

TO NON-CHURCHGOERS.

DR. TALMAGE PREACHES TO THE 'SHEEP WITHOUT THE FOLD.'

All the Christians Do Not Belong to Congregations, but There Are Many Reasons Why All Persons Should Be Christians—A Word to Believers.

A powerful sermon, preached to non-churchgoers, was delivered by Dr. Talmage last Sunday. Dr. Talmage's text was John x, 16: "Other sheep I have which are not of this fold."

There is no monopoly in religion. The grace of God is not a nice little property fenced off for ourselves. It is not a king's park, at which we look through a barred gateway, wishing we might go in and pluck the flowers and look at the deer and the stately. It is a father's orchard, and there are bars to let down and gates to swing open.

In my boyhood days, next to the country school-house where I went, there was an apple orchard of great luxuriance, owned by a very lame man who did not gather the apples, and they went to waste by scores of bushels. Sometimes the owner would come to the orchard of a nature inherited from our first parents, who fell through the same temptation, would climb over the fence and take some of these apples, and notwithstanding the fact that there was a surplus, and all going to waste, the owner would be angry, and would take after these lads and shouts, "Boys, drop those apples or I'll set the dog on you!"

Now there are Christians who have severe guard over the Church of God. They have a rough and unsympathetic way of handling the sheep that go to the orchard into which God would like to have all the people come and take the richest and the ripest fruit, and the more they take the better he likes it. But they are those who stand with a hard and severe nature guarding the Church of God, and all the sheep afraid that some will get these apples when they really ought not to have them.

Have you any idea that because you were baptized at 8 months of age, and because you have all your life been surrounded by hallowed influences, you have a right to one whole side of the Lord's table? No, no, no, no, no, no, nobody else can sit there? You will have to haul in your elbows, for there will come a great multitude to sit at the table and on both sides of you. You are not going to have this monopoly of religion. "Other sheep I have which are not of this fold."

McDonald, the Scotchman, has on the Scotch hills a great flock of sheep. McDonald has four or five thousand head of sheep. Some are browsing in the heather, some are on the hills, some are in the valleys, a few are in the yard. One day Cameron comes over to McDonald and says: "McDonald, you have thirty sheep, I have thirty counting them. Oh, no," says McDonald, "I have four or five thousand." "Ah!" says Cameron, "you are mistaken. I have just counted them. There are thirty." "Why," says McDonald, "do you suppose that is all the sheep I have? I have sheep on the distant hills and in the valleys, ranging and roaming everywhere. Other sheep have I which are not of this fold."

So Christ comes. Here is a group of Christians, and here is a group of Christians; here is a Methodist fold, here is a Presbyterian fold, here is a Baptist fold, here is a Lutheran fold, and we make our annual statistics, and we think we can tell you just how many Christians there are in the world, how many in these denominations. We aggregate them, and we think we are giving an intelligent and an accurate account; but Christ comes and He says: "You have not counted them right. There are those whom you have never seen, those of whom you have never heard, those children in all parts of the earth, on all the islands of the sea, on all the continents, in all the mountains and in all the valleys. Do you think that these few sheep you have counted are all the sheep I have? There is a great multitude that no man can number. Other sheep have I which are not of this fold."

Christ in my text talks of the conversion of the Gentiles as confidently as though they had already been converted. He sets forth the idea that his people will come from all parts of the earth, from all ages, from all circumstances, from all conditions. "Other sheep have I which are not of this fold." I remark the Heavenly Shepherd will find many of his sheep among those who are at present non-churchgoers. There are different kinds of churches. Sometimes you will find a church made up only of Christians. Everything seems finished. The church reminds you of those skeleton plants from the hills of the Alps, where the greenness and the verdure have been taken, and they are cold and white and delicate and beautiful and finished. All that is wanted is a glass case put over them. The minister on the sabbath has only to take an ostrich feather and brush off the dust that has accumulated in the crevices of business, and then they are as cold and beautiful and delicate as before. Everything is finished—finished sermons, finished music, finished architecture, finished everything.

