

Our Young Folks.

Be Sure You're Right.

Adopt this beautiful motto— Write it in letters of gold. 'Tis a saying uttered in wisdom. Applies to the young and the old. Will help us along in life's journey. Nothing is so certain as death. Such action is pleasing to others. And fills us with inward delight. Who can count all the trouble. The cross, the sinners and I love. That occur from neglect of this duty? Their number but few of us know. Think and reflect before acting. Weigh well the prospect in view. Be sure of a righteous decision. On whatever you wish to pursue. Those who've adopted this motto. Seldom have cause to regret. It saves us from a deal of misfortune. Solves us from worry and fret. We jog along, easy and happy. On a wide and a definite plan. Assured of success in our labor. By doing the best that we can.

Writing to Absent Mamma.

Bless her little fingers! Won't mamma be glad to get the sweet little letter she is writing! It is hard work, and will take a good while to write out every word, but patience and perseverance will accomplish even this great task. She has so much to tell mamma, but when she tries to put all the words down on paper she forgets more than half. If she could talk it on this paper, how the words would fly! Well, mamma will understand it all, and the crooked marks, the "p." marks, and the curious little splashes, will all have meaning to her loving eyes. One thing is plain—she loves "dear mamma," and wants her to come home. How sad when mamma goes away never to return! No letter can teach her in the far distant land to which she has gone. Dear children, be kind to your mothers. Boys, never say or do what will grieve your mother, for some day she will be taken from you, and then your heart will reproach you for every disobedient and unkind word and act. It will then be too late to ask forgiveness.

The Scotch Cobbler.

Queen Victoria has lately had a small pension bestowed upon Mr. Thomas Edwards, a pious cobbler, of Scotland, who, in spite of poverty and inconstant toil, has made for himself an honored name among the naturalists of the day. No one ever dreamed less about such a distinction than he did, and yet, after the lapse of years, the well-deserved compliment has been paid him.

This worthy man is the son of a hand loom weaver, and was born on Christmas day, 1814. From his earliest years the weaver's boy manifested a lively interest in birds and beasts, and he turned the cottage into a sort of museum of curiosities. Every effort was made to turn his thoughts to other matters, but his favorite study of natural history only became more and more an object of engaging pursuit. When Thomas Edwards was set to work in a factory, two miles from Aberdeen (where his father then lived), his walks back and forth were made the occasions for scouring the woods and fields. He was obliged to be up by four o'clock in the morning, and did not return home before nine at night. But the young naturalist forgot fatigue, and cold, and scanty food, in the pleasure which he found in collecting specimens of birds and insects, and plants and flowers. It was no mere haphazard assortment, since he learned to classify and arrange them with wonderful accuracy.

When Thomas Edwards grew up to manhood, and married, he set down quietly to the drudgery of his cobbling stall, and his earnings were so meagre that he could not afford to spend much daylight in his favorite studies. At the close of a long day's work, he would return home, and having equipped himself with his insect boxes and bottles, his botanical book and his gun, he set off with his supper in his hand, to begin his observations. Bad weather never kept him in the house, and, when rain overtook him, he would thrust himself, feet foremost, into a fox's hole, while he patiently watched the moths, etc., as they flitted by. Other poor men squandered their wages in grog-shops, and made themselves merry over the strange fancy of Thomas Edwards, but he heeded them not.

With a good hard working woman for a wife, his home was always tidy and his children clean and well-behaved, and in the course of time, the wonderful collections which the poor naturalist had made attracted the notice of men of science—until Thomas Edwards was authorized to sign himself a "Fellow of the Linnean Society."

The little history has its moral; and any intelligent, industrious boy, however poor and friendless, will be the happier for remembering it.

How They Gather Cocoanuts in Ceylon.

Cocoann forests of thousands of acres are spread over the plain back of Galle. The trees run up without knot or limb from thirty to eighty feet to the branches that bear the fruit. A matured tree is only about one foot to a foot-and-a-half in circumference at the base, and it maintains nearly this size all the way up. How is the fruit gathered at such height? The coolies climb these trees like squirrels; they place a rope around the legs near the ankles so as to hold them in position around the tree, and then without spur or other artificial help, they climb up with astonishing celerity, gather the fruit and drop it on the ground. A single tree produces about a dozen cocoanuts, and the coolie harvester is allowed one for gathering the fruit of each tree. These cocoann forests are really beautiful, presenting symmetrical growth, graceful proportions and charming shade. The fruit itself with enclosed milk affords healthful food and cooling drink; it is a source of considerable revenue from export; the fibre of the shell is largely utilized for the manufacture of cloth and rope. Next to coffee, the cocoann is the most important and valuable product on this island.—Troy Times.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XVIII.

