

ened they rejoice that we are deemed worthy of being partakers with them. They are to be honoured, then, on the ground of imitation, not to be adored on the ground of religion; and if they lived ill, wherever they be, they must not be worshipped. This also we may believe, that the most perfect angels themselves, and the most excellent servants of God, wish that we, with ourselves, should worship God, in the contemplation of whom they are blessed. . . . Therefore, we honour them with love, not with service. Nor do we build temples to them; for they are unwilling to be so honoured by us, because they know that, when we are good, we are as temples to the most high God. Well, therefore, is it written, that a man was forbidden by an angel to adore Him.

We can rightly pay no tribute of honour to departed saints which does not penetrate beyond them; and all worship is idolatry which stays short of their Master and ours. That calm, clear light of the Church, Richard Hooker, has shown how it is because Christ is glorified in saints and angels that it is allowable to reverence them generally, or to commemorate them at appointed seasons:—'Forasmuch as we know that Christ hath not only been manifested great in Himself, but great in other His Saints also, the days of whose departure out of the world are to the Church of Christ as the birth and coronation days of Kings and Emperors, therefore especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them which had the honour to suffer for His sake, before they had age and ability to know Him; glorified in them which knowing Him, as Stephen, had the sight of that before death whereinto so acceptable death did lead; glorified in those Sages of the East that came from afar to adore Him, and were conducted by strange light; glorified in the second Elias of the world sent before Him to prepare His way; glorified in every of those Apostles whom it pleased Him to use as founders of His Kingdom here; glorified in the angels as in Michael; glorified in all those happy souls that are already possessed of heaven.'

**Ecclesiastical Polity*: book v., ch. lxx. 8.

We offer a poetical illustration of that limitation of the respect to be paid to saints which we have just seen enunciated by St. Augustine. It is from the pen of George Herbert; and is remarkable for its touching expression of that *religious instinct* of adoration of the Virgin which, we venture to say, is incidental to the Christian in his cognate character of a gentleman, and which is to be checked and regulated only by the master voice of the *religious reason*. Herbert's poem is addressed 'To all Angels and Saints.'

Oh! glorious spirits, who after all your bands
See the smooth face of God, without a frown,
Or strict commands;
Where every one is king, and hath his crown,
If not upon his head, yet in his hands:

Not out of envy or maliciousness
Do I forbear to crave your special aid.
I would address
My vows to thee most gladly, blessed Maid,
And Mother of my God, in my distress:

Thou art the holy mine, whence came the gold,
The great restorative for all decay
In young and old;
Thou art the cabinet where the jewel lay:
Chiefly to Thee would I my soul unfold.

But now, alas! I dare not; for our King,
Whom we do all jointly adore and praise,
Bids no such thing:
And where His pleasure no injunction lays,
(Tis your own case) ye never move a wing.

All worship is prerogative, and a flower
Of His rich crown from which lies no appeal

At the last hour:
Therefore we dare not from His garland steal,
To make a posy for inferior power.

Although if others court you, if ye know
What's done on earth, we will not fare the worse.
Who do not so;
Since we are ever ready to disburse,
If any one our Master's hand can show.

Up to this point we have dealt almost exclusively with the word Saints as it is applied to persons whose claims to canonization, whether well or ill-founded otherwise, have received at the hands of the Church—from people, bishop, or pontiff—a formal ratification. But the significance of the word may very properly and profitably be widened. The commemoration of All Saints, as celebrated by the Reformed Churches, is a commemoration of all those who by the favour of God have passed from a condition of earthly trial into a state of heavenly assurance and beatitude. The *personnel* of our roll of saints, if we could have authentic knowledge of the names that illustrate it, would thus scarcely be found to coincide with the calendar of the Romish Church. It must differ from the latter either by excess or defect; indeed, by both—by excess, for obvious reasons; by defect, so long as it cannot be shown that canonization is an absolute voucher for salvation. Charitably hoping all things, we shrink from the arrogance of dictating to our Maker; and awfully and reverently leave the occurrence or the non-occurrence of names in the 'Book of Life' to be determined by His love and justice.—*From Church Seasons by Rev. A. H. Grant*

AN ADDRESS.

BY THE VEN. J. WILSON, M.A., ARCHDEACON OF PETERBOROUGH.

Delivered in St. Peter's Church, Cobourg, on Sunday, the 3rd of October, 1886, on the occasion of the dedication of the new chancel in memory of the late Right Rev. A. N. Bethune, D.D., Bishop of Toronto.

"The memory of the just is blessed."—Prov. x. 7.

You are aware, my Christian brethren, that we are assembled here this morning, on a very interesting and solemn occasion; to mingle with our customary worship of Almighty God, the dedication of the newly decorated chancel of this church, in loving memory of your late, and highly esteemed pastor and Bishop. And, as one of his oldest surviving friends, I have received a very kind and urgent invitation, from the rector of this parish, to be present, and to deliver a brief address, on the life and labours of the late Bishop Bethune.

