# THOSE VACANT CHAIRS.

## Rev. Dr. Talmage Tells of the Lessons They Convey.

A despatch from Washington says: Rev. Dr. Talmage preached from the following text:—Thou shalt be missed because thy seat will be empty."—1 Samuel xx. 18.

Set on the table the cutlery and the chased silver ware of the palace, for King Saul will give a state dinner today. A distinguished place is kept at the table for his son-in-law, a celebrated warrior, David by name. The guests, jeweled and plumed, come in and take their places. When the people are invited to a king's banquet they are very apt to go. But before the covers are lifted from the feast Saul looks around and finds a vacant seat at the table. He says within himself, or perhaps audibly: "What does this mean? Where is my son-in-law? Where is David, the great warrior? I invited him; I expected him. What! a vacant chair at a king's banquet!" The fact was that David, the warrior, had been seated for the last time at his father-in-law's table. The day before, Jonathan had coaxed David, in the words of my text, "Thou wilt be missed, because thy seat will be empty." The prediction was fulfilled. David was missed. His seat was empty. That one vacant chair spoke louder than all the occupied chairs at the banquet.

In almost every house the articles of furniture take a living personality. In that picture a stranger would not see anything remarkable, either in its design or execution, but it is more to you than all the pictures of the Louvre and the Luxembourg. You remember who bought it and who admired it. And that hymn-book—you remember who sang out of it; and that cradle—you remember who rocked it; and that Bible,—you remembered who read out of it; and that bed—you remember who slept in it; and that room—you remember who died in it. But there is nothing in all your house so eloquent and so mighty-voiced as the vacant chair. I suppose that before Saul and his guests got up from this banquet there was a great clatter of wine pitchers; but all that racket was drowned out by the voice that came up from the vacant chair at the table.

First, I point out to you the father's broken chair. Old men always like to sit in the same place and the same chair. They somehow feel more at home, and sometimes, when you are in their place and they come into the room, you jump up, and suddenly say, "Here, father, here's your chair." The probability is it is an armchair, for he is not so strong as he once was, and he needs a little upholding. The hair a little frosty; the gums a little depressed; for in his early days there was not much dentistry. Perhaps a cane and old-fashioned apparel, for though you may have suggested some improvement, father does not want any of your nonsense. Grandfather never had much admiration for new-fangled notions. I sat at the table of one of my parishioners in a former congregation. An aged man was at the table, and his son was presiding, and the father somewhat abruptly addressed the son, and said, "My son, don't, now, try to show off because the minister is here!" Your father never liked any new customs of manners. He preferred the old way of doing things, and he never looked so happy, as when with his eyes closed, he sat in the armchair in the corner. From wrinkled brow to the tip of the slippers, what placidity! The wave of the past years of his life broke at the foot of that chair. Perhaps sometimes he was a little impatient, and sometimes told the same story twice, but over that old chair how many blessed memories hover. I hope you did not crowd that old chair, and that it did not get very much in the way, especially if he has been so unwise as to make all his property to his children, with the understanding that they are to take care of him. I have seen in such cases children crowd the old man's chair to the door, and then crowd it clear into the street, and then crowd it into the poor house, and keep on crowding it until the old man fell out of it into his grave. But your father's chair was a sacred place. The children used to climb up on the rungs of it for a good-night kiss, and the longer he stayed, the better you liked it. The furniture dealer would not give you fifty cents for it; but it is a throne of influence in your domestic circle.

I go a little further on in your house and I find the mother's chair. It is very apt to be a rocking chair. She had so many cares and troubles to soothe that it must have rockers. I remember it well. It was an old chair and the rockers were almost worn out, for I was the youngest, and the chair had rocked the whole family. It made a creaking noise as it moved; but there was music in the sound. It was just high enough to allow us children to put our heads into her lap. That was the bank where we deposited all our hurts and worries. Ah, what a chair that was! It was different from the father's chair; it was entirely different. You ask me how? I cannot tell, but we felt it was different. Perhaps there was about this chair more gentleness, more tenderness, more grief when we had done wrong. When we were wayward, father scolded, but mother cried. It was a very wakeful chair. In the sick day of children, other chairs could not keep awake, that chair always kept awake,—kept easily awake. That chair knew all the old lullabies and all those wordless songs, which mothers sing to their sick children—songs in which all pity and compassion and sympathetic influences are combined. That old chair has stopped rocking for many years. It may be set up in the loft or the garret, but it holds a queenly power yet. When at midnight you went into the grog shop to get the intoxicating draught, did you not hear a voice that said; "My son, why go in there?" and louder than the boisterous encore of the theatre, a voice saying; "My son, what do you here?" And when you went into the house of sin, a voice saying; "What would your mother do if she knew you were here?" and if you were provoked at yours and you charged yourself with superstition and fanaticism, and you bowed your head got hot with your own thoughts, and you went home, and you went to bed, and no sooner had you touched the bed than a voice said; "What a prayerless pillow!" A young man went off and broke his mother's heart, and while he was away from home his mother died, and the telegraph brought the son, and he came, and he ran into the room where she lay, and he looked upon her face, and he cried out; "O mother, mother, what your life could not do, your death shall effect! This moment I give my heart to God." And he kept his promise. Another victory for the vacant chair. With reference to your mother, the words of my text were fulfilled; "Thou shalt be missed because thy seat will be empty."

