

THE SUNDAY SCHOOL

BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: Personal Experience.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church in the theme, "Personal Experience," the Rev. I. W. Henderson, pastor, took as his text, John 4:42: "Now we believe, not because of thy saying; or we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." He said: "The final proof of the value of the Gospel to the individual lies in personal experience. The one test which, above all others, warrants a man to call Jesus or to deny Him, is that of real knowledge directly acquired. No man is fit to flatter Christianity as a false view which has not observed the rules incidental to the living of the Christ life. He is the best advocate of the beauties of the Christian economy who has been loyal to his Lord's commands."

The consensus of Christians is the result of a common experience. We, as citizens of the kingdom of God, hold fast and together certain formulas of faith because we have, for ourselves, as individuals, found principles for us, working principles that we maintain. The church universal represents, in its fundamental dogmas, the opinions of myriads of men who, through the process of individual experience, reached a common ground of belief. The church catholic is divided upon secondary tenets according to the varieties of secondary Christian religious experience among men who assert allegiance to the central truths. In the broad sense, all of us who believe in and serve Christ, are Christians because we each recognize as a personal experience the truths which Christianity asserts to be fundamental. I am a Presbyterian and you are a Methodist, not because our views are different as the world sees, but because our secondary experiences are unlike. The Christian Church is an aggregation of men who see Jesus with the same eye and who find in Him and in His power in their lives bonds which link them fast. And any sect or denomination of Christians is but the congregation of some of the followers of Christ around a secondary tenet that is alive with their own peculiar doctrine, the result of an individual experience. At the bottom of all the moving principle is personal experience. No man is a good Christian who has not had contact with Christ. No man can appreciate the genius of Presbyterianism save he who has had the experience common to all who hold that creed. It is the same thing for a man who honestly differs from his fellow men; it is a sensible thing for a Christian who earnestly and reasonably disagrees with his fellow followers of Christ; to examine his conclusion—this is the only way to find out if his tenets, as you will—determine whether or not they mirror correctly his personal experience. But merely because a man finds himself at variance with the world of men about him, no sign that he has misinterpreted his own mind, or that he is wrong. The prophets were persecuted not because they were wrong, but because they framed from the facts at hand conclusions that the Hebrews did not care to admit as tenable. Galileo was persecuted because he said that the earth was round. The world was called flat until a dauntless soul declared it round. Luther would never have nailed the ninety-five theses to the door of the church at Wittenberg had he not been true to the truth as he saw it. And these men were, as are many men to-day, dead wrong in their beliefs as measured by the standards of the past.

The results attained in all departments of knowledge are the outcome of the personal experiences of individuals. A scientific law may be the declaration by a single man of truth proven out of the records of his personal experience, unaided and unverified by the experience of any other man—not infrequently at first it is. But this truth is sure that any law that has the assent of the society is based entirely upon the experiences of individual men who have perceived and been influenced by similar phenomena in their separate lives.

All the knowledge that we have and all the laws that we accept at second hand are, at bottom, founded upon the research and personal investigation and experience of some single man or some set of men. To say that we accept many truths at second hand in no way injures our argument. All that we receive upon the assertions of other men is so taken because we have faith in the validity of their conclusions as being the direct result of their personal experiences. Repetition is necessary in writing or convincing as the detector of the first sources. And the only value that re-statement has is gained from the personal knowledge out of which it springs. By virtue of the multiplicity of the demands on our time we have to rely much on the received truth upon the decisions of other men; but, in the providence of God, we may prove accepted truth if we will in the investigation and the delineation of our own personal experiences.

No man, however, is entitled to affirm or to deny the value of a declared truth unless he has either met to the full the requirements of each condition or accepted the opinion of some original investigator who has fulfilled all incidental demands. How silly it would be for a man, untrained and unversed in the sciences, to set up his opinion, without deep and searching investigation, against the declarations of a Darwin, a Tyndall or a Wallace. And on the other hand how absurdly it would be for a convinced truther who has after arduous and painstaking effort, reached conclusions at variance with all the theory of all his masters before him, to flinch to state and to stand by the truth revealed to him by God.

