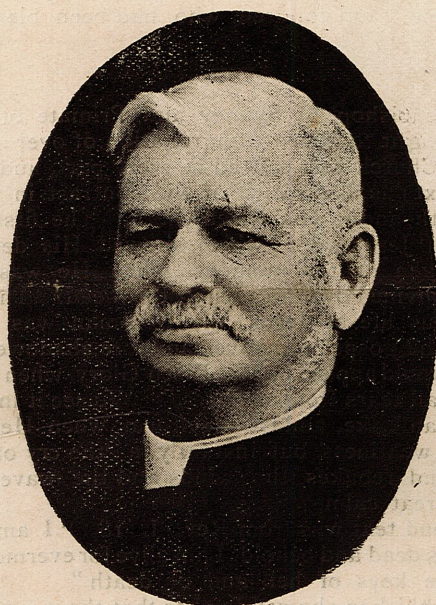
This cave of Machpelah has been in existence as a sleeping place for the dead for nearly four thousand years. It is most jealously guarded at the present day against Jews and Christians. It was only as a matter of special favour that our King, when Prince of Wales, was permitted by the Mahometan authorities to visit it. Dean Stanley, who was of the Prince's Suite, tells us that the shrines enclosed, are what the Biblical narrative would lead us to expect. There is full evidence that the Mahometans have carefully guarded this Sacred spot, and it stands as a confirmation of our Christian faith.

In the New Testament story, the careful descriptions of the persons and methods of those who interred our Saviour, as well as the everlasting commendation of her who spent three hundred penny-worth of spikenard to anoint his body for the burying, are sufficient grounds and encouragements for the careful and reverent burial of Christian people.

Is not reverence due to those bodies which once were temples of the Holy Ghost,—to those bodies which in life were consecrated to God's service,—which bore their part in the duties of religion,—which fought the good fight of faith,—which suffered on earth for Christ? Those bodies shall be awakened from the sleep of death, and shall be fashioned like unto the glorious body of Christ. Surely bodies so honored here and destined to be so glorified with Christ hereafter, and which, too, we own to be under the care of God's providence and protection, are not to be exposed and despised as unworthy of our regard!

There is our justification for making a strong protest against the exhumation of the 18,000 bodies lying in the adjoining Cemetery, and for doing our utmost to prevent the shameful proposal from being carried into effect.

Note—The Sermon, as printed above, is merely an OUTLINE reproduced from the extended notes used by the late Rector on that occasion.



The Late Canon Robert Taylor.

Our beloved Rector the Rev. Canon Taylor, died at the Rectory, Newtown, early on Sunday morning, the 21st July, 1907 at the age of 73. For a fortnight the Rector had been in a precarious condition of health, owing to complications brought on by a severe chill, and before the end came he endured much suffering.

Canon Taylor was widely known and highly esteemed. He was a native of England, but came to Australia before he was 20 years old. He was a most active worker in Church matters, and was instrumental in causing the erection of St. Stephen's Church, Newtown, one of the handsomest edifices in the diocese, and a conspicuous object for many miles around. The Church cost £12,500, the whole of that sum being contributed by free-will offerings, the Canon having a strong dislike to bazaars or a like means of raising money for religious purposes. He also greatly assisted in the building of St. Philip's, Camperdown, and was on the eve of erecting a Church at Kingston, and a new Parish-hall in Newtown. The Canon was much esteemed, not only by his own congregation, but by Newtown residents generally, amongst whom he had lived for 41½ years.

The news of the death spread far and wide, and special references were made to the sad end in several of the city and suburban Churches, on Sunday morning and evening—the Dead March being also played in several Churches.

At St. Paul's, Redfern, Sunday July 21st, 1907, Canon Boyce made reference to the death of Canon Taylor, and said that their Church had lost in him one of its most devoted sons and ablest clergymen. Deeply spiritual in his life he had been an influence of no ordinary kind in leading men to God. He was one of the four first students at Moore College, and after a very successful five years' ministry at Castle-hill, and a year at St. Barnabas', Sydney, went to St. Stephen's, Newtown. He had been there since 1866, and incumbent of the parish since 1870. He had always to fight against physical weakness, but his earnestness was ever evident. Intellectually strong, he was a diligent student almost to the last; very well-read, he kept himself up and advanced in the theological thought of the day, but never wavered in his adherence to the old beliefs, though ready to present them with new and fresh illustrations. The splendid church of St. Stephens' that had cost about £12,500 was a monument to his faith. The story of its erection was one of the most remarkable in the State, as it was claimed that the money came in, not by applications to persons, much less by bazaars, but by simple prayer to God. Those who knew him best recognised a true friend, and many of the younger clergy will ever remember him as a valued adviser. He never feared men or sought their favor, but went right onward in the simple path of duty. He had now gone to his rest, having ably served his generation by the will of God, but his memory would long remain and be treasured with thankfulness and honor.

