

THE INDEPENDENT.

PLYMOUTH. INDIANA.

WILL BE UP TO DATE.

HOUSE FAVORS ADOPTION OF METRIC SYSTEM.

Advantages Over the Present Plan—Preparations for a Monster Meeting of Christian Endeavorers at Washington.

New System of Weights and Measures.
The House Wednesday by a vote of 111 to 117 declared itself in favor of having the United States begin the twentieth century by abolishing the present complex and out-of-date system of weights and measures, making the decimal metric system the only legal system after Dec. 31, 1900. The advantages of the decimal system in reckoning money have been forcibly recognized by every American who has traveled in England, and although Great Britain still perplexes the brains of children by compelling them to learn the arbitrary relations of pounds, shillings, and pence, many, if not all, of her provinces have adopted the decimal money system. The confusion incident to a change in the United States from the present system of weights and measures to the decimal system will soon disappear, when the ease of comprehending terms of weights and measures used in other countries which have adopted the system becomes apparent.

WILL MEET IN BIG TENTS.

Programme of International Christian Endeavor Convention Given Out.

The general outline of the programme of the fifteenth international Christian Endeavor convention, which will be held in Washington July 8-13, has been announced. It is expected that fully 60,000 people will attend. Every morning of the convention will be held at 6:30 a. m. with prayer meetings in many churches. The formal opening of the convention will occur Thursday morning in three great tents upon the white lot just south of the executive mansion. There will be called to order Washington, tent Endeavor and tent Williston, and will seat about 10,000 persons each, including a chorus choir of about 1,000 voices. At these opening sessions, which will be held simultaneously at 9:30 o'clock, addresses of welcome, the annual report of Secretary John Willis Baer and the annual address of President Francis Clark will be given. Thursday afternoon there will be held about thirty denominational rallies. The rallies of the Presbyterians, Baptists and Congregationalists will be held in the three tents and the others will be held in large churches. Saturday will be "outdoor day." At 9:30 an open-air praise service will be held at the Washington monument. The Endeavorers will then march to the capitol, where it is hoped brief addresses may be delivered from the steps of the seat of Government. Sunday afternoon an evangelist service will be held in one of the tents, and in the other two and in many churches there will be denominational missionary rallies. Monday morning the World's Christian Endeavor Union, formed last year in Boston, will hold its first annual convention.

EXPULSION OF CHRISTIANS.

Latest Startling Rumor from Turkey Awakes the Powers of Europe and America.

Advises received at Constantinople Tuesday from Diarbekir indicate beyond any reasonable doubt that Rev. George C. Knapp, one of the American missionaries at Bilis, is confined in the jail at Diarbekir, capital of the vilayet of that name, in Turkish Armenia, and that serious international complications are more than likely to follow. At the first intimation of trouble the United States charge d'affaires, after communicating with the porte and receiving the unsatisfactory reply cited, cabled to Washington for further instructions, and it is now said that the United States squadron in the Mediterranean, commanded by Admiral T. O. Selfridge, and the cruiser Maribea, will shortly assemble in the Gulf of Iskanderun, and at the same time a formal protest against the treatment of the American missionaries may be made to the porte, coupled with the demand for adequate indemnity for the damage recently done to the property of Americans. The imprisonment of Rev. Mr. Knapp is understood to be but a preliminary to the expulsion of all the Christian missionaries, mostly Americans, English and French Catholics, from Asiatic Turkey, and, possibly, from European Turkey as well. Besides, it is rumored that the agents of the American Red Cross Society, now distributing relief funds in Asiatic Turkey in the presence of local Turkish officials, are also to be expelled from that part of the empire.

Smith Confesses to Stone Murders.

A second man was arrested Wednesday charged with the Stone murder at Tallmadge, Ohio, two weeks ago. The suspected person is John Smith, who was the hired man up to two weeks before the crime was committed. He became enamored of Flora Stone and was forbidden the house by her parents. After a six-week examination of six hours Smith broke down and confessed to the murders, saying that his object was to kill the family and then assassinate Miss Flora.