If, in the realm of science, experience shall be held to be the test of value of opinion, how much more necessary will it not be in the sphere of the religious life. It is easy for the scoffers to mock at the joys and the comforts of the Christian life. It is not so difficult for the man who really wants to find men who, after half-hearted services and misinterpreted, misunderstood experiences, pronounce the life within Jesus a fraud. But is the cry of the misleader of Christians, "I have seen and well based. Has any man a right to dis-

parage a system of living of which he has no experimental knowledge or of which his sole information is unscientific or fraudulent? Which shall be mightier, the testimony of the soul which having fulfilled the conditions is satisfied and sure, or the tale of woe of the charlatan who never met the measure?

But if it is essential to be rich with experience to deny the grace of the God blessed life, it is still more necessary to be saturated with a deep, Christy, spiritual, personal experience in order to convince others of its value and to enjoy what Beecher called "the privileges and prerogatives." The holy men of Israel knew the beauty of Jehovah and the glory of a life near to Him because they enjoyed and practiced experimental communion with Him. Jesus proclaimed the majesty of the Father and the lovelessness of a God-less career because He dwelt within the presence of His King. Paul paints the manifold blessings of the Christian life because he was a thoroughgoing Christian. The Samaritan woman received Jesus as the prophet for whom her heart longed because she had seen Him face to face. And her brethren from the city believed on Christ since she repeated to them her own story, graphic story concerning the truth she had both heard and seen. They were, in faith, founded on fact and on fact repeated—that is to say, upon personal experience.

All preaching and all testimony which strikes home to the heart is the story of the personal experience. The first principle of a racing talk is, to sum it up in a sentence, tell only the facts of life. And if in the telling of the Gospel story and in the application of the truth to the demands and the problems of to-day this is not done, the speaker is of such immense importance, who shall deny its insistent necessity in order to the enjoyment and appropriation of the Gospel blessings by the individual.

The Christ life must be a live, first-hand, personal experience or it is useless. You may take your food prepared or predigested as you will. You may take your knowledge of the scientific disciplines by rote. But no man can know Christ or enjoy a rich and enriching spiritual communion within Him who does not live his life within Jesus for himself. "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world," said the men of Samaria. No other testimony from the citizens of the eternal kingdom is so influential and convincing. No other knowledge is so certifying to the intellect. No other evidence is so soul inspiring. With-out the personal experience of the Christ life, no man can witness worthily for Him. Blessed with a personal experience we may lead the multitudes to God.

A Christian who is devoid of a personal experience with the presence and the personality of Jesus Christ is no savior. Strictly speaking, there is no such thing as a Christian life apart from the immediate influence of the Lord Jesus. We might as well call a man a sinner and without the sale of the kingdom of God, as to call him a nominal Christian. We speak of nations as nominally Christian because we do not wish to be unkind in our terminology. In reality a nation that is nominally Christian is usually a nation that bears no resemblance to Christ. His plans, His teachings, His character, than is expressed by the fact that for convenience's sake and for purposes of international differentiation, we do denominate it.

The man who hopes to win men with a message that is other than born of a personal and direct inspiration from God Almighty is an anachronism. It may have been possible at some time in the dark ages of history to win men by bearish, brutish, but cannot be done to-day. The world wants the message of the eye witness, the report of the man who has heard the truth with his own ears. Humanity desires the testimony of the scientific investigator, the man who has tested the truth and has found it real.

"Now we believe—because—we know." This is the gist of the text and the outstanding truth of that joyous Samaritan day. This is the test of faith. A vote of confidence to the Christian who can say in joy and unhesitatingly to the straining man who finds therein salvation for his soul.

