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REWARD FOR THE FAITHFUL

How it is Possible for Us to Accumulate an Eternal Fortune.

A despatch from Washington says: Rev. Dr. Talmage preached from the following text: "For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods.

"And unto one he gave five talents to another two, and to another one; to every man according to his several ability."—St. Matthew, xxv. 14, 15.

Many of the parables of Jesus Christ were more graphic in the times in which He lived than they are now, because circumstances have so much changed. In olden times, when a man wanted to wreak a grudge upon his neighbour, after the farmer had scattered his seed wheat over the field and was expecting the harvest, his avenger would go across the same field with a sack full of darnel grass, scattering that seed all over the field, and of course it would sprout up and spoil the whole crop; and it was to that Christ referred in the parable when he spoke of the tares being sown among the wheat.

The servants spoken of in the text are members of the Church. The talents are our different qualifications of usefulness given in different proportions to different people. The coming back of the owner is the Lord Jesus returning at the judgment to make final settlement. The raising of some of these men to be rulers over five or two cities is the exaltation by the righteous at the last day, while the casting out of the idler is the expulsion of all those who have misimproved their privileges.

Learn first from this subject, that becoming a Christian is merely going out to service. If you have any romantic idea about becoming a Christian, I want this night to scatter the romance. If you enter into the Kingdom of God, it will be going into plain, practical, honest, continuous, persistent Christian work. I know there are a great many people who have fantastic and romantic notions about this Christian life, but he who serves God with all the energies of body, mind, and soul, is a worthy servant, and he who does not is an unworthy servant. When the war trumpet sounds, all the Lord's soldiers must march, however deep the snow may be, or however fearful the odds against them. Under our Government, we may have colonels and captains and generals in time of peace, but in the Church of God there is no peace until the last great victory shall have been achieved. But I have to tell you it is

A VOLUNTARY SERVICE.

There is no drudgery in it. In our worldly callings sometimes our nerves get worn out, and our head aches, and our physical faculties break down; but in this service of the Lord Jesus, the harder a man works the better he likes it, and a man in this audience, who has been serving God for forty years, enjoys the employment better than when he first entered it. The grandest honor that can ever be bestowed upon you, is to have Christ say to you on the last day, "Well done, good and faithful servant!"

Again, I learn from this parable that different qualifications are given to different people. The teacher lifts a blackboard and he draws a diagram, in order that by that diagram he may impress the mind of the pupil with the truth that he has been uttering. And all the truths of this Bible are drawn out in the natural world as in a great diagram. Here is an acre of ground that has ten talents. Under a little culture, it yields twenty bushels of wheat to the acre. Here is another piece of ground that has only one talent. You may plough it and harrow it and cultivate it year after year, but it yields a mere pittance. So here is a man with ten talents in the way of getting good and doing good. He soon, under Christian culture, yields great harvests of faith and good work. Here is another man who seems to have only one talent, and you may put upon him the greatest spiritual culture, but he yields but little of the fruits of righteousness. You are to understand that there are different qualifications for different individuals. There is a great deal of ruinous comparison when a man says: "Oh, if I only had that man's faith, or that man's money, or that man's eloquence, how I would serve God!" Better take the faculty that God has given you, and employ it in the right way. The rabbis used to say that before the stone and timber were brought to Jerusalem for the Temple every stone and piece of timber was marked; so that before they started for Jerusalem, the architects knew in what place that particular piece of timber or stone should fit. And so I have to tell you we are all marked for some one place in the Great Temple of the Lord and do not let us complain, saying: "I would like to be the foundation stone, or the cap stone." Let us go into the very place where God intends us to be, and be satisfied with the position. Your talent may be in personal appearance; your talent may be in large worldly estate, your talent may be in high social position, your talent may be in a swift pen or eloquent tongue, but whatever be the talent, it has been given only for one purpose—

PRACTICAL USE.

You sometimes find a man in the community to whom you say: "God has no talent at all," and yet that man may have a hundred talents. His one hundred talents may be shown in the item of endurance. Poverty comes, and he endures it. Persecution comes, and he endures it. Sickness comes, and he endures it. Before men and angels he is a specimen of Christian patience, and he is really illustrating the power of Christ's Gospel, and is doing as much for the Church, and more for the Church, than many more positively active. If you have one talent, use that; if you have ten talents use them, satisfied with the fact that we all have different qualifications, and that the Lord decides whether we shall have one or whether we shall have ten.

