SACRAMENTAL DAY.

New Converts Ransomed From the Guilt.

Ta'mage's Discourse Upon the Assassistion-Thrilling Narrative of the Crucifixion of Our Saviour.

Special to the Kannes City Times. BESOKLYN, June 3.—The congregation tibe Taternacie sang this morning: To sing the proclous bload He spilt

My ransom from the dreadful guilt." This is Sacramental Day, and remiter of persons joined the church, at king the communicant membership four thousand, ome hundred and ninety-four. But this is only a part of the great attendance that Suntay mornings and evenings overflow the immense audience room. The Rev. T. DeWitt Talmage, D. D., took for his text the passage: "Whosperer doth not hear his cross, and come after Me, cannot be My disciple." Luke, Ch. 14, v. 27. He preached the follow-

The cross was a gibbet on which criminals were put to death. It was sometimes made In the shape of the letter T, sometimes in the shape of the letter X, sometimes in the shape of the letter 1-a simple upright; sometimes two cross pieces against the perpendicular dur, so that upon the lower cross piece the eximinal partially sat. But whatsoever the sigle of cross, it was always disgraceful and

minage agonizing. When Durius conquered Babylon, he put two hundred captives to death on the cross. When Alexander conquered Tyre, he put two thousand captives to death on the cross. So it was just an ordinary mode of punishment. But in all the forest of crosses on the tallis and in the ralleys of the earth, there is one cross that attracts more attention than may other. It is not higher than the others, it is not made out of different wood, there is nothing peculiar in the notch at which the iro nieces are joined, and as to the scene, they witnessed crucifizions every few weeks, so that I see a reculess man walking about the bill and kicking carelessly aside a skull, and wondering who the villsin was that had so fat and mahapen a head; and here is another skull, and there on the hillside is another sked. Indeed, the Bible says it was "a place of skuds." But about the victim is one of these crosses all ages are crying; Who is het was He a manf was He a God!

was the man and tood?" Through the darkness of that gloomy day, come close up enough to the cross to see who d is. It is Jesus. How did he come there? Had He come up on the hill to look off upon the beautiful landscape, or upon a beiltiant squaet? No. He came there ill and exhaus of. People sometimes wonder why helet expired so quickly on the cross, in six or seven hours, while other victims have been an the cross for forty-eight hours before title was entined. I will tell you the reason. He was exhausted when he came there. He had been acountged. We are horrified at the cannot stand that cross. The first one that

ourging of Jesus Christ. saw at Antwerp a picture made by Rubens hem's pacture of the scourging of Jesus Corist. It was the most overmastering picture I ever tooked at, or ever expect to see. the fact and trocked official opened the door that his the pleture, there He was Christ with buck best and bared. The flagellator shood with the upper toeth clenched over the influence them, to begin with him the Christianger, denied even the reitef of bleeding. "Of no," you say, "not just that. I think plows. There were the black and bine ridges, denied even the relief of bleeding. There and the firsh adhering to the whips as they were lifted. There were the marks where the knots in the whips gonged out the desh. There stood the prosecutor, with his feet on the cult of the leg of the Saviour, balmoring himself. O! the furious and hellish spok on those faces, grinning vengeance against the Sun of God. The picture selzed me, it overwhelmed me; it seemed as if it would kill me. I do not think I could have poiced at it five minutes and have lived. But that, my friend was before Christ has

started for Culvary. That was only the

whipping: Are you ready for your journey The corpenters have split the timber into two pieces. They are heavy and they are long pieces, for one of them must be fastened feep down in the earth lest the struggling of the victim upset the structure. They put this timber upon the shoulder of Christ very graduall. first, to see whether He can stand and after they find he can stand it, they put the whole weight upon Him. Forward mow, to Calvary. The hooting and the yell-(see mot) followed on. Under the weight of he cross Christ being weary and sick, He structures and fails, and they jerk at His robe feedbround that He should have stumbed and fallen, and they ery: "Get up, get up!" Christ, potting one hand on the ground and the other hand on the cross, rises, looking onto the face of Mary. His mother, for sympache; but they tell her to stand back, it is no place for a woman-"stand back and stop

(brist moses on with His burden upon His softer, and there is a boy that passes along - th Him, a boy holding a mallet and a few will. I wonder what they are for. Christ see on until the burden is so great He agent and falls flat into the dust and the feed seny, and a ruffian puts his ton Him and shakes Him as he would a while another suffian looks down at | my friends. Listen all the world." southering whether He has fainted whether He is only pretending and away, and with jeer and contempt bearthable same "Fainted, have your

mind! grt ma, get do!" ion they have arrived at the foot of the of with His clothes. Shall that loath-med sad upon the unrobed body of the Yes. The commanding officers Un'asten the girdle, take off the coat, H m." The work is done. But bring cock the cost for here are the gamblers coming up coin on the ground, saying: Who shall have the coat?' One ruffian "I have it, I have it-it is mine!" He notis it up and puts it under his arm, or he egumines it to see what fabric it is made of. Then they put the cross upon the ground, and they stretch Christ upon it, and four or Alas! Alas! the hour passes on and the time comes when they must crucify

Christ has only one campent left now, a show man a sap of thome. No danger that it will have full off, for the shorp edges have punctured which of the cross, and another ruffian takes hold of the other end of the short beam of the wors, and another ruffian puts his arms around the waist of Christ, and another rufcan takes hold of the end of the long beam of the cross, and shogether they move on un-of they come to the hold digged in the earth, with awful cloude it jars down with its is not the statue of Christ, as you some-imes see in a cathedral; but it is the body of bleeding living dying Christ.

