THE BISHOP'S CHARGE

Delivered at the Synod Meeting of the Diocese of Ontario.

Calls for More Earnest Attention to Synod Duties ---Prosperity in the Land---The Political Conditions of Country --- Opposed to Capital Punishment.

Rev. Brethren, and Brethren of the Laity.—Grace, mercy, and peace be to you, from God the Father, and from the Lord Jesus Christ our Saviour and from the Holy Ghost the Comforter, three persons and one God.

Once again, we are assembled together in the interests of the church; and for the furtherance of God's work. The meeting of synod, has a bright and a dark, a joyous and a sad side. It is pleasant for brethren to come together and take counsel concerning what is dear to us all, the welfare of our beloved church. But when we thus assemble, we miss those who are no longer with us, with whom we have walked in the house of God as friends. We see the vacant places, and are reminded that those who once occupied them are gone. No year passes without our ranks being broken, without some of our members being called away; called to lay down their arms. The loss is ours, not theirs; they have entered into the rest which remaineth for the people of God. Our meeting together should evoke, in each of us, serious thought; should lead us to look back over the way which the Lord has led us; and to remember what He has done for us; how He has helped us, how He has kept us, that we may be strong in the present, and courageous for the future. We should look around us, to see what witness we can bear, what work we can engage in for God, and for His church; and for the betterment of the country in which we live, the fair heritage which God has given us. We should see if we are living up to our privileges and opportunities, as stewards, and so seek to be prepared for the work which lies before us, and be ready to do it. The pleasure of our meeting together is undoubted, the practical value, however, judging from the past, is questionable, when we take into consideration the expense, and trouble of holding the synod.

Attendance At Synod.

Our meetings for the most part, are merely formal gatherings, opportunities for making a few speeches, by those who are gifted that way, or of airing a few fads. Only a very small number comparatively, of either clergy or laity, come to synod with anything carefully thought out, which would be in the general interests of the church or for the furtherance of her work. The synod is looked upon merely as a little holiday; a change from the routine of every-day life. Now, I would like to enter my earnest protest against this state of things, against the growing tendency to make the meetings of synod, more and more, a mere form. Delegates, clerical as well as lay, often come late, and leave early; and even spend much of the time supposed to be devoted to synod, to visiting friends, or in the execution of commissions with which they have been entrusted. There is, by many, little interest taken in, or shown for, the business proposed; it matters not how important it is, if it happens to be near the end of the Agenda paper—as an innocent—it is slaughtered, left over for another year, and never thought of again. Now, if attendance at synod is generally regarded as unnecessary and a waste of time, why not have synod meetings less frequently? Yet the mind of the synod, as expressed last year, seems to be against this. Surely we should try to be consistent. The time devoted to the work of synod, with a quorum present, is usually from ten to twelve hours; that is all. Just think of it! Of course everybody wants to vote, and will arrange to be present at that time. There seems to be a kind of fascination about the business. I suppose people must be born that way, or else it is an incurable disease which they have caught, but as soon as the voting is over, the interests of home irresistibly draw the voters away from synod. Now as a practical matter, I would like this carefully looked at, and dealt with. If our yearly meetings render no service to the church let us arrange to meet biennially. When we do meet, however, let us make up our minds not to forsake business, and the work which needs to be done.

In connection with this there is another matter about which I would speak, and against which I earnestly protest. In some parishes, I find, there are gentlemen who have been delegates for years, but the infirmities of age, or the love of home, prevent them from ever seriously thinking of attending synod. The parish, however, is afraid to make a change, and so they are elected every year. Or, again, some active business man, who occupies an important position in the parish, and perhaps gives liberally, as a compliment is elected a delegate, and accepts the office, although he cannot or thinks he cannot spare the time to attend. Now this should never be done, it is a wrong to the parish and to the church. When a man is elected as a delegate to the synod, there should be a reasonable expectation that he will be able to attend; the man elected, if he thinks he cannot, should at once, say so, that another may be appointed in his place. I am afraid the office is not generally so highly regarded as it ought to be; yet there are few offices, surely, of higher honour. My own strong feeling is, that a biennial synod, with a conference in the alternate year, would be vastly more profitable than a yearly synod. At the conference, such subjects as would tend to the deepening of the spiritual life could be considered, and I am sure would bring a blessing, and prove a refreshment to all. As iron sharpeneth iron, so our converse, one with another, and our comparison of methods of work, and of difficulties in our work, together with a devotional study of God's Word,—would, I am persuaded, make us stronger, wiser, better stewards of the mysteries of God.