May 6. THE FAMINE IN SAMARIA. (2 Kings vi. 25-32.)

COMMIT TO MEMORY, vs. 17-18. PARALLEL PASSAGES.—2 Kings vi. 25-32. PRO. XXVIII. 1. SCRIPTURE READINGS.—With v. 12, compare Judges xx. 23-27, with v. 13, compare v. 3, and read Isa. xli. 1; with v. 14, compare 1 Sam. x. 18; with v. 15, compare Isa. xxxiii. 3, 4, with v. 16, read v. 1, with vs. 17-20, compare v. 2; on the whole passage, read Ps. lxxix. 11; xl. 4-7, and Isa. xxxi. 1-3.

GOLDEN TEXT.—The things which are impossible with men are possible with God.—Luke xviii. 27.

CENTRAL TRUTH.—The Lord changes famine into plenty. The practical value of this lesson to the pupils will depend largely on the clearness with which they see the connection between the event recorded and preceding events.

The Syrians and Israelites were at this time "natural enemies" (what a comment this phrase is on our fallen state—children of the same race, "natural enemies!") Benhadad pushed the assault to Samaria and besieged it, hoping, as was common before artillery, and even since its use, to starve it out (2 Kings vi. 24). The famine was frightful, and awful illustrations of its horrors are given in vs. 25-30, to which, alas! there are many historical parallels. How fearful must the victory of the Syrians have seemed when this is sooner endured!

The king, thoroughly helpless, was in sackcloth (v. 30). But one may be humiliated and not humbled. He does not cry directly to God. But remembering how much power Elisha had exerted on former occasions, and supposing he could now deliver if he would, he swears to kill him, very much as his mother swore in relation to Elijah (1 Kings xix. 2). How far a mother's example may reach!

As Elisha was aware of the movements of the Syrian king (2 Kings vi. 12), so he was of the movements of the son of the murderous Ahab (v. 32).

At this time the elders seem to have been in conference with Elisha, perhaps seeking advice, or bespeaking his good offices with the Lord, or directly owning the Lord's power.

To them Elisha told the story of the king's messenger and the king, himself were coming. They have evidence of his supernatural knowledge. The king's representative comes with the abrupt "eat"—in continuation of his master's—"Jehovah, your God, whose power you wield, is doing this; what is the use of my paying any regard to Him, or to you, his prophet? Is there any reason why the king's sentence should not be carried out?" (v. 28).

There was a partial owning—though in the worst temper—of Jehovah's power on the part of Ahab's son. We must disregard the unfortunate division of the chapters here, and listen to the startling reply, in 2 Kings vii. 1, of Elisha to the demand of v. 28, in 2 Kings vi. As the enormous cost of garbage describes the famine, the cheapness of good food describes the unexpected plenty on the morrow.

When this prophetic message was given to the king, a captain (the English translators were fond of placing recognized titles in the version), on whose arm the king leaned (see 2 Kings v. 18), sneered at its improbability, and on this the point of our lesson turns. "Yes, very likely, indeed! If your Jehovah made sluices in heaven and poured out food, we might have it." The prophet rebuked the sneering captain, and the result vindicated him, and especially Jehovah.

The way of fulfilling the word is told us in v. 6. A panic seized the Syrians, and they fled, leaving everything behind them. The fact was revealed by four poor lepers (vs. 8, 4), who had ventured in despair—for they could not be worse—to the Syrian camp, and they reported it to the gate-keeper, who carried it to the king, at which point we take up and follow the narrative. The way king (v. 12) dreads a stratagem, such as Joshua (Joshua viii. 8-15) used at Ai, and Cyrus later, according to Herodotus. He tells his fear to his servants, i.e., officers, in very natural language, which needs no explanation.

An offer (v. 13), with a turn for moralizing proposes that a few horsemen should reconnoitre, and as for the danger, they could be no worse than all the multitudes of Israel. (See v. 3, which has the same idea.) This was done by a couple of horse or war-chariots (v. 14).