I go on a little farther and I come to the invalid's chair. What! How long have you been sick? "Oh, I have been sick ten, twenty, thirty years." Is it possible? What a story of endurance. There are in many of the families of my congregation, these invalid chairs. The occupants of them think they are doing no good in the world; but that invalid's chair is the mighty pulpit from which they have been preaching all these years, trust in God. Oh, what a means of grace to the world, these invalid chairs. On that field of human suffering, the grace of God gets its victory. But when one of these invalid's chairs become vacant, how suggestive it is. No more of bolstering up of the weary head. No more changing from side to side to get an easy position. No more use of the bandage and the cataplasm and the prescription. That invalid's chair may be folded up, or taken apart, or set away, but it will never lose its queenly power; it will always preach of trust in God and cheerful submission. Suffering all ended now. With respect to that invalid the words of my text have been fulfilled; "Thou shalt be missed, because thy seat will be empty."

I pass on and I find one more vacant chair. It is a high chair. It is the child's chair. If that chair be occupied, I think it is the most potent chair in all the household. All the chairs wait on it, all the chairs are turned toward it. It means more than David's chair at Saul's banquet. At any rate it makes more racket. That is a strange house that can be dull with a child in it. There is nothing to arouse and melt and subdue the soul like a child's voice. But when it goes from you, the high chair becomes a higher chair, and there is desolation all around about you. I cannot speak from experience, thank God; but in three-fourths of the homes of my congregation there is a vacant high chair. Somehow you never get over it. There is no one to put to bed at night, no one to ask strange questions about God and and heaven. Oh, what is the use of that high chair? It is to call you higher. What a drawing upward it must be to have children in heaven. With respect to your child, the words of my text have been fulfilled: "Thou shalt be missed because thy seat will be empty."

I have been very earnest this morning, because I realize the fact that the day will come when the pastor's will be empty. From this point how often I have looked off into your faces. I have seen a great many beautiful and thrilling sights, but never anything to equal what I have witnessed when, in this chair, I have looked off and seen you rise for the doxology. Seated in this chair, sometimes I have greatly rejoiced at seeing multitudes come to God, and then again I have trembled for fear men would reject the gospel. I wonder what this chair will testify when I have left it for the last time? Will it tell of a useful life, of an earnest ministry, of a pure gospel? God grant it. The most powerful sermon that is ever preached is by the vacant chair of a pastor the Sabbath after he has been carried away from it. And oh, when we are all through with this world and we have shaken hands all around for the last time, and all our chairs in the home circle and in the outside world shall be vacant, may we be worshiping God in that place from which we shall go out no more forever. Thank God there will be no vacant chairs in heaven!

## IMMUNITY FROM COLDS.

**One Woman Secured It by Use of Cold Water and a Horse Brush.**

A woman who for years suffered from violent colds which several times threatened to end fatally claims to have attained immunity by the use of pure cold water as a medicine, and an ordinary horse brush for currying as a morning and evening exercise. Owing to a severe nervous breakdown she was obliged to consult a physician famous for his original and simple methods of treatment. After laying down the law on the subject of diet and fresh air, he said: "You will also go to a store and purchase for 35c a horse brush, with which you will give your whole body a thorough rubbing each morning before you bathe. As soon as you rise you will fill a quart pitcher with drinking water, and sip it slowly while dressing. At night do the same thing over again, omitting, of course, the bath."