Ayer's

Pills. Get up with a headache? Bad taste in your mouth? Not much appetite for breakfast? Then you have too much bile in your system. Wake up your liver! Get rid of this bile!

J. C. Ayer Co., Lowell, Mass.

Prosperity Of Country.

The good hand of our God still scatters blessings over our land, still deals graciously with us. Bountiful harvest has followed bountiful harvest, until, I fear, some people are beginning to think that it could not be otherwise; that it is to the improved methods of agriculture, which are now employed, they are indebted for these harvests. In other words, that it is their wisdom and the might of their arms which have gotten them their wealth, forgetting that it is God who gives power to get wealth. While men may plough and sow, it is God, and God alone, who can give the increase. A great many people lose sight of the source of their blessings and assign them to secondary causes, and, so are faithless and thankless and pessimistic and inclined to growl and grumble. They can't see their way to do more for their church or for their clergymen, than they have been doing, no matter how little that is; they think there is a bad time coming. They probably know they deserve it. If the sun is shining to-day they imagine it may be cloudy to-morrow. Or if there has been a good harvest this year, there will probably be a bad one next, and so they must not make any promises. They try to be miserable themselves, and to make as many other people miserable as possible. "You cannot grumble about your crops this year," a city friend once said to a farmer, as he pointed to the magnificent fields of waving grain, which spread in all directions, whitening unto the harvest. "No," growled the farmer, "but such a crop is terribly wearing to the soil! The land will not get over it for some time." "What a magnificent crop of turnips you have got," said a visitor to another farmer. "Oh," came the reply, "it is far too good, I don't know what to do with them. It is a nuisance to have a crop like that. We can't use them, and there will be waggon loads of them rotting this spring, which we will have to get rid of." Still God bears patiently with us, His thankless and wayward children, and causes His sun to shine upon the evil, and the good, crowns the year with His goodness and makes His clouds to drop fatness.

Materialism Of Age.

The age in which we live, is materialistic; the tendency is to walk only by sight, and not by faith. Everything is expressed in terms of money; the value or worth of anything, is what did it cost, or what could you get for it? Even religion is thus estimated. While we know that money is only valuable for what it can buy, and the things it can buy are only valuable as they minister to life, or in actual living, and judge life by the number of things it accumulates, and supply its needs, yet we reverse these things by the amount of money which they cost. We judge a city by its buildings, not by the character of its inhabitants; a university by its endowment, rather than by its curriculum, or its students, or the work it accomplishes; a church by its pew rents or its offerings, rather than by the godly life of its membership. We call men successful who have made money, no matter what they have lost in making it. It is a pregnant fact, that the only time Christ called a man a fool, was in describing a certain type of rich man who laid up a store of riches for himself, which he thought would last for many years and prided himself on his wealth; such a man we would now call a good investor, a man of business. Christ never denounces men for making money, but for misusing it; using it apart from the Giver of it, without a recognition of responsibility to Him. Peace and prosperity, health and healthfulness, are God's gifts, and they have been poured out upon us in rich abundance.

Great events have happened, great changes have taken place in the world generally, and in our own country also, since last we met together in synod, at which it is well to take a passing glance that we may gather therefrom the lessons they contain and act wisely and thankfully, as becomes those who are so highly favored.

Blessings Of Peace.

First of all, we have cause for devout thankfulness, that the great nation to which we belong, and of which we form a part, is at peace with all the world. The wise and peace-loving king, whom God has given us, has done much in the interests of peace; and is a power in the world's life. There were several critical moments, during the year, when, humanly speaking, but little would have been needed to have drawn England into a conflict, which might have involved before it closed the whole of Europe. The British lion was thoroughly aroused, more than once, by liberties which were taken with him; if it had not been for the calmness of the king and his counsellors, and the patience he displayed, and the influence he exerted, we might have been engaged in a war; but God has given us the blessing of peace, and, therefore, of prosperity.

