

celled in iron and steel working. Some of the beautifully damascened swords—to use a technical term—dating as far back as the early part of the Christian era, demonstrate that the art was practised among them long before its introduction into the rest of Europe. The remnants of clothing, beautifully embroidered in gold and silver, show their deftness in weaving. Large cups, urns, and other vessels, wrought in pure silver and gold, testify to the sumptuous taste—though our connoisseurs would doubtless regard it as at least semi-barbaric—of those early times. The proofs of their knowledge of the arts of writing and gilding, and the specimens of delicately intricate repousse work in iron, bronze, gold, and silver, are astonishing. Twenty centuries have not been able to tarnish the splendor of these treasures. Among other objects which awaken keen admiration, are glass vessels, exquisitely painted in patterns, unrivalled even in the museums of Italy and Russia.

If we are to credit their poems and romances, the Norsemen were noted for their muscular strength, their intrepidity, their great love of the sea, and their passion for conquest. The men were giants in stature and superbly developed. They were commonly fair-haired and blue-eyed, with massive and handsome features. The women were beautiful, strong, healthy, and virtuous. The young girls lived a retired, industrious life, employing their time in weaving, embroidery, and the cares of the household. The married women were held in great respect and esteem. The wife was the companion and helpmate of her husband, and at liberty to join in all his pursuits. In many instances, she accompanied him on hunting expeditions and on the field of battle.

The education of the male children was divided into, first, the athletic—wrestling, swimming, running, jumping, leaping, balancing, climbing, snow-shoeing, and hunting. Second, the school of the warrior, that is to say—fencing, spearing, lance or javelin throwing, archery, and shot slinging. Third, mental training—poetry, reciting of the Sagas, riddles, chess and harp playing. From his boyhood, the young Viking was schooled in every art and exercise which might develop his physical powers to the utmost and fit him for the hardships of the campaign, both offensive and defensive; and meantime, his aesthetic education was not neglected. As warriors they were always ready. It is the key to the character of the old Viking, that he was prepared alike to strike the fatal blow or avoid the weapon of the adversary, and also, generally, able to sing a history of the great deeds of Olaf, or Ordusson, or any other renowned champion—not neglecting himself, be it said—to the harp, which he might play with as much facility as he handled his blade.

The Norsemen were almost unknown to other European nations until the eighth century. Prior to that time their battles had been chiefly between the rival tribes of their own race, and neighboring peoples as well, along the shores of the Baltic, the coasts of the islands, and even as far south as lower France and Spain. With time, however, came the desire for larger possessions and wider conquests. They invaded Germany, Gaul, and Brittany. As warriors they were almost indomitable, rarely meeting with repulse or defeat. Later on, they led their victorious hosts to Spain, the Mediterranean, to Italy, Sicily, Greece, the Black Sea, Palestine, and even to Africa. They were undisputed masters of their portion of the sea for over twelve hundred years.

The situation of their country and their natural passion for the ocean led them to prefer naval warfare. Their knowledge of nautical matters was at all times far ahead of their contemporaries, and the approach of the Norse fleets struck terror to the hearts of the boldest opponents. Their vessels were of great size, considering the period, and fitted out on a scale of unparalleled magnificence. In shape they were low and cut far down amidships, rising almost to a point at the prow and stern, which were usually ornamented by huge golden dragons, or other emblematic devices, often measuring as much as twelve feet in length and three feet across. Every part of the vessel was lavishly ornamented with gold and silver traceries, wrought in iron, and carved woodwork. In calm

weather the vessel was propelled by oars, the larger ships requiring about thirty oarsmen. The longest of these oars, so far as is known to-day, measured twenty-six feet.

The Norsemen prided themselves on the beauty of their sails, which were woven of wool and gorgeously embroidered with mythological figures in silver and gold. They were square in shape, and usually bright-colored, often striped in blue, scarlet, and green, but sometimes entirely white. Strangely enough, many of their vessels were ironclads, and consequently able to resist the weightiest missiles of the enemy. Their battles were undertaken with the greatest care and foresight. Aside from their desperate courage, which was always an important element in the contests of those days, they managed their attacks, and, when necessary, their retreats, with consummate strategic skill. They were that compound of the soldier and sailor, which, in themselves and their descendants, has made northern Europe the controlling power of the Eastern world.