They sometimes say He had fee wounds but they have counted wrong. Two wounds for the hands, we wounds for the feet, one wound for the the thee say, five wounds. No, they have geneed the worst and they have missed the must. But you ever see the bramble out of when that cap of thorns was put upon Christ, and it was pressed down upon Him, not five grounds, but ten, iwenty, thirty-I cannot

There were three or four absences that made that scene worse. First, there was the absence of water. The climate was hot, the ferer, the inflummation, the nervous prostrathen, the gaugeene had seized upon Him, and fige terribly wanted water. His wounds were werse than gunshot fractures, and yet no water. A Turk in the thirteenth century. was crucified on the banks of a river so that the sight of the water might tantalize him. tantal and as He thought of the Euphrates and the Jordan and the Amezon and all the Sountains of earth and Heaven poured out of His own hand. They offered him an intoxicating dranget made out of wine and myrris, set be declined it. He wanted to die sober.

Then, my friends, there was the absence of light. Darkness always exasperates trouble. never shall forget the night in the summer d 1873, in the Steamer Greece, mid-Atlantic, wery moment expecting the steamer to go lown. All the lights in the cabin cere blown out. The captain came cawling in on his hands and knees, easiing in on his hands and knees, or he could not stand upright, so violentwas the ressel pitching, and he cried out: Light up, light up?" The steward said: the building, looked after its construction. The cap't light up?" The captain said: "I may nincently, planned the building was done. The day for opening arrived. In the coliseum were the emperor and the Greek architect. The emperor and the Greek architect.

awful when the lights were burning, worst

Then there was the absence of faithful nurses. When you are iil, it is pleasant to have the head buthed and the hands and feet rubbed. Look at the hands and feet of Christ, look at the face of Christ. There were women there who had cared for the sick, but none of them might come up near enough to help. There was Christ's mother, but she might not come up near enough to help. They said: "Stand back, stand back; this is no place for you." The high priests and the soldiers wanted it their own way; they had it their OWN WAY.

The hours pass on and it is twelve o'clock of the Saviour's suffering, and it is one o'clock, and it is two o'clock, and it is almost three o'clock. Take the last look at that suffering face; wan and pluched, the purple lips drawn back against the teeth, the eyes red with weeping and sunken as though grief had pushed them back, blackness under the lower lid, the whole body adroop and shivering with the last chill, the breath growing feebler and feebler and feebler and feebler until He gives one long, deep, last sigh. He is dead.
O! my soul, he is dead. Can you tell why! Was He a fanatic dying for a principle that did not amount to anything? Was He a man infatnated? No; to save your soul from sin and mine, and make eternal life possible He There has to be a substitute for sin. Who shall it be? "Let it be me," said Christ, "let it be me." You understand the meaning of that word substitution. You were drafted for the last war; some one took your place, marched your march, suffered your wounds, and died at Gettysburg. Christ comes to us while we are fighting our battle with sin and death and hell. and death and hell, and he is our Substitute. He marches our march, fights our battle, suffers our wounds, and dies our death. Substitution! Substitu-

How do you feel in regard to that scene described in the text, and in the region around about the text! Are your sympathies aroused or are you so dead in sin, and so abandoned by reason of your transgressions that you can look upon all that teariess and unmoved. No, no; there are thousands of people here this morning who can say in the depth of their soul: "No, no, no; if Jesus endured that, and all that for me, I ought to love Him. I must love Him, I will love Him, I do love Him. Here, Lord, I give myself to thee; 'tis all that I can do."

But how are you going to test your love, and test your earnestness? My text gives a test. It says shat while Christ carried a cross vou, you must be willing to carry a cross for Christ. "Well," you say, "I never could understand that. There are no crosses to be carried in this land; those persecutions have passed, and in all the land there is no one to be crucified, and yet in the pulpit and in the prayer meetings you all keep talking about carrying a cross. What do you mean siri" I mean this: that is a cross which Christ calls you to do, which is unpleasant and hard. "Of" you say. "after hearing the story of this Christ and all that He has endured for me, I am ready to do anything for Him. Just tell me what I have to do and Pil do it. I am ready to carry any cross." Suppose I should ask you at the close of a religious service to rise up announcing yourself on the Lord's side-could you do it? "O! no," you say, "I have a shrinking and a sensitive nature, and it would be impossible for me to rise before