War In The East.

The awful war between Russia and Japan, still continues, by which over a million of men have been slaughtered. The sympathies of the civilized world go out to Japan, who is fighting for her very existence as a nation. Her people have shown a courage and heroism which are really wonderful, and the leaders of her armies, both by land and sea, a skill and generalship which have won for them the admiration of the people of all lands. The Japanese are, indeed, a wonderful people in many respects, and are destined yet to exercise a large influence in the world's history. In the matter of education, even at the present time, they are in the van with the most advanced methods in use in either Europe or America. They have laid aside all national conceit and have assimilated the best to be found in every nation. Thus, seeking for light and knowledge, this people of the "Land of the Rising Sun," will surely find the true Light, the Son of Righteousness will rise upon them with healing in His wings, and Japan will yet be a Christian nation. But Russia, while nominally Christian, is really barbarous; manifests in her government but few of the characteristics of Christianity; she sets but small value on human life and literally grinds the face of her poor. The church in Russia is the mere tool of the government; it is not self-governed. The real director of what is called "The Holy Synod" is the present procurator, a layman, the creature of the czar, who uses the church as a piece of political machinery. To make it such, it is necessary to keep it in ignorance, and that the clergy may be plastic, they are kept in abject poverty. But the darkness, which for centuries has rested on that country, must soon be lifted—though darker days may still be in store, for the darkest hours of the night are those just before the dawn. Anarchy and insurrection may yet run riot, and work awful havoc, and destroy many lives and much property, but the tide of reform which has set in cannot be held back. The miseries of the lives of the teeming millions of her people, must soon be alleviated. She has gone through a time of travail, hard and trying, the hour of deliverance, surely, is near, and, in the providence of God, Who overrules evil for good, this terrible war, which has brought Russia low, will be made, in all probability, a means of blessing to the whole land; a means by which her people will obtain—if not at once, at least eventually—civil and religious liberty. For the days of the autocracy are numbered, and its arbitrary and selfish rule is at an end.

Visit Of Primate.

The visit of the Archbishop of Canterbury to this continent, while made for no political or ecclesiastical purpose, exercised a very strong and advantageous influence, both political and ecclesiastical. He literally took the American people by storm. Apart from the weight of his office, his strong personality, his ability to say and to do the right things at the right time, his approachableness, his geniality, his pure and godly life, won, not only to himself, but into closer kinship to England, and to England's church, the American people, who came into contact with him. His visit to Canada was very brief; he was simply loaned to us by the church in the United States, whose guest he was, and whose general convention he han come to attend. Wherever he went, whether in French Quebec, or in English Ontario, he left a savor of good behind him.

Advent Of Governor-General.

The departure of Lord Minto and his estimable wife, after the completion of his term of office, called forth sincere regrets from all classes of people throughout the dominion. They made friends of all with whom they were brought into contact. His successor—Earl Grey—a brother of Lady Minto, and no stranger to Canada, or Canadians, has entered upon his duties under the happiest auspices. Having an intelligent grasp of affairs, he promises to be one of the most successful and popular of our governors. He has received a hearty welcome wherever he has gone.

Political Conditions.