There are those here, perhaps, who say, "It is now ten, fifteen years since I was in the habit, the regular habit of church-going." I know all about your case. I am going to tell you something that will be startling at the first, and that is that you are going to become the Lord's sheep. "Oh," you say, "that is impossible; you don't know my case; you don't know how far I am from anything of that kind." I know all about your case. I have been looking down the way I know why some of you do not attend upon Christian services.

I go further, and make another announcement in regard to you, and that is, you are not only to become the Lord's sheep, but you are going to become the Lord's sheep by his Spirit. God is going to work by his Spirit in your hearts, and you are going to come into the fold of Christ. This sermon shall not be so much for those who are Christians. I have preached to them hundreds and thousands of times. The sermon that I preach now is going to be chiefly for those who call you the outsiders, but who may happen to be in the church, and the chief employment of the Christian people here to-day will be to pray for those who are not accustomed to attend upon Christian sanctuaries.

When the steamer Atlantic went to pieces on Mars Rock why did that brave man who was prominent in secular affairs, as these men whom I have mentioned and others who immediately occur to your mind. You see I do not scoff at skeptics. I never scoffed at skepticism. I

them, and preparing them food. There was plenty of work to be done on shore for those who had already escaped. Ah! that brave man knew that there were others who would take care of those; so he left the lifeboat! Pull away my lads, pull away! You are a man; there is a woman freezing in the rigging. Pull away! I see the oar blades bend in the strong pull of the oarsmen. Then they came up to the wreck. The woman is frozen. She drops into the sea. But alas! poor woman—and washes out to sea. But then Mr. Ainslie says: "There is a man yet hanging to the rigging. Pull away, my lads! pull away!" They come up, and he says: "Hold now these five minutes and we will save you. Steady! steady! Now give me your hand, Leap! Thank God, he is saved! Thank God, he is saved!"

So there are men now in the breakers. They have made a shipwreck of life. While we come out to save them, some are swept off—swept off before we can reach them—and the others still hanging on. Steady! Steady! Leap into the rigging! Leap into the lifeboat! Now is your chance for heaven! This hour some of you are going to be saved. Far away from God, you are going to be brought nigh. "Other sheep have I which are not of this fold."

Christ says that ministers of the gospel are to be fishers for men. Now, when I go fishing I do not want to fish in anybody else's pond. I do not want to go along Hobokus Creek, where there are ten thousand fish in the pond, and my line just about where they are dropping their lines. I would like to go in a Newfoundland fishing smack and push out to sea fifty miles beyond the breakers. I do not think the Church of God gains a great deal when you take sheep from one shepherd and put them in another fold. It is the lost sheep on the mountains you want to bring back—the lost sheep on the mountains. And they are coming to-day.

You are now this hour in the tide of Christian influences. You are going to be swept off, or you are going to be heard in prayer; you are going to be consecrated to God; you are going to live a life of usefulness, and your death-bed is going to be surrounded by Christian sympathizers, and devout men will carry you to your burial when your work is done. I do not want to be a minister for your epitaph: "Precious in the sight of the Lord is the death of his saints." And all that history is going to begin to-day. "Other sheep have I which are not of this fold."

Again I remark, the Heavenly Shepherd is going to find many of his sheep among those who are now rejecters of Christianity. I do not know how you came to reject Christianity. I do not know whether it was through hearing Theodore Parker preach, or whether it was reading Renan's "Life of Jesus," or whether it was through some skeptic in the store or factory. Or it may be—probably is the case—that you were disgusted with the moral condition of Christianity because some man who professed to be a Christian defrauded you, and he being a member of the church, and you taking him as a representative of the Christian religion, you said, "Well, if that's religion, I don't want any of it." I do not know how you came to reject Christianity. I do not know how you do reject it; you do not think the Bible is the word of God, although there are many things in it you admire; you do not think that Christ was a divine being, although you think he was a very good man. You say, "If the Bible be true—the most of the Bible be true—I never heard of the case of the man who said the Bible is an allegory. And there are fifty things that I believe you do not believe. Nevertheless they tell me in regard to you that you are an accommodator, you are an obliging person. If I should come to you and ask of you a favor you would grant it if it were possible. It would be a joy for you to do me a favor. If any of your friends come to you and want an accommodation, and you could accommodate them, how glad you would be!"