Congressman Elliott Unseated.

Four contested election cases were decided by House Elections Committee No. 2. In only one case was the report adverse to a member now holding the seat, that of Murray vs. Elliott from the First South Carolina, which is favorable to Murray.

Land Lease Bill Now a Law.

The act, originating in the Senate, to authorize the leasing of lands for educational purposes in Arizona, Wednesday became law without the President's approval. This measure was framed to meet objections made by the President to an original bill passed Jan. 16 last.

Gambler Broderick Meets His Death.

Jack Broderick, a St. Joseph, Mo., gambler, was found unconscious Tuesday night, and said he had been robbed by footpads. He was without hat, coat or shoes. He died Wednesday morning.

STARTING FOR HOME.

REV. DR. TALMAGE PREACHES A RADICAL SERMON.

The Prodigal's Return Furnishes the Theme for a Powerful Discourse—A Divine Cure for the Ills of the World—A Glorious Invitation.

The Capital Pulpit.

A most radical gospel sermon is the one of last Sunday by Dr. Talmage. It runs up and down the whole gamut of glorious invitation. His text was Luke xv., 18, "I will arise and go to my father."

There is nothing like hunger to take the energy out of a man. A hungry man can toil neither with pen nor hand nor foot. There has been many an army defeated not so much for lack of ammunition as for lack of bread. It was that fact that took the fire out of this young man of the text. Storm and exposure will wear out any man's life in time, but hunger makes quick work. The most awful cry ever heard on earth is the cry for bread. A traveler tells us that in Asia Minor there are trees which bear fruit looking very much like the long bean of our time. It is called the carob. Once in awhile the people, reduced to destitution, would eat these carobs, but generally the carobs, and the beans spoken of here in the text, were thrown only to the swine, and they crunched them with great avidity. But this young man of my text could not even get them without scolding them. So one day, amid the swine troughs, he begins to soliloquize. He says: "These are no clothes for a rich man's son to wear; this is no kind of business for a Jew to be engaged in, feeding swine. I'll go home; I'll go home. I will arise and go to my father."

I know there are a great many people who try to throw a fascination, a romance, a halo about sin, but notwithstanding all that Lord Byron and George Sand have said in regard to it, it is a mean, low, contemptible business, and putting food and fodder into the troughs of a herd of iniquities that root and wallow in the soul of man is a very poor business for men and women intended to be sons and daughters of the Lord Almighty, and when this young man resolved to go home it was a very wise thing for him to do, and the only question is whether we will follow him. Satan promises large wages if we will serve him, but he clothes his victims with rags, and he pinches them with hunger, and when they start out to do better he sets after them all the bloodhounds of hell. Satan comes to us to-day, and he promises all luxuries and emoluments if we will only serve him. Liar, down with thee to the pit! "The wages of sin is death." Oh, the young man of the text was wise when he uttered the resolution, "I will arise and go to my father." In the time of Mary, the persecutor, a persecutor came to a Christian woman who had hidden in her house for the Lord's sake one of Christ's servants, and the persecutor said, "Where is that heretic?" The Christian woman said, "You open that trunk and you will see the heretic." The persecutor opened the trunk, and on the top of the linen of the trunk he saw a glass. He said, "There is no heretic here." "Ah!" she said, "you look in the glass and you will see the heretic."

Seeing Ourselves.