It is a satisfaction to know that when an occasion arises, or seems to arise, to call for it the people of Canada can lift themselves above party lines and unite in the service of their country, or for the correction of wrongs, which seem to exist. The change in the government of this province, was brought about—not by one party, but by both—by liberals and conservatives joining hands in the hope that a new broom might sweep cleaner than the old. The conservatives have certainly entered into a goodly heritage, and if they are only wise in their day and generation, realize their responsibilities, and live up to them, there will be no need of their falling out by the way, or soon returning to the lean and cold land of opposition, which they occupied so long. But if they should grow fat and kick, doubtless grit and tory will again unite for purposes of discipline, and show that the government of this country must be carried on with clean hands and pure hearts; and, therefore, we may all thank God and take courage. As in the province, so in the dominion; in 1896 the conservatives were overthrown, and the liberals came into power, on the question of provincial rights, in connection with separate schools for Manitoba. Party lines were discarded by many and the question was dealt with on its merits. Now, however, the liberal party has set aside that which liberals hold dear—a principle for which liberalism stands—the conservation and maintenance of provincial rights, and to-day stands, as one has said, clothed in the faded and tattered garments, worn by conservatives in 1896. It is nothing less than a party tragedy. It is true, a compromise has been made, but compromises are invariably bad and undesirable; this compromise infringes on provincial rights, as really as the original act. Party influence, has drawn into line, for the time being, and made supporters of the present legislation, men who in their heart of hearts, are opposed to it; but a feeling has been aroused in the country, which the people of Canada, generally, have as much right to discuss as parliament itself. Even if the political representatives of the territories, and the federal ministers were at one in the matter, we have the right to say that it is unjust to put an arbitrary construction upon the constitution, and to petrify that construction by federal law, so that there shall be denied to the western people, for all time, the power to determine the character of their local institutions. If there is to be contention over this matter as to whether or not there shall be separate schools in those provinces, it is better to let the people there fight it out by themselves, to keep it within the narrower limits of the provinces, than to make it a dominion question. Before such legislation should be enacted, the people of Canada as a whole should be heard, and there would be no uncertain sound in their voice; the people of the two provinces interested, should be allowed to speak.

For Sir Wilfrid Laurier, personally, I have the highest respect and the deepest regard. I believe him to be a thoroughly honest and conscientious, as well as able man, but he is under authority, and is not free; he has risked his reputation as a statesman, and the interests of his party, in behalf of separate schools, which his church demands for the provinces of the North-West. He certainly displayed great tact and eloquence in his presentation of the subject. The papal allegate was brought over—it is said, to settle differences which existed amongst members of his own church. As he is engaged in that work, we have nothing to say, but he has been undoubtedly devoting his attention of late to the affairs of the dominion generally, and to the shaping of its legislation, and against this, we most emphatically protest. We respect his church and his office, but it matters not who he is, no foreigner can be allowed to interfere in the politics of this country. No Protestant, worthy of the name, throughout the length and breadth of this great dominion, would wish to deprive his Roman Catholic fellow citizens, of any right or privilege he desires or claims for himself, but we object to class legislation, and to the granting of privileges to one section or creed more than to another.

As regards the question of separate schools, which is at the bottom of the whole matter, I am absolutely and unalterably opposed to them. This dominion is made up of people of diverse races and religions. I am told that in the North-West there are already representatives of races speaking twenty-five different languages and holding a great variety of religious beliefs. The most powerful instrumentality for moulding them together and Canadianizing them is the common school. Through this agency, the foreigners who are pouring into the territories can best be assimilated, and a Canadian national sentiment best developed. Some people talk about the godlessness of the common school; well—talk is cheap; they often talk most and talk loudest, who know least. In the light of facts who can believe such a statement? Who will say that the men and women of our country, who have been largely educated in these schools, have any godless mark left on them? What has been the means by which the many nationalities existing in the United States have been blended into one homogeneous whole? Undoubtedly, the common school. Arrangements could easily be made, whereby religious instruction could be given at certain hours, without interfering with the ordinary work of the day, by the Roman priest to the members of his flock, by the clergyman of the Church of England, and the ministers of other religious bodies, without any clashing whatsoever. If the Roman Catholics have a moral right to separate schools in those provinces, so have others as well, so indeed have the Mormons, who have purchased a large tract of territory in Alberta, and would probably like to have their own separate schools, for the propagation of their beliefs. The premier's bill presented a great chance to the conservative party to which it did not rise. Had it taken as its motto a national school and religious equality for all, grit and tory, outside of the province of Quebec, would have everywhere rallied to its standard; but it hesitated, and was silent for so long, that some thought it was dead, killed perhaps with joy, which can sometimes kill, as well as grief, but no, it was not dead, it was only, like the Irishman who had fallen into the pit, merely "spacheless." Presently it awoke, like one out of sleep, though not like a giant refreshed with wine, and opposed, not separate schools, but the coercion of the provinces by the way in which these schools are proposed to be established; thus hoping to secure a general Protestant support, without losing the support of the province of Quebec. In this it has been disappointed. The party is absolutely and irrevocably committed to separate schools, and has been for years. It wants Quebec's support, and is afraid to oppose that province, which, on questions like this, will always vote as a unit, and so as between the two parties, on this question, I am sorry to say it is very much a choice between the pot and the kettle. It is amusing to hear people outside of the province of Quebec, who know nothing about the matter, and politicians, within the province who ought to know, but do not speak according to knowledge, because it would not be politic to do so, telling how generously the minority are treated in that province. For expediency and party trammels often change entirely the complexion of affairs to the followers of a party, and make even black almost appear white; and things which would seem wrong elsewhere, to be right, because the party calls for them. Those who embark on the stormy sea of politics, soon find that expediency, and not patriotism, must be their guiding star, and that there is a current hard to be resisted, which sets strongly in a direction, where there are abyssmal depths of moral turpitude. I lived for twenty-five years in that province, and know all about education there, and the kind of justice which is meted out to the minority. The minority pay into the provincial treasury the larger proportion of the income of the province; they are the large importers. The taxable wealth too, of the province, is held by English-speaking people, who are for the most part, Protestants; and from the money received from these sources, grants are made for elementary and superior education, according to population, with the result, therefore, that Protestants receive one-seventh, and Roman Catholics, six-sevenths of the money granted.