Now I am going to ask of you a favor. I want you to oblige me. The accommodation will cost you nothing, and you will get me great happiness, because I will not ask you to do anything but experiment to try the Christian religion. If it does not stand the test, discard it; if it does, receive it.

If you were very sick, and you had been given up of the doctors, and I came to you, and I took a bottle of medicine from my pocket and said, "Here is medicine to cure you; if you take it, you are sick in disquietude, sick in sin. You are not happy. You laugh sometimes when you are miserable. There comes surges of unhappiness over your soul that almost swamp you. You are unhappy, struck through with unrest. Now, will you not try this solace, this medicine, this anodyne, this Gospel medicine?"

"Oh," you say, "I haven't any faith in it." As a matter of accommodation, let me introduce you to the Lord Jesus Christ, the Great Physician. "Why," you say, "I haven't any faith in Him." Well, now, will you not just let Him come and try His power on your soul? Just let me introduce Him to you. I do not ask you to take my word for it. I do not ask you to take the advice of clergymen. Perhaps the clergymen may be prejudiced; perhaps we may be speaking professionally; perhaps we may give you wrong advice; perhaps we are morbid on that subject; so do not ask you to take the advice of clergymen. You are to take the advice of very respectable laymen, such as William Shakspeare, the dramatist; as William Wilberforce, the statesman; as Isaac Newton, the astronomer; as Robert Boyle, the philosopher; as Locke, the metaphysician; as Morse, the electrician.

They do not pretend to preach—but they come out, and putting down, one his telescope, and another the electrician's wire, and another the parliamentary scroll—they come out, and they commend Christ as a comfort to all the people, a Christ that will do the work for you. Now I do not ask you to take the advice of clergymen. Take the advice of these laymen. It does not make any difference to me at this juncture what you have said against the Bible; it does not make any difference to me at this juncture how you may have caricatured me; I am prominent in secular affairs, as these men whom I have mentioned and others who immediately occur to your mind. You see I do not scoff at skeptics. I never scoffed at skepticism. I

have been a natural skeptic. I do not know what the first word was that I uttered after entering the world, but I think it must have been "why?"

There were times when I doubted the existence of God, when I doubted the divinity of Christ, when I doubted the immortality of the soul, when I doubted the existence of heaven. I doubted everything. I have been through the whole curriculum of doubt, and you can tell me nothing new about it. I have come out from a great Sahara desert into the calm, warm, sunshiny land of the Christian faith. I have been there, and have been there. You can tell me nothing new about it. And I know all about the other condition of which you do not know anything—the peace, the comfort, the joy, the triumph of trusting in God and in Jesus Christ whom I have sent, and I am not scoffing in regard to it.

There are some things I believe that you do not, but there are some things that I believe and you do believe. You believe in love—a father's love, a mother's love, a wife's love, a child's love. Now let me tell you God loves you more than a father loves his child, more than you, you will come in. Christ looks in all tenderness, with the infinite tenderness of the gospel, into your soul, and he says, "This is your time for heaven," and then I waves his hand to the people of God and he says, "Other sheep have I which are not of this fold."

They say if a man has had the delirium tremens twice he cannot be cured. They say if a woman has fallen from integrity she cannot be redeemed. All of which is an infinite slander on the Gospel of the Son of God. Men who say that know nothing about practical religion in the matter of sin. They say, "If a man has fallen from God take back a man who has fallen? Well, I cannot give you the exact figures, but I can tell you at what point he certainly will take him back. Four hundred and ninety times. Why do I say four hundred and ninety times? Because the Bible says seventy times seven."

Now I am going to ask of you a favor. I want you to oblige me. I do not think a man can fall for one, two, three, four, five, six, seven, eight, nine, ten, twelve, twenty times, one hundred times, four hundred times, and yet be saved. Four hundred and ninety times! Why, there is a great multitude before the throne of God who plunged into all the depths of iniquity. There has been a man who has committed sins that were washed of body and washed of mind and washed of soul, and they are before the throne of God now forever happy. I say that to encourage any man who feels there is no chance for him.

