

HOGG AND HUTTON'S ADVERTISEMENT.

PORT WINE, 1834 Vintage, 42 years old; per dozen, 110s.

PORT WINE, 1844 Vintage, 32 years old. A bargain. Per dozen, 75s.

BBROWN SHERRY, 10 years. Just received. Rare value Per dozen, 75s.

COLONIAL WINES, 30s. to 35s. per dozen.

LORNE WHISKEY (Genuine), 48s. per dozen.

HOGG AND HUTTON, Octagon.

HAVING disposed of all the TEN POUND TEN DOUBLE FURROW PIRIE'S PLOUGHS, except two: we now offer EXTRAS at the following reduced rates. After the end of May, any EXTRAS remaining unsold, will be charged for at the Trade Prices:—

Circular Coulters, 30s. per pair, Mould Boards, 30s. per pair. Socks, 36s per doz.

NIMMO & BLAIR, DUNEDIN.

SHEEDY BROTHERS,

HAM AND BACON CURERS

AND

GENERAL PROVISION MERCHANTS,
WALKER-STREET, DUNEDIN.

(Shop lately occupied by A. HELLIER.)

SHEEDY'S Smoked Hams and Bacon are equal to the best Limerick or Belfast imported.

SHEEDY'S Plain Hams (sugar cured) are superior to any in Dunedin.

SHEEDY'S Side Bacon (plain and smoked) can be had from all Grocers.

ASK for SHEEDY'S Hams and Bacon, and be sure you get them.

NONE GENUINE unless branded SHEEDY BROS., DUNEDIN.

FOUND some years ago, on the road between Palmerston and Naseby, a purse containing money. Apply, proving ownership, to

A. B., TABLET Office, Dunedin.

NOTICE.—Our Travelling Agent, MR. O. CUMMINS, is authorised to transact business on behalf of the NEW ZEALAND TABLET COMPANY, in those districts visited by him.

NOTICE.—DIVIDENDS will be paid to Shareholders in the NEW ZEALAND TABLET COMPANY (Limited), or their duly accredited agents at the office of the Company, Stafford-street, Dunedin, on and after Friday, June 8th.

JOHN. F. PERRIN, Sec.

NOTICE.—Persons unable to dispose of Tickets for the Art Union in connection with the Dominican Convent Building Fund, Dunedin, are requested to return the same to the Lady Superior.

THE following SUMS have been received as Subscriptions to the TABLET for the week ending June 21, 1877:—

	£	s.	d.
Mr. Monaghan, Lawrence, to April 24th. 1877 ...	...	0	12
„ J. Roughan, „ to May 1st, 1877 ...	...	0	12
„ C. Mullins, „ to May 1st, 1877 ...	...	1	5
„ J. Donnelan, „ to July 24th, 1876 ...	...	0	12
„ T. Rickards, Roxburgh, to June 30th, 1877 ...	...	0	12
„ M. Jennings, Gisborne, to May 18th, 1878 ...	...	1	5
„ P. O'Hara, St. Bathans, to May 29th, 1877 ...	...	1	5
„ J. Crowley, Ross, to October 17th, 1877 ...	...	1	5
„ G. Johnston, „ to May 29th, 1877 ...	...	0	12
„ T. Mulhall, „ to May 1st, 1877 ...	...	0	12
„ Tracey, Evans Flat, to June 19th, 1877 ...	...	0	16
„ Kearnes, Oamaru, to May 1st, 1875 ...	...	1	0
Rev. Father Larkin, to May 1st, 1877 ...	...	1	5

Subscribers are warned that unless their subscriptions are duly acknowledged as above within a reasonable time, some accident may be suspected. They are, therefore, requested to communicate with the Manager should their names not appear within a week or two from the date of forwarding subscriptions.

NOTICE.

THE Lady Superior of the Dominican Convent, Dunedin, acknowledges with thanks the receipt of ticket-blocks and payment in connection with the approaching Art Union, from the following ladies and gentlemen.—Mrs. J. Haddon (Dunedin); Kyran Brophy, Esq. (Geraldine); J. Curry, Esq. (Wellington); Mrs. Lynch, (Matakitaki, Upper Buller); Mrs. Shupe (Wellington); F. Jones, Esq. (Dunedin); Sergeant Morton (Queenstown); Mrs. Daly (Balclutha).

BIRTH.

On 31st May, at Rattray-street, York Place, Mrs. Richard Pearson, of a daughter.

New Zealand Tablet.

PLAT JUSTITIA.

FRIDAY, JUNE 22, 1877.

HOW THEY BREAK THE TRAMMELS.

THERE is at present, in this city, a lecturer who has set himself the task of breaking the trammels in which Christianity has bound the minds of men. He holds forth in the Princess Theatre on Sunday evenings, and there he gives to his hearers a weekly treat of vituperation of everything which Christians hold most sacred. In other places such lectures are usually attended by the idle, the dissolute, and the vainly curious; they are the pastime of the lowest and most dangerous members of society. Here, however, it would appear that a different state of things exists. Men, and women, too, who had been hitherto regarded not only as decent people, but also as respectable, are found among the patrons and active supporters of this shocking insult to the faith of ages and the vast majority of this community.

We have noticed, with amazement, that a member of an honourable profession, who is also one of the Parliamentary representatives of this city, is not only a member of this lecturer's committee, but has taken the chair, we believe more than once, at these lectures, and permitted without rebuke the most shocking blasphemies against the faith of nine-tenths of his constituents. This reveals a new state of things. It has hitherto been the custom of representatives of the people, no matter what their own private opinions may have been, to respect at least the religious convictions of all sections of their constituents. Self-interest had no doubt something to do with this, but the feelings of a true gentleman, and the *convenances* of good society, had, we doubt not, a great deal more. It is painful, therefore, to be compelled to say that for vulgarity and rampant infidelity Dunedin holds a place of unenviable notoriety. This city, with the applause of some of its leading citizens, sanctions the insults to Christianity and its professors, which even the infidelity of Melbourne cast out from it.

This lecturer has, of course, no difficulty in contradicting the words of God, and rejecting the authority of His inspired servants. An illustration of this has been given for the third time during the last few days. This lecturer, in one of his onslaughts on Christianity, in order to prove how benighted and ignorant Christians are, told his hearers that Christians erroneously and foolishly believed that the ten commandments which were written on the second tables of stone, mentioned in the 34th chapter of Exodus, are not the precepts of the Decalogue which had been written by God on the first tables of stone. His error was pointed out to him in a letter written to one of the morning papers, but in vain. He has since twice repeated his untrue and groundless assertion. And this is what is called breaking the trammels of the human mind!

To deny what God promised and what Moses expressly declares he did, is, of course, not to rivet but to break the trammels of the human mind! And to obstinately persevere in asserting a palpable falsehood, is, of course, to manifest a great love of truth, and show an earnest and logical spirit of enquiry!

Nothing can be more certain than that the commandments written on the second tables of stone were precisely the commandments written on the first which MOSES had broken on coming down from the mountain. It the first verse of the 34th chapter of Exodus God says to MOSES:—"Hew thee two tables of stone like unto the former, and I will write upon them the words which were in the tables, which thou brokest." Christians believe that God always keeps His promise. Had we, therefore, no other reason for saying that the first and second tables of stone contained precisely the same commandments, these words would be sufficient to establish the fact. But there are also other reasons, one of which is the express words of MOSES himself, who, of course, knew what he put into the Tabernacle. In the Book of Deuteronomy, chapter 10, verses 1, 2, 3, 4, 5, MOSES writes:—"At that time the LORD said to me: Hew Me two tables of stone like the former, and come up to Me into the Mount,