Again. I learn from the text that inferiority of gifts is no excuse for indolence. This man, with the smallest amount of money, came growling into the presence of the owner of the estate, as much as to say, "If you had given me seven thousand dollars I would have brought fourteen thousand dollars as well as this other man. You gave me only fifteen hundred dollars, and I hardly thought it was worth while to use it all. So I hid it in a napkin, and it produced no result. It's because you didn't give me enough." But inferiority of faculties is no excuse for indolence. Let me say to the man who has the least qualifications, by the grace of God he may be made almost omnipotent. The merchant, whose cargoes come out from every island of the sea, and who, by one stroke of the pen can change the whole face of American commerce, has not so much power as you may have before God, in earnest, faithful, and continuous prayer. You say you have no faculty. Yes, the men with one talent are to save the world, or it will never be saved at all. The men with five or ten talents are tempted to toil chiefly for themselves, to build up their own great name, and work for their own aggrandizement, and do nothing for the alleviation of the world's woes. The cedar of Lebanon, standing on the mountain, seems to hand down the storms out of the heavens to the earth; but it bears no fruit; while some dwarf pear tree has more fruit on its branches than it can carry. Better to have one talent and put it to full use, than five hundred wickedly neglected.

Again. My subject teaches me that there is going to come a day of

SOLEMN SETTLEMENT.

The day will come when the Lord Jesus Christ will appear, and will say to you, "What have you been doing with My property? What have you been doing with My faculties? What have you been doing with what I gave you for accumulative purposes?" There will be no escape from that settlement. I have sometimes been amazed to see how an accountant will run up and down a long line of figures. If I see ten or fifteen figures in a line and I attempt to add them up, and I add them up two or three times, I make them different each time. But I have admired the way an accountant will take a long line of figures, and without a single mistake, and with great celerity, announce the aggregate. Now, in the last great settlement, there will be a correct account presented. God has kept a long line of sins, a long line of broken Sabbaths, a long line of profane words, a long line of discarded sacraments, a long line of misimproved privileges. They will all be added up, and before angels and devils, and men, the aggregate will be announced. Oh, that will be the great day of settlement. I have to ask the question, "Am I ready for it?" It is of more importance to me to answer that question in regard to myself than in regard to you, and it is of more importance for you to answer it in regard to yourself than in regard to me. Every man for himself in that day. Every woman for herself in that day. "If thou be wise thou shalt be wise for thyself; if thou scornest thou alone shalt bear it." We are apt to speak of the last day as an occasion of vociferation—a demonstration of power and pomp; but there will be on that day, I think, a few moments of entire silence. I think a tremendous, an overwhelming silence. I think it will be such a silence as the earth never heard. It will be at the moment when all nations are listening for their doom. "Come ye blessed!" It shall thrill with new joy through the ranks of the saved. "Depart ye cursed!" It will throw additional darkness into the abandonment of the lost.

Lastly. I learn from this parable of the text, that our degrees of happiness in heaven will be graduated according to our degrees of

USEFULNESS ON EARTH.

Several of the commentators agree in making this parable the same as the one in Luke, where one man was made ruler over five cities, and another made ruler over two cities. Would it be fair and right that the professed Christian man who has lived very near the line between the world and the Church—the man who has often compromised his Christian character—the man who has never spoken out for God—the man who has never been known as a Christian only on communion days—the man whose great struggle has been to see how much of the world he could get, and yet win heaven—is it right to suppose that that man will have as grand and glorious a seat in heaven as the man who gave all his energies of body, mind and soul to the service of God? The dying thief entered heaven, but not with the same startling acclaim as that which greeted Paul, who had gone through scorchings and across dungeons and through shipwreck and fire to the kingdom of glory? One star differs from another star in glory, and they who toil faithfully for Christ on earth shall have a brighter reward than those who have rendered only half a service.

Some of you are hastening on to the rewards of the righteous. I want to cheer you up to-night at the thought that there will be some kind of reward waiting for you. There are Christian people in this house to-night who are very near Heaven. This week some of you may pass out into the light of the setting sun. Oh, weather-beaten voyagers, the storms are driving you into the harbor. Oh, my brothers and sisters, how sweet it will be, after the long wilderness march, to get home. That was a bright moment for the tired dove in the time of the Deluge, when it found its way safely into the window of the ark.