Then further, the school taxes on all business and commercial corporations, (although more than three-fourths of the money invested in them belongs to Protestants), is put into what is called a "neutral panel," and these taxes are divided according to population, with the result that the minority, which provided the major portion of the money, gets less than twenty-five per cent. Then, in rural districts where there are only a few Protestants not numerous enough to support a school of their own, it is a question whether to sell out, and move away, which is generally being done, or to send their children to a school, where the greater portion of the time is taken up with learning the catechism, and the distinctive doctrines of the Church of Rome.

Now, I am saying nothing against these doctrines, but I ask, Would any honest, thoughtful Roman Catholic say that Protestants, under these conditions, have nothing to complain of, and are treated as Roman Catholics would like to be treated themselves? National schools are very different. There a secular education, which will qualify for any position in life, can be got, without any interference whatever, with the religious belief of the children. Speaking of politics, party representation, as it now exists, prevents a proper representation of the people. The electorate of the country are not properly or really represented in parliament. A convention, managed often by a few schemers, brings out a man as the nominee of the party, and the members of that party, like a flock of sheep, are supposed to follow, and to vote for him, though he may not be the man of their choice at all. It is time that such a state of things should be abandoned, and the voice of the people, generally, be heard; and a few determined men in every county, would soon bring about a change. The members of both parties in this synod, should join hands to overthrow the system now in vogue.

Roughness In Sports.

There is a spirit of lawlessness and recklessness abroad, which cares little for the interests of others, or even for human life; and this has entered into, and in some places, almost taken possession of our sports, so that what should develop manliness and a sound body and mind, oftentimes now, become mere exhibitions of roughness and brutality. The lamentable death of the young hockey player during the past winter, and a young man not only tried for his life, because of it, but, doubtless, going through the remainder of his life with a sad remembrance and a troubled conscience, should arouse a determination throughout the country that all such roughness must end. The trouble is, that many have indulged in sport, not for sport's sake, but if not directly, at least indirectly, for purposes of gain. The gambling spirit of the age, is in it.

Food Adulteration.

If there is one crime more than another, for which severe punishment should be meted out, it is for the crime of adulterating food, or drugs. Yet this is very frequently done, and those who are guilty of it are criminals of the worst kind. Oftentimes now, one buys not only an inferior article, to that which he thinks he is purchasing, but one which will be positively injurious to him and his family. This comes from the desire to make money quickly, to get rich in a day, to get without giving.

Now, it is the duty of the church, and churchmen, to protest and fight against this state of things; to teach the young the wrongfulness of it all, and the degradation of character to which it inevitably leads. It is a positive injury to the country, which will soon have a reputation abroad for unreliability and untrustworthiness and the reputable manufacturer, and honest producer will suffer. I am glad to see that the Dominion government has made a large appropriation to defray the expenses of investigation, and that every effort will be made to stamp out the evil, and to punish the evil doers.

The Craze For Young Men.