The cold water was easily managed and soon became indispensable, but at first the horse brush seemed to tear the sensitive skin. Having absolute confidence in her physician, however, the patient persisted, at first barely touching the bristles to her body. Within a few weeks she was not only able to do the currying most vigorously, but really anticipated it with pleasure. The signs of the first winter cold drove her in haste to the doctor. The great man of medicine refused to supply her with drugs. He questioned her as one would a child as to leaving her windows open at night, as to drinking water regularly and taking her exercises, upon all of which she passed

### A FAIR EXAMINATION.

He said, "Then you have been indulging in overeating. Whenever you eat a heavy rich dinner, and let it be as seldom as possible, omit the next meal and substitute a quart of water. You can't take cold unless you get into condition for it."

This she did and the cold failed to mature and, although she has frequently left undone those things which she ought to have done, and vice versa, and paid a penalty proportionate to her carelessness, she has never since suffered from a really violent cold.

Of course, any system of living which builds up a well-nourished body is inimical to colds as well as other forms of disease. Cold water taken in this manner simply washes the stomach, carying off the injurious acids, which generate there and which, allowed to circulate through the blood, impoverish it, thereby weakening the vitality of the person. After washing the blood clean as it were, the next thing is to induce circulation. This is done by means of the vigorous currying, which beside bringing the blood to the surface to resist external chill, also opens the pores, allowing impurities to escape. Then the daily bath finishes the work.

Those who intend to put this simple cold cure in practice, and it is a remedy for many another evil, should remember that water taken with meals does not count at all, or if it does it is rather to be added to the side of the enemy. It must be taken before breakfast and again just before retiring, and a whole quart must be sipped within say three-quarters of an hour. If cold water chills one, the temperature may be raised a little until this difficulty is overcome. Some good cheap distilled water is best where there is any question of the purity of the water supply.

## A PLAUSIBLE STORY.

Lady—Why are you wandering around the country, I should like to know, instead of staying at home and taking care of your family?

Tramp—You see, mum, my wife had a very good servant girl, a regular jewel, mum.

That doesn't seem possible.

There never was but one perfect girl, and my wife had her, mum.

Mercy! What a lucky woman!

Yes, mum, so my wife often said. But you see, mum, the girl didn't like me.

No, mum. She said my wife would have to discharge her or me, so she discharged me.

Oh, I see. Here's some money.

# THE SUNDAY SCHOOL.

## INTERNATIONAL LESSON, FEB. 17

**"This Do in Remembrance of Me." Matt. 26. 17-30. Golden Text. Luke 22. 19.**

### PRACTICAL NOTES.

Verse 17. The feast of unleavened bread. The passover festival, which lasted a week, during which no leavened food was used. The passover supper was regularly eaten on the 15th of Nisan, which we understand to have been equivalent that year to April 7; consequently the inquiry of the disciples, Where wilt thou that we prepare for thee to eat the passover? was made on Thursday.

18. This verse indicates that without the knowledge of the disciples Jesus had already arranged with a friend for a room. Besides the room, the lamb and the bitter herbs and unleavened bread were required for a regular passover feast.

19. The high duty of obedience is the implication of verse 19.

20. When the even was come. With the "even" began the next "day;" therefore we may safely reckon that Jesus sat down with the twelve promptly at sundown—that is, a few minutes after six. Ancient tradition and modern scholarship agree in their guesses that the upper room in which the last supper was eaten was in the home of Mary the mother of Mark. There are intimations, Act 12.-12, that a few weeks later than this Mary's house had become the regular meeting place of the apostles, and it is easy to guess that the pentecostal scenes and those of our lesson to-day had by that time already made the upper room of that house a holy place in memory. The phrase "sat down" must be explained in accordance with what we know of the reclining customs of oriental and Roman diners at this time. While the disciples gathered around the table a strife began among them, Luke 22. 24, as to which should be accounted greatest—a strife that shows that even now, a few hours before the crucifixion, they had no adequate comprehension of the spiritual character of our Lord's kingdom. From the supper table Jesus arose and, to their great surprise and against Peter's hot protest, washed the disciples' feet—teaching them thereby a lesson of humble charity, that beautiful spirit that covereth a multitude of sins.

21. One of you shall betray me. An astounding declaration. It was made probably to give Judas opportunity to repent. John observed the "trouble" of the Master's "spirit" as the words were spoken.

22. They were exceeding sorrowful. Our Lord's words and his manner alike impressed them. What terrible results might be expected from such a betrayal! Lord, is it I? Not "Is it he?" The form of the question in the Greek anticipates a negative reply.

