Hamilton Happenings

NOTICE TO HAMILTON SUBSCRIBERS.

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STABS BROTHER-IN-LAW IN DOMESTIC QUARREL

Charge on Which Thomas Simpson is Locked Up—Ross Wallace the Victim.

HAMILTON, April 18.—(Special).—What may turn out to be murder occurred this morning at 10 o'clock when Ross Wallace, 22 East Hunter-street, was stabbed over the heart. The doctors at the city hospital said to-night that his chances of recovery were doubtful. Thomas Simpson, 152 South John-street, his brother-in-law, has been locked up on the charge of doing the stabbing. The affair took place at Wallace's home. There were no witnesses, but from what the police have been able to learn, Wallace's wife was absent in Toronto last night, and Simpson's wife remained out late, not coming home until midnight. She says she could not get in, and went to Wallace's house to spend the rest of the night. Simpson went to Wallace's twice early this morning, but could not find his wife. About 10 o'clock he located her at Wallace's and as he came in she ran out. A short time after, the tenants who live under Wallace's room heard a noise, and went to his room to find that Wallace had been stabbed. Simpson was under the influence of drink when arrested and the police say that he told them that he was glad he put his brother-in-law out of the way.

This afternoon the magistrate, crown attorney and Inspector McMahon went to the hospital and took Wallace's ante-mortem statement, in which he accused Simpson of stabbing him. The statement was made in the presence of the prisoner, who vigorously denied his guilt.

Busy Day For Magistrate.

The police magistrate will have one of the longest dockets in his experiences to attend to Monday morning. Late Saturday night two alleged disorderly houses were raided and the occupants, both male and female, were taken to No. 3 police station. The women arrested are: Edith Hamilton, West Barton-street, charged with being the keeper, and Alice Thompson, Margaret Falles and Mary McDonald, charged with being frequenters, and Gertrude Lloyd, charged with being the keeper of 102 North McNab-street, and Mabel Roddley, and Lottie, charged with being frequenters. The names and addresses of the men were taken, but they were allowed to go. Several prominent married men were among those captured. The women were all bailed out to-day.

Stanley George, 71 York-street, was arrested, charged by B. Thompson with wilful damage, and by Fannie Bailiss, 70 Napier-street, with assault and wilful damage.

A. King, 365 N. Victoria-avenue, has taken out a summons charging Chas. J. Kerr, fishery overseer, with assault, and Mr. Kerr took out a summons charging King with obstructing him in his duties.

Pauper Dies in Jail.

Thomas O'Neil, whose only crime was poverty and infirmity, died in the jail to-day at the age of 78 years. His case became famous because of the quarrel between the city and Dundas as to which should take care of him. He was shifted from one place to another until he landed in jail. The city had him loaded into the ambulance and carted out to Dundas, but there was no place there for him, and the provincial secretary ordered him back to the jail.

Saturday morning Staunton, Oheir and Morrison issued a writ in the high court for A. E. Carpenter, against the A. E. Webb Company of Toronto for $5000 damages for the alleged wrongful conversion of 45 shares of common stock in the Dominion Coal Company.

The trustees of the patriotic fund gathered at the time of the Boer war and which now amounts to $12,000 have decided that it cannot be used for any purpose except for the relief of soldiers or their families.

Want Fence Removed.

The Greater Hamilton Association will ask the parks board to remove the fence around the Gore Park, and the association will pay for lighting it the year around by means of ornamental street lamps.

Walter Woods and Company have bought the Skedden Brush Factory.

The Toronto, Niagara and Western Railway is acquiring a right of way around the bay. The G.T.R. is installing gates at intervals all along its right of way on the beach.

Constables Tuck and Bramar took the names of four boys, who they say were trying to get into Anderson's Music Store to-night.

The Cataract Company is suing the Grand Valley Railway for power supplied during the first three months of the year, the bill amounting to $1993.

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Mine is a marvelous remedy.

There are others, but not one possesses the peculiar merit so prominent in mine.

With my remedy I guarantee to cure constipation.

I also guarantee to prevent it; others do not.

My preparation, which is in pill form, gives tone and regularity to the bowels that quickly rids the system of effete matter, accumulations of bile and other injurious results of costiveness.

I call my pills Dr. Hamilton's.

I am sure they are safe because composed of such health-giving vegetable extracts as Mandrake, Butternut, Hyoscamus and Dandelion.

