

FOR THE CANADA PRESBYTERIAN.

THE NIGHT THAT BABY DIED.

BY EFFIE F. IRISH, TORONTO.

The baby took sick in the morning,
And we sent for the doctor at noon,
It kept growing worse until evening,
When we knew it must die very soon.
And Ned and I ran to the window,
And opened the shutters up wide,
And stood there watching for papa,
The night that the baby died.

Mamma seemed anxious as we were—
"Do you see him yet, children?" she'd say.
She had somehow forgot she and papa
Had quarrelled when he went away.
She rushed to the door to meet him,
And they kissed each other and cried,
And there wasn't a cross word spoken,
The night that the baby died.

Neddy and I got pa's supper,
But he just ate a morsel of bread.
Then we washed up the dishes, and played round,
And nobody sent us to bed.
And Ned let me have his toy soldiers,
And I lent him my horse to ride—
It seemed easy to be unselfish
The night that the baby died.

My papa was not a church member,
We never had prayers at home;
But he said "yes" when I heard ma ask him
"Would he have the minister come?"
Pa never could listen to sermons,
He fell right asleep when he tried,
But the minister talked and he listened
The night that the baby died.

And after the preacher had left us,
Papa put us boys to our beds,
And said for the first time "God bless you,"
And laid his kind hand on our heads.
Then he went back to poor mamma,
And knelt by the cradle side,
And I heard them praying to Jesus
The night that the baby died.

The baby was buried on Friday,
The last week, I think, of September,
And we all went to church the next Sunday—
For the first time that I can remember.
The minister smiled us a welcome,
And the people who sat on each side
Shook hands with both papa and mamma
And spoke of the baby that died.

The baby's been dead nearly four years,
We haven't forgotten it yet.
And sometimes mamma speaks about it,
And hopes we will never forget.
Neddy and I are so loving
We couldn't quarrel now if we tried;
And we've all been travelling towards heaven
Since the night that the baby died.

SHALL WE ABOLISH THE DEATH PENALTY FOR MURDER?

One great reason for retaining capital punishment for the worst crimes (and scarcely anyone in England would advocate any other for such men, say, as the Chicago Anarchists, or the Whitechapel murderer, if he is ever caught and not found to be insane) and, indeed, we think for all cases of deliberate murder, is the almost insuperable difficulty of finding an adequate substitute.

Life servitude is never carried out in England, sentences being revised at the end of twenty years. Colonel Henderson before the Commission said it would take almost a century to get criminals to believe in its being carried out, and if it were carried into effect, prisoners with no hope would have to be treated either as lunatics and made comfortable, or as wild beasts at the Zoological Gardens. "We have men now," he continued, "who are very little removed from wild beasts. I do not say they are mad, but they can never be approached by one man at a time; they are none the less obliged to be treated like wild beasts, and the warden always goes with, as you may say, his life in his hand."

This point has very recently been treated by Mr. William Tallack, the Secretary of the Howard Association. He is a man of the greatest experience in the matter, having devoted over a quarter of a century to the investigation of all the branches of the great subjects of crime prevention and punishment. He gives it as his opinion that life servitude is impracticable, and suggests as a substitute a term of twenty years' penal servitude with a subsequent period of supervision, in all but the most outrageous and alarming cases, for which he advocates the death penalty. We do not think that such a punishment for intentional murder is sufficient on any ground. In the first place, we should have to lower the whole scale of penalties in proportion, which would hardly be advisable. Then it must not be forgotten that it is a rule without exception, that the moment the penalty (either inflicted by the law or by public opinion) is lowered, the popular detestation of the offence is proportionately lessened. Lastly, it appears to us that the moral aspect of the matter requires greater severity. In order to show this, we must

inquire what are the objects of punishment? and in answer we will accept perhaps the latest important dicta on the subject: those of Sir Edward Fry, L.J.

He considers the ends of punishment to be reformation, repression, and example, but looks upon these as secondary only to the great end which he calls the moral root of the whole doctrine, namely, association in some degree of suffering with sin, in order to which there is a duty laid upon us of making this relationship as real, actual, and exact in proportion as possible. His conclusions are that the deepest ground of punishment is this purely moral one, that there are other and independent reasons why society ought to inflict punishment; that the measure of punishment may vary with the different reasons for its infliction; and that the highest of the measures of punishment may vary with the different reasons for its infliction; and that the highest of the measures of punishment for any given offence is that with which society ought to visit it.