The report was startling and joyous. The route towards Jordan (which was about thirty-five miles north-east of Samaria) was strewn with the abandoned valuables of the fugitives. It was no stratagem (v. 15). The hungry people rushed to the spoil, and the words of v. 1 were made good, "according to the word of the Lord" (v. 16).

We may judge of the importance of the event by the minuteness and emphasis with which the fulfillment is rehearsed in vs. 18, 19. The captain was put in charge of the gate; but the excited, starving crowd disregarded any attempt he made to keep order, and he lost his life. He was "crushed to death."

We may learn from this Scripture— 1. That God's providence has a certain relation to the wants of the times. It was common and fashionable then to despise Jehovah.

This is especially true of God's supernatural providences. Enoch and Elijah are taken out of the world by translation, in times of unbelief and apostasy, that men may be shown that there is another world, and that the Lord of it distinguishes between the good and the evil. The same remark applies to two facts of an opposite kind, one at the opening of the Jewish, and the other of the Christian dispensation, namely, the punishment inflicted on Achan and on Ananias and Sapphira. Impressive warnings against covetousness were required. God's ways are not capricious or arbitrary, but the reasons on which He proceeds are not always disclosed to us. Much we shall understand afterward, and

It is an exercise of faith to wait; only we must not judge before the time. See Ps. l. 4-6.)

The example of this captain was mischievous in a high degree. His fate must have pointed out his guilt and the sin of doubting God's word. When texts fail, such come.

2. Bad men resist the plainest truth. How much Jehoram had seen, and, in some degree, felt! He had sackcloth next his skin. So Herod did many things because of the Baptist (Mark vi. 20). A consequence to God in times of distress proves little for a man's moral condition. Jehoram proposes to murder the Lord's prophet because the Lord did not relieve him. Sackcloth and murder do not put one another.

3. A horse, or troops of them, cannot secure safety. How utterly armies are subject to God's power! See the case of Sennacherib (2 Kings xix. 35).

There appears to have been a great fascination about cavalry to the Israelites. Two temptations to rely on horses, and to maintain friendly relations with Egypt on this account, is frequently noticed and rebuked in the prophet (Hosea xiv. 3). It appears to have been a favorite aim of the Hebrew kings to develop this kind of an armed force.

4. How safe is a saint under divine care! Elisha is less exposed to danger, fear, suspicion, and apprehension, than the king. (See Ps. cxxv. 1, 2; see also Ps. xl. 17.)

5. Deliverances from God come in the most unexpected ways. Who would have dreamed of the besiegers supplying the besieged with food? So it is in the redemption of man. Who could have expected the offended God and judge to give his own Son for the offenders? or, who would have expected redemption to be wrought out by His dying on the cross? The Lord "doeth wonders."

6. He sometimes delivers the ungodly, as another form of appeal to them, and to show how ready He is to forgive; and if He does so much for enemies, what may not His people expect at His hand?

7. Punishment often comes in the way of the sin, i.e., so as to recall, by its manner or some attending circumstance, the transgression. The plenty of which the captain—not a heathen, but a Jew—was incredulous is the occasion of his death. How often the promoters of vice are its own first victims, in the resorts of the gambler and the drunkard! Now God says, "Come unto me." If men will not, one day He will say, "Depart from me."

8. How bad is unbelief, in God's eyes! It kills the soul. It is no sign of wisdom, but of folly; of genius, but of depravity. In the day when saints enter into glory, unbelievers shall see, but not share in it. SUGGESTIVE TOPICS.

The siege—the hope of the besiegers—the condition of the besieged—the temper of the king—his threat—Elisha's knowledge—the demand—the assurance of plenty—how the captain received it—how it was made good—the lepers—the king's fears—pre-announcements—results—the captain's doom—how brought about—the fitness of the judgment—the times—the meaning of the whole to the king and people—and lessons to us.

LESSON XIX.

May 13. JEHU THE KING. (2 Kings x. 1-31.)

COMMIT TO MEMORY vs. 28, 29. PARALLEL PASSAGES.—Judges xvi. 27-30; 1 Kings xviii. 40.