As I take up the mirror of God's word to-day, I would that, instead of seeing the prodigal of the text, we might see ourselves—our want, our wandering, our sin, our lost condition—so that we might be as wise as this young man was and say, "I will arise and go to my father." The resolution of this text was formed in a disgust at his present circumstances. If this young man had been by his employer set to cultivating flowers, or training vines over an arbor, or keeping an account of the pork market, or overseeing other laborers, he would not have thought of going home—if he had had his pockets full of money, if he had been able to say: "I have \$1,000 now of my own. What's the use of my going back to my father's house? Do you think I'm going back to apologize to the old man? Why, he would put me on the limits. He would not have gone on around the old place since conduct as I have been engaged in. I won't go home. There is no reason why I should go home. I have plenty of money, plenty of pleasant surroundings. Why should I go home? Ah, it was his pauperism, it was his beggary. He had to go home. Some man comes and says to me: 'Why do you talk about the ruined state of the human soul? Why don't you speak about the progress of the nineteenth century and talk of something more exhilarating?' It is for this reason: A man never wants the gospel until he realizes he is in a famine stricken state. Suppose I should come to you in your home, and you are in good, sound, robust health, and I should begin to talk about medicines, and about how much better this medicine is than that, and some other medicine than some other medicine, and talk about this physician and that physician. After a while you would get tired, and you would say: 'I don't want to hear about medicines. Why do you talk to me of physicians? I never have a doctor.' But suppose I come into your house and I find you severely sick, and I know the medicine that will cure you, and I know the physician who is skillful enough to meet your case. You say: 'Bring on all that medicine, bring on that physician. I am terribly sick, and I want help.'

Ruined by Sin.

If I come to you, and you feel you are all right in body, and all right in mind, and all right in soul, you have need of nothing, but suppose I have persuaded you that the leprosy of sin is upon you, the worst of all sickness. Oh, then you say, 'Bring me that balm of the gospel, bring me that divine medicine, bring me Jesus Christ.' Or, 'say some one in the audience, 'How do you know that we are in a ruined condition by sin?' Well, I can prove it in two ways, and you may have your choice. I can prove it either by the statements of men or by the statement of God. Which shall it be? You say, 'Let us have the statement of God.' Well, he says in one place, 'The heart is deceitful above all things and desperately wicked.' He says in another place, 'What is man that he should be clean, and he which is born of woman that he should be righteous?' He says in another place, 'There is none that doeth good—no, not one.' He says in another place, 'As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all had sinned.' 'Well,' you say, 'I am willing to acknowledge that, but why should I take the particular passage

that you propose?' This is the reason: 'Except a man be born again he cannot see the kingdom of God.' This is the reason: 'There is one name given under heaven among men whereby they may be saved.' Then there are a thousand voices here ready to say: 'Well, I am ready to accept this help of the gospel. I would like to have this divine cure. How shall I go to work?' Let me say that a mere whim, an undefined longing, amounts to nothing. You must have a stout, a tremendous resolution like this young man of the text when he said, 'I will arise and go to my father.' 'Oh,' says some man, 'how do I know my father wants me? How do I know if I go back I would be received?' 'Oh,' says some man, 'you don't know where I have been; you don't know how far I have wandered; you wouldn't talk that way to me if you know all the iniquities I have committed.' What is that flutter among the angels of God? What is that horseman running with quick dispatch? It is news, it is news! Christ has found the lost.

Not angels can their joy contain,
But kindly with new fire,
The sinner lost is found, they sing,
And strike the sounding lyre.

God's Infinite Mercy.

When Napoleon talked of going into Italy, they said: 'You can't get there. If you know what the Alps were, you would not talk about it or think about it. You can't get your ammunition wagons over the Alps.' Then Napoleon rose in his stirrups, and waving his hand toward the mountains, he said, 'There shall be no Alps.' That wonderful pass was laid out which has been the wonderment of all the years since—the wonderment of all the engineers. And you tell me there are such mountains of sin between your soul and God there is no mercy. Then I see Christ waving his hand toward the mountains. I hear him say, 'I will come over the mountains of thy sin and the hills of thine iniquity.' There shall be no Pyrenees; there shall be no Alps.

Again, I notice that this resolution of the young man of my text was founded in sorrow at his misbehavior. It was not mere physical plight. It was grief that he had so maltreated his father. It is a sad thing after a father has done everything for a child to have that child ungrateful. How sharper than a serpent's tooth it is to have a thankless child.