Now, we think that the death penalty when inflicted for murder pre-eminently answers these four ends of punishment. The immediate prospect of death certainly ought to work a reform in the condemned man's spiritual condition. The penalty itself obviously prevents further crime on his part. And we feel certain that the example would have great effect upon others, if the legal definition of murder were so conformed to the popular idea of the crime, as to make a verdict and execution certain in clear cases of deliberate murder. We submit that when death was directly or indirectly intended or looked upon as probable by the perpetrator of the deed which caused the death, although of a different person from the one aimed at, morally the crime would be murder, but we doubt whether this would not be too wide for the British jury, and probably it would have to be confined nowadays to cases of direct intention to cause death, coupled with an act which did cause death to someone, whether the person aimed at or not. We think even with some such definition as this, some provision would have to be made to enable a jury to find as a fact that the act was done through some violent and sudden temptation, and to give a judge, under such circumstances, a discretion to lower the penalty. Perhaps, also, the question of provocation might be treated in this way, instead of as it is now, and the limits of provocation as it affects the crime might be enlarged. These suggestions, however, are thrown out with the greatest diffidence, having regard to the difficulties with which the subject is beset; but our meaning is that murder in law should be made as much as possible like murder in common parlance, and that a discretion should be given to the judge in passing sentence, where, though the crime may clearly be murder, yet there exist real, and not merely extenuating circumstances in the French meaning.

Finally, the punishment of death, more than any other which could be inflicted for murder, associates the greatest offence with the greatest, or at any rate the highest, form of suffering, and thus realises the exalted standard at which the learned Lord Justice was aiming when he said, "In a word, you can never separate the idea of right and wrong from the idea of punishment without an infinite degradation of the latter conception. Punishment is a part of justice if it is anything of moral worth; and I cannot bring myself to think of justice without regard to right and wrong, without regard to the utterances of the human conscience, without a thought behind all of an infinite and perfect Judge. To make justice a mere term for the enforcement of laws which have no moral colour, and rest only on the balance of the scales of pain and pleasure, is to rob it, to my mind, not only of all its dignity, but of all its meaning."—*W. G. Maule, in The Month.*

PECULIAR METHODS.

The aphorism that "all is fair in war," seems to be the guiding star of those whose aim it is to attract the reader's attention in the latter-day newspapers.

Formerly, the casual mention of the merits of an article was all that was necessary to attract attention; but when the advertising columns of the papers became crowded, the reader of the newspaper soon realized that too much time would be consumed in reading all of them, and, as a result, those columns were oftentimes skipped altogether.

It was then that advertising developed into a science—for the preparation of advertising matter which will attract public attention is a task which, nowadays, requires a degree of tact and skill which not everyone possesses. The modern advertiser, aware of the public disposition to hurriedly pass over the ordinary advertisements, has called to his assistance all conceivable ingenious devices of the printer's art which will tend to render his advertisement attractive to the reader.

Peculiar methods are often employed—as is usual in the case of the extensive advertising which is done in behalf of Warner's Safe Cure, the noted discovery for all diseases of the kidneys and disorders arising therefrom.

What appears to the reader as current news is discovered upon perusal to be an interesting article which impresses the fact that kidney disease is the original cause of most lung, brain, heart and nervous disorders and that those disorders are not disease itself, but only symptoms of a disease which can be successfully treated by the use of Warner's Safe Cure, which will remove the primary cause and thereby restore other affected organs to a vigorous and healthy state.

In this instance, the advertiser succeeds in attracting the reader's attention and not only is the name of the advertised article impressed upon the mind, but also the purposes for which its use is adapted.

British and Foreign.

PRINCIPAL RAINY has left for Australia accompanied by his wife.

DUMBARTON Presbytery have approved by sixteen to six of the overture anent subscription of office-bearers.

REV. F. STUBBS, a Baptist minister of Newcastle, has applied for admission into the Presbyterian ministry.

ST. MUNGO CHURCH, Dumfries-shire, a vacant living worth about \$1,550 with a manse, has been approached by 130 applicants.

THERE was a conference on open-air preaching at Trinity Church, Clapham, on the 23rd inst. at which Rev. John McNeill spoke.

THE Renton Gaelic station under the charge of Mr. Evan Grant, divinity student, has increased in two years from 150 members to 350.

ARBROATH Presbytery has approved of plans for the renovation of Arbriolot Church, in which Dr. Thomas Guthrie began his ministry.

MR. W. A. SCOTT, M.A., M.B., C.M., was ordained as a missionary to East Africa in St. George's, Edinburgh, on a recent Sunday evening.

