

Kingston, 674; Hamilton, 708; also one at Orillia, with 312 inmates. Total number of inmates for all asylums is 4,098. Houses of refuge for the year ending 9 mo. 30, '91.—I am unable to give the number of inmates, but hope those who follow upon that topic will be able to give a detailed statement for the year ending 9th mo. 30, '91.

CAPITAL PUNISHMENT.

In taking up this subject I do not purpose to discuss it to any very great length, but perchance, by a few words, I may be enabled to stir up the thinking mind, that they may see how much responsibility depends upon every citizen of our land, for every human life that is taken by the hand of law and said by many to be justifiable. Does capital punishment prohibit crime? It certainly does not, for capital offences are increasing with much greater rapidity than population, while the law is just as rigid as formerly. Hence, the great necessity of some great change in the mode of punishment, if for no greater reason than to lessen crime. The present mode of punishment is morally and spiritually wrong.

In the first account of the first offence of the taking of human life, where the outward punishment was inflicted by God himself, he not only spared the life of Cain, but set a mark upon him, and pronounced a sevenfold greater punishment upon him who should slay Cain. God, in his infinite wisdom saw that it was wrong to take the life of man, and even pronounced sevenfold greater punishment upon him who should take the life of a murderer. What right has finite man to set aside God's great example? Then in the commandments it is written, "Thou shalt not kill." Is that not an imperative command giving no chance to avoid it, but simply declaring in strongest terms not to do so.

There is no sin so great that God in his infinite mercy will not pardon, if only the transgressor will become truly

repentent. This being so, if the murderer has become truly penitent, and been forgiven, what is the consequence? Is not the law taking the life of a forgiven being, a redeemed being, a disciple of God? And if he has not become truly repentent and received forgiveness, what is the consequence. Is not the law launching a soul into eternity, beyond all possibility of repentance? Hence, as I understand it, the great wisdom of God in setting forth the sevenfold punishment for so doing. What is the result? Not the law teaching unto mankind, and practicing the very same feature which it was intended to prevent; and even if the action was justifiable, who is the executioner? In almost every case, if not always, he is a man fallen in principle and morals, and I firmly believe as great a sinner as the one who is to be punished, thus breaking the Blessed Master's testimony and example, when the woman was to be stoned to death under the Mosaic law. 'Let him who is without sin cast the first stone.' Here comes the question, who is responsible for the law? I can but answer, they who sanction and uphold the law; yes, and every one who is indifferent unto the cause. They who try to excuse themselves by saying they cannot help it, it is the law of the country. If we are not active in this matter, trying to have things made right, are we not in the same position Saul was in, at the stoning of Stephen: are we not consenting unto the death of the victim?

M. K. MUMF.

REFORMATORIES.

Read at the Philanthropic Session of Lobo F. D. S. held at Coldstream, Ontario, 3rd mo. 1893.

There are in the Province of Ontario, two reformatories; one for females at Toronto, known as the Andrew Mercer Reformatory, the other at Penetanguishene, for boys, about which I will try to tell you something of interest.

The Andrew Mercer Reformatory for females has in connection with it a