If Dr. Osler, about whose head such a storm has gathered, by what he was reported to have said about old men, (the advisability of leading them off to a lethal chamber, and quietly chloroforming them), had really said this, he would but have put into words, a very widespread and unreasonable opinion which exists, both in the world and in the church. Every office, every business, wants a young man. In public estimation, grey hairs indicate incapacity, and seem to brand as with an evil results as a crime.

Whenever a parish becomes vacant, there is a cry for a young man; and I am thought both unreasonable and unkind, when I do not grant the request. Experience, success, ability, scholarship count for nothing. The callow youth is preferred everywhere to the grave and reverend seignor.

Capital Punishment.

I have been asked by a number of people, my views with regard to capital punishment (the infliction of which, has been so frequent in our country), and whether I think it is in accordance with the Word of God, and the principles of Christianity. I have no hesitation in saying publicly, I do not think it is. For "In the beginning, it was not so." "Christ willeth not the death of a sinner, but would have all men to be saved, and come to a knowledge of the truth." Yet men, who call themselves Christians, without one thought as to the value of a soul, or of that eternity which lies beyond the present sphere of existence, would ignominiously hurl a human being,

"With no reckoning made
And all his sins and imperfections on his head."

into the presence of the great Judge of all (before that Judge who alone has the right to do so), in His mercy and forbearance, has summoned him there. For He says, "I have the keys of death and the grave." It is His prerogative, and His alone, to take away the life which He has imparted, and He has not committed the right to any other. Vengeance and retribution, proportionate to the awfulness of the crime of having murdered a being, whom God has created in His own image and likeness, and whose life, therefore, is sacred, belong to God and He will repay. The law of capital punishment, which is unquestionably, not only an infringement of Divine laws, but a usurpation of Divine rights, a heritage to us from a darker, and a barbarous age, and a lower level of both intellectuality and spirituality than our own, to-day calls loudly for repeal. The punishment meted out by man to his fellow man, should always be remedial in purpose, never penal. Every child or man is under sentence of death from the highest of all tribunals, or through the boundless mercy of God, has had the sentence reprieved, and consequently we are not in a position, in the eyes of God, to pronounce the sentence, or to carry out the judgment of death upon our fellows. The guiltiest in the eyes of God, are not infrequently innocent in the eyes of men, and vice versa. For God judges not as man judges; man judges from the outward appearance, but God judges from the heart; from the motives and purposes and intents which are there, and He said "Whosoever hateth his brother is a murderer." You remember what our Lord said to the Scribes and Pharisees, when they dragged a poor guilty creature into His presence, whom the law of Moses declared worthy of death. They were carrying out a law, and acting in the name of justice, aye, and of religion, too, which has so often been wounded in the house of its friends. "Let him that is without sin among you, cast the first stone at her." Their consciences brought them all in guilty, as they stood there in the presence of the searcher of hearts and no stones were cast.

The advocates of capital punishment, would do well to ponder over what our Lord said about the men who owed a thousand talents, and had nothing to pay, to whom his Master freely forgave the debt, and going forth forgiven, met one of his fellow-servants, who owed him an hundred pence, and instead of radiating the mercy of which he had been a recipient, he took him by the throat, and demanded payment at once, and because the man could not pay, he mercilessly cast him into prison, to remain there until the debt was paid. You remember our Lord's commentary on this conduct, and His judgment on the man.

Mankind not only lost the rights of citizenship in the kingdom of God by the fall, but the mind and character of God, and so there is blood-thirstiness, the domination of the animal nature.

You also remember our Lord's positive statement to the Pharisees, when teaching the indissoluble nature of the marriage relationship. He was reminded by them that Moses had given a commandment, that if a man were not satisfied with his wife, he might write out a bill of divorcement and give it to her, and put her away. "From the beginning," He says, "it was not so. Moses, He said, did this because of the hardness of men's hearts. He suffered them to do so much, to prevent them from doing more; so it was with polygamy, so it was with capital punishment. "The times of this ignorance," in the words of St. Paul at Athens, with reference to the idolatry of the heathen, "God overlooked, but now commandeth men everywhere to repent."