Everyday Religion. "I have so fixed the habit in my own mind," said Stonewall Jackson, "that I never raise a glass of water to my lips without asking God's blessing. I never send a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts Heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in."

A Suspended Ferry. An electrically operated aerial ferry had been completed at Marseilles, France, and is now in operation as a ferry for passengers, freight and vehicles. It is sufficiently high to permit the free passage of all shipping. The car is supported by steel cables suspended from a trolley running on rails on the cantilever. The bridge is 505 feet long and 164 feet above the water. Height to top of towers, 284 feet. A winding stairway in each tower leads to observation houses and foot passengers can cross the twelve-foot walk from one side to the other. Passengers and sheep pay one cent each; horses, mules, cows and vehicles, ten cents each; automobiles, fifty cents.—Philadelphia Ledger.

NATURAL HISTORY. Pa.—"Well, what now?" Tom—"Why doesn't a dog steer himself by wagging his tail like a fish?"—New York Sun.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 18.

Subject: Jesus Before Caiaphas, Matt. xxvi, 57-68—Golden Text, Isa. liii, 3.—Memory Verses, 67, 68.—Topic: Trial of Christ.

I. Jesus before the council (57, 58). "They—led Him away." The band of soldiers led on by Judas (John 18: 3). "To the house of Caiaphas" (R. V.) In John 18: 13 we are told that He was taken to Annas first. It is supposed that Annas and Caiaphas occupied different apartments in the same palace. "The scribes," etc. Scribes, that is, rabbis learned in the literature of the church; and elders, who were chosen from among the most influential of the city. "The high priest" (R. V.), that is, the heads of the twenty-four priestly classes. "Were assembled." Annas sent Jesus bound to Caiaphas (John 18: 24), and Caiaphas with all haste summoned the Sanhedrin, the highest Jewish council, some time between 2 and 4 o'clock on Friday morning, but this was irregular and informal, because it was contrary to their law to carry on the trial by night.

"Peter followed Him." Peter loved Jesus; he could not help but follow Him; he was anxious "to see the end"—to know what they did with his Lord. But, alas! Peter followed "afar off." This was the cause of his downfall. "And went in." John also went with Peter, and it probably was John who succeeded in getting Peter admitted into the court of the palace (John 18: 15, 16). "Sat with the servants." This was another great mistake. If he had stayed by the side of Jesus he would not have denied his Master, for John had no such temptation.

II. Jesus witnessed against (vs. 59-62). "All the council." The great Sanhedrin, composed of seventy or seventy-two members, and founded, it is supposed, by Moses (Num. 21), and was continued a long time after the days of our Lord on earth. "Sought false witness." They have a criminal without a crime. They dared not sentence Jesus to death, with a very satisfactory charge and thus they were obliged to search for witnesses. "60. 'Found none.' They had great difficulty in making up a case against Jesus. Out of the many false witnesses who came before the council it was impossible to find two who agreed (Mark 14: 56). 'Came two.' From Mark 14: 57-59 we see that the testimony of these witnesses did not agree in all points, and this accusation if agreed upon would not be sufficient to justify a sentence. Falsehood seldom agrees on the truth is harmonious. 'False witnesses.' Their testimony was false because the facts were not correctly stated (see Mark 14: 58), and because Christ's words had been misapprehended. It is still a very common way of injuring others. 'High priest—said.' Their case had failed, and now the high priest arose and tried to force Jesus to criminate Himself. 'Answered Thou nothing?' There was nothing to answer. The witnesses had contradicted themselves. Give the enemy time and opportunity and he will destroy his own cause.

III. Jesus declares Himself to be the Christ (vs. 63, 64). "Held His peace." Thus fulfilled is the prophecy in Isa. 53: 7. Jesus knew they were determined to put Him to death and a reply would have been useless. "I adjure Thee." The high priest puts a solemn oath to Him. The difficulty of this question consisted in this: If he confessed that he was the Son of God, they stood ready to condemn Him for blasphemy; if He denied it, they were prepared to condemn Him for being an impostor, and for leading the people under pretense of the Messiah. "64. 'Thou hast said.' A common form of expression for, 'Yes, it is so.' See Mark 14: 62. Christ felt no disposition to remain silent when questioned concerning a truth for which He came into the world to shed His blood. 'Thou hast said.' This is a reference to Dan. 7: 13, 14. The prophet is describing Christ's coming into the presence of His Father to be invested with all power.