That is Shakespeare. 'A foolish son is the heaviness of his mother.' That is the Bible. Well, my friends, have not some of us been cruel prodigals? Have we not maltreated our Father? And such a Father! Three times a day has he fed thee. He has poured sunlight into thy day and at night kindled up all the street lamps of heaven. With what varieties of apparel he hath clothed thee for the seasons. Whose eye watches thee? Whose hand defends thee? Whose heart sympathizes with thee? Who gave you your children? Who is guarding your loved ones departed? Such a Father! So loving, so kind. If he had been a stranger; if he had forsaken us; if he had flagellated us; if he had pounded us and turned us out of doors on the commons, it would not have been so wonderful—our treatment of him; but he is a Father, so loving, so kind, and yet how many of us for our wanderings have never apologized! If we say anything that hurts our friend's feelings, if we do anything that hurts the feelings of those in whom we are interested, how quickly we apologize! We can scarcely wait until we get pen and paper to write a letter of apology. How easy it is for any one who is intelligent, right hearted, to write an apology or make an apology! We apologize for wrongs done to our fellows, but some of us perhaps have committed ten thousand times ten thousand wrongs against God and never apologized.

An Irreparable Loss.

I remark still further that this resolution of the text was founded in a feeling of homesickness. I do not know how long this young man, how many months, how many years, he had been away from his father's house, but there is something about the reading of my text that makes me think he was homesick. Some of you know what that feeling is. Far away from home sometimes, surrounded by everything bright and pleasant—plenty of friends—you have said, 'I would give the world to be home to-night.' Well, this young man was homesick for his father's house. I have no doubt when he thought of his father's house he said, 'Now, perhaps father may not be living.' We read nothing in this story, this parable, founded on everyday life—we read nothing about the mother. It says nothing about going home to her. I think she was dead. I think she had died of a broken heart at his wanderings, or perhaps he had gone into dissipation from the fact that he could not remember a loving and sympathetic mother. A man never gets over having lost his mother. Nothing said about her, but he is homesick for his father's house. He thought he would just like to go and walk around the old place. He thought he would just like to go and see if things were as they used to be. Many a man after having been off a long while has gone home and knocked at the door, and a stranger has come. It is the old homestead, but a stranger comes to the door. He finds out father is gone and mother is gone and brothers and sisters all gone. I think this young man of the text said to himself, 'Perhaps father may be dead.' Still he starts to find out. He is homesick. Are there any here to-day homesick for God, homesick for heaven?

To Be Almost Saved Is to Be Lost.

There is a man who said, long ago, 'If I could live to the year 1896, by that time I will have my business matters all arranged, and I will have time to attend to religion, and I will be a good, thorough, consecrated Christian.' The year 1896 has come. January, February, March, April—a third of the year gone. Where is your broken vow? 'Oh,' says some man, 'I'll attend to that when I get my character fixed up, when I can get over my evil habits; I am now given to strong drink.' Oh, says the man, 'I am given to uncleanness.' Or, says the man, 'I am given to dishonesty. When I get over my present habits, then I'll be a thorough Christian.' My brother, you will get worse and worse, until Christ takes you in hand. 'Not the righteous, sinners Jesus came to call.' Oh, but you say, 'I agree with you in all that, but I must put it off a little longer.' Do you know there were many who came just as near as you are to the kingdom of God and never entered it? I was at Easthampton, and I went into the cemetery to look around, and in that cemetery there are twelve graves side by side—the graves of sailors. These crew, some years ago, in a ship went into the breakers at Amagansett, about three miles away. My brother, then preaching at Easthampton, had been at the burial. These men of the crew came very near being saved. The people from

Amagansett saw the vessel, and they shot rockets, and they sent ropes from the shore, and these poor fellows got into the boat, and they pulled mightily for the shore, but just before they got to the shore the rope snapped and the boat capsized, and they were lost, their bodies afterward washed upon the beach. Oh, what a solemn day it was—I have been told of it by my brother—when these twelve men lay at the foot of the pulpit, and he read over them the funeral service. They came very near shore—within shouting distance of the shore, yet did not arrive on solid land. There are some men who come almost to the shore of God's mercy, but not quite, not quite. To be almost saved is to be lost!