crucities of the whipping post, but those is offered you, you reject. Christ carried a mountain, Christ carried a Himalaya, Christ carried a world for you, and you cannot lift an ounce for Him. But here is a man whose nounce among his business associates tomorrow morning on Exchange, that he has begun a new life, that while he wants to be faithful in his worldly duties, he is living for another world, and he ought to advise all those who are his associates, so far as he can religion is religion, and business is business, and it would be impossible for me to recom-

a large assemblage, announcing myself on

the Lord's side." Just as I feared. You

mend the Christian religion in places of worldly business." Just as I feared. There is a second cross offered you, and you cannot carry it. Christ lifted a mountain for you; tou cannot lift an ounce for Him. There is some one whose cross will be to present religion in the home circle. Would you dare to kneel down and pray, if your brother and sister were looking at you? Could you ask a blessing at the tea-table? Could you take the Bible and gather your family around you, and read of Christ and heaven and your immortal soul? Could you then kneel and pray for a blessing on your household? "O!" you say, "not exactly that. I couldn't quite do that because have a very quick temper, and if I professed religion and tried to talk religion in my household, and then after that I should lose my temper they would scoff at me and say:

You are a pretty Christian!" So you are cowed down and their sareasm keeps you out of heaven and away from Christ, when under God you ought to take your whole family into the kingdom. Christ lifted a mountain lifted a world for you; you can not lift an cunce for Him. I see how it is: you want to be favorable to religion you want to support Christian institutions, you like to be associated with those who love Jesus Christ; but as to taking a positive step on this subject, you cannot you cannot, and my text, like a gate of a hundred bolts bars rou away from peace on earth and glory in

There are hundreds of men and women here brave enough in other things in life who simply for the lack of manliness and womanliness stay away from God. They dare not say: "Forever and forever, Lord Jesus, I take Thee. Thou hast redeemed me by Thy blood, here is my immortal spirit. Listen all are lurking around about the kingdom of God-they are lurking around about it, expecting to crawl in some time when nobody is looking, forgetful of the tremendous words my of text: "Whosoever doth not bear his eross, and come after Me, cannot be My dis-

An officer of a neighboring church told me that he was in a store in New York-just happened in-where there are many clerks, and a gentleman came in and said to a young man standing behind the counter: you the young man that arose the other night in the Brooklyn Tabernacle and asked for prayers!" Without any flush of cheek, he replied: "I am. I haven't always done right, and I have been quite bad; but since I arose for prayers, I think I am better than I was." It was only his way of announcing that he her men hold if m down while they dr ve the had started for a higher life. God will not applies frome, at every thump a groun, a cast out a man who is brave enough to take a

step ahead like that. I tell you these things this morning because, my dear friends, I want show you how light the cross is that we to carry compared with that which Christ carries for us. You have not the temples and it is sure and fast. One ruf-had the flesh torn off for Christ's sake in carrying your cross. He fainted dead away under His cross. You have not carried the cross until it fetched the blood. Under His there was a pool of carpage that splashed the horses' fetlocks. You have friends to sympathize with you in carrying the cross: Christ trod the winepress of God's wrath alone, aione! The cross that you and I ought to carry represents only a few days or a few years of trial. The cross that Christ carried for us had compressed into it the agonies of

There has some one come here to-day whom you have not observed. He did not come through the front door; He did not come down any of these aisles yet I know He is here. He is from the East, the far East. He comes with blistered foot, and with broken heart, and cheeks red not with health most. End you ever see the bramble out of but with blood from the temples. I take hold of His coat and I sav: "It does not seem to fit Thee." "No," He says, "It is not the Son of man had not where to lay His head." And I touch the log on His back and I say: "Why carriest Thou this?" "Ah!" He says, "that is a cross I carry for thee and for the sins of the whole world. That is a cross. Fall into line, march on with me in this procession, take your smaller crosses and your lighter burdens, and join me in this march to Heaven." And we join that procession with our smaller crosses and our lighter burdens, and Christ looks back and he sees some are halting because they cannot endure the shame, or bear the burden, and with a voice which has in it majesty and omnipotence, He cries until ali the earth trembles : "Whosoever doth not bear his cross, and come after Me, cannot be My disciple."

of my brethren, my sisters—for I do not speak professionally. I speak as a brother would speak to a brother or sister—my brother, can you not bear a cross if at last you can wear a crown! Come now, let us divide off. Who is on the Lord's side? Who is ready to turn his back upon the Lamb of God that laketh away the sins of the world? A Roman emperor said to a Greek architect:

"You build me a coliseum, a good coliseum, and if it suits me I will crown you in the presence of all the people, and I will make a great day of festival on your account." The Greek architect did his work, did it magnificently, planned the building looked after its construction

rose mid the plandits of a vast assembly and "We have gathered here to-day, to open this coliseum, and to honor the Greek architect. It is a great day for the Roman Empire. Let this building be prosperous, and let honor be put upon the Greek architect. O! we must have a festival to-day. Bring out those Christians and let us have them put to death at the mouth of the lions." The Christiaus were put into the centre of the amphitheatre It was to be a great celebra-tion in their destruction. Then the lions, hungry and three-fourths starved, were let from their dens in the side of the amphitheatre, and they came forth with mighty spring to destroy and rend the Chrislians, and all the galleries shouted: "Huzza, huzza! Long live the emperor!" Then the Greek architect arose in one of the galleries and shouted until in the vast assemblage all heard him: "I too am a Christian!" and they seized him in their fury and flung him to

the dust of the amphitheatre.