IV. Jesus condemned and maltreated (vs. 65-68). "Rent His clothes." An expression of violent grief (Gen. 37: 29, 34; Job 1: 20) and horror at what was considered to be blasphemous or impious. The act was enjoined by the rabbinical rules. When a charge of blasphemy is proved the judges rent their garments and do not sew them up again. "Blasphemy." They considered it blasphemy for Jesus to say that He was the Christ. (Mark 14: 61, 62). "Whip him." Their whips had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

"66. 'What think ye?' The high priest had urged the case against Him and now he puts it to a vote. 'Guilty of death.' 'Worthy of death.' R. V. The punishment for blasphemy was death (Lev. 24: 16). The irregular court now adjourned.

"67. 'Spit in His face,' etc. There is an interval before the regular session of the council, but the rescue of Him into the hands of the mob. They spat in His face as a mark of contempt. 'Buffeted.' Smote with their fists.

"68. 'Who—smote Thee.' They had blindfolded Him (Mark 14: 65). They made sport with Him as the Philistines did with Samson. No less than five forms of beating are referred to by the evangelists in describing this scene.

A Strange Difference. Three Frenchmen are seated round a table on the terrace at a well-known hotel on the Continent, and at a neighboring table there are three Englishmen sitting. The foreigners are talking wearily, the Englishmen earnestly. Toward both tables there approaches a woman; the Frenchman becomes at once cheerful, the Englishman subdued! To the ordinary foreigner woman is a part of his life; to the ordinary Englishman a luxury. It is possible that woman really has a more agreeable influence on the Continent—notwithstanding that she does not cause so much embarrassment to the male—than she has in England?—"Marmaduke," in the London Graphic.

A waterproof glue may be made from three parts of gum shellac and one part of India rubber, these being dissolved separately in ether under the influence of heat, and the two solutions mixed and kept for a time in a sealed bottle. Water, either hot or cold, and most acids and alkalis, will have no effect on the glue.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER EIGHTEENTH.

How the Bible Condemns Intemperance; a Review of All Temperance Passages.—Hab. 2: 15.

Whatever is of God, satisfies; strong drink, and all else of the devil, is only an ever-growing, ever-moaning desire. Strong drink "spoils many nations," all nations; it strengthens not one of them.

The source of the drink evil is covetousness, because covetousness is the motive of the saloon.

Even if the saloon license fees exceeded the cost of the sin of intemperance, it would be blood money, and would bring no prosperity to a city.

If the drunkard is the devil's fool, the saloon-keeper is the tempter himself.

Salome's indecent dance before the drunken court is an indication of how lust and strong drink have always gone hand in hand.

Of Christ's turning water into wine it has been well said that if men confined themselves to the wine made by Christ, no harm would be done. It is inconceivable that Christ would not condemn drunkenness.

As to Paul's prescription of wine to Timothy, we may well wait to drink wine till we have a Paul to prescribe it, and are sure that we are Timothy's.

In that same epistle Paul condemned wine-drinking plainly, when used as a beverage.

The story of Noah, the drunkard, in the first book of the Bible, is an indication of the age-long impetus that this curse has gained.

Drunkards forever heaven for the sake of a hell on earth.

A sufficient condemnation of drinking is the concealment which it instinctively seeks.

Who would wish to die with a brain clouded by alcohol? But death may come at any time.

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The Difference in Cows.

At the New Jersey station every cow in the herd was tested carefully, with records for a complete year.