Two Prodigals.

I will tell you of two prodigals—the one that got back, and the other that did not get back. In Richmond there is a very prosperous and beautiful home in many respects. A young man wandered off from that home. He wandered very far into sin. They heard of him after, but he was always on the wrong track. He would not go home. At the door of that beautiful home one night there was a great outcry. The young man of the house ran down to open the door to see what was the matter. It was midnight. The rest of the family were asleep. There were the wife and children of this prodigal young man. The fact was he had come home and driven them out. He said: 'Out of this house! Away with those children! I will dash their brains out. Out into the storm!' The mother gathered them up and fled. The next morning the brother the young man who had staid at home, went out to find this prodigal brother and son, and he came where he was and saw the young man wandering up and down in front of the place where he had been staying, and the young man who had kept his integrity said to the older brother: 'Here, what does all this mean? What is the matter with you? Why do you act in this way?' The prodigal looked at him and said: 'Who am I? Who do you take me to be?' He said, 'You are my brother.' 'No, I am not. I am a brute. Have you seen anything of my wife and children? Are they dead? I drove them out last night in the storm. I am a brute. John, do you think I will ever get over this life of dissipation?' He said, 'John, there is one thing that will stop this. The prodigal ran his fingers across his throat and said: 'That will stop it, and I will stop it before night. Oh, my brain! I can stand it no longer.' That prodigal never got home. But I will tell you of a prodigal that did get home. In England two young men started from their father's house and went down to Portsmouth—I have been there—a beautiful spot. Some of you have been there. The father could not pursue his children—for some reason he could not leave home—and so he wrote a letter down to Mr. Griffin, saying:

'Mr. Griffin, I wish you would go and see my two sons. They have arrived in Portsmouth, and they are going to take ship and going away from home. I wish you would persuade them back.'

The Pardon of the Gospel.

Mr. Griffin went and tried to persuade them back. He persuaded one to go. He went with very easy persuasion because he was very homesick already. The other young man said: 'I will not go. I have had enough of home. I'll never go home.' 'Well,' said Mr. Griffin, 'then if you won't go home I'll get you a respectable position on a respectable ship.' 'No, you won't,' said the prodigal; 'no you won't. I am going as a private sailor; as a common sailor. That will plague my father most and what will do most to tantalize and worry him will please me best.' Years passed on and Mr. Griffin was seated in his study one day when a messenger came to him saying there was a young man in irons on a ship at the dock—a young man condemned to death—who wished to see this clergyman. Mr. Griffin went down to the dock and went on shipboard. The young man said to him, 'You don't know me, do you?' 'No,' he said, 'I don't know you.' 'Why, don't you remember that young man you tried to persuade to go home and he wouldn't go?' 'Oh, yes,' said Mr. Griffin. 'Are you that man?' 'Yes, I am that man,' said the other. 'I would like to have you pray for me. I have committed murder and I must die, but I don't want to go out of this world until some one prays for me. You are my father's friend and I would like to have you pray for me.'

Mr. Griffin went from judicial authority to judicial authority to get that young man's pardon. He slept not night nor day. He went from influential person to influential person, until in some way he got that young man's pardon. He came down on the dock and as he arrived on the dock with the pardon the father came. He had heard that his son, under a disguised name, had been committing crime and was going to be put to death. So Mr. Griffin and the father went on ship's deck and at the very moment Mr. Griffin offered the pardon to the young man the old father threw his arms around the son's neck and the son said: 'Father, I have done very wrong and I am very sorry. I wish I had never broken your heart. I am very sorry.' 'Oh,' said the father, 'don't mention it. It won't make any difference now. It is all over. I forgive you, my son.' And he kissed him and kissed him and kissed him. To-day I offer you the pardon of the gospel—full pardon, free pardon. I do not care what your crime has been. Though you say you have committed a crime against God, against your soul, against your fellow man, against your family, against the day of judgment, against the cross of Christ—whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon your Heavenly Father throws his arms around about you and says: 'My son, I forgive you. It is all right. You are as much in my favor now as if you had never sinned.' Oh, there is joy on earth and joy in heaven. Who will take the Father's embrace?