THE S. S. LESSON.

INTERNATIONAL LESSON, JULY 28

Text of the Lesson, Gen. xii, 1-9.

Golden Text, Gen. xii, 2.

In chapter x we have 70 descendants of Noah among whom the earth was divided, and Deut. xxxii, 8, says that God set the bounds of the people with reference to the number of the children of Israel, although such people were not then in existence except before God. From before the world was made both the church and Israel were real to God, and He clearly saw the end when through them He would rule the world in righteousness (Isa. xlvi, 9, 10). Chapter xi tells of man's degeneracy and union against God to make them a name. This is the beginning of the story of Babylon, the end of which is found in Rev. xvii and xviii, and the great feature of which is self glorification. "Let us make us a name." Here we have the beginning of languages, because of this rebellion. Then follow the ten generations from Shem to Abram inclusive. In chapter v we had the ten generations from Adam to Noah inclusive, these 20 generations being on the line of the righteous and leading on to Christ. Man apart from God ever degenerates. Sin turned Adam and Eve from Eden, sin brought the deluge and destroyed all except those in the ark, sin brought the confusion of tongues, and now after 2,000 years sin again prevails, and from the idol worshippers beyond the river the Lord takes Abram that He may bless him and make him a blessing to all people on earth (Joshua xxiv, 2, 3).

1-3. I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all families of the earth be blessed. These are some of the words of the Lord to Abram while yet in Ur of the Chaldees, by which He would draw him from country and kindred and perform through him all His pleasure by separating him unto Himself and placing him in a land which He would in due time give him as an inheritance. Stephen said in his discourse that the God of glory appeared to Abram, and it is evident from another record that something more than the earthly inheritance was set before him, for he looked for a city which hath foundations whose builder and maker is God (Acts vii, 2; Heb. xi, 10). Notice in these opening verses of our lesson the fourfold "I will" of the Lord—"I will shew," "I will make" and the double "I will bless." The promises and assurances are all from God. Abram hears, believes, obeys. He died in faith, not having received the promise, for God gave him none inheritance in it, yet He promised that He would (Heb xi, 13; Acts vii, 5.).

4, 5. "Abram was seventy and five years old when he departed out of Haran." In chapter xi, 31, 32, we read that his father, Terah, who served other gods (Joshua xxiv, 2), accompanied him so far as Haran. Abram tarried there until his father died, and then, taking with him Lot, his brother's son, they came into Canaan. Did Terah hinder Abram? Might he have gone into Canaan if he had been willing? These are not as important questions as such personal ones as the following: Am I by a lack of faith or by an unwillingness to be separate from this present evil world, hindering any dear one whose heart is longing for a closer walk with God? Am I a Terah, saying that Haran is far enough?

6, 7. And the Lord appeared unto Abram and said, "Unto thy seed will I give this land, and there builded he an altar unto the Lord who appeared unto him." We do not read of any appearance of the Lord unto Abram at Haran, for the first verse of our lesson refers to the Lord's appearance and message in Mesopotamia (Acts vii, 2, 3), but now, Abram having obeyed fully, the Lord appears to him a second time and confirms His promise. Until we fully obey up to the light we have we cannot expect further light or revelation. This is Abram's first altar in the land. By sacrifice he worships God in His appointed way. At this place Jacob afterward bought a piece of ground. There Joshua gathered Israel for his farewell address. There he buried the body of Joseph, and there Jesus talked with the woman at the well (Gen. xxxiii; Joshua xxiv, John iv). The land was already occupied by the Canaanites, and Abram must be content with his tent and altar to be a pilgrim and a stranger until God's time should come to give him the land.

8. There he builded an altar unto the Lord and called upon the name of the Lord. This is his second altar in the land, and it is between Bethel and Hai. The margin says the Ai of Joshua vii, 2. Bethel suggests Gen. xxviii, 19, and the story of God's gracious loving kindness to Jacob. But the principal truth and practical lesson are associated with the altar and the sacrifice. Happy is the man who, whatever be his home or dwelling place or surroundings, if it be a hut or a palace, in some heathen wilderness or in some great city, never fails to have his altar unto the Lord! Redemption by the blood of Christ and constant communion with Him—these are the two greatest things that any mortal can have and they are possible to all who have ever heard of Christ and His redemption. He is calling all who have heard His voice to separate themselves from this present world and live wholly for Him.