The desire for retaliation, and blood revenge, so natural to the fallen heart of man, and so prominent a feature in the laws of all primitive nations, and barbaric tribes of men, could not be stamped out,—I say reverently,—even by God Himself, and yet man be left free. Man's free will, God will never bind. And so, it being impossible to raise him to the highest level, God would raise him as high as possible. Impossible to teach him, that under all circumstances, human life is sacred, and must never be taken away. He would make it as sacred as possible. He would hedge it around with many barriers, and impress the idea that He was only to be sacrificed for life; and this law was not only for man as an individual, but for communities, and tribes, and nations. But it will doubtless be asked by some who believe in capital punishment, and are not very open to conviction that it is wrong, "Did not God command, that 'whosoever sheddeth man's blood, by man shall his blood be shed,'—and how can you get over that?" He did, and for the reason I have mentioned, but in no more emphatic terms than those in which He authorized a man to put away his wife, and yet, our Lord distinctly says this was not His original intention. His highest purpose towards men, but only a condescension towards them, because of the hardness of their hearts. These are inferences of course, but now look at facts. Was not Cain a murderer, and a murderer of the deepest dye? Yet God both assured him of protection, and hedged his way round about, so that he should be safe from his fellow-man. Cain intuitively realized from his own feelings, what would be the feelings of his brethren towards him, and how, unrestrained, they would surely take his life. Now this was God's deliberate act, and the expression of His mind towards the first murderer, a man who had slain his own brother. The blood of that brother, it is to be noted, is represented as crying from the ground, not to man, but to God, Who alone had the right to avenge it. For He has said, "To Me belongeth vengeance and recompense." He spared Cain doubtless, that he might have an opportunity to repent and turn from his sins; and teach his children, from his own sad experience, the fearful consequences of sinning against God; and that we might be taught, that it was not the will of God in the beginning, that man should take the avenging of blood into his own hands. This I take to be the clear teaching of the Word of God. Now in the next place, as to whether the taking of life, judicially, is in accordance with the principles of Christianity, I emphatically assert it is not, and shall have but little difficulty in proving the assertion. In so far as Christianity is an expression of the mind of Jesus Christ, its influences upon, and dealings with, the very lowest and most hardened of the human race, must ever be remedial and not penal. Christianity has no right to give up its work, and acknowledge itself a failure, even with the worst of criminals; and its efforts should never cease, until God, Who is long-suffering and Whose long-suffering, it is written, in delaying to bring judgment upon the ungodly, is to be accounted as for their salvation, shall Himself call the criminal to his account. The Christian church, if she be true to the spirit of her Master, and her God, can never deliberately give up any human being as hopelessly depraved, and be a party, even by her silence on the subject, in hurling him out of life, as no longer fit to live. There was a day, not so long gone by, when even in then nominally Christian England, criminals were treated in a manner from which our present civilization and enlightenment, shrinks with horror. They were not only condemned to death, and mutilation and degradation of the poor body of infirmity afterwards (such as hanging the dead body as a spectacle for reprobation and scorn at some cross road, where every passer by, could see it); and then buried with a stake driven through it, but consigned to death, as the sentence went, "without the benefit of clergy." In other words, the effort was made to punish the man forever, to send him not only to death, but if possible to hell, the place prepared not for man, even the worst of men, but for the devil and his angels.

Thank God, that day has gone forever, and thank God, the day will come when capital punishment, under any circumstances, will have gone by forever. Christianity is against it, and Christianity, which is to conquer the world, will conquer and overcome the spirit which now maintains punishment, as some say, for the defence and protection of society. I deny that there is such necessity. First, because whatever is not of God's appointment, or at least, is not in accordance with His mind and will, can never be needful, or effectual for any purpose. Secondly, because facts are strongly against such an assumption, and not unreasonably; for the mind of man naturally concludes, that if human society, composed of men, can, under the name of law, take human life, then in the sight of God, there cannot be such sacredness belonging to it as some would say; or such a terrible sin for the evilly disposed individual to take it away; he regards it as a crime perhaps, but only one with other crimes. To such, the influence of the death penalty, I believe to be not a deterrent against murder, but an incitement to it. Now, as to facts. When have there been so many executions in this country, and in the neighboring republic, as within the last, few years? Comparatively few death sentences have been reprieved; and when have there been so many murders? An execution is invariably followed, somewhere in the land, by a murder. When death was the punishment for theft and minor crimes in England, when in the history of that country did crime so greatly abound? A mania for crime existed, which men could not, or would not resist. At a public execution for theft (these are facts of history), men stole under the gallows.

