

# THE INDEPENDENT.

PLYMOUTH, INDIANA.

## WILL BE UP TO DATE.

### HOUSE FAVERS 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 117 to 117 declared itself in favor of having the United States begin the twentieth century by abandoning the present complex and out-of-date system of weights and measures, making the decimal metric system the only legal system after Dec. 31, 1900.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 there will be held at 6:30 o'clock from twenty to thirty early morning prayer meetings in as 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. Those will be called tent 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 evangelistic 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 Starting Rumor from Turkey Awakes the Powers of Europe and America.**  
Advice received at Constantinople Tuesday from Diarockir indicate beyond any reasonable doubt that Rev. George C. Knapp, one of the American missionaries at Bitlis, is confined in the jail at Dharbekir, 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, consisting of the flagship Minneapolis, commanded by Admiral T. O. Selfridge, and the cruiser Marblehead, will shortly assemble in the Gulf of Iskandarum, 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 enameled of Flora Stone and was forbidden the house by her parents. After a sweatbox examination of six hours Smith broke down and confessed to the murders, saying that his object was to kill the family and then assault Miss Flora.

#### Congressman Elliott Unseated.

Four contested election cases were decided by House Elections Committee No. 3. 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 of footpads. He was without 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 toll 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, 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 stealing them. He begins to 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 siniquities 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 lines of the trunk he saw a glass. He said, "There is no heretic here." "Ahi!" 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 culturing 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 going on around the old place such 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 struck 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 medicament, bring me Jesus Christ." "But," says 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 me 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, that all had sinned." "Well," you say,

"I am willing to acknowledge that, but why should I take the particular gene-

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 knew all the iniquities I have committed." What is that father 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 kindle 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 engineers. And you tell me there are such mountains of sin between your soul and God that 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 misreated 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 them. 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 disgraced us; if he had pouned us and turned us out of doors on the common, 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 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?

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 will never go home," said Mr. Griffin.

"Well," said Mr. Griffin, "if then 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 iron 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 board.

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?" 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."

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