9. And Abram journeyed, going on still toward the south." It is good to be always going on in the way of the Lord. We read of David that he went on and grew great (margin, going and growing), and the Lord God of hosts was with him (II Sam. v, 10). An enlarging and a winding about is not out of place, if it be "still upward, still upward, still upward by the midst" (Ezek. xli, 7). Peter would call it growing in grace and in the knowledge of our Lord and Savior Jesus Christ (II. Peter iii, 18). But while on this present earth we are in an enemy's country, for even our Lord said that the devil is the prince of this world (John xiv, 30), and we need to watch and pray lest we fall into temptation. If there is one thing the devil seems to hate specially it is to see a believer wholly separated unto God and walking humbly with God, living for and relying upon Him alone. The rest of this chapter tells of some sad wandering and stumbling on the part of Abram, even a compact between himself and his wife to lie in order to save his life, and a consequent rebuke from a heathen king.

UNCOMFORTABLE TRAVEL.

How It Feels to Go By the Trans-Siberian Railway.

The discomforts of trans-Siberian railway travel are described by Rev. F. E. Clark in "A New Way Around an Old World." The best cars run at the time of his visit were marked "fourth class," and he quietly remarks that they were "no better than they pretended to be." They had wooden seats of the hardest sort, and three wooden shelves, one above another, afforded cramped opportunity for a man not more than five feet long to stretch himself out. Each of these cars, with its three tiers of shelves, is supposed to accommodate forty-three passengers.

Into these cars were crowded, helter-skelter, pell-mell, higgledy-piggledy, Russians and Siberians, muzhiks and Chinamen, Tartars, Buriats and Englishmen, Frenchmen, Germans and Americans. Odors indescribable made the air thick and almost murky. The stench, the dirt, the vermin, grew worse the longer the car was inhabited. And in these dreadful cars we had to remain for four weary days and nights.

During these long and weary days we were obliged to get what diversion we could from our fellow passengers. We watched the mother who combed her offspring's hair with a carving-knife, with which she made vigorous onslaught on the numerous inhabitants that had taken shelter there, while we shuddered as we thought of the coming night in close proximity.

We were interested in the other mother, who did her daily washing in a pint cup, and hung it out to dry on the upper bunk. We were fascinated by the soldiers who performed their morning ablutions by taking a large mouthful of water from a teapot, then, squirting it on their hands, vigorously washed their faces.

In the midst of the filth and discomfort of this hard journey, I must record that we met many courtesies and kindnesses from the most unpromising of our fellow travellers. Some of the peasants were ladies and gentlemen at heart, who would incommode themselves to add to our comfort. They were never intemperate or noisy, and in genuine politeness could have given many points to certain members of our party who prided themselves on belonging to a nation noted for its good manners.

PHYSICIAN AND SOLDIER.

An Instance of Lord Kitchener's Way of Doing Things.

A sergeant of the Royal Engineers, who has lately returned from Africa, tells a good story in a London daily of Lord Kitchener's stern sense of justice. In the sergeant's company there was a private who always did his duty in a quiet, unobtrusive manner, which gained for him a certain respect from his immediate superiors and companions. One morning this man presented himself at the office and reported that he was ill and unfit for duty. He was ordered to appear before Dr. X., the medical officer of the corps, who pronounced him in good health and ordered him back to duty.

Against this order there was no appeal, and the soldier returned to his work, which was preparing planks for a temporary bridge. He found it impossible to work, and mentioned the fact to the sergeant, with whom he was on the most friendly terms.

"Why not lay the case before Lord Kitchener?" asked the sergeant. "He is in the office now."

"Oh, I dare not," replied the man. "He is too stand-off and cold."

"Well, if you're afraid, I'll do it myself," said the sergeant, and he did.

"Order the man here at once," said Kitchener, without looking up, "and also Doctors Y. and Z.

Each of these doctors he made examine the man in his presence. Doctor Y. reported typhoid in a marked stage." Doctor Z. made the same diagnosis.

"Send for Doctor X. immediately!" said Lord Kitchener.

"Please Doctor X. examine this man carefully. He is either ill or malingering."

Doctor X. performed the command-ed task, and nervously said: "I fear I have made a mistake. This man is in the early stages of typhoid."