The criminal statistics of England, elaborately set forth, go to show that just as justice has been tempered with mercy, society in every grade has been elevated, and crime decreased.

Lastly, we have a terrible educator to crime in the employment of a hireling executioner. Such is a degradation of law and of its sentence, and robs it of all its majesty. What has been the result? At first, such creatures, ready to take the life of a fellow-being for money, under the protection of law, were hard to find, and performed their work tremblingly, and in disguise, but now, we have a vampire in human form, boldly and unmasked, going up and down the country, from place to place, as a public hangman.

It is a degradation to the country, and a retrograde step in civilization and morals; a leprous spot on our fair name, that is being thoughtlessly cultured by those in authority. Law has no right to help to the degradation of a single soul, as it helps to the degradation, and abasement, and unmanning of him, who largely gets his living by taking the lives of others. Not only is it a degradation and hardening, and criminalizing of this man, but it will have this effect upon others also. So long as capital punishment remains, the law should compel its own officials to carry out its sentence, or resign their office; and allow no man, as a hireling, to commit murder in its name. The day must come, and every Christian man should do what in him lies to hasten its coming, when no gallows shall be erected in our land. As we look at the many shadows made by such instruments of death, by which our country has been disfigured, let us hear and take heed to what the Word of God says, "From the beginning, it was not so."

The Sacred Scriptures.

In previous charges I have spoken at some length about the reverence in which we should hold the sacred scriptures, and I may be pardoned if I refer to it again; and emphasize it on the present occasion. For a time has come, when the ridicule and disparagement, which formerly, was only heard from the lips of infidels, or heathen, is now heard from ministers of the Word, against that Word. There has lately been sent to, I suppose, every clergyman of the Church of England, throughout the world, by a self-constituted committee, comprised of a number of the clergy in England (some of them bearing distinguished names, and holding important positions), a document which was marked "private and confidential," asking

(Continued on page 7.)

"I have form
the people"
is to use m
Blue R

Oxfords With Snap,
Style and Comf

Our New Spring Lines have
universally admired and are
trade winners. We have them suit
for all occasions. See our range

Ladies' Shoes at $2.

H. JENNINGS, King

Wines and Liquo

In our large and new assor
stock of Ales, Wines, Liquors
Cigars, we think that we h
everything to meet the dema
We guarantee entire satisfact
as to prices and quality.

Agent for the well known "
spatch" Scotch Whiskey.

JAS. McPARLAN
339 and 341 King St.
'hone 274.

Buggies Buggi

We have a full line of McLaug
Buggies, Runabouts, Surreys and W
ons, also a large assortment of sin
and double Harness, which we will
at very close figures.

SEEING IS
BELIEVING

Come and see if we have not got
largest and best assortment of Buz
and Harness in the city.

Hay & Wilson
MASSEY-HARRIS AGENTS.
132 CLARENCE STREET.

Look at the Crea

On our first delivery Mi
bottles. The second delivery
just as good, only the Cream
not yet raised.

Our Creamery Butter is alwa
sweet and good.

Kingston Milk Depo
'Phone 567.

CALL AND
SEE

The new stock of Plumbing and
Heating Fixtures, Gas Stoves
and Incandescent Gas Lamps.

GOLDEN LION BLOCK

JOHN M. WHINTO
'Phone 330.

HALLIDAY
ELECTRIC COMPAN

Specialists in Diseases of
Motors and Dynamos and
all Electric Troubles.
'Phone 94.

SANITARY PLUMBING

When you are in need of plumbing
heating work of any kind, we can gi
you what you want at prices that w
suit you with workmanship and materi
guaranteed to be the very best. We ma
no charges for estimates on plumbing
heating work.
Jobbing work solicited and prompt
attended to.

A. & J. JAMIESON
'PHONE 287

DENTAL

DR. A. E. KNAPP, B.A., L.D.S., D.D.
19 Montreal St., Cor. Princess St.
Phone 652.
All branches of Dentistry skilfully pe
formed. Nitrous Oxide Gas used for e
traction of teeth.