The result shows the great difference in cows fed on equal amounts of food. The best cow gave 8303 pounds of milk and the poorest cow only 4413 pounds. The best cow produced fat equal to 495 pounds of butter, and the poorest cow 292 pounds. Here is a statement which represents the value of milk that will interest all:

At least	At 3 cents per lb.	Cost of feed.	
Best cow	8303	\$114.39	\$23.54
Poorest cow	4413	60.74	42.34
Average cow	6315	86.50	42.34

What a margin between the best and the poorest! One paid a little profit, even with milk at two cents a quart; the other hardly paid for her food, to say nothing of other expenses. Here is a clear case of robber cow, and there are thousands like her.

Bees and Fruit. The beekeepers of a certain fruit-growing section of California got into an altercation about pasturage for their bees, and, as a result, beekeeping was abolished in that part of the State. During the next few years, the fruit crops fell off fully one-half. The question was investigated by the alarmed growers, and it was found that the decrease in fruit has been coincident with the giving up of beekeeping.—Country Life in America.

A great many, especially those who raise grapes, object to bees, claiming that they puncture the grapes and then extract the juice. Investigations have shown that the bees do not touch the grapes until after they have been punctured by some bird or insect and when they see the juice coming out they naturally take advantage of the chance of turning this juice into honey.—New York Witness.

Some Convenient Hooks. Where there is more or less hauling of bags of grain or other bulky articles on the farm a number of hooks attached to handles will be found exceedingly useful. Several hooks may be formed by the local blacksmith at small cost and any one of them will earn all it costs in the labor saved in a single lesson. The illustration shows several of the hooks that will be found the most useful. The hook shown at Figure 1 is the one familiar to city people, used as it is by truckmen who handle heavy bags and boxes. Figure 2 represents a longer hook made of

iron with a sharp hook end and a short handle of wood; a piece of hardwood is fastened around the middle of the bar of iron which permits one to get a firm grip with the other hand. Figure 3 represents the double hook fastened to a handle of 9 or 10 feet. Figure 4 shows the details of construction of the hook 3, the manner of flattening the ends of the iron rods and fastening them to stout handle by rivets, if so desired. A indicates a stout wire run through small auger hole near end of handle and securely wrapped around rods to give strength and firmness to the fastening.—Indianapolis News.

Feeding Silage to Sheep. Some sheep-growers are enthusiastic in their praises of corn silage as a food for sheep; on the other hand, a large number do not think so well of it. All those who have tried it have agreed with references to the wisdom of feeding a moderate quantity to the flock when the silage has been properly cured. On the other hand, quite a number have found trouble from feeding it in large quantities. On the whole, it is not to be considered as satisfactory food for sheep as field roots since more especially when there is much corn in the silage it has a tendency to produce a heated condition of the system, which with breeding ewes is not desirable.

It is not well, perhaps, to feed corn silage to a breeding flock more than once a day, and when so fed the aim should be to give them clover hay or alfalfa at least once a day in order to produce a proper balance in the ration. In cold weather it is probably wiser to feed the silage at noon than morning or night. When exposed to such weather for only a few minutes, the temperature as cool as is frequently found in sheep sheds, it will freeze more or less, or if it does not freeze it becomes very cold. For this reason it is better to feed it in the middle of the day in cold weather for at that time the temperature is usually many degrees warmer than in the morning or evening.

It is not common to feed more than two to four pounds of silage per head per day to sheep, but some farmers who grow winter lambs feed as much as that twice a day, more especially after the lambs have been born. A great advantage of silage as a food for sheep consists in its cheapness. It furnishes the cheapest food that may be fed to them, and when properly fed there should be no fear of hurtful results from feeding silage well made.