Led by King Lobengula.
It is again reported that King Lobengula is alive and that it is he, and not his son, who is the principal leader of the Matabeles who are now in arms against the British authorities. It is added that Lobengula is massing his forces in preparation for an attack in strong force upon Bulawayo.

Expecting an Infected Ship.

Information has reached the San Francisco health department that a case of black plague developed on board the steamship Gaido after she left Yokohama for San Francisco. The victim, a Chinese, died, and the ship will be quarantined when she reaches port.

Banquet to President Diaz.

At City of Mexico, a magnificent banquet was given by foreign resident manufacturers, merchants and bankers in honor of President Diaz.

Fatal Explosion.

At Ridgeway, Ont., just as the men had assembled in Watson Bros.' mill, ready to begin work, a terrific boiler explosion tore the building into fragments. Two dead bodies, those of Daniel Leitch and A. M. Cunningham, were soon extricated from the ruins.

Corbett Arrested for Boxing.

James J. Corbett and his sparring partner, Mike Connelly, were arrested at Haylin's Theater, St. Louis, Mo., charged with holding a boxing contest contrary to law. They had been warned not to box.

Comes from His Retreat.

Francis Schlatter, the healer, is now at Pleasanton, N. M., having been several weeks in retreat among the Mexicans in the small ranch towns in Socorro County performing cures. Schlatter says he just ended a fast of forty days and forty nights.

BIG FLEET IS READY.

SPANISH NAVY MAKING PREPARATIONS FOR WAR.

Destination of the Squadron Depends on Cleveland's Action—Great Grain Congress to Meet in Charleston—Measles in the White House.

Due to Cuban Resolutions.

Admiral Sanchez Ocaña, commanding the great navy yard at Ferrol, on the extreme northwest coast of Spain, reports that he has completed preparations for sending to sea a Spanish squadron composed of the following vessels: The iron-clad Pelayo, the first-class armored cruiser Infanta Maria Theresa, Almirante Oquendo and Vizcaya; the second-class armored cruisers Reina Mercedes and Alfonso XIII.; one torpedo destroyer and seven fast torpedo boats. These fourteen vessels carry in their crews nearly 6,000 men. This fleet will leave Ferrol for gun practice in Azores bay and will cruise along the northwest coast of Spain ready to start for Havana just as soon as the cabinet considers that circumstances require its presence in the West Indies. The Madrid press plainly says the movement of the fleet will depend upon the course of President Cleveland after the vote of Congress on the belligerency resolutions. Six transatlantic steamers have been turned into twenty-gun fast cruisers. They will be ready for service by the end of April. The principal newspapers of Madrid print patriotic spirited articles, all saying, in effect, that the movement is fast approaching when the Spanish Government and nation must face resolutely the decisive stage of the Cuban question and of the relations between Spain and the United States, and must also be prepared for all the consequences of the vindication of the Spanish right to repel any interference in the struggle between the mother country and the Cuban insurgents.

HAVE THE MEASLES.

President Cleveland's Children Attacked with This Infantile Disease.

Measles has suddenly appeared in the President's household, little Esther Cleveland being stricken with it. This infantile disease has been almost epidemic in Washington for some time past and all precautions have not availed to prevent its spread. Private Secretary Thurber's children have all had the disease in regular course, and to prevent the possibility of its transmission to the White House Mr. Thurber absent himself from his own domicile. But this sacrifice was of no avail, for the eruption suddenly appeared on little Esther Cleveland, marking her as the first victim of the White House. Orders were sent to Woolley, the President's suburban residence, to put the place in shape for the immediate reception of the family, and Mrs. Cleveland, accompanied by all of the children, left the White House to make their home at Woolley until the disease shall have run its course.

GREAT GRAIN CONGRESS.

The South and West Will Be Largely Represented at Charleston.