Now there is only one class of persons in this house about whom I have any despondency, and that is those who have been hearing the gospel for perhaps twenty, thirty, forty years. Their outward life is moral, but they tell you frankly they do not love the Lord Jesus Christ, have not trusted Him, have not been born again by the spirit of God. They are gospel-hardened. The gospel has no more effect upon them than the shining of the moon on the city pavement. The publishers and the harlots go into the kingdom of God before they. They went through, some of them, the revival of 1857, when 500,000 souls were brought to God. Some of them went through great revivals in individual churches. They unpardoned, unblessed, unrepentant, unrepentant, unrepentant, Gospel-hardened! After awhile we will hear that they are sick, and that they are dead, and then that they died without any hope. Gospel-hardened!

But I turn away from all such with a thrill of hope to those who are not gospel-hardened. Some of you have not heard, perhaps, five sermons in five years. This is the best time for you to get the gospel for some time. You are not Gospel-hardened; you know you are not Gospel-hardened. The whole subject comes freshly to your mind. I hear some soul saying: "Oh, my wasted life! Oh, the bitter past! Oh, the graves I stumbled over! Whither shall I fly? The future is dark, so dark, so very dark! God help me!"

Oh, I am so glad for that last utterance! That was a prayer, and as soon as you begin to pray that turns heaven this way, and God steps in, and He beats back the hounds of temptation to their kennels, and He throws all around the pursued soul the covert of His pardoning mercy. I heard something fall. What was it? It was the bars of the fence around the sheepfold. The Heavenly Shepherd let them fall, and the hunted sheep of the mountain come bounding in, some with fleeces torn of the brambles, and others with feet lame from the dogs, but bounding in. Thank God! "Other sheep have I which are not of this fold."

God forbid that any of you should have the lamentation of the living comforter, but I had had every opportunity of salvation, but rejected all, and who wrote or dictated these words: "Before you receive this final state will be determined. I am throwing my last stake for eternity, and tremble and shudder for the important issue. Oh, my friend, with what a relief I am receiving the consolation we have wasted together; but I have a splendid passage to the grave. I die in state, and languish under a gilded canopy. I am expiring on soft and downy pillows, and am respectfully attended by my servants and physicians. My dependants sigh, my sisters weep, my father and mother are in agony. But which of these will answer my summons at the high tribunal? And which of these will bail me from the arrest of death? While some flattering panegyric is pronounced at my interment, I may be hearing my just condemnation at a supreme tribunal. Adieu!"

An Unhappy Illustration.

The girl of to-day sometimes possesses a fund of practical commonsense which stands her in good stead. Augustus was deep in love with Augusta, but she, while she liked him, did not like him quite so much as to run a risk of starvation to oblige him. She was quite practical enough to identify at a glance on which side her bread was buttered, and rather than look for plain dry bread in preference it was more in her line to keep her weather eye peeled on the jam dish. His arguments were much more passionate than forcible, while her replies were evidently the dictates of cool common sense. "But, but, but," said here "he remonstrated, eagerly, "there can be no really good reason why you should not marry a fellow who has a good salary, just because he has no capital. If you go far enough back you'll find that Eve married a gardener without a halpenny in his pocket. "What's the idea of your bringing that forward as an illustration? Do you not remember that the next thing he did was to lose his situation?"

RIOT IN A STATE HOUSE.

NEBRASKA'S CAPITOL THE SCENE OF A PRETTY ROW.

Free Fight on the Floor—The Presence of the Militia Necessary to Preserve Order—Joy Took the Oath of Office—Legal Papers Served on Lieut. Gov. Meiklejohn by Executive—The Executive Office Laid-ridden.

[Lincoln (Nebr.) dispatch.] When it became known yesterday morning that Lieut. Gov. Meiklejohn intended to preside over the joint convention, and that he would force into effect any motion looking to the transaction of any other business than the mere ministerial act of canvassing the returns of the vote, it was apparent that unless Meiklejohn could be deposed Boyd would be a man of straw. The great struggle, therefore, was over the question of who should preside.