My pills are not harsh or drastic.

They cause no pain, no distress; they are prescribed by physicians because of their mildness and certainty to cure.

For women and children I know of no better medicine for keeping the system healthy. For men they are perfect.

I have proved their merit in biliousness, constipation and headache, and can strongly recommend them in these troubles.

My personal guarantee stands behind every box of Dr. Hamilton's Pills; and this means much to you in selecting your remedy.

Every dealer sells Dr. Hamilton's Pills of Mandrake and Butternut, 25c per box, or five boxes for $1.00, and the result I guarantee in sick, bilious or constipated headache, sick stomach and other complaints that arise when the system is clogged and constipated.

Dr. Hamilton's Pills.

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York County and Suburbs

BISHOP SWEENY AT YORK MILLS CHURCH

Metropolitan Patrons Say Company Overcharges—Doings In West Toronto.

WEST TORONTO, April 18.—In Keele-street Church of Christ to-night the regular minister, Rev. A. M. Simpson, continued the series of sermons to young men, the subject for to-night being, "The Fast Young Man." There was a large attendance, and the greatest interest was manifested in the services thruout.

The death occurred yesterday of Rita Naomi Cochrine, daughter of Mr. and Mrs. John Cochrine, aged 10 years and 5 months, at her father's residence, 124 Pacific-avenue. The funeral takes places on Tuesday at 2 o'clock to Prospect Cemetery.

In Victoria Presbyterian Church this morning Rev. Dr. Pidgeon preached, and in the evening Rev. Mr. Davidson, associate pastor of Westminster Church. The musical services were in charge of Donald C. McGregor, and were of a most enjoyable nature thruout.

St. David's Presbyterian Mission on St. Clair-avenue celebrated to-day the second anniversary of its founding. In the morning the sermon was preached by Mr. Mutch, the student in charge, and in the afternoon by Rev. John Neil, minister of Westminister Presbyterian Church, and in the evening by Rev. Dr. Pidgeon of West Toronto. St. David's Mission was primarily organized thru the efforts of the friends of Westminster Church, and Rev. Dr. Neil this afternoon, in the course of an excellent address, referred to the splendid success attending the work and the great prospect for future good work. Excellent music was furnished by the local choir, and at the afternoon service fully 160 children and adults were present.

In St. John Anglican Church to-night Rev. Beverley Smith addressed a very large congregation.

Receipts at the Union Stock Yards to-night in readiness for Monday's market were 54 cars, including 1196 cattle, 33 sheep, 51 calves and 15 hogs.

In Willoughby-avenue Baptist Church this morning the handsome new communion set presented to the church by the Ladies' Aid Society, was used for the first time. The pastor, Rev. Mr. Wright, officiated and the attendance at the communion services was very large.

A HAPPY EVENT.

Popular Young East York Lady Was Wed Last Week.

DON, April 17.—A very pretty wedding took place on Wednesday, the 14th inst., at 7.30 p.m., in Bethesda Presbyterian Church, Don, when Alberta May (Ida), youngest daughter of Peter W. Milne, Don, was united in marriage to Harvat Ellison Sharp, son of Nelson Sharp of Violet. The ceremony was performed by the Rev. Mr. Back, pastor of the church.

The bride, who was given away by her father, looked beautiful in embroidered pointe d'esprit over cream silk with a silk embroidered tulle veil over a coronet of orange blossoms, and carried a large shower bouquet of lilies of the valley. Miss Laura E. Davy of Odessa was bridesmaid. The Misses Gladys and Muriel Gray, nieces of the bride, in cream silk, as flower girls, carried bouquets of pink carnations. The groom was assisted by his brother, A. N. Sharp of Montreal. The wedding march (from Lohengrin) was played by Mrs. J. W. Milne of Toronto.

After the ceremony a reception was held at the home of Mr. Milne.

The bride's going away gown was of Copenhagen blue, trimmed with buttons and black braid, with hat to match.

ARE RATES EXCESSIVE?

Yonge Street Farmer Voices Complaint Against the Metropolitan.

A well-known York County farmer living out on Yonge-street, has a grievance against the Metropolitan Railway and incidentally dropped into The World office on Saturday afternoon to ventilate it.

From Lansing to Steele's Corners according to the township survey is exactly 2 1-2 miles and for this distance the conductor demanded 10 cents fare.