23. He that dippeth his hands with me in the dish. The Revised Version modifies the tense here: "He that dipped." Some scholars assuming that Judas had just dipped into the dish, understand that by these words Jesus informed the apostles which was the traitor; but others understand that our Lord here enlarges on the horrible treachery of the act without disclosing the traitor, as if he had said; "I need not mention names, the traitor knows his own treason; but this I will say—it is one whose courtesy and apparent friendship are notable."

24. The Son of man goeth, as it is written. Plainly foretold to us, who get prophecy and fulfillment at once. But wise Bible students in our Lord's day were not agreed about the meaning of either "the Son of man," or "the suffering Messiah." Woe unto that man by whom the Son of man is betrayed. This is neither a curse nor a sentence; it is a heart-broken revelation of the ruin of a soul—a chosen friend turned traitor to the Incarnation of Goodness. It had been good for that man if he had not been born. Even at this awful climax of his history Jesus has not one word of sorrow for himself, but infinite pity for his would-be destroyer.

25. Judas, . . . Master, is it I? Everyone else had asked, and had been replied to. Possibly, as we have seen, Judas had just before, this dipped his hand into the dish; and the questioning eyes of the others may have loosened his tongue. Thou hast said. This, according to Palestinian idiom, was a distinct affirmation—"Yes." Whether or not the eleven heard it is not quite plain; they evidently did not promptly understand it. John says that Jesus "dipped a sop"—soaked a piece of bread in the stew—and gave it to Judas, after having told John at least that he was about to give the "sop" to the traitor. Satan entered into Judas—his devilish purpose was suddenly confirmed—and when Jesus said, "That thou doest, do quickly," Judas "went immediately out," apparently leaving the eleven still in doubt as to which of the twelve should betray the Master.

26-28. As they were eating. Toward the close of the supper. Jesus took bread. Evidently unleavened bread, something like our old-fashioned "pilot biscuit." Blessed it. "Prayed for a blessing on it." Take, eat; this is my body. "This is my life; absorb it; take it into you." He could not have meant them literally to eat his body, and they were too familiar with his mode of speech to so understand him. They had heard him, or were shortly to hear him say, "I am the Way." "I am the Door," "I am the Vine." They had heard him say, "The seed is the word," "The harvest is the end of the world." And they understood all of these to be figures of speech. Gave thanks. From which fact comes our phrase "the eucharist"—that is, "the thanksgiving." Drink ye all of it. Participate in the life here symbolized. This is my blood of the new testament. "The blood is the life." For "testament" we should read "covenant." "God is now making new terms of salvation with man. These terms involve the shedding of my blood for their redemption. Drink ye all of it." Shed for many. For multitudes. This does not suggest any limit to the number of the redeemed. For the remission of sins. For the freeing of souls from the power and guilt of their wrongdoing.

29. Fruit of the vine. Vine; juice of the grape. That day when I drink it new with you in my Father's kingdom. The time when with a new symbolism, a new meaning in the rite, Jesus partakes with the dear ones he has saved in the everlasting banquet his Father has prepared for him and for us.

30. Between verses 29 and 30 many things were said. Here we must place our Lord's warning to Peter, and the apostle's hot denial that he would ever deny his Master. Here also comes the matchless comforting words of Jesus recorded in John, chaps. 14-17. When they had sung a hymn. If they were keeping close to the Hebrew ritual this hymn consisted of Psalms 115, 116, 117, and 118. They went out into the mount of Olives. In the lower shadows of which nestled the garden of Gethsemane, to which Jesus at once retired.