All the doors of the Representative hall were closely guarded, and none but members of the Legislature, State officers and persons having business inside had an admittance. The doors were opened promptly, although they found great difficulty in pushing their way through the crowds that filled the corridors and besieged the Capitol at all points. The Alliance members had taken possession of the House at 10 o'clock in the morning and placed the Speaker in the chair and placed a cordon of assistant Sergeant-at-arms around him. Lieutenant Governor Meiklejohn got in through the cloak-room and was served with an order of ejection. Both sides had a force of sergeant-at-arms around them, and an attempt was made to proceed with the canvass would have precipitated a row. To avoid this a committee from each party was sent with a statement of the case to the Supreme Court, and the House waited several days in suspense for a decision as to whether either had the constitutional right to preside.

The first and second floors of the State House were crowded with people who were becoming demonstrative. Meiklejohn and Elder agreed not to call the session to order at 10 o'clock. In the meantime four Republicans, two Democrats, and four Independents were out as a non-official committee attempting to patch up the trouble. Elder and his Sergeant-at-Arms held the Speaker's stand, while Meiklejohn held the Secretary's desk. J. W. Love attempted to go to Meiklejohn's side, but the Assistant Sergeant-at-Arms halted him. Love thrust the official aside and proudly marched to the Lieutenant-Governor's desk.

The crowd became so disorderly that an attempt was made to force the doors, but a crowd of Independents held them back. Gardner's side, the Democrats and Republicans went to his assistance. Blows were exchanged. "Pap" Hastings and Marshal McCloy looked on and tried to keep the crowd from the hall. The way led by "Bud" Lindsey of Lincoln and "Nat" Brown of Omaha, fought their way through the crowd, breaking down the doors and clubbing their way to the Speaker's stand. Gardner was the victim receiving several painful scratches from Hastings and McCloy. The Assistant Speaker, Meiklejohn called the joint session to order. He ordered every member to his seat and the roll was called.

Every pane of glass in the two big doors was shattered. The battle at the doorway lasted five minutes only, but it seemed an hour. The distance became so great that Company D of the National Guard was ordered out. The sight of the militia, with breech-loading guns, awed the crowd for a time, but it was not until a squad of forty police arrived that the crowd was convinced that business was meant. The crowd knew full well that the soldiers did not bear loaded guns, and the toes of the militia were trampled on with impunity. The militia finally cleared the ground, but a howling mob still surrounded the Capitol.

The Democrat and Republican members agreed to return if Elder would publish the returns. Elder accordingly consented to the vote. At 2:30 o'clock the Independents were in their seats, but transacted no business until the full body was present and the Lieutenant Governor appeared and called the convention to order. A number of conciliatory speeches were made, but the Independents seeing that they could not gain the returns, a resolution was then passed receiving the full Alliance vote, declaring that the canvass had been conducted under protest, and that the Legislature in nowise recognized the election of the officers who had been returned as receiving the highest number of votes. The officers, how ever, were sworn in promptly by Chief Justice Cobb.

The contest will now go on as prescribed by law. There is a prospect that the Legislature will unseat every one of the new officers. Gov. Thayer has barricaded the Executive office and remains inside with his policemen and a company of militia on guard. The result of it all is that after two days' wrangling the Speaker has canvassed the vote in the presence of the two Houses, the contestees have been declared elected, and the evening Boyd met the balance of the State and pledged their bonds and took the oath of office required by the Constitution, and the contestants are out. They say that they will not give up hope and that the contest proceedings will be pushed for all they are worth. It is understood that the Supreme Court will be asked to pass on the question of Boyd's citizenship. This will delay the formal inauguration and may result in declaring him ineligible. An eminent surgeon says that with four cuts and a few stitches he can alter a man's face so his own mother would not know him. That's nothing. Any newspaper in this country can do that much with only one cut.—Washington Star.

HYPNOTIC EXPERIMENT.

Making a Person Believe a Blank Leaf Contains a Portrait.