There is a well grounded belief among patrons of the road that they are permitted by law to ride the first three miles for 5 cents, and in any event what becomes of the two-cent-a-mile rate which The World has always championed and which the railway and municipal board imposed on the Metropolitan Railway? Complaints are rife up the line regarding the violation of the existing rate. The gentleman in question visited the offices of the Toronto and York Radial Company on Saturday, but received little satisfaction.

RICHMOND HILL.

RICHMOND HILL, April 18.—(Special.)—Beginning to-morrow (Monday) evening, Rev. A. H. Brace of Cobourg, a well known Methodist divine, and father of Rev. A. P. Brace of this village, will begin a series of special services in the Methodist Church here. The topic for to-morrow night will be "An Oriental Scene of Great Significance." There will be a special musical service every evening beginning at 7.45.

UNIONVILLE.

One of Markham Township's Venerable Residents Passes Away.

UNIONVILLE, April 18.—(Special.)—The death occurred here this morning of Andrew Nicholson, a well-known and highly esteemed resident of the village. Mr. Nicholson, who had been seriously indisposed for a long time, was in his 84th year, and is survived by a daughter, Mrs. William Monkman, with whom he has resided since the death of Mrs. Nicholson, who predeceased him some three years. A member of St. Philip's Anglican Church, and in political life a Conservative, his kindly presence in the village will be greatly missed. A short funeral service will be held at the home of deceased at 2 o'clock on Tuesday, following which interment will take place at Brown's Corners Cemetery.

NORTH TORONTO.

In St. Clement's Anglican Church last night Bishop Sweeny officiated, the sacred edifice being crowded to the doors.

Dr. Unna's Celebrated German Dandruff Cure at Fenwick's barber shop.

YORK MILLS.

Great Crowds Hear Bishop Sweeny in St. John's Church.

YORK MILLS, April 18.—(Special.)—The greatest interest centred this morning in the religious exercises in St. John's Anglican Church, when Bishop Sweeny conducted the confirmation services at 11 o'clock. The attendance was very large, and thruout the most marked attention was given. The rector, Rev. Mr. Ashcroft, was present, and assisted in the services. In the evening the bishop assisted in the exercises of St. Clement's Church in Eglinton.

VICTORIA PARK DISTRICT.

Modern Public School Will Obviate Danger From Railway Tracks.

Township Clerk Thomas Crawford of Scarboro has issued the formal notification of the public school trustee meeting to be held in Scarboro South on Wednesday, April 21, at the residence of Walter Stewart, corner Blantyre and Windsor-avenue. The meeting is called for 10 a.m. and is for the election of three trustees for school section No. 13, the newly organized school district.

A meeting held some three weeks ago at which three trustees were elected has been declared invalid by reason of the fact that the statutory conditions were not complied with.

That has now been remedied and the board of education to be elected on Wednesday will be legal.

The area included in the new section is that part south of the Kingston-road running to the lake and bounded on the west by Victoria Park, Blantyre Park-avenue, Chester and Lakeside-avenues. The Alexandra School, the D. D. Mann Estate, the Hunt Club and all the summer cottages west of the Hunt Club and east of the side line that runs from the G.T.R. bridge to the lake front are included.

School section No. 13 in Scarboro Township, in short, will comprise the nucleus of one of the finest districts in the province, and the action of Scarboro Township Council is most commendable. To ask 75 or 100 children to cross 13 G.T.R. tracks going to and from school is to court disaster.

SCARBORO JUNCTION.

SCARBORO JUNCTION, April 18.—(Special).—The death of Henrietta H. Roberts, only daughter of the late Thomas Roberts of Toronto, took place at the residence of her brother here to-day. Deceased had been ill for some time and her death was not unexpected. Funeral takes place to St. James' Cemetery on Wednesday afternoon at 2.30.

A NEW SCHEME.

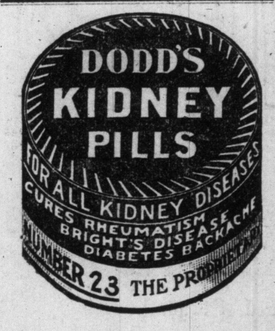
License Detectives Belleau and Flight tried a scheme which worked successfully Saturday night. The former, who had arranged himself, carefully disguised as a bashful member of the fair sex and purchased a flask of whisky at a house on Shuter-street, a well known resort of doubtful characters, everything worked smoothly until Belleau turned to leave with his flask, when he tripped on the stairs and away down the stairs went his hat and wig, which was seen by the woman who had served him, and the language she used when she saw how she had been stung was simply awful.