Ensilage in order to keep well must be free from water. It is well, therefore, for it to be cut and shocked a few days beforehand. Dry or half cured corn may be safely siloed if water is added to it to make moisture enough to start the fermentation. Sometimes half dried corn will make quite good ensilage, especially if water is added. The silage usually contains sufficient water at this stage for the corn to cure itself, so that an excess of water would tend to acidity. The fiercer the corn is cut the better it will pack, and it is desirable to have it packed as closely as possible, as it is carried in from the cutter by treading. It should be tread, not only at the sides, but in the middle, for much more fodder can thus be got into the silo. The object is to get the ensilage in as solid as possible so as to exclude the air. The best condition of it, including absence of sourness, depends on this solid packing. Formerly it was customary to sprinkle salt over the ensilage, as it was packed down, but this is now known to be unnecessary, if not a detriment. Far more preferable it is to have two men in the silo as it is filled to see that the ensilage is spread evenly and tread down firmly. If the silo is square the corners should certainly be well tramped. When the receptacle has been filled to the lowest door this should be fitted into its place and perfectly sealed against the entrance of air. A strip of tarred roofing paper tacked over the joints of the door helps to prevent the entrance of air there as well as the escape of the carbonic acid gas in the silo; by no means should this have a chance to leak out, for if it does air must necessarily get in, whereupon a new fermentation will be started and a continuous mischief going on at each door, resulting in more or less damage to the entire contents of the silo.—Fred O. Sibley, Milford, N. Y.

Root Borers. Squash bugs that pass the winter as adults remain in the field until nearly the end of July. The eggs upon the leaves are more abundant than at any other time, early in August the disappearance of the leaves becoming noticeable, freshly laid eggs not being so numerous. During August, however, the adults of the new generation become abundant, but do not lay eggs, hence there is but one brood of squash bugs each year. When autumn frosts appear, some of the bugs are still immature, and congregate upon the upright stems where they suck the juices, many thus being able to become adults during the mild autumn days. In winter they are concealed beneath fallen leaves, stones, logs, boards, etc., remaining dormant until the warm days of spring, and fly to any squash plants that may be up, finding their food, as it seems evident, by the sense of smell. A number of bugs will congregate on a leaf and cause it to dry up, and this dead portion may vary from a primrose gray to a dark brownish-black. The bugs are generally present for work as soon as the young plants appear. Later on in the stage of growth of the squash plant the root borer and fungus appear. A sudden wilting and drooping of the plant characterizes the attack of the root borer, which is believed to be the larva of the striped beetle. The plant may be thrifty in the morning and dead at night. When attacked by fungus the leaves begin to dry up at the margins, the plant turns a dark green, dried-up blotches appear on the leaves and the plant dies without wilting. Many remedies have been resorted to. The squash bug, like nearly all insects, is attacked by parasitic flies. The squash bug secretes an odor which repels toads to a certain extent, hence the toad will consume them only when very numerous. The bug is also subject to some

Failed to Please. His eyes make no attempt to conceal his admiration of the beautiful young thing as she enters the parlor. Indeed, he does not want them to. "You are positively queenly," he declares, enthusiastically. An offended expression comes to her face. "Queenly?" she asks, disdainfully. "Yes; you are a veritable queen in appearance."

Haughtily she bids him leave. "But why?" he inquires, amazed. "Oh, nothing. I'm a queen in appearance, am I? Well, I happened to look over a lot of magazine pictures of different queens and princesses to-day, and if you think I look like them it's time for you and me to be strangers."—Life.

The sun is one of the most mysterious bodies known. Its structure is far more inscrutable than ever thought of before geology overthrew ancient doctrine. Scientific literature is now bristling with such expressions as "the sun is eternal," "sunlight is perpetual," "the rate of solar radiation does not change," "the sun has been shining forever, and will shine as now through all eternity."

FILIPINOS LEARN AGRICULTURE.

Students From Luzon to be Placed on Plantations of Louisiana.

Agricultural students from the far off Philippines are coming to Louisiana, where they may acquire a knowledge of the methods used in raising sugar, tobacco and other crops suited to the islands in the Far East. Government experts will bring them here and place them either in the agricultural institutes or on the plantations. Here they will be drilled in the methods of cultivating cane, tobacco, rice and other products, and will then return to their Far Eastern country to devote themselves to improving the agricultural conditions that now exist there.