I very deeply regret my own inability to do justice to the memory of one whom I dearly loved, and whose unvarying friendship often served to soothe and sweeten the trials and sorrows of life. From very ancient times, it has been the custom to erect memorials in honour of illustrious men, with a view to keep alive the memory of their labours and achievements.

The lofty columns, and the Pyramids, hoary with age, bear witness to this. From the ancient heathen, the custom of celebrating the dead, has been handed down to Christian times, as the numerous pious and affecting memorials of the early Christians, to be found in the Catacombs of Rome, abundantly testify. And as we come to more recent times, we find that in England and other countries, our abbeys and cathedrals as well as many of our parish churches, contain numerous splendid and costly memorials of the departed dead. Westminster Abbey and St. Paul's Cathedral in London, are familiar examples. And in this new and rapidly improving country, the practice is becoming very general, of erecting memorials in our churches, such as mural tablets, painted windows, and decorated chancels, to the memory of departed benefactors, relatives, or friends. This is very proper and becoming, and very much better than spending money upon expensive funerals, and the trappings of mournings; or in erecting costly monuments—often more heathen than Christian—in our churchyards and cemeteries, with money which oftentimes can be but ill spared by the surviving relatives and friends. Far better it is to beautify and adorn the sanctuary of God, in affectionate remembrance of the departed.

The members of this congregation have, therefore, been engaged in a good work in beautifying and greatly improving the chancel of this church, as an affectionate tribute to the memory of their late beloved pastor and bishop; and which is now to be dedicated by his successor, the present Bishop of Toronto. And I feel assured that it affords his lordship very sincere pleasure to be present here to-day, to dedicate this fitting memorial to his esteemed predecessor. And to the rector of this parish, and the members of the congregation of St. Peter's Church, who have been engaged in this pious work, it must be highly gratifying to see it completed, and brought to a happy conclusion. And this, I have no doubt, will be a day long to be remembered by the young people, who are about to ratify their baptismal vows and obligations; to teach them that they too, may become instruments, in God's hands, for extending the benefits of His Church to others, and of doing good in their day and generation.

The deceased prelate, whose memory we this day honour, was ordained to the ministry, in the year 1823, by the Right Rev. Jacob Mountain, D.D., the first Bishop of Quebec, and appointed to the mission of Grimsby, as his first charge. About the year 1827 he came, with his young bride, to this parish, of which he was appointed rector, when this town was but a small village. There being no church at that time between this and little York (now Toronto), his duties were very laborious, and so continued for many years. His labours were not confined to his own parish; but extended over the whole of the Newcastle district, comprising the four counties of Northumberland and Peterborough, Durham and Victoria, so that he may be truly said to be the father of the Church in these localities.

The diocese of Toronto was erected in the year 1839, and the Ven. John Strachan, D.D., then Archdeacon of York, was consecrated as its first Bishop. As there was then no college or institution in the diocese, where our young men could be properly trained and educated for the sacred ministry of the Church, the Bishop established a theological college or institute in this town, and appointed the Rev. A. N. Bethune, as theological professor. This institution was opened in the spring of 1842, and continued in successful operation until its close in 1851, when it was merged in Trinity College. During the eight or nine years of its existence, fifty gentlemen were prepared, and subsequently took holy orders. And it is an interesting fact, that amongst those who attended the Professors' lectures, two subsequently became bishops. Two Presbyterian ministers also who had recently come over to our Church, resided here for some time, and attended lectures, one of whom is now an Archdeacon. I may also mention in this connection—and it gives me very great pleasure to do so—that the town of Cobourg alone, has given in addition, seven of her sons to the ministry, viz., Ede, Rutten, Broughall, two Bethunes, Wilson, and Fennell—making the whole number, who had been more or less trained under his pastoral care, amount to fifty-nine. These all took orders in the Church, of whom some are now dead, and the survivors are widely scattered; some have been doing duty in England, some in the United States, some in the diocese of Ontario, some in Huron, some in Niagara, and some in our own diocese of Toronto, among the latter of whom may be mentioned, one of the Bishop's surviving sons, the Rev. Dr. Charles Bethune, the head master of Trinity College School, Port Hope.

The Professor's lectures were very carefully prepared, being characterized by great perspicuity and elegance, and were remarkable for the easy and graceful flow of language in which they were written, so that in this respect, they might be said to be model compositions. As such, they were easily understood and remembered by the students.

In addition to these labours, he wrote and published "Sermons on the liturgy," "Lectures on historical portions of the Old Testament," together with various other pamphlets, and sermons, on special occasions. And after the death of the Right Reverend Bishop Strachan, he published a "memoir" of his life and writings, which comprises a large portion of the history of Upper Canada, at that time.