State Has No Claim.

KANSAS CITY, Mo., April 18.—Judge Smith McPherson, in an amended decree handed dow nin the United States District Court here Saturday, reserved exclusive jurisdiction in Missouri's rate cases, and in effect instructed the state courts to keep out of the case.

Building Over Street Lines.

In reply to query by "Reader," the matter of the projection of a building four feet over the street line should be brought to the attention of the city architect's department.



Pastor Russell's Sermon

"The Rich Man in Hell; Lazarus in Abraham's Bosom; Greatly Misunderstood Parable"—Delivered in the Coliseum, Toledo, O.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke xvi, 23).

The scriptures tell us that our Lord spake unto the people in parables and in dark sayings and that without a parable spake he not unto the people. He declared that the understanding of these parables and dark sayings was only for a limited class. He said, "Unto you is given to know the mysteries of the kingdom of heaven, but to them (outsiders) I speak in parables" (Matthew xiii, 11-30).

Many dear Christian people who are themselves opposed to cruelty in every form subscribe to creeds of the dark ages which misrepresent the heavenly Father as taking fiendish delight in creating millions of humanity with the foreknowledge of a precarious existence in the present life of a few years and their eternal torture. It is claimed by foreordination, or at least forearrangement, God planned that all except the saints shall spend an endless eternity in most horrible torture. Some say in physical and others say in mental torture worse. These Christian friends have apparently failed to note that the scripture references which they believe teach eternal torment are all of this parabolic or symbolic character; that there is not a literal statement to such an effect from Genesis to Revelation. On the contrary, there are numerous scriptures which declare that the wicked shall be "destroyed," "perish," "die," and that God's provision is that none can have eternal life except as a gift and favor thru Christ. "The wages of sin is death, but the gift of God is eternal life thru Jesus Christ our Lord" (Romans vi, 23).

We remind you that in the parable the thing said is never the thing meant. For instance, wheat and tares do not mean wheat and tares, but children of the Kingdom and children of the wicked one. Sheep and goats mean the Lord's people and those of a different spirit or disposition. So in the parable under consideration. We hold that the rich man and Lazarus and all the various things connected with the story are parabolic.

We offer a suggestion as to the meaning of the parable. We admit that, since our Lord did not interpret it, anybody has the same right as ourselves to seek to find and to make known an interpretation which will fit to all the various parts of the parable and be reasonable, scriptural and harmonious. Yet we have never seen any lucid interpretation except that which we now present.

The rich man symbolizes the Jewish nation. For centuries that people were God's peculiar people, of whom he said, "You only have I known (recognized) of all the families of the earth" (Amos iii, 2).

St. Paul tells us that the Jews had much advantage every way, "chiefly because that unto them were committed the oracles of God" (Romans iii, 2). These divine gifts, favors, blessings, promises, are all symbolically represented in the rich man's condition.

First.—His clothing of purple symbolically represented royalty. That nation God had organized as His kingdom, as we read, "David sat on the throne of the kingdom of the Lord," and, again, "Solomon sat on the throne of the kingdom of the Lord in the room of his father David." Altho this kingly power was taken away from them in the days of the King Zedekiah, nevertheless the sceptre of authority remained with them. "The sceptre shall not depart from Judah * * * until Shiloh come." Messiah was therefore to come to that nation, that it might have the great honor of being His kingdom, the channel of divine blessing to the world.

Second.—The fine linen symbolically represented righteousness, the righteousness which by divine arrangement was reckoned to that holy nation "year by year continually," for centuries, as a result of their atonement sacrifices.

Third.—The sumptuous fare represented the gracious promises of God thru the law and the prophets and His covenants with that nation.