SCRIPTURE READINGS.—With v. 20, compare Isa. i. 12, 18; with v. 21, read 1 Kings xvi. 32; with v. 22, compare 1 Kings xviii. 19; with v. 23, read v. 15; with v. 24, compare 1 Kings xx. 80; with v. 25, compare Ex. xxxii. 27; with v. 26, read 1 Kings xiv. 28; with v. 27, compare Ez. vi. 11; with v. 28, 29, read 1 Kings xii. 28, 29; with v. 30, read 2 Kings ix. 7; with v. 31, read Matt. xv. 8, 9.

PERSONS TO BE IDENTIFIED.—Jehu, Jehonadab, the son of Rechab, Jeroboam, the son of Nebat, Ahab.

PLACES TO BE IDENTIFIED.—Bethel, Dan. GOLDEN TEXT.—But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart.—2 Kings x. 31.

CENTRAL TRUTH.—Godliness is patient continuance in well-doing. This episode in Israel's history deserves careful study, from the light it throws on the moral state of the people, on individual character, and on the divine faithfulness.

The place of this event must be understood: Jehoshaphat's son married Jezebel's daughter, Athaliah (2 Kings viii. 18), so that a son of Jezebel, Jehoram, was king in Israel, and a grandson, Ahaziah, king in Judah. (Prosperity is no certain proof of divine favor, even in the Old Testament.) Corruption was thus spread into Judah. So mixed marriages bring down professing servants of God. (See Gen. vi. 1-4.) The close relations of the two kings are described in 2 Kings viii. 28, 29.

Meantime, after the successful siege of Ramoth-gilead, which the Syrians had held, and while Joram's army was holding it against Syria, Elisha, by a deputy, carried out the divine direction to Elijah (1 Kings xix. 16), (which, though apparently lost sight of, was yet made good), and anointed Jehu as King. His comrades accepted the intimation, and joined against a king whom they probably thought weak, or less likely to serve them than their companion Jehu. (In decaying or disordered states the army falls into the way of making the kings.)

In 2 Kings ix. the details of the revolution, involving the death of Joram, and of Jehu's nephew, Ahaziah (vs. 24, 27), of Jezebel and the exact fulfillment of the Lord's threatening words, are recorded (1 Kings xxi. 23.)

It was common in the East, and the method is not yet obsolete, on such a change of dynasty, to kill or disable all the members of the displaced family, so as to avoid the risk of claimants for the throne. So the male connections and descendants of Ahab, at Samaria, at Jezreel (v. 11), and of Ahaziah (v. 14), were put to death; and the obsequious readiness with which it was done shows how slight a hold tyrants commonly have of men's affection, and how readily slaves change masters. "The heart of the wicked is little within."

We now come to the next measure of Jehu—the destruction of the Baal-worshippers. The priests attached to the court

had been slain (v. 11). There remained the adherents of this idolatry in Samaria, and with them, in his characteristic way, Jehu now deals. Only to one man, and for his own reasons (v. 15), had he avowed his views: to all the people he could hold him off out as a Baal-worshipper. (See vs. 18, 19.) Here our lesson begins.

A solemn assembly or convention is proclaimed, in royal sanction (v. 20). All the Baal worshippers Israelites are invited, and they would no doubt hail this unexpected royal support with gladness; so they came in full force, crowding the great temple at Samaria (v. 21). He gave the gathering the Hosanna name (Lev. xxiii. 36; Dent. xvi. 3).

Either according to royal usage in the East, in giving gifts of dress to guests and friends (see "wedding garment"), or according to Baalite usage that priests should be dressed in vestments (which, from Herodian and other ancient writers' notices, are regarded as white linen), he provided them with the fitting attire. This identified them. As a further precaution, he did that which would not surprise any one, since in the oriental worship only the initiated into the mysteries were present, and death was often the penalty of intrusion by others, he had a search made for any servant of the Lord, so as to secure only Baal-worshippers (v. 23). (So in the middle ages, the general congregation was dispersed when the Lord's supper was observed; hence the Roman Catholic word for it, missa.)

The fatal order of v. 24 was given and acted upon as soon as the burnt offering, which "no" is said to have "offered," in the sense of having provided for the priest (1 Kings viii. 62, 63), was presented (v. 25). The exact order seems to be that the crowd in the court was attacked while attention was turned to the sacrifice; then the guard and captains entered the temple of Baal itself, and completed the bloody work, setting fire, as vs. 26, 27 describe, to the whole wooden statues, and breaking the stone image, and wrecking the temple, so that it became a place for rubbish (Dan. ii. 5). The latter part of v. 28 is read—"The guard and the captains hastened and went,"—by high authority.

