

The passages in the New Testament which seem to have the most direct reference to the subject are these—Romans XII; 3, 4. It will be difficult to give to those words any fair interpretation that will not imply the sanction of capital punishment. Those who are at all acquainted with the nature of Roman law will see that this is the case. Mathew V. 22—The words of the Saviour in this instance have been supposed to refer to the future punishment. According to this interpretation, if a person were angry without cause, or if he employed contemptuous words toward his brother, he would be in danger of punishment here, but if he should say to his brother "Thou Fool" he would be in danger of everlasting punishment in hell fire. Very different was the meaning of the all-wise and infinitely good Son of God. The word in the original that is here translated hell fire is *Gehenna*, the name given to a part of the valley of Hinnon below the brow of Mount Moriah, where the offal of the city, the carcasses of animals, and the bodies of criminals were burned. Jesus was warning against giving the reins to temper and passion and that he who did this was in danger of committing crime that would bring upon him the worst penalties man could inflict. So far as this may have any bearing upon the topic, it certainly implies the sanction of capital punishment.

The subject may be discussed upon the ground of expediency. Society should be organized and governed upon Bentham's fundamental principle of promoting the greatest happiness or welfare of the greatest number. The question should therefore take this shape: Which is best for society as a whole—the infliction of capital punishment for murder, or the substitution for it of imprisonment for life? Which of these two will be the greatest terror to evil-doers, the most effectual restraint upon the assassin, and the most perfect protection of the lives of women and children, the peaceable and inoffensive in society? Will the scoundrel who contemplates murder to facilitate or hide other crime, will the highwayman, remembering that dead men tell no tales, will the burglar, breaking into the house at night, with a knife between his teeth and a brace of revolvers at his belt, be deterred most by the fear of the hangman's rope or by the anticipation of imprisonment for life in a gaol with the chance of escape and the possibility of a commutation of his sentence? They know but little of