The ordinary costume of the Vikings was of wool, silk, linen, and fur. The men wore breeches reaching to the knee, a shirt of linen, a loose cloak of wool, somewhat resembling the toga of the Romans, and immense mantles lined with fur. In battle they donned coats of mail and iron helmets. Their principal weapons were huge double-bladed swords and heavy spears. Their shields were of leather, embossed with silver and gold. Every part of their costume was lavishly laden with golden ornaments.

The women of the better class wore a long, trailing robe of finest wool or silken material, richly embroidered. It was clasped at the waist by a heavy golden belt, from which was invariably suspended a small, richly embroidered bag. Their long hair, commonly fair, though sometimes dark, of which they were very proud, flowed loosely over their shoulders. Some of the married women wore a little gold embroidered cap. Ladies of the highest rank always wore a band of gold around the hair.

Not the least interesting of the objects which will make the World's Fair educational, as well as attractive, will be the perfectly appointed reproduction of a Viking vessel, in all its appointments. Not only have the best authorities been drawn upon, but an ancient ship, in excellent preservation, so far as lower works are concerned, has served as a basis for the model of the "hollow hull that swept the northern seas." After having inspected one of our modern battle ships, it requires some stretch of imagination to conceive of such a "hollow hull" as this, practically dominating the seas. Yet no nobler courage ever inspired men than that which led these sea-rovers to

—"Dominate the stormy main,  
Yet to the land beneath the northern star,  
The bitter world where endless ice prevails,  
Out oars! In shields! fight for your lives, my men!"

Leave our bold Raven, as she floats amain."

This reproduction is a very picturesque, as well as faithful, representation of a Viking ship under sail. The artist, the celebrated marine painter J. L. Tyler, has worked from unquestioned authority, and the picture may be accepted as historical; while, at this special period it must possess the exceptional interest of showing in what kind of vessels the old-Viking rovers sailed to the shores of "Vinland" long before the ancestors of Columbus first appear in historic record.—*Elfried de B. Gude, in Demorest.*

#### A WISE HORSE.

A carter who lived in a village had an old horse that had long been in his service. The carter had a large family, and the horse had become very fond of the children. When they were playing about near him, and often under his body, the horse would stand quite still, for fear he should tread on some of them. One day he was dragging a cart through a narrow lane, when he came to one of the children playing about. The child did not see the horse, and would have been run over. But the horse took it up by the clothes with his teeth, and after carrying it a little way, placed it safely and gently on the bank by the roadside.

#### "NOT I, BUT CHRIST!"

Translated extract from letter of a Lahore India Divinity School Student who is a candidate for Ordination.

"When I look at my own heart, I become like one dead, for I am not what I ought to be; how then can I do any good to others? I am unworthy to be God's minister. I always derive comfort from this thought, that it is God who has chosen us, not we who have chosen him. Pray that God may fulfil my desire that I may altogether die to self, and that the living Lord may so dwell in me that I may realize that (as it were) it is not I who live; that whether I am preaching to the brethren (Christians), or conversing with any people (heathen) in the villages, or going hither and thither, he who is thus preaching, conversing, or going about, is not I, but the Lord himself, that he who publishes the glad tidings is not I, but God the Holy Spirit."

#### GIVE THEM WORK.

The estimate of the number of boys lost to Sunday-school in the United States from the ages of twelve to twenty-one, varies in percentage in different Sunday-schools. There is loss in nearly all schools, and the saddest side of the thought is that many of the best boys are lost. Vigorous boys, boys of capacity are lured by the temptations of life, and are lost to Christ and in many cases to the country. Give them a work to do that makes them manly and develops the body as well as the mind. The captain of forty boys will be less likely to be seen in a saloon than the boy who has no ties. There is strength in unity. If the Boys' Brigade can lessen the percentage of loss, it is the movement we need to-day. Many pastors and superintendents say that it does lessen the percentage of loss. It is worth trying.—*Boys' Brigade Courier.*

#### A BOOK A WEEK.

"I am trying to read a book a week," said Julia Lansing. "A book a week will be fifty-two books in a year! That will be worth while to accomplish."