In all this he had the countenance of Jehonadab, son of Rechab, whence the Rechabites of Jer. xxv. 1-11, which see. The father seems to have been a man of character and foresight—an alien, living with Israel,—who tried to keep his descendants from the destructive luxury of the times, and whose success, as seen nearly three hundred years after, is held up as a reproach to Judah's disregard of the Lord. His caution against wine anticipates the Mohammedan rule, and shows wine is not a necessity of life. A like rule would have saved many Indian tribes.

But Jehu's zeal for the Lord stopped short when his ambition was satisfied (v. 20). Ahab's family and the foreign worship he cleared away, and so far was God's instrument. But he retained that which policy introduced—the calf-worship—in Dan and Bethel. So far as he effected reform he has a reward. He did it from natural motives, and the reward is in the same plane. His family ruled for five generations and a hundred years (2 Kings xiii. 1, 9; xiv. 16; xv. 8). This was the longest dynasty of Israel. But that was all. He retained another form of sin, and God's anger was not put away. (See v. 32.)

Now we come to the lessons. Teachers will extend or amplify our list.

1. Sin ruins all its rulers. It spreads by marriage, by interest, by ambition, by custom, by fashion; but though its servants "run well" for a time, they are out down at length. Let any observant aged person recall the families he knew ruined by iniquity. If so here, how much worse hereafter?

A man may get rid of evil on one side, and so far receive benefits, in accordance with the laws of God's providence, and yet on another side he may sin and suffer at the very same time. A merchant is honest, upright, industrious, and bent with all his might on making money. But in the meantime he is disregarding God and his soul, and in a seared conscience and a worldly heart, he is losing on the other side.

2. That God uses men is no proof of their piety. A man may be a scourge of God without being a man of God. (See Henry VIII.)

3. The sweeping slaughter of Jehu had a warrant of a divine word, but that does not warrant the temper or the way in which it was done. Still less would it warrant a like course now. Ahab brought in heathen ways, and on his family heathen ferocity did its work.

4. But the great lesson is from the fierce, reticent, ambitious Jehu, who holds his powers well in hand; who can use the words of a prophet (v. 11), the influence of a reformer (v. 16), the fears of the people (vs. 3, 4), for his own ends. We suspect him, as he riots in slaughter; still more, when he proclaims his zeal (v. 16); still more, when he lies, even in a good cause (v. 19); and all our suspicions are confirmed when we find him a contented worshipper of the calves (v. 29). He is zealous, brave, energetic, and stops at nothing while it is in the line of his own aim. A strong and resolute man, he hates the effeminate ways of Jezebel's sons; but, bent on ruling, he retains the state policy of Jeroboam.

Young men, reformers, making influence for themselves by their benevolent energy, need to study his character. We ministers, when our zeal and efforts bring us position and means, need many a time to stop and ask, Are we driving furiously on Jehu's temper? "The Lord looketh on the heart."

5. All reforms—temperance included—that do not involve honest consecration to God have a radical defect.

SUGGESTIVE TOPICS. The condition of Israel—king's name—of Judah—king's name—their connection—their joint enterprise—the anointing of Jehu—his "conspiracy"—his zeal for the Lord—how it was shown—the sacrifice—the preparations—the precautions—the end—the character of Jehu—how far he went—where he stopped—the reward he had—the quality he lacked—the probable motives—and the lessons to us.

The Scotch Housewife.

The Southerner who visits Scotland by invitation can hardly forestall what his experience may be. The land of oaks is also the land of mists, and sudden floods, and down-pours, and rough weather of every conceivable kind, as well of glorious sunshines and cloudless air. At the very season when he expects the fairest, he may chance to fall in with the foulest; the lakes may be done and stormy, when they ought to be smooth and tranquil, and the mountains may be gloomy and grim, when they should be majestically peaceful and calm. But however variable and various shall be the aspect of things without doors, there is one thing belonging to Scotland, and indigenous to the soil, which, having its habitat within the four walls, the stranger is pretty sure to encounter in a pleasing shape, go where he will, and that one thing is Scottish hospitality. Of all the antiquities the country can boast—and they are neither few nor unimportant—this social virtue seems the most ancient. At no period that we are aware of has the practice of it fallen into abeyance, and there is no traveller's record, either in times past or times present, that fails to do it justice.