CANDIDATES for the English Presbyterian College are in future to produce a medical certificate of fitness before being allowed to study for the ministry.

MR. BAIRD, M.P., has contributed \$1,250 to the Assembly's Endowment Scheme, being \$25 for each of the fifty parishes that are proposed to be endowed.

THE prohibitionists in New Zealand have been generally defeated in the licensing districts, only one small constituency returning candidates in its favour.

THE Central Presbyterian Association of Belfast lately concluded another successful year's working by a happy and pleasant reunion in the Assembly's Hall.

A JUDICIOUS distribution of \$1,350 has been made to the continental churches. Work carried on in eleven centres has been helped by sums varying from \$50 to \$275.

WHITE Memorial Church, Glasgow, opened five years ago, is prospering under Rev. Alex. Andrew. The communion roll numbers 600, and the income last year was \$4,395.

PUNDITA RAMARAI, who has now returned to India, although a professor of the Christian religion, still continues to wear the Hindu garb and to be a strict vegetarian.

THE Rev. R. J. Sandeman, of St. Andrew's, Edinburgh, has been presented by his flock with a cheque for \$2,500 to enable him to enjoy his six months' leave of absence.

GLASGOW South U.P. Presbytery has sustained the call to Rev. David W. Forrest, M.A., of Moffat, to Ibrox Church, and that to Rev. G. K. Heughan, of Nairn, to Pollokshaws.

ABERDEEN Presbytery have agreed to memorialize the city magistrates to grant no new license at the approaching court and to reduce the number of licenses as far as possible.

AN Edinburgh gentleman recalls the time when it would have been deemed nonsense to have allowed a teetotaler to get into the town council, but now that body contains twelve total abstinents.

A COMMITTEE are taking steps to present Dr. Francis Edmond, of Kingswells, with his portrait, to be placed in Aberdeen Free Church College in recognition of his benefaction to the Church.

THE memorial of the late Mr. William Nelson, erected by the corporation of Edinburgh at St. Bernard's Well, includes a life-size medallion, a characteristic likeness of the eminent publisher as he appeared ten years ago.

PROFESSOR BRYCE, M.P., is described by the *Saturday Review* as a man "who has not only climbed Ararat at one end of the world, but also written a book about the size of Ararat on the American Constitution at the other."

THE government has decided to inquire into the working of the Welsh Sunday closing Act, by means of a royal commission, presumably because this method of inquiry is the most cumbersome and likely to cause the greatest delay.

M. MASPERO, the eminent Egyptologist, had trouble the other day at an European port in getting a mummy, an authentic Pharaoh, through the custom-house; at length it was passed as "dried fish," the most highly taxed of imports.

THE lord mayor of York knows of a distillery where the turnover is about \$7,500,000 a year, and the work is done by about 150 workmen. If this capital were employed in any other manufacturing industry, it would give employment to from 15,000 to 16,000 workmen.

AT a meeting the Assembly's College Committee held in Belfast recently, a letter from the Rev. Dr. Killen was read, in which he intimated his intention of applying to the approaching meeting of Assembly for leave to retire from the more active duties of the Church History chair.

SIR FREDERICK ROBERTS considers that the services of Rev. Gelson Gregson in connection with the soldiers' total abstinence association have been equal to the addition of two battalions to the effective forces of India. There are now 15,000 teetotalers in the British Indian army.

FATHER OSWALD BLAIR, of the monastery at Fort Augustus, maintains his theory that the hero of Burns' "John Anderson, my Jo," was an individual of that name whom Burns visited at Invergarry in 1787. The truth is that the name occurs in the old song which Burns improved.

DR. WILLIAM PARK, senior minister of Arth, died lately at his residence in Pollokshields, Glasgow, in his eighty-fourth year. He was at one time librarian of Glasgow University, and in 1881 presented to its bursary fund \$5,000 in memory of his elder and only brother, the Rev. Dr. John Park, of Cadder.

THE *Bombay Guardian*, commenting on the methods of the Salvation Army in India, says a careful examination of the facts as to deaths, sicknesses, and failures in the past, justifies the belief that in two years' time there will not be one of the fifty Salvationists recently arrived, left in the Indian missionary field.

THE Westminster Abbey Scheme of Mr. Shaw-Lefevre, though threatened with keen opposition, will be vigorously prosecuted; it purposes to clear away the houses in the Poet's Corner, and old Palace Yard, and to erect on the site thus secured a monumental chapel, to be connected with the Abbey by a cloister under the buttresses of the Chapter House.