The Funeral Service,

The remains of our late Rector were carried from the Rectory to St. Stephen's Church, at the gates of which a long procession of Clergy, headed by a number of Moore College Students, awaited the arrival of the cortege, and escorted the body into the Church. Amongst the Clergy present were:

His Grace, the Archbishop of Sydney and Primate of Australia, the Rev. Canon Boyce, Canon Jones, and Canon Vaughan, the Reverends J. Dark, C. Babee, W. A. Charlton, F. M. Dalrymple, D. H. Dillon, C. C. Dunstan, J. Hargrave, W. M. Martyn, G. McIntosh, H. W. Mort, R. Rook, F. W. Reeve, J. G. Southby, W. H. H. Yarrington, Nelson Howard, D. Creighton, (representing Archdeacon Dixon), J. V. Pratton, F. Elder, T. D. Reynolds, R. O. Todd, Claydon, I. D. Armitage, D. Baker, (representing Canon Archdall), W. Chase, G. A. Chambers, Geo. Middleton, W. Greenwood, Bosworth, H. Howe, Messrs E. W. Molesworth, Mr. L. Lock, Dr. Trindall, (churchwardens), W. P. Shepherd, (Organist), F. J. Smith, M.L.A., W. Hamblin, J. Lusby, G. W. Morgan, A. Evans, R. Evans, H. Vicars, J. B. Jones, John Keane, H. G. Deuchar, W. Crane, T. C. J. Foster, W. C. Clegg, Clarke, Thos. Brindley, Joseph Cook, J. W. R. Clarke, and many other gentlemen, both lay and clerical, whose names it was impossible to obtain.

Following the coffin were the chief mourners namely: Mrs. Taylor, (Widow), Messrs. R. and A. Taylor and the Rev. Stephen Taylor (sons), Mrs. Noake, Mrs. Brindley (daughters), Rev. R. Noake (son-in-law), and Mrs. S. and Mrs. A. Taylor (daughters-in-law), Messrs. Eric and Cyril Noake, Cecil Taylor, Bert Taylor, Harry Taylor, and Thomas Brindley (grandsons).

The obsequies were of an impressive character. As the bell of St. Stephen's tolled a funeral knell many hundreds of people flocked to the edifice, which soon became crowded in every part. The vast congregation comprised not only parishioners, but many from distant parts, a number of whom were adherents of other religious bodies. So large a gathering was a token of the general respect in which the deceased was held. The Rev. Canon Jones (principal of Moore College) walked in front of the Coffin, and recited the opening sentences of the Order for the Burial of the Dead, and was followed by the Archbishop of Sydney, Dr. Saumarez Smith. As the procession entered the Church the hymn "Hush blessed are the dead in Jesu's arms who rest" was sung. The Archbishop read very impressively the lesson from I. Corinthians, xv, 20, commencing, "But now is Christ risen from the dead", and the Rev. Lewis Ketchlee, curate of St. Stephen's, the remainder of the service. Special hymns were sung, and the "Dead March" was played at the conclusion of the ceremony, by Mr. W. P. Shepherd, the large congregation remaining till the solemn strains were ended. The cortege, which included a long line of private carriages, then formed outside the church, and slowly wended its way to the

Randwick Cemetery, where the final rites of the Church were performed.

The Rev. D'arcy Irvine officiated, assisted by the Rev. W. H. Roberts, A. E. Bellingham, and Lewis Ketchlee. The three first-named clergymen were formerly Curates to the late Canon, whilst the fourth is the present Curate at St. Stephen's.

The Service at the grave was concluded by the Singing of the hymn "For ever with the Lord".

The Relatives of the late Rector very generously printed the order of service for distribution amongst the Parishioners and others attending the Service.

Deep feeling has been evinced by all classes and much sympathy expressed for Mrs. Taylor, and the Canon's Sons and Daughters, in their loss. For our beloved Rector it is indeed well, he frequently said during his illness "All is well" and all who knew him feel that their sorrow is as nothing when they realize his joy and rest after a long, faithful and strenuous life amidst many difficulties and much weakness of body.