Our north country friends are never guilty of that sentimental disregard of the pleasures of the table which some people dova south are given at times to affect, and which Dr. Johnson so strongly rebuked when he affirmed that a man who does not care for eating and drinking, would hardly care much for anything else. The rule once laid down by the Ettrick Shepherd would probably have met with the Doctor's approval. After asserting the universal regard for the good things grateful to the palate, the Shepherd says:—"This is the rule—never think about either meat or drink but when you are at the board. Then eat an' drink wi' a' your powers—moral, intellectual, and physical! Say little but look friendly; take care chiefly o' your self, but no, if you can help it, to the utter oblivion of others. This may seem queer, but it's gude manners, an' worth a' Clasterfield."

To follow out this rule of the Shepherd, it is plain that the board you are at, must be tolerably well furnished. Of what such furniture consists a Cockney who crosses the Tweed for the first time, and sits down to a real Scotch breakfast on some hungry morning, will be able to form a pretty adequate notion. The morning meal is the characteristic meal of the day, and is a kind of declaration of nationalism rather startling at first to a strange guest. We might attempt to catalogue the items, but we feel that memory would fail us as to details. We can recall the dried salmon, the Finnan haddocks, the kippered herring, the game, the fowls, the ham, the solid joints of various sorts, pies and pasties, the potted meats, preserves, sweets, and what not—with the coffee and tea, the steaming porridge, quenched in floods of cream-like milk, eggs in various guises prepared—the cakes, bannocks, scones, etc., etc., as for completing the list, that is more than we can undertake.

What we must say, however, *apropos* of Scotch hospitality, is just one word on the Scotch housewife, without whom, we fear, it would not be a poor figure, and would certainly never expand into those impressive and decorous proportions for which it is famed. It must be "up in the morning early," with the bland onehantress at whose bidding all the good things at which we have so briefly hinted arrange themselves at the proper time on the festive board. She must go to market and collect them, hunting up fisher, and fletcher, and fowler, and grocer, and vintner; she must dive into kitchen and buttery, and manage here and meddle there, ever bustling, active, and directive (unless indeed, like Caleb Balderstone, she could capture her viands ready dressed for the table).

We ought to add that her hospitality is by no means limited to the cares of the table. She is just as anxious that her guests should rest and sleep well as that they should eat and drink well. As one result of her care in this matter, he will be sure to be well put up. His sleeping-chamber may be small, but it will be a model of cleanliness, and the sheets will justify the vaunt of Dinmon's gudewife, who assured Capt. Brown that "they would be as pleasant as he could find any gate, for they were washed wi' the Fairywell water, and bleached on the bonny white gowans, and bittled by Nelly and herself, an' what could a woman, if she was a queen, do mair for them?"—*Leisure Hour*.

THE Roman Catholics of Ireland are holding meetings in favor of the establishment of a Roman Catholic university in that island. They complain that the governmental system of education allows no facilities for the teaching of science and religion in harmony with the doctrines of the Roman Catholic Church. A petition is to be forwarded to Parliament for the passage of Mr. Butt's bill in reference to university education.

THE German Presbyterians, like Germans of the Lutheran and Reformed churches, cling tenaciously to the use of their own language. The pastors and elders of the Presbyterian Church of the East, who belong to various presbyteries, have passed resolutions protesting against the statement in the last report of the Board of Home Missions that its aim is the "Americanization of the Germans by means of the Gospel." They say that whoever wishes to preach the Gospel successfully to the Germans must do it in their own tongue. They think that evangelization or Christianization would be a better word to use.

DR. CHARLES HODGE, of Princeton, writes to Dr. Blake that his health will not permit him to attend the great Presbyterian Convention at Edinburgh. He says: "My trouble is in my chest, consequent on an attack of bronchitis, in October last. There is no inflammation, no cough, but simple weakness. Although I attend my class daily, I have not been to church for four months. I cannot read a chapter in the Bible or hold an hour's conversation without my voice failing me. Writing is as tiresome as speaking. The doctors tell me that warm weather will probably set me up again."