Christ now. Christ forever."

Could you have done that for Christ? Could rou, in a vast assemblage, all of whom hated Christ, have said: "I am a Christian," or, "I want to be a Christian?" Would you have had the ten thousandth part of the enthusi-ssm and courage of the Greek architect? Nay, I ask you another question: would you n an assemblage where there are nearly all Christians-in an assemblage a vast multitude of whom love Christ and are willing to live, and if need be, to die for Him-would you dare to say: "I am a Christian," or, "I want to be a Christian!" Would you say in the presence of the friends of Christ, as much as the Greek architect said in the presence of the enemies of Christ! O! are there not mulsay: "Let the world look on, let all the galleries of earth and heaven and hell look on, I take Christ this day. Come applauses or abuse come sickness or health, come life or death,

Are you for Christ, are you against Him? The destinies of eternity tremble in the balance. It seems as the last day had come and we were gathered for the reckoning. "Beall. What are you doing for Christ? What are you bearing for Christ?

O! Christian man, O! Christian woman? Have you any sears to show in this conflict? When a war is over the heroes have scars to show. One hero rolls back his sleeve and shows a gunshot fracture or he pulls down the collar and shows where he was wounded in the neck. Another man says: "I have never had the use of my limb since I was wounded at that great battle." When the last day comes, when all our battles are over, will we have any wounds for Christ? Some have wounds for sin, wounds for the devil, wounds gotten in fighting on the wrong side. Have we wounds that we can showwounds gotten in the battle for Christ and for the truth! On that resurrection day Christ will have plenty of scars to show. Christ will stand there and show the scars on His brow, the scars on His hands, and the scars on His feet, and He will put aside the robe of His royalty and show the scar on His side, and all Heaven will break down with emotion and grafitude in one great sob, and then in one great hosanna. Will you and I have any scars to show?

There will be Ignatius, on that day showing the mark of the paw and teeth of the lion that struck him down in the Collseum. There will be glorious John Huss showing just where on his foot the flames began on that day when his soul took wing of flame and soared up from Constance. There will be Hugh McKail ready to point to the mark on his neck where the axe struck him. There will be McMillan and Campbell and Freemag, the American missionaries who with their wives and children were put to death in the awful massacre at Cawnpore, showing the place where the daggers of the Sepoys struck | may appall a brute insensible to the them. There will be the Waldenses showing where their limbs were broken on the day when the Piedmontese soldiery pitched them over the rocks. Will you and I have any wounds to show? Have we fought any battles for Christ? O! that we might all be en-listed for Christ, that we might all be willing to suffer for Christ, that we might all bear a cross for Christ.

When the Scottish chieftains wanted to raise anarmy, they would make a wooden cross, and then set it on fire, and carry it with other crosses they had, through the mountains, through the highlands, and among the people, and as they waved the cross the people would gather to the standard and fight for Scotland. So to-day, I come out with the cross of the Son of God. It is a flaming cross -flamming with suffering, flaming with triumph, flaming with glory. I carry it out among all the people. Who will be on the Lord's side? Who will gather to the standaid of Emmanual? A cross, a cross, a cross! "Whosoever doth not bear his cross, and come after Me, cannot, cannot be My dis-

Rapid Transit in Russia. In Russia the minister of railways state. No innovation can be made without his sanction, and if, for instance, of men. It involves, red, or to only allow the passengers at the buffet stations twenty-nine minutes instead of thirty, the directors would be looked upon as conspirators against fullest autocratic powers would start the alteration at a stroke. All reforms, therefore, can only proceed from the ministry of railways, which is now engaged on the weighty question as to the Russian Empire cannot be increased from its present average rate, including stoppages, of 20 miles an hour to 23 miles. This will not strike the reader as a very daring innovation, but and is likely to do so several weeks longer. On some lines the speed of the mail trains does not average more than 16 miles an hour, after which it will not be surprising to learn does not exceed 12. On the best line in Russia, between St. Petersburg and Moscow, the speed of the or-15 miles an hour. So numerous and long are the stoppages that the enerin the country now and again. The fastest train in Russia is the courier and Moscow, which travels, including stoppages, at about 28 miles an hour. This carries no mails, and consists only of a few first-class carriages. As for the slowest examples can be found on one or two branch lines of a train only going 10 miles an hour, and even then regularly arriving late. On Such a reform, however, would be too the speed of the mail trains from 20 to 23 miles an hour, and no further reform can be expected this season. -Engineering.

Heavy Honors.

The King of Siam has confered the order of Chulachonelao on his dentist, a Frenchman. The decoration is the least mportant of the four orders of Siam, and it involves the wearing of a coneshaped hat of great weight on all pubic occasions, Recipents of the honor

us they might be.

ELECTRIC EXECUTION.