The end I have ever held before me was, then, and which I hope I have not lost from view, says Dr. Chagnon, the Forum, is this: To study the hypnotic phenomena according to a strictly scientific method, and for this purpose to employ processes purely physical and which can always be repeated with one another, so that the results obtained by me may be rigorously tested by all observers who shall use the same processes. Take, for example, a woman patient in the hypnotic state a blank leaf of paper and say to her: "Here is my portrait; what do you think of it? Is it a good likeness?" After a moment's hesitation she answers: "Yes, indeed; your photograph; will you give it to me?" To impress deeply in the mind of the subject this imaginary portrait I point with my finger toward one of the four sides of the leaf of paper and tell her that my profile looks in that direction; I describe my clothing. The dreamer, being fixed in her mind, I take that leaf of paper and mix it with a score of other leaves precisely like it. I then hand the whole pack to the patient, bidding her to go over them and let me know whether she finds among these anything she has seen before. She begins to look at the leaves one after another, and as soon as her eyes fall upon the one first shown to her (I had made up my mind to use the exclamation: "Look; your portrait!" What is more curious still, if I turn the leaf upside down, as soon as her eyes rest upon it she turns it over, saying that my photograph is on the obverse. I then convey to her the order that she shall continue to see the portrait on the blank paper, even after the hypnosis has passed.

Then I awaken her and again hand her the pack of papers, requesting her to look over them. She handles them just as before she was hypnotized and utters the same exclamation: "Look, your portrait!" If now I tell her to look, she may retire she returns to her dormitory, and her first care will be to show to her companions the photograph I have given her. Of course, her companions, not having received the suggestion, will see only a blank leaf of paper without any trace whatever of a portrait, and will laugh at our subject and treat her as a visionary. Furthermore, this suggestion, this hallucination, will, if I wish, continue several days; I have to do is to express the wish to the patient before awakening her. The foregoing experiment has been made hundreds of times by me and by others, and the facts can easily be substantiated; their objectivity is as complete as could be wished. Hypnotism is directly amenable to our means of investigation, and must needs be an integral part of the known domain of science; to that goal all our efforts ought to be directed.

How Chadd Participated. Down in Central Pennsylvania there is a village in which military instruction is included in the curriculum, and the State has placed four heavy cannon on the campus for use during military drill. Just before the last commencement several students, in the dead of night, loaded the cannon to the mouth and fired them. The reports awake every one in the neighborhood and the next morning the members of the faculty were busy trying to get a clue to the perpetrators. Finally they summoned a young sophomore named Chadd to appear before them. "Mr. Chadd," said the president of the college, "you had been reported to the faculty as being interested in or at least as knowing something about the firing of the cannon last night, and the faculty, before taking any decided action in your case, have given you this opportunity to say something in your own defense. You should know that the leniency of the faculty is extended to those who confess and promise to conduct themselves properly in the future. What have you to say?" "Do I understand that I shall not be suspended if I make a full confession?" The gravity of the offense is such, Mr. Chadd, that were your guilt established by any other means than your own confession, an immediate suspension would ensue; but, as I have said, a confession mitigates the punishment.

"I should be averse to my own interests if I did not confess under the circumstances. Gentlemen, I'll make a clean breast of it; I took part in the disturbance." "What particular part, Mr. Chadd?" "I heard the reports of the guns." "When the faculty got over the shock they excused Mr. Chadd. "Human Vanity to Human Misery." Doctor Stellweg, the famous oculist, while lecturing to his students at Vienna recently told a pretty story of Dom Pedro of Brazil. He said that he had had many opportunities of conversing with the ex-Emperor, a man of the highest character and of great culture, whose heart and mind were always filled with plans for improving the condition of his people. It was one of his dearest wishes to have a big hospital in Rio, but he lacked the money where-to to build it, and the wealthy could not be induced to subscribe. Then an idea came to him, and he began to bestow titles. Any man who was willing to give a good round sum to the hospital could call himself "count," "viscount" or "baron." The patent of nobility was not hereditary, and if the children wished to inherit the father's title, they had to pay over again. Rio was suddenly peopled with nobles, and the hospital was built on a grand scale. When it was completed the Emperor placed over its gates, "Human Vanity to Human Misery."

Carrying Religion Into Business. Youth—I have called for the amateur photograph camera I selected this morning. Photograph Supply Clerk (a member of the Y. M. C. A.)—Here it is, sir, already for you. Take it, my friend; but remember that every profane word you utter will be recorded above.—New York Weekly.