"Have the man at once removed to the hospital," came the order, "and you, sir, apply to the adjutant for your papers, and at your earliest convenience return to England."

Florence Nightingale has reached her 81st birthday. Her father was William Shore, who assumed by Act of Parliament the surname of Nightingale in 1815, the name and the family property came from Peter Nightingale, against whom Arkwright, inventor of the spinning jenny in 1776 brought one of his actions for infringement of patent.

ON THE FARM.

RAIN IN THE COUNTRY.

Here in the country, the cool sweet rain
Falls on the daisies and growing grain,
Shadows the pond with waggling rings,
Kisses the lips of the oxland springs,
Plays with the pines on the hill-top dim
And fills the valley with mist a-brim.

It splashes in shadowy forest nooks,
Dimples the faces of woodland brooks,
Whispers with leaves in untrodden ways,
Wraps the distance in sober grays,
Dances o'er the meadows of lushest green,
And scatters the petals where roses lean.

STACKING SMALL GRAINS.

The old and rather careless method of threshing direct from the stook is becoming less and less prominent, and it is well that this is so. In some cases time is saved, but a large number of men are required at threshing time, making much heavy work for the women of the family and usually causing more or less confusion. There is always danger of loss from storms as long as the grain remains in the shock and frequently the quality is lowered from bleaching. It is impossible for all farmers to thresh at once, so some fields have to remain in the open for weeks and frequently months. Loss is sure to follow.

The best plan then is to stack. This should be done as soon as the grain is dry enough. In some cases a week after harvest time the stacking may begin. The work comes at a comparatively slack period and consequently is not very expensive. The matter of making the stack so it will turn water is very important. During a season of heavy rain fall a waterproof stack is difficult to construct, but if the principles are understood, there is no reason why all grain stacks, but particularly wheat and rye, should not be waterproof.

Possibly the safest stack is the small, round one, such as is seen all over the wheat growing sections. Four of them are grouped so that the thresher may be run between, leaving two on each side. Begin as you would an ordinary field stock, but continue placing circles of sheaves around the shock, gradually inclining them more and more until they are almost flat by the time the base of the stack is of the desired size. The whole secret of successful stacking lies in keeping the middle or centre part of the stack high and solid. This is done by laying on extra layers of bundles and stepping on each one as it is put down. On the other hand the outer layers should be as loose as may be. With these conditions the centre of the stack will settle but little, while the outside layers will go down a great deal. This forms a complete watershed and unless rains are exceedingly heavy and accompanied by wind storms, the grain will be almost as safe as in the bin.

In putting on these outer layers of bundles a short handled fork should be used. This will enable the operator to keep off the outside layers. All loose material should be piled up in the middle and not allowed to accumulate on the edge, where it will cause bundles to slip and result in a lopsided, unsightly stack. If it is possible, one load should be pitched from one side and the next from the opposite. This will cause uniform compacting and tend to prevent the leaning of the stack. Do not make the stack very high. There is nothing to be gained by it and low stacks are less liable to be uncovered during a wind storm.

Long, narrow ricks are favorites in some sections and are more easily made than a round stack. If the stacker is not very skillful he had better begin on a rick. This is simply a long, narrow stack which will hold all the way from 8 to 16 loads of bundles.

Other things being equal, a rick should stand north and south, as is the west most violent wind storms come from the west. Other things however, are not equal. If they stand east and west, the sun never reaches the north side, consequently it is desirable to have them stand north and south, so that the sun will get at almost the entire surface.

Although grain is comparatively safe in well-made stacks it is always desirable to thresh as soon as possible and get the grain into the bin or sell it. In most cases, wheat in the stack goes through a sweating process and threshing cannot be done while it is in this condition, which usually terminates about the third week. The stack should be carefully examined and time of threshing governed accordingly.

ABOUT TURKEYS.

Turkeys cannot be reared with the same management that is employed in the raising of chickens. They are said to be very tender when young and because of this fact many are prevented from trying to raise them. There is a sort of tenderness in all kinds of young things and the kind of management that will suit one will not be so well suited to others. Young turkeys should be kept from the early morning dews until they gather some strength. They are great to roam and for this reason they cannot be reared in some localities. Turkeys seem to take more pleasure in feeding on the grounds of neighbors than on their home grounds. They are like the boy who always wanted to be somewhere he was not. Where neighbors keep turkeys it is sometimes unpleasant to have them claim turkeys belonging to another.