The Relative Merits of the Rope Suppose all the irreclaimable convicts and the Electric Button. In executions by eleectricity all suf fering is prevented. Death must be instantaneous beyond all natural precedent, and there is an extreme probability, supported by a mass of evidence from persons who have been rendered unconscious, but not killed, by lightning, that the action of electricity when the shock is strong outruns the speed of the transmission of the wild beasts, until his body, bleeding and sensation. Unconsciousness arrives dead, was tumbled over and over again in before pain can be perceived, and the stricken man reports, if he survives, that he felt nothing. It is an offense against the instinctive sense of justice to reserve such a privilege for the exceptionally wicked, to give to a murderer like Palmer a fate which an emperor Frederick III. might desire in vain; and such offenses always bear civil fruit, though not always of the anticipated kind. In this titudes here this morning who are ready to case, for instance, the result which one would at sight expect may not rise, but another, nearly as bad, and much more likely to escape attention. Intending murderers, it is usually said, may feel that a menance has been withdrawn, shall see Him." What I say to one I say to and that they are more free to slay; and in countries where murderers are usually disbelievers and where suicide is more often contemplated than with us, that, we conceive, would be the inevitable result. With a certain class of criminal, the educated poisoner and the cultivated murderer for gain, that will be the result, among ourselves, also, the deterrent effect of hanging consisting party in the disgrace attached for ages to that method of execution. We confess, however, to a doubt whether among the ordinary criminals of a population like that of New York, death by electricity will be

less deterrent than death by the rope. The unerring certainty of the method and its appalling suddenness, the absence of that lingering hope that the rope may break, and so there may come reprieve, and the horror-if we may affront some readers by the suggestion-of suffering the very penalty which, in the imagination of the ignorant through all ages, has come most directly from God, may breed a fear as deep as the fear of the rope or like lightning, and death by lightning horror of an ordinary execution. If so, as the majority of murders are committed by callous brutes, the new mode of execution may prove more deterrent than the old, and we must look elsewhere for the consequences which, neverthelsss, we half instinctive-

May not the consequence of inflict-

ing painless death for crime, a conse-

y expect.

quence slow to arrive and at first unperceived, be a deadening of the natural and most beneficial horror of inflicting death too readily? The new philanthropists will smile at us and say the dislike to the penalty of death is increasing everywhere; but if they were accessible to argument we could show them reasons for doubting that conclusion. The tendency to wardoes not decrease, though the habit of preaching against it increases, and if it lasts the dislike of capital punishment for adequate reason cannot long regulates the working of the lines to survive. The dislike exists for this the smallest detail, even in the cases one moment out of all the ages Christian of those in the hands of public com- ages as well as Pagan; but though manpanies, and not belonging to the kind is not wise, it is too absurdly illogical, considered by itself, to seep its place long in the thoughts under railway were to ordain the station the theory now, for example, masters to wear white caps instead of |:ampant in Italy, this preposterous assertion, that while there is nosacredness in human life as such, while it is noble to shoot an ignorant conscript who under the compulsion of discipline invades your country, the State, and officials armed with the and justifiable to shoot the soldier who will not invade another country off from St. Petersburg to suppress when he is ordered, there is a sacrosanctity in life if only it is criminal and noxious. The mutinee must be sparez, it is a duty to slaughter out an invading regiment which may slav whether the speed of mail trains in and burn, but wicked to slaughter the miscreant who has burned or slain. There can be no future for an idea so essentially silly as that; and when it passes away there may come with the reaction from it an undue hardening it has consumed the energies of a of the general heart. The impulse of special commission for some weeks, the day is to be oversoft; but the tendency of thought, which will outlast the impulse of the day, is toward adamentine hardness, toward, that is, the scientific view of things-the view which suggests that death is not only that the speed of the ordinary the most deterrent of all punishments passenger trains on certain lines for crime, but the one least embarrassing to the innocent community, and most certain to prevent the hereditary descent of criminal ind nary passenger train is not more than stincts. If there is no knowledge save scientific knowledge, Plato was right when he sentenced all misgetic passenger has not only plenty of shapen babies, and it would be hard time to feed, but even to take a walk to answer Mr. Cottor Morison's terrible suggestions as to the prevention of any accumulation of criminal protrain between St. Petersburg clivities. The world will harden as it grows scientific, harden toward all impediments to the material happiness which it seeks for mankind, harden, toward criminals, for example, as Irish tenants have hardenend toward 'land grabbers"-think of their 'symapathetic tenderness"-and our children may see a generation willing, the Tsaritzin-Don railway there used | "in the interest of the deepest well are to be a tradition that two express trains of the whole community," to pour a gentleman who had just returned from Palmine; it is borrowed; it does not belong to had once collided without doing each out death in buckets. On what scienand how stables were the thorns. And though from loss of sleep." He says: "Yes, of trains in Russia is not received and how stables were the thorns. And though from loss of sleep." He says: "Yes, of trains in Russia is not received and though from loss of sleep." He says: "Yes, of trains in Russia is not received and though from loss of sleep." of trains in Russia is extremely slow, irreclaimable criminal or the pauper the halts at the stations far too long, Innatic tax the community for years and the trains too few and heave for to support his noxiousness? The the traffic. Instead of trains of twenty | doctrine of euthanasia for criminals carriages, drawn by two locomotives, will be preached-indeed, is preached running with the mails once a day on in some quarters already-and it may the main lines, it would be far better yet find acceptance in those new soto have two trains of ten carriages cieties where the only ideal that really apiece running night and morning. prevails is the ideal of comfort on this earth and for all men. If such a gensweeping. For the moment the whole eration arises, or if the hearts of men spirit of innovation at the ministry of approximate toward the hearts that railways is concentrated upon rising a generation would possess, it would be found that with the practice of killing only by coarse and painful