Lazarus, the poor beggar full of sores who ate of the crumbs, symbolized those gentiles who wer outside of the Jewish covenant, "aliens and strangers from the commonwealth of Israel." They had not the health and fine linen symbolical of justification and harmony with God. Their sores and rags represented their degradation, sin and alienation from divine favor and forgiveness. The eating of the crumbs from the rich man's table represented that under divine arrangement every promise and favor really belonged to the Jews and that every blessing granted to the gentiles was from Israel's fulness. Such cramps of comfort were the healing of the centurion's daughter and the Cyro-Phoenician woman's daughter. When this mother asked relief for her child Jesus answered, "It is not meet to take the children's bread and to give it to the dogs." Our Lord thus used an aphorism of that time and country under which the Jews spoke of all gentiles as "heathen dogs." The woman accepted the answer without offense, knowing that it was the Jewish sentiment in general, but she replied, "Yea, Lord, yet the little dogs eat of the crumbs which fall from the children's table." Here she applied the word dog to herself and other gentiles, and the favor which she requested she called a crumb from the Jewish table, following our Lord's own suggestion in the matter.

Fourth.—The dogs which licked Lazarus' sores represented gentiles in general and that the class of them represented by Lazarus, anxious for a share in divine mercy and grace, were companions of dogs, aliens, foreigners from divine favor.

The death which came to the rich man and to the beggar in the parable represents a decided change as respects divine favors and treatment on the part of both parties. The rich man, the Jewish nation, took sick, and the dying process began from the time of our Lord's crucifixion. As our Lord declared, "Behold, your house is left unto you desolate" (Matthew xxiii, 38). For thirty-seven years the rich man, the Jewish nation, gradually died to all of the wonderful privileges and blessings which had been theirs as God's peculiar people. The death of that nation occurred in the year 70, when Jerusalem was destroyed by Titus' army. Never since have they had national life. They have been dead and buried, entombed in hades as a nation. Thank God, the resurrection of Israel to national life is clearly foretold under the new covenant at the second coming of Messiah in the glorious reign of the spiritual kingdom. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah xxxi. 31).

The death of the beggar occurred three and a half years after the cross at the end of Israel's specified seventy weeks of special favor. "The middle wall of partition" between Jew and gentile was then broken down. The beggar was no longer outside of the gate, the companion of dogs, but had full access to the table of the Lord and all the gracious promises and covenants it held forth. Cornelius, the first gentile convert, was received at this time, and his acceptance marked the end of special Jewish privilege, the breaking down of the "middle wall of partition." Then and thenceforth every sincere gentile seeking fellowship with God and a share in his gracious promises had, thru Christ, exactly the same rights as had the Jew—no more, no less. Indeed, the Jewish converts to Messiah became fellow members of this Lazarus outcast class, which now, tho no more glorious than before in the sight of men, was especially favored of the Lord (Ephesians ii. 15).

Abraham is styled the "father of the faithful," and from this standpoint all faithful to God are counted as his children—symbolically. This is the figure used in this parable. Lazarus, accepted to Abraham's bosom in the parable, means that all of that class outcast from the Jewish nation, but hungering for the crumbs of divine favor and blessing and cleansing, were adopted as Abraham's seed or children of his bosom (he typifying God). Thus all gentiles accepting Christ are now children of Abraham, children of God by faith in the blood of Christ. Our Lord Jesus is the head of the seed of Abraham, and all we as well as all faithful Jews accepting him and becoming his disciples are counted members of His Body. As the apostle declares, "Now we, brethren, as Isaac was, are the children of promise," and, again, "If ye be Christ's then are ye Abraham's Seed and heirs" (Galatians iii. 29; iv. 28).

All scholars will concede that the Greek word hades and the Hebrew word sheol, rendered hell in our common version, really signify the death state, the tomb. Various scriptures tell us of the silence of sheol and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars therefore have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments. The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation and were buried as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, has appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. The interpretation must be looked for along the lines of the parable. The fulfilment came when the Jews of this country in a general petition requested the president of the United States to cooperate with other "Christian nations" and intercede on behalf of their members in Russia that they might have more liberty and less persecution, that their torments might be cooled.

If we look for the rich man's "five brethren" we find them. There were twelve tribes of Israel, and, altho all of these tribes were in a general way represented in Israel in our Lord's day, yet, strictly speaking, that rich man was composed mainly of the two tribes—Judah and Benjamin. Now, if the two tribes were represented in the one man the other ten tribes would be properly enough represented in his "five brethren." The suggestion of the parable that something be done for these five brethren is for the purpose of showing us that nothing would be done for them. The answer of the appeal was: "They have Moses and the prophets.* * * If they hear not Moses and the prophets, neither will they be persuaded tho one rose from the dead" (Luke xvi, 29, 31).