Turkeys should be brought home from their hatching place at night and kept confined in a lath coop a few days. When they get old enough to roam about their range can be selected by turning them in the direction it is desired they should go. If a neighbor on one side has turkeys it may be well to drive them in another direction and they will soon go over a certain range. In order to avoid any claims that might be made on the turkeys it will be a good plan to mark them. A very unique way of doing this will be in tying a soft string of some kind around a wing, leaving a few inches of it hanging under the wing. This can be worked in under the feathers so it will not be noticed by anyone who does not know it is there and will be a very good mark of ownership.

HORTICULTURAL BRIEFS.

The commercial orchardist who plants too many varieties makes a mistake; better select a few of the best that do well in your locality.

Unless needed for the purpose of propagation it is best to keep the suckers from around the raspberry and blackberry bushes.

If a fruit tree needs pruning it is easier to prune as soon as the necessity shows, than after years of neglect.

The pear tree is more liable to disease than any other fruit tree, unless we except the peach.

In manuring the orchard, remember that the roots of the trees extend as far out as the branches.

All fruit trees should be carefully labeled, so that the owner may know what he possesses.

Raspberry plants should be set out at the very first favorable opportunity in the spring.

Put soapsuds around the peach trees.

Set out young fruit trees and plants every year.

The value of an orchard depends very much on the proper selection of the varieties.

Thorough preparation of the ground before planting is essential with all berries.

In transplanting no manure should be placed in direct contact with the roots.

"AN IMPOSSIBLE STORY."

Curious Illustration of the Value of a Book.

There died suddenly in London the other day a writer who may not be entitled to a palce among the greatest of English novelists, but who certainly deserves to be classed among the most lovable and useful of Englishmen.

Sir Walter Besant was interested in every worthy undertaking and a leader in many helpful works; but he will best be known and longest remembered as the author of "All Sorts and Conditions of Men."

The story of this book is an interesting one. It presents the hard life of the people of the crowded East End of London, and tells, in the form of a novel, of the ideals and ambitions of a young mechanic who has had a better education than his fellows and uses it for their advantage. Through his efforts, as related in the novel, a great central building, a "People's Palace," is erected in the East End where the social life of the people can express itself; where they can study and read, see fine paintings, hear good music, have their games and athletic sports, and in general meet life on a higher plane than is possible in their own unattractive homes.

To this tale the author, curiously enough, gave the somewhat cynical subtitle of "An Impossible Story." He was the most hopeful of men, but he saw clearly how much was to be done, and doubtless at the time he wrote had small thought that his dream would be realized within his own lifetime. Yet there stands today in that same East End, and for years has stood, a "People's Palace" in which has come to pass all that the dreamer dreamed. The "Impossible Story" has become not only a possibility, but a fact.

In the largest, truest sense, Sir Walter Besant built the People's Palace as surely as he wrote the book which gave it its name, and from which the public gathered its first knowledge of the need of such an institution.

It would be hard to find a better illustration, either of the power of a good book, or of the readiness of people to give when their eyes are opened and their hearts are touched.

FOR THE OCCASION.

A Scottish divine was noted for his pointed and cutting sayings both in and out of the pulpit. One Sunday morning, just as he was about to begin the service, the kirk door opened and in walked a sprightly young ploughman in a brand new pair of light corded trousers.

The young man was in no hurry to get to his seat, and when he did get there he stood up and deliberately and slowly arranged his coat tails before sitting down. The minister had eyed him from the first, and as the young man was turning round to see if there was any dust on the seat, observed in an impatient voice:

Ye can sit doon noo, my man. We've seen yer breeks.

USE OF A LONG BREATH.

When chilled by exposure to cold take a long breath with the mouth firmly shut. Repeat this several times until you begin to feel the heat returning. It requires only a very short time to do so. The long breath quickens the pulse, and this causes the blood to circulate faster. The blood flows into all parts of the veins and arteries and gives out a great deal of heat. It is stated that a long deep breath, held as long as possible, will close the pores of a heated skin, and the danger of taking cold on stopping outdoors, may be thus guarded against.

We shall see old men behind the shop-counter, old engine-drivers, old soldiers and sailors, and bakers and tailors, and candle-stick makers.