> on killing had disappeared. To slay painlessly, without fuss, without bloodshed without disfigurement of the human frame, would seem so very easy, and comparatively, so little shocking. There are very few men, however brutal, who would not are, therefore, not always as greatful men to be separately hanged before Y. Ledger,

them: and execution by electricity, involving, as it does, no pain, is far less brutal even than fulsillading. in London executed in silence, secretly, with no possibility of pain, would the announcement of the fact create half t! epognance which the execution of che criminal does now? Capital punishment is just; but something to make the judge and juryman reflect, to make him fear for his own responsibility, to make him search his conscience, in theological phrase, is an indispensible check, and in abolishing pain and the knowledge of details and personal action in executions, we, to the extent of human power, take that check away. It is foolish to assert that this would not be the case, or that men would be moved by the bare record of the number of deaths. Who is moved by the Registrar-General's weekly return or the return of deaths in a convict prison? Do you suppose that Mary Tudor's martyrs, dying invisible, without pain, without report save that they dead, would have shocked London into Protestantism? They would have passed, as even now convicts sentenced to labor for life pass, to their doom unheeded, except by the few who make their destinies a study. It is a human instinct which in all countries has prohibited poison as a means of executing ordinary criminals, and has compelled rulers to let supreme justice be done in methods, the very coarseness and brutality of which force legislators and judges and juries to consider painfully what they do. The guarantee against laxity in inflicting death, and therefore against a brutalization of society, is that very sympathetic horor, that pain in the hearts of the innocent, which the Legislature of New York, in its hungry pursuit of happiness, is calmly legislating away. It is not making laws in order that criminals be not hurt, for convicts have no votes. Its object is to reduce the pain of the society which inflicts, not of the criminals who suffers, death, and in reducing it, it is reducing that society's care to have its conscience clear: "What matters if he died? He was a criminal, and he died painlessly." That will be the real state of public feeling; and while we advocate the death penalty as the supreme deterrent, justified by the right of society to inflict adequate of feeling to be at once

Table Beverages.

dangerous and bad.

The three principal table beverages coffee, tea and chocolate. Their char- ous and frugal and happier than deacteristics and their effect on the hu- wily and crafty intrigues of politieven deeper than it. Nothing appalls | man system are described as follows: | cians, or the gambling calculations of to digest. Its aromatic substances, bowever, strengthen the digestion.

A cup of chocolate is an excellent restorative and invigorating refreshment even for weak persons, provided their digestive organs are not too delicate. Cardinal Richelieu attributed to chocolate his health and hilarity during his later years.

Tea and coffee do not afford this advantage. Albumen in tea leaves and legumin in coffee berries are represented in very scanty proportions. The praise of tea and coffee as nutritive substances is therefore hardly warranted.

Tea and coffee, though of themselves not difficult of digestion, tend to disturb the digestion of albuminous substances by precipitating them from their dissolved state. Milk, therefore, if mixed with tea or coffee, is more difficult of digestion than if taken alone, and coffee alone, without cream, promotes digestion after dinner by increasing the secretion of the dissolving juices.

The volatile oil of coffee and the empyreumatic and aromatic matters of chocolate accelerate the circulation, which, on the other hand, is calmed by tea.

Tea and coffee both excite the activis said, increases the power of digest- er income for money invested. The creates a thorough meditation, and, sheep keeping has shown that the in spite of the movements of thoughts | manure will pay the cost of all labor; permits the attention so be fixed upon a certain subject.

excess, it causes an increased irrita. will pay 100 per cent interest yearly population on the Marquesas Islands, bility of the nerves, characterized by sleeplessness, with a general feeling of restlessness and trembling of the

Coffee, also, if taken in excess, produces sleeplessness and many baneful produces greater excitement, and a sensation of restlessness and heat ensues. For throwing off this condition fresh air is the best antidote.

What a Contrast. What a contrast does the home of tne sober, industrious, mechanic reigns peace, comfort and inpalace, in which the contentment king's court holds absolute sway; the of a noble; for the former is associated roomy stall should be provided. with the happiness of thousands, the The mansion of the noble may be tage of the sober artisan is immeasurably in favor of the latter, as far as those higher estimates of human happiness which are based on something methods, revolting even to those who, like ourselves, deem capital punishment indispensable, a great restraint sooner order a hundred men to be lows the graver moments of existence of blood." fusilladed out of sight than a hundred | to exert their sanitary influence.-N.