Interest in the coming South and West grain congress is becoming general, and the assembly in Charleston, S. C., promises to be a large one. It will be composed of prominent business men of the South and West, and the result of their deliberations must be the improvement and extension of trade and business relations. All the railroads south of the Ohio and east of Mississippi River will be represented, either by their presidents or vice-presidents and traffic managers. It is also expected that prominent officials of several of the trunk lines between the Ohio River and Chicago will be in attendance. Interesting addresses by practical men from different sections will be delivered.

Gang on the Run.

The town elections within the borders of Chicago Tuesday resulted in the election of the entire Republican ticket by decreased majorities. About 50 per cent of the total vote was polled. In the aldermanic elections party lines were generally disregarded. A bitter fight was waged to prevent the reelection of boodler aldermen, and regardless of party the Civic Federation and the Municipal Voters' League endorsed thirty-three men, candidates in twenty-seven wards. Of these, twenty-two were elected. There now remain in the Council of men who are known to be thieves and boodlers, only twenty-seven, of whom all but five are hold-overs. The entire Council numbers sixty-eight, so for the first time in many years Chicago has a Board of Aldermen the majority of whom are believed to be honest.

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RAM'S HORN BLASTS.

Warning Notes Calling the Wicked to Repentance.



The man who is not a friend will often need one.

The man who walks with God makes no crooked paths.

When the church is awake the devil is afraid to sleep.

The sin we have mercy on will soon have no mercy on us.

The cross we try to lift with one hand is always heavy.

A golden opportunity never knocks at the same door twice.

All the preaching Jesus did was to sinners in the church.

It takes a warm prayer to bring down fire from heaven.

The hardest wound to heal is the one inflicted by a friend.

Controversy about religion never helps the cause of Christ.

Treasure laid up in heaven always enriches somebody on earth.

This world is a bad world only for those who have bad hearts.

The cross of Christ is the lightest thing the Christian can carry.

Live up to the Bible you know, and the Bible you have will grow.

When a Christian goes in bad company the devil gains a recruit.

No man can do his best where he is not sure that God is with him.

If good seed is put in good ground some of it will be sure to grow.

When God gives us a thorn it is a better thing for us than a crown.

The man who goes to the Bible with a teachable spirit is sure to be taught.

The Bible is full of promises for every man who will say good-bye to sin.

Put your hand in God's hand, and you will not fall, even if your feet do slip.

Whatever the Christian prays for he ought to be willing to live and die for.

The love that never speaks until it does it on a grave-stone keeps still too long.

The devil is the only gainer when a boy is whipped to make him go to church.

All lies have the devil for their father, no matter whether they are white or black.

No man can know the meaning of perfect peace until he has perfect trust in Christ.

It is so much easier for some people to pray for the preacher than to contribute to his support.

No man who seeks help from Christ will ever fail to get it because there are flaws in his theology.

If we will use all the light we have God will see that we have enough to find our way to the cross.

The wider the Bible is opened the less danger there will be of the preacher dying in the poor house.

Manners of Great Men.

Count de Lesseps was the type of the French gentleman.

Montrose was, even in his own time, called "a gentleman of the old school."

Bancroft was rather reserved in otherwise with most persons whom he met.

Garfield was generally so quiet that he often created the impression of diffidence.

Henry Clay was said to make the most engaging bow of any gentleman of his time.

Milton was quiet and reserved in conversation, but thoroughly pointed and well-bred.

Dante was solitary in his habits and by his austerity chilled most of those who he met.

Mohammed inculcated politeness in the Koran. He himself was one of the most courteous of men.

Pius IX, both before and after his elevation to the pontifical chair, was a model of studied politeness.

Beethoven was rude and gruff, and seemed to be in a perpetual bad humor with himself and every one else.

Robespierre was urbane in manner and courteous, though brief to those who approached him on business.

Talleyrand owed his success in life to no small extent to the uniform courtesy with which he treated everyone.

Byron was affable to his equals and to those whom he wished to please, but haughty and distant to most others.

The Duke of Marlborough said that he owed his success as much to his elegant deportment as to