BETTER TRADE WITH CANADA

Conference to Be Held at Detroit This Week.

DETROIT, April 18.—(Special).—The opening session of the conference called by the board of commerce to consider the subject of "Better trade relations with Canada" will be held next Thursday afternoon at 2 o'clock in the Y.M.C.A. auditorium.

The conference will be attended by delegates appointed by the governors of 10 or 12 states and by delegates from about 30 commercial organizations, including those in nearly all the large cities from Portland, Me., to Portland, Ore.

The welcoming address will be delivered by Gov. Warner and among the speakers will be James R. Garfield, secretary of the interior; James J. Hill, Henry M. Whitney of Boston, a leader in the reciprocity movement of 10 years ago; Henry R. Towne, president of the Merchants' Association, of New York, and Rev. John A. Macdonald of Toronto.

Charles M. Hays, general manager of the Grand Trunk Railway, will attend if he can manage to do so.

Important Change.

The Toronto and York Radial Railway have published a new time-table for the Metropolitan division, taking effect April 19. Cars will leave North Toronto for Newmarket and intermediate points on the 30 minutes past the hour in place of the hour, as formerly.

Time-tables can be procured at head office, King and Church-streets, or at the North Toronto terminal.

At the Hotels.

The Bishop of Saskatchewan and Archdeacon Lloyd are at the Walker House.

Dr. Trevor Lewis of New York and H. Carpenter of Washington, D.C., are at the Queens.

Among the guests at the King Edward are: James J. Johnson, Gowganda; Hugh F. Labatt, London; Jas. Bourke, Sault Ste. Marie; J. H. Thomas, London, Eng.; H. Saint Yves, Paris, France.

UNITARIAN'S REPLY TO LEARNED CRITICS

Rev. R. J. Hutcheon Takes Issue With Rev. Geo. Jackson and Sir Wm. Mortimer Clark.

Rev. R. J. Hutcheon, pastor of the First Unitarian Church, replied last night to "some recent utterances against Unitarianism, with special reference to Sir Wm. Mortimer Clark and Rev. Geo. Jackson."

"Let me begin," said Rev. Mr. Hutcheon, "by assuring you of my high personal regard for the two men whose opinions I am to discuss." No one had a higher regard than he for the stalwart, honest Presbyterian orthodoxy, which the former of these two gentlemen represented. It was the cradle in which he was rocked. He regarded Rev. Geo. Jackson as a liberal man within orthodoxy itself, who gets an audience for certain moderately advanced ideas which a Unitarian could not get. His regard was not lessened because Mr. Jackson so frequently repudiated Unitarianism, because if the liberal ideas concerning Christ are to triumph, they should defend themselves against every possible objection.

Rev. Mr. Hutcheon classified the arguments against Unitarianism under two heads, viz. (1) the moral, (2) the theological or religious.

Altho the dangers of Unitarianism were merely hinted at, it was clear what Sir Wm. Mortimer Clark had in mind was the moral consequences of Unitarianism. It was worse then skepticism, and opened the door for all kinds of immoralities.

In answer the speaker referred to the statements of Rev. Geo. Jackson, who has no moral argument against Unitarianism. Whoever may have been in his thoughts, Rev. Mr. Jackson admitted the moral supremacy of the great men and women who have borne the Unitarian name. He would not eulogize Unitarianism, but simply ask the question, Does the history of Unitarianism teach that morality decays when religious thought is abandoned?

The answer was easily found. In New England there were Whittier, Longfellow, Hawthorne, Emerson, who were interpreters of a spiritual movement in which the Unitarians bore a distinguished part. Cross the Atlantic and you would see from the annals there that a people's character is represented in those who had attained a high place in Unitarian tradition. This taught that moral fidelity in the individual life and a social passion for righteousness did not die with a loss of faith in Christian orthodoxy. There was a kind of free thought which destroyed morality, for it upheld an individualism which harped upon its rights without regarding the correlatives of rights—duties. This was not free thought, but false thought, and was contrary to the teaching of evolution. A closer study of the question would show Sir Wm. Mortimer Clark that Unitarianism was the well-known moral passion and sturdy intellectual independence of his own Puritan, Calvinistic or Huguenot ancestors.