FARM AND HOUSEHOLD.

Points for the Farmer. Don't save all the unpleasant jobs

for your boy and expect him to "stick to the farm. Give potatoes that you want to

eed them with well rotted manure. When a man tells about plowing a foot deep, it indicates that about four inches have been broken off his foot

Have a care to the roadsides of your farm, cut down the brush, fix the fences and show that there is enterprise there.

Trim all pranches of ornamental trees, and prune shrubs, too. Thin

them as needed, but avoid formality. A pig that takes its head out of the trough while eating and acts as if the slop had run the wrong way has the sniffles. He should be removed from the herd and cared for, as the disease is contagious. Put pine tar in the slops, and smear both the nose and the face with it. Feed sulphur and turpentine with it. A free use of carbolic acid, both externally and internally, should also be made. So advises an experienced Western stock-

It is related that a genius at Pittsfield, Ill., has made a big barrel churn upon wheels. He goes through the country gathering cream, and when a proper quantity has been secured returns home. On the way home he connects the churning gear, and as he drives along the churning goes on as the wagon moves forward, so that when he arrives there is nothing to do but take out the butter and draw off near a portable butter factory, and its inventor is probably a born yankee, instead of being a native of the "Sucker State." Mr. Daniel Dennett, the veteran

and venerable agricultural editor of "The New-Orleans Picayune," pays fair tribute to the thing of good report-the spiritual gains-not always taken into account in estimating the relative advantages of town and country life: "Horticulture and study of the book of nature make men better, more benevolent, more of civilized people, after water, are friendly, more honest, more industrivotion to the subtleties of trade, the Chacolate, from its large proportion | the speculator. A close intercourse of albumen, is the most nutritive with field, forest and garden, in boy-hood and youth, lays the foundation coveries in the infinitely more remote beverage, but, at the same time, from for a better character and nobler as its quantity of fat, the most difficult pirations in approaching manhood. and as he communes with nature in old age the language of his heart wil' be Nearer, my God, to Thee, nearer gulf of the sky which, because it has

> Massachusetts properly resented the complaint of "lack of recognition" of tillers of the soil. On the contrary, according to "The N. E. Farmer's"

> only one that draws money from the educated at private schools, supported at the public expense, and the agricultural interests have a National pursuit has."

Advantage of Sheep Farming. The most prominent advantage of keeping sheep over other branches of farming are a smaller money investment, less risk of loss by death, two incomes-the lambs and the fleecesquantities of rich manure, easier keeping, and less costly food, less | mighty reality. ity of the brain and nerves. Tea, it labor and less sostly buildings, greating the impressions we have received, writer's experience in many years of that the sheep will earn \$1 per head in clearing land of sprouts and weeds On the other hand if tea is taken in and fitting old land for crops, and on the investment.

Advice About Animals.

Old fashioned people believe in medicating themselves as well as their anieffects very similar to those arising mals as spring opens. So do we, but from tea drinking. Coffee, however, we think that the "opening medicine" should be applied externally in . the form of currycomb and brush. Sound and wholesome food, together with proper grooming, will allow the animals to resume the work of the farm without sudden shock. It is all-important that the harness be overhauled and ready for spring work. | sold, and that directly or indirectly present to that of the idler and Badly fitting harness is as uncomthe dissolute! In the one there fortable to an animal as is a man's dress when a suspender button is lost. See to the collars, that they fit well, dependence; in the other, misery, and all parts that rub should not hunger and dirt. The one is a little chafe the skin. Look to the feet of horses, those that begin work on soft ground usually do better without shoes. The test should be well cleanother a hovel, where vice breeds and ed when they come in from work. Inspawns depravity on the highways of coming cows, especially those with Tahiti for £5 to £5 16s. 8d, it does life. One glance into the interior of their first call, are apt to suffer from the former dwelling is worth a whole milkfever and garget. Give them less monopolist adds the attraction of day's inspection of the splendid one food, as their time approaches. A cheapness to the allurements of this

latter with that of a single family. Why Horses Rub Their Manes and oriental luxury of appearance; but manes and tails," has been answered the contrast between it and the cot- by a New York veterinary surgeon as follows: "Rubbing the mane and tail usually rsults from an unhealthy condition of the skin, which in most cases may be allowed to sway our judgment. by bad food, or by any sudden change In the one we see rugged labor, the of diet from that to good. Occasionsoul and sinew of the nation, reposing ally, however, it appears in stables like a giant gathering strength for where grooming and food are uprenewed exertion; in the other we per- questionably good. Damaged oats The late Emperor's fortune then was ceive effeminacy 'lolling on a lewd day or hay are very ready cans s for this couch," deploring the slowness of that annoying affection. In every case, time which silently and slowly brings | therefore, where the hair of the mane its votary nearer to that end which, and tail fall out the food should be in his old age, hedreads, and endeavors | carefully examined. Young horses on | Grand Duchess of Baden, Frederick's by all manner of shifts and ingenui- coming into the stables sometimes | sixter; the Crown Prince and Prince ties to avoid. In the one there is suffer from an irritation of the skin, Henry, his brother, and the Crown a straight-laced, artificial dicipline, probably from change of diet. Horses Princess are each bequeathed \$238,which freezes the heart and contracts recovering from fever frequently lose | 000. Prince Henry has already rethe mind; in the other an innocent a portion of the hair from the mane | ceived an estate of the same value as freedom, which tolerates the laugh and tail. In the latter case it seems his present bequest. The total and jest on all occasions, and yet al- to arise from an impoverished state amount bequeathed by the will to