## QUEER INSURANCE.

**Thousands of Policies made Collectable by the Queen's Death.**

"One of the most curious incidents in connection with the passing of Queen Victoria," says a prominent insurance man, "will be the collection of thousands of policies on her life, which have been carried for years past by all classes of people in England. Most of this insurance was taken out by trades people, and was a purely business-like precaution. They assumed that the death of the Queen would be followed by a period of court mourning lasting from four to six months, during which time no great state functions would be held and society generally would be in retirement. The effect of such a season on business was certain to be demoralizing in the extreme, and it was easy to foresee that it would mean a falling off in trade to the tune of millions of pounds. The insurance was written as an offset to such a contingency, and ranges all the way from the little £20 policies of humble shopkeepers up to lump sums of thousands. The bulk of it was taken out many years ago, because no prudent company would care to assume the risk after the Queen passed a certain age, and she has lived so much longer than the average human being, particularly the average crowned head, that the insurers have had a good deal the worst of the bargain. I dare say most of their premiums have trebled or quadrupled the face of the policies. It has always been possible to obtain such insurance, however, in few companies that made a specialty writing it, and it is a well-known fact that an enormous sum was placed on the Queen's life for the twenty-four hours covering her jubilee celebration. All the London storekeepers counted upon gathering in an immense harvest on that day, and they were thunderstruck when a rumor went out, shortly before, that the venerable sovereign had had a serious seizure. It was said afterward that the story was started by insurance promoters, and if so, it was one of the most cold-blooded and heartless pieces of commercial strategy on record. But be that as it may, it resulted in wholesale insuring against the possibility that the celebration would fail to take place according to programme, and it was said on good authority that insurers included not only the common run of trade people, but folks who had rooms to rent, street stalls to hire and proprietors of temporary places of amusement. That reminds me, by the way, that the principal London theaters are said to be among the establishments that carry the heaviest regular policies on the Queen's life. In their case the precaution can be easily understood, for their business has always been strongly affected by occasions of public mourning. A few days' retirement of the court following the death of some minor member of the royal family invariably reduces receipts to a serious extent and I think most of them will simply close their doors during the period of mourning for the Queen."

## LORD OF A WIDE DOMAIN

### EDWARD VII., KING AND EMPEROR OF A VAST EMPIRE.

**What a New York Paper says about the Dominions of the New King and his Four Hundred Million Subjects.**

When a stout, good-humored, slightly bald gentleman, dressed in the spectacular, theatrical scarlet uniform of a British field marshal, was saluted by humbly genuflecting subjects as king of Great Britain and Ireland and emperor of India, the scene furnished food for imagination, says the New York Journal.

The face of this gentleman will soon become the best known of all the faces in the world. It will be stuck on letters written in every gilt of soft oil lamp in snow huts in the darkness of Arctic winters and in the sunshiny nights of Antarctic midnights.

ENGLAND AND THE EMPIRE.

We often say that "England" will do this or that, as if England and the British Empire meant the same thing. The truth is that King Edward has, a dozen times as many subjects outside of England as he has in it, and that England is only about one two hundred and twentieth part of the land of the Empire.

There never was a king who ruled over so many various peoples of the earth's surface. If you start at Greenwich and go straight westward around the world you will not strike a space of ten degrees in the whole 360 degrees of longitude that does not lie on the territory of some British possession, except a strip of about twenty degrees in Brazil and the waterless wastes of the Atlantic.

Nor can you find a zone of ten degrees in latitude anywhere from the North to the South Pole that does not cross British territory.

KING EDWARD'S SUBJECTS.

Edward VII. rules over people of every race and of almost every nationality on the globe. He has English, Scotch and Irish subjects everywhere, French subjects in the Channel Islands and in Canada, Spanish subjects in Gibraltar, Italian and Greek subjects in Malta, Arab, Coptic and Turkish subjects in Egypt, subjects of a score of Asiatic races in India, Chinese subjects in Hong Kong and Wei Hai Wei, Malay subjects in Borneo and the Malay Peninsula, Polynesian subjects in the Pacific, Dutch, Zulu, Hottentot and Bushman subjects in South Africa, negro subjects in West and Central Africa, and Sudan and Egyptian subjects in Canada.

Think of the prayers that are going up from all over the world for that particular gentleman with the red coat and blue ribbon. In a hundred languages white, black, brown, red and yellow men are beseeching "God Save the King." In King Edward's name go to some parts of his empire and find subjects who see first in him a god. In other parts he would find people who worship their fetishes on the spot and worship him as a deity.

MANY RELIGIONS.

Edward, King and Emperor, represents every variegated religious sentiment, Christian, Jew, Gentile or heathen.

He is the official head of the Episcopal Church of England, one of the Presbyterian Church of Scotland.

He holds the title of Defender of the Faith because the Pope conferred it upon Henry VIII. for writing a pamphlet against Luther just before Henry decided that the Pope was not giving him his divorce.

He is the greatest Mohammedan sovereign of the world, having over more Moslems than any other sovereign.

He is the first Brahman and the first Parsee sovereign of England.

He professes the most sacred shrines of the Buddhists.

He is the head of several hundred sects of Confucius.

Each of the subjects of every shade of idolatry, many of whom are mainly supplied with machine-made goods by enterprising British manufacturers in Birmingham.