"Books," said Madame Confidante, "are so different. Now there are books which ought to take you three months, and there are others which you might read in a few hours. The main thing is to assimilate what one reads. After reading a book, one ought to be the better, the stronger, the wiser. My question is always, 'What will the book do for me?' Not how many I have read, or can read in a given time."

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

#### LESSON VI.—MAY 7, 1893.

THE VALUE OF WISDOM.—Prov. 3:11-24.

COMMIT TO MEMORY vs. 13-17.

#### GOLDEN TEXT.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."—Prov. 3:5.

#### HOME READINGS.

M. Proverbs 3:1-24.—The Value of Wisdom.  
T. Proverbs 6:1-22.—Honest Industry.  
W. Proverbs 8:1-21.—The Excellency of Wisdom.  
Th. Proverbs 8:22-36.—The Eternity of Wisdom.  
F. Psalm 1:1-6.—The Wise and Foolish Contrasted.  
S. Psalm 119:1-16.—The Reward of Uprightness.  
S. Matt. 13:44-52.—The Pearl of Great Price.

#### LESSON PLAN.

I. Riches and Honor, vs. 11-15.  
II. Ways of Pleasantness, vs. 16-20.  
III. Life to the Soul, vs. 21-24.  
TIME.—About 8 a. m. 1000; Solomon king of all Israel.  
PLACE.—Written by Solomon in Jerusalem.

#### HELPS IN STUDYING.

11. *Despise not*—be not stoically indifferent. *Neither be weary*—be not despondent or impatient; murmur not. *The Lord who chastens and corrects is our Father*, and chastens us in love. 12. *Whom the Lord loveth*—the first distinct utterance of a truth that has been full of comfort to thousands. 13. *Findeth*—literally, reaches, or obtains by seeking. 15. *Rubies*—precious gems. *Wisdom, true piety*, is the "pearl of great price." 16. *Wisdom when chosen does not come alone*, but brings with her riches and priceless gifts. 18. *A tree of life*—an intensive form, meaning life in the highest sense, holy and blessed. 19. *The Lord by wisdom*—we have here the germ of the thought developed in chapter 8, the first link in the chain which connects this wisdom with the Divine Word of John 1:1-4. 22. *Life unto thy soul*—imparting to life that happiness, peace and security which alone render it worthy of the name.

#### QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did wisdom make? What did she promise to those who hearkened to her warning? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?  
I. RICHES AND HONOR, vs. 11-15.—How are we

to receive affliction? Of what is correction or chastening an evidence? Why does God afflict his children? Heb. 12:11. Who is pronounced happy? Why is wisdom or true piety better than earthly riches?

II. WAYS OF PLEASANTNESS, vs. 16-20.—What blessings does true wisdom give? How do sinful causes often shorten life? How do they affect character and property? How are wisdom's ways described? What is said of wisdom in verse 18? Explain verses 19 and 20.

III. LIFE TO THE SOUL, vs. 21-24.—What counsel is given in verse 21? What do you understand by wisdom and discretion? What blessings will they secure? What is promised in verse 23? In verse 24? What does the apostle say of godliness? 1 Tim. 4:8; 6:6.

#### PRACTICAL LESSONS LEARNED.

1. We should be submissive and patient under trials.
2. Religion is more to be desired than any earthly good.
3. Without it, though we may be rich in worldly goods, we will be found poor at last.
4. We should seek this best of all possessions in the very morning of life.
5. Ask of God, and he will give you heavenly wisdom.

#### REVIEW QUESTIONS.

1. Who is pronounced happy? Ans. Happy is the man that findeth wisdom, and the man that getteth understanding.
2. What is said of the value of