"And whether one member suffer, all the members suffer with it: or one member be glorified all the members rejoice with it". 1. Cor. xii. 26.

His last message to his people was "give my love to my people, and tell them to follow me as I followed Christ, and where I did not follow Christ not to follow me."

"He is not Dead but Sleepeth."

Oh! call it not death—is is life begun,
For the waters are pass'd, the home is won:
The ransomed spirit hath reach'd the shore,
Where they weep, and suffer, and sin no more.
He is safe in his Father's house above,
In the place prepar'd by his Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes,—this is *life*.

Oh! call it not death—'tis a glorious rest,
"Yea, saith the Spirit," for all such are blest:
"They rest from their labors," their work is done,
The goal is attain'd the weary race run.
The battle is fought—the struggle is o'er,
The crown now replaces the cross they bore,
The pilgrimage path shall no more be trod,
"A *rest* remains with the people of GOD."

Memorial Services.

Memorial Services for the late Rector were held in St. Stephen's Church, on Sunday July 28th. In the morning the Rev. D'arcy Irvine of Wollongong, Rural Dean, formerly Curate to Canon Taylor, preached to a large Congregation, a prominent feature of which was the large number of men present.

The preacher himself was much affected, for the memory of the late Rector was very dear to him.

He chose the text Philippians I. 21, "For me to live is Christ, and to die is gain." This, he said, was true of the late Canon, and dwelt upon the great gain it was to our departed brother to be "For ever with the Lord." In dwelling upon the characteristics of his life it seemed to him that pre-eminently there stood forth his great faith in God and as an outcome of this, his love of communion with God in prayer and in the feeding of his heart upon the heavenly food of God's word. He was a strong personality, and yet that forceful man he knew to be as tender and simple-hearted as a child.

The preacher pointed to the word upon the Eastern window of the Church "Circumspice," meaning "look around" as pointing to his great work in the district, which was the out-

come of his faith in and devotion to God in Prayer and in His word.

Some touching references to utterances made by him during his last illness and the last message to his people concluded the Sermon.

In the afternoon the Church was crowded with children from the various Sunday Schools of the Parish, and the Rev. W. J. Roberts of Picton, also a former Curate to Canon Taylor, preached from Mark xi. 22 "Have faith in God." The thought of "our great loss, but his great gain" was again dwelt upon, and the text used to illustrate the life of the departed.

The text was to be seen in Greek in the Vestry window, placed there by the late Rector, and it recalled the great difficulties and opposition in the erection of the Church in which they then were, but which were overcome by the strong faith in God, coupled with his power in prayer flowing from that faith, which so marked the career of Canon Taylor. His faith removed mountains—withered opposition and triumphed to the glory of God in the erection of their beautiful Church, as well as in the up-building of thousands of men, women and children, who had been blessed in his ministry.

The Archbishop of Sydney and Primate of Australia preached at night to a vast Congregation of over a thousand souls. The Church was packed in every part, and his Grace chose two texts as illustrative of the contrast in the life of Jesus on earth and in His Risen Glory. The first text was John xi. 35, "Jesus wept" which showed His deep human sympathy, even at the moment, when He was about to exhibit His Divine Power in raising the dead. This wonderful, mysterious life of Jesus, the God-man, was frequently exhibited in the gospel narratives and fore-shadowed the contrast which would appear in His Risen Glory, when He would "wipe away all tears from our eyes." We see it in the scene on the Gallilean Lake, amidst the storm, when He is asleep, from human weariness, but instantly, at the cry of distress, He arises and rebukes the winds and the waves so that there is a great calm.

The second text was from Rev. I. 18, "I am He that liveth and was dead and behold, I am alive for evermore, Amen, and have the keys of hell and of death."

The Archbishop showed further that there was not only contrast but conquest. The conquest of gladness over grief, The gladness of the hope which is in us triumphs over the grief, He who said "Fear not" and "I hold the keys of hades and of death," will wipe away all tears. The hope of the Christian—the work which lies before him will conquer the grief of our human experiences.

His Grace made touching references to the fidelity of the life which was uppermost in their thoughts that evening—of his wise counsel to the younger clergy, and to the patient and quiet work he had done, as Pastor of that Parish for so many years, and his staunchness to the Faith of Christ.

Some verses of the hymn sung at his most impressive funeral illustrated his theme.

O tender hearts and true,
Our long last vigil kept,
We weep and mourn for you;
Nor blame us; "Jesus wept."

But soon at break of day
His calm Almighty voice,
Stronger than death shall say,
Awake,—ARISE, REJOICE. Amen.