ATTACK OF NEXT-MORNING NERVES.

Mrs. Seldom-Home—Mr. Seldom, poor man, was so sick yesterday morning that I was fearfully uneasy about him.

Mrs. Gotrquent—What was the matter with him?

Mrs. Seldom-Home—At first it was grip, but he said he was nothing but a slight attack of katzenjammer. He says that's French for indigestion, and he'll be all right in a day or two.

REVIVAL OF RINGLETS.

Although the smartest Parisiennes wear their hair dressed on the top of the head, it is drawn back loosely and naturally from the face and not unduly puffed out, and the little bunch of Josephine curls is almost invariably seen. For evening wear there are the dainties little headdresses, composed either of flowers or the airiest materials, which are placed very forward on the head.

# On the Farm.

## WHY DEAD FURROWS ARE NOT WANTED.

Upon the character of the soil and lay of the land depends the manner in which land should be ploughed to give the best results as regards production and ease in cultivation. By far too many farmers do not give these important matters sufficient consideration. Some practice ploughing up all the land in narrow strips, leaving deep, dead furrows about 30 ft. or more apart. When the soil is naturally dry and heavy this proves beneficial, it gives good surface drainage, it leaves the surface in an extremely bad condition for use of crop getting machinery, as the jolting, shaking and tear of machinery and men and team are worse than about of team and man are worse than to say the least. Besides, a great portion of the crop falls into these deep furrows it is difficult to secure.

Land that requires deep, dead furrows for drainage should be thoroughly underdrained, then dead furrows would not be required, and nine in ten it is only a portion of the land in which dead furrows are needed. However, unless ploughed in strips the whole field is cut up with furrows, resulting in a greater loss than if the whole field was ploughed for a little grain or other crops grow in the deep furrows, and what grows is usually stunted.

The whole field should be ploughed level or without dead furrows. After harrowing and seeding has been completed, take a one-horse plough and follow along the lowest portions of the natural water course. This will prove effective and you will have one shallow furrow to contend instead of a perfect network of furrows. One other great mistake farmers make is to throw the first several years in succession toward the fence, often leaving the furrow a point a foot higher than the fence is located. This earth should be thrown in so far that it cannot be turned back with the plough. The only true way is to at one time turn the furrow to the fence and at the next ploughing turn from the fence. Do not crowd the fence too close, it takes years to again get back to where that has been ploughed in the hit-and-miss way.

If a field is nearly square and sides are parallel, it is better to commence in the middle of the field, turning the soil all toward the center. The next time throw toward the fence, and so around the field, completing one side. If it is absolutely necessary to plough in strips or lands, make them as wide as possible, and in ploughing each dead furrow throw back two light furrows on the side, into the dead furrow. In the process of harrowing and rolling make the land quite level, and this is only possible with a smooth or land free from sod.

A side-hill plough is a great help in order to use for level ploughing, one can commence at one side and work all the land in one direction. With these equipments are very useful the moldboard can be changed from right to left or vice versa, when the team is turning around from an unequal surface, they are a great thing.

## STARTING THE PEACH ORCHARD.

In planting a peach orchard, it is well to set the trees 18 ft. apart each way. One acre set in this way will require 134 trees, while at 20 ft. apart 108 will be required. The ground for a peach orchard should be well drained so that water will not stand long near the surface. The soil should be well cultivated before the trees are set and the places where the trees are to stand thoroughly dug up to a depth of 3 or 4 ft. A little bone meal, say 1 pt, worked into the soil for each tree is advisable.

Do not set the trees too deep. Be careful to spread the roots out and work the soil well among them. Place them in a pail of water when they have been half-filled with soil, so as to wet the soil about the roots, helping the moisture needed by the trees. After it has settled away fill the hole and cover with leaves or some other material for a mulch. Before transplanting always cut back severely all the branches and the top of the main stalk should be taken off. This forms a tree by pinching off the ends of the new growth occasionally during the first season, if they do not seem to be growing compact enough to form a well-formed head. After the trees begins to show new growth apply some fertilizer, which may be any of the commercial fertilizers for growth, not for fruit, or it may be ashes and cottonseed meal or well rotted stable manure.

The mulch may be used again after the trees have been fertilized and will serve to keep the soil moist. Peach orchards should be well-cultivated during the growing season. Borers are sometimes troublesome, but if care is taken to pull the dirt up around the tree early in the season and allow