In regard to treatment the surgeon alluded to says: "If any positive queathed to other persons,

cause, such as damaged food or neg lected grooming, has existed, measures must be taken to remove such cause. Without this precantion local treatment will be of little avail. One method of local treatment that has produced good results consists in dressing the skin with equal parts of mercurial ointment and soft soap made into a lather with hot water mature early soil already rich, or and applied by means of a stiff hair brush. The new hair will grow rapidly after this application. In addition to the local treatment it will be necessary to act upon the system generally by a change of diet; green food should be given, as this by means of its laxative qualities lessens the irritability of the skin. A bran mash with five grains of arsenic added daily, in addition to the usual food, will exert a beneficial influence upon the skin.

Young Men, Read This! From the Chatauquan.

It is very common for young men. I think, to determine the quality of their work by the price which they are paid for it. I only get, says such a one,\$5 a week, and I am sure that I am giving \$5 worth of service: if my employer wants more, let him pay more; if he wants better, him give better wages. This is specious reasoning, but it is false; and it is destructive to the best work, and therefore to the best manhood. No man can afford to do anything less well than his best. He who always strives to do his best work in the very process of striving will grow better and better. Not only will he grow more skillful in that particular workmanship, but he will be better equipped for other workmanship. This is an absolutely universal law. It is the absolutely universal road to promotion, The man who is careful to give nothing more than he gets rarely gets more than he gives. The man who works the buttermilk. That comes pretty for his own sake, who puts the best part of himself into every blow that he strikes, who mixes all his work with brain and conscience, who studies to render the largest possible service regardless of the compensation which it brings, sooner or later will find his way on and up. The world learns his worth and calls him to higher service. Nor is this all. By stirring himself up to do always the best he can he grows into a power to do better and ever better.

Into Culis of Space.

The great Lick telescope, although not yet in full working order, has demonstrated its superior power by its clearer presentation of objects located in the solar system and its disstellar universe. Its latest performance is said to be the discovery of suns, infinately remote, in that great proved to be so empty to all other A speaker at a recent meeting in | telescopes, has been called, decisively, "the hole in the sky." Mr. Bautwell once wanted to see Andrew Johnson shot out through that "hole in the sky"-never dreaming the alleged hole was occupied by a universe of suns, many of which, very "The agricultural profession is the likely, are biger than ours, and all of which probably have their own syspublic. Lawyers and doctors are tems of attendant planets. Suns so remote that their light, flashing ed by private funds, but the farmer | through the star depths at the rate has an agricultural college, maintain- of 187,000 miles per second, takes a thousand years to reach our world remained hitherto unseen, buried in Bureau, which no other industrial fathomless space. It takes a fraction over eight minutes for the sun's light to reach the earth, but the sun is only 92,000,000 miles distant. It is useless for the mind to try to grasp, in a "realizing sense," even such distances as 92,000,000 miles. As to the shoreless depths of outer space, peopled as it may be to all infinitly with circling suns and systems nothing less than eternity for development every year, benefits to the land, large | would serve to qualify human minds even approximately to grasp the

The Opium Scourge in the Pacific.

The passion for opium is reported to be rapidly destroying the native where the women even more than the men are said to be addicted to this fatal indulgence. According to our counsel at Tahiti, the French authorities are afraid that the result will be the same in the Society Islands, where, in spite of the stringent orders issued to the police, the Chinese persist in selling opium to the natives. The traffic in the island appears to be a monopoly, which is put up to public competition and leased for periods of two years. According to the law, the contractor in Tahiti is allowed to sell only 1,100 pounds per annum; but it is believed that a great deal more is the prohibition upon selling to any but Chinamen is to a great extent evaded. At the last adjudication the successful competitor secured his privilege for Tahiti for 66,000 francs per annum, a sum which it is calculated would yield him a profit offrom 45 to 50 per cent. As the quantity of opium which in San Francisco may be bought for about 10s. is sold in not appear that the opium

Royalty as a Trade.

The trade of a king, judging by the current statements made of the fortune left by the late Kaiser Wilhelm must be a very good one. It is anmounced as amounting to 24,000,000 marks, of which one half is placed in the Crown Treasury and the other superior to me a superficial grandeur, is produced by neglect of grooming or half is divided according to the will left by the Kaiser.

A German mark is twenty-three cents and eight mills of our currency. \$5,612,00. One half, or \$2,806,000, is divided. The Dowager Empress. Augusta receives \$714,000; the these members of his family is \$1,656,-000. The balance, \$,1,150,000, is be-