W. A. Sutherland, of the Bureau of Insular Affairs, is on his way from Washington to New Orleans to make necessary arrangements for the placing of the Philippine students in this State. He has charge of the young Filipinos being educated in this country at the Government's expense and has selected Louisiana as the State in which to drill these students in the growing of sugar, rice and other crops. Whether he will put them in agricultural institutes or distribute them among the sugar plantations and rice farms will be decided when he reaches this city.

From New Orleans Mr. Sutherland will go to meet a party of eight students, and by the time that they get here he will have arranged for their distribution among the plantations or agricultural institutes. All are said to be apt pupils, and the Government will devote considerable time and attention to their agricultural training.

All branches of agriculture in the Philippines are said to be characterized by imperfect and careless cultivation. The most important food crop is rice, since it furnishes the principal element in the diet of the people. More care is taken in its production than in the raising of any other crop, but the methods and appliances are still primitive. Considering the natural resources, the results of this branch of agriculture are less satisfactory in the Philippines than in the neighboring countries of Tonquin, Siam and Java.

The soil and climate are especially favorable for the production of sugar, and more is produced than is consumed in the islands; but this amount is only a small part of that which might be raised with more perfect methods of cultivating cane and with better mills. Prior to 1882 the raising of tobacco and the manufacture of cigars and cigarettes in the islands were a Government monopoly. In some districts the Filipinos were required to plant a certain amount of land in tobacco and to deliver the product at the public warehouses at a price fixed by the Government. The indignation of the people, aroused by the hardship imposed upon them by the Government in carrying out this policy, led to the abolition of the monopoly. The production of tobacco is now conducted as freely as other industries.

Until a few years ago raising coffee was one of the most important branches of agriculture. But the ravages of an insect which appeared in 1894 caused most of the last named plantations to be abandoned. The small plantations in the provinces of Benguet and Lepanto, however, escaped the blight and still produce a limited amount of coffee, which is shipped to Spain. The soil of the islands, however, is best adapted to the raising of sugar, rice and tobacco, and it is because of this fact that the agricultural students are being sent to this State.—New Orleans correspondent of the New York Herald.

WORDS OF WISDOM. Quiet men make the most noise in the world. Crime often comes from co-operating carelessness. The bravest men in this world are the quiet women. Many of our sorrows would die if we ceased watering them. Faith puts its feet on reason and opens its eyes to revelation. A man's sociological theories often depend on his social status. It may be that your burden seems heavy because your crown is in it. If you would do great things you must learn to be deaf to discouragement.

If it does you no good to give a dime, it will pay to try the effect of a dollar. The people who hunt for faults never find the ones that are nearest at hand. The doctrinal nuts that are hardest to crack often have nothing but dust inside. You cannot measure a man's closeness to God by the closeness of his disposition. It is good to get near to nature's heart, but it is better to get near to the heart of human nature.—Ram's Horn.

School For Signalmen. It is not generally known that there exists at Paddington a school where servants in the employ of the Great Western Railway Company may perfect themselves in the craft of signalling. The model railway whereby the instruction takes place consists of a double-line junction built on a very solid table about twenty yards in length and six feet in breadth. The "system" is fitted with a set of small levers arranged as if they were in the customary signal cabin—twenty-five of them altogether for both signal arms and points. The model junction is perfect in every detail as to locking bars, sliding points, etc.—London Tit-Bits.

The Dread of Riches. The man of \$10 a week income had just been rejected. Valhyn had pleaded to have the case reopened. "No, George," said the girl firmly. "I have read that all millionaires begin on \$10 a week or less, and I deem myself unworthy to be the wife of a millionaire. Some poor fellow with about \$20,000 a year might catch me, though," she added thoughtfully.—Portland Advertiser.