BIG TRUST BROKEN UP.

THE HARVESTER COMBINE IS OUT OF EXISTENCE.

The Plans of Messrs. McCormick, Deering and Other Machine-Makers to Raise the Prices of Reapers Found to Be Illegal, and the Big Trust Collapses.

[Chicago, August 1st.] The American Harvester Trust is a thing of the past. It is not a month or two, in spite of the great things promised about it. When it was organized its capital was said to be \$35,000,000—a tidy little sum that would carry most enterprises through all right. The following statement of the dissolution of the trust is given out: "The American Harvester Company states that after securing the opinion of eminent counsel from different States it has legal obstacles to the consummation of the enterprise for which it was formed. These are of such a character as to make it, or the most serious and careful consideration, the conclusion has been reached, that the whole undertaking must be abandoned. In doing so it is being understood that the company have united in advising."

The companies that seemed are said to be the McCormick Harvesting Machine Company, the Deering Company, the Whitman-Barnes Manufacturing Company, and Warden, Bushnell & Gossens. These companies are said to have been disaffected with the policy of the trust in raising prices, and also in the consolidation of the interests of the supply houses to the disadvantage of their patrons. They stated their objections at Thursday's meeting, and that precipitated a fight. The result is that they have withdrawn, and now propose to make it interesting for those who still stick to the trust. They intend to cut prices and made a most interesting war on their old allies. It is said:

"There has been reports to the effect that the company broke up because some of the stockholders advocated a radical advance in the prices of machines. This had nothing whatever to do with it. The matter of prices was not mentioned at all. It has also been told that the Farmers' Alliance in the Northwest had organized a league which organized the members would not pay the notes we held. This was not true, as we held none of their notes. "The directors met here to consider what should be done. At the meeting were a large number of the stockholders and they all took part in the discussion. And the result was that our organization was opposed to the spirit of the law we decided to separate and continue to do business as we had done before. This is simply and solely the cause."

Col. A. L. Conger of the Akron Mower and Reaper Works said: "All that we and our reasons for it are stated in that resolution which our organization was opposed to the spirit of the law we decided to separate and continue to do business as we had done before. This is simply and solely the cause." Reeler Works said: "All that we and our reasons for it are stated in that resolution which our organization was opposed to the spirit of the law we decided to separate and continue to do business as we had done before. This is simply and solely the cause."

"There is no use denying the fact that we had made some mistakes in our organization, that is to say, we found that the resolution which our organization was opposed to the spirit of the law we decided to separate and continue to do business as we had done before. This is simply and solely the cause." "We intended to make an organization that would be beyond criticism. We sought to avoid the features of the trust. We could not do justice to the various interests without a large amount of money, which we could not get on account of the law. "There is no present intention of reorganizing. Whether anything is done in the future is open to question. Nothing has been done in that direction yet."

A Mason City, Ia., dispatch says: William Deering & Co. have notified their agent here that the American Harvester Company, which undoubtedly will break up the trust. A good many men in this section who had been discharged by the company will now resume work. A Dallas, Tex., dispatch says: The agricultural implement men here are rejoicing over the news that the American Harvester Company has withdrawn from the American Harvester Company, to which invoices had already been turned over. The Farmers' Alliance, whose State headquarters are here, claim that they dealt the combination its death blow.

Briefs from Abroad.

FIRE in the pianoforte warehouse on the Boulevard St. Martin, in Paris, destroyed the structure. The loss is 1,000,000 francs. "The Russian Minister of the Interior has issued an order for the expulsion of all Jews in the Terek regions of the Caucasus. The Sicile of Paris states that the agreement, practically concluded between England and Portugal, relative to territory in Africa, is entirely favorable to the latter country. EMPEROR WILLIAM of Germany has invited the Queen Regent of Holland and Count von Moltke to act as additional sponsors for his infant son. DISPATCHES received in London from Iquique, Chili, make no mention of any revolution in that country, and say that all is quiet at that port. THE Tzarist publishes a dispatch from Zanzibar stating that Emir Pasha has founded a fortified station at Bukoba, on the shore of the Victoria Nyanza, and that he is now returning to the coast.