According to Rev. Geo. Jackson, the head and front of Unitarian offence was their humanitarian conception of Jesus, and belief that a mythical element is to be found in stories related in the four gospels. Rev. Mr. Jackson had shaken Methodist orthodoxy to its foundation by teaching the mythical character of the first eleven chapters of Genesis; why then are Unitarians illogical when they say there is a mythical element in the stories of Moses, Elijah and Jesus? "A myth," according to Dr. Hedge, "is a story which is, for good reasons, not to be taken historically, and yet is not a wilful fabrication."

The most fruitful subject for mythmaking was the lives of great men, and Unitarians contended that they were obeying the logical impulse when they hold that the marvelous things told about the life of Jesus were largely the products of the same myth-making faculty. The Christian community of the first century were far from critical. The Apocryphal gospels supplied most convincing evidence that the myth-making faculty found a congenial field in the career of Jesus.

And it was not right for anyone to state that while the Apocryphal gospels were not mythical, the New Testament gospels were entirely devoid of the mythical element. Not one of the first three gospels contained what the author personally knew of Jesus, but popular traditions current about half a century after He had passed away.

Rev. Mr. Jackson did not go as far as his principles would lead him, said Rev. Mr. Hutcheon in conclusion. He made his Christianity dependent on some unwonted happenings in the physical world, "while the Unitarian bases his faith on the soul itself, its experiences, its hopes, its aspirations."

Next Sunday evening the concluding sermon in the course on higher criticism will be delivered.

ETHICS VS. RELIGION

Some Interesting Revelations by a Japanese Missionary.

A mistaken impression prevails in some quarters, remarked the Rev. C. H. Shortt, a returned missionary from Japan, in St. James Cathedral yesterday morning, that the Buddhist and the Shintoist religions, or forms of worship, are practically dead in Japan; but nothing could be farther from the truth, altho it is quite true that both these forms of faith are rapidly decaying.

Standing upon the steps of a great Buddhist temple, the observer will see throngs of attentive worshippers constantly entering and leaving the place, while very costly offerings which have been made by municipal govenments and wealthy citizens, who even reside at very considerable distances from these shrines, can be seen. And yet altho this is unquestionably the case, it is also true that those who have accepted western learning and western ways have at all events for the most part lost their faith and have replaced it with nothing except a very noble system of ethics.

"And we missionaries," he said, "are not engaged in pulling down the fabrics of the ancient religions; for our own hands are full of the very arduous task of converting to Christianity those who have abandoned every form of religious belief. A book containing a very pure system of ethics has been placed in the schools, and is widely read; but it has not been found to be at all equal to the emergency. And the practice of self-destruction among the students has become so wofully general that two policemen have been stationed at one point for the express purpose of preventing these suicides. Each school has its own particular uniform, and near the border of a crater was upon one occasion found a neatly folded student's uniform with a letter, in which the writer stated that, overwhelmed with mental depression, and tired of the accidents of existence in this world, while he was incapable of believing in any other state of existence, he had thrown himself into that awful chasm."

Prince Ito had not long since, at Seoul, in Corea, publicly declared that as ethics alone had proved to be insufficient, the knowledge of some form of religion was clearly necessary in order to ensure the welfare of the state. Consequently highly placed Japanese officials, instead of opposing, are now welcoming and assisting the labors of Christian missionaries among their countrymen.

ROBBING HIS EMPLOYERS

For Two Years Nicholas Williams Has Locted Foundry.

Nicholas Williams, 50 years of age, 441 Concord-avenue, employed as general man at the Canada Foundry, Davenport, was arrested on Saturday evening by Detectives Guthrie and Murray, and James E. Stein, the latter manager of the Thiel Detective Service Company, whose operatives had been carrying on a quiet investigation. Williams had on his person a large quantity of brass. Detectives Murray and Guthrie, accompanied by Robert Grace, general superintendent of the Canada Foundry, and Mr. Stein, searched Williams' residence, where they found a number of the company's tools, brass fittings, etc. When Williams was later confronted with evidence in possession of detectives, he admitted his guilt.

Williams had been systematically robbing the company he has been employed by for the past two years, according to his own admission, and corroborated evidence secured by the Thiel Agency.

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Members of the above lodge are requested to meet at Douglas Hall, corner Bloor and Bathurst-streets, on Tuesday afternoon at 1.30 o'clock sharp, for the purpose of attending the funeral of our late Bro. John Martin, P.M., and brother of W.Bro. Robert Martin, Past District Master of North Toronto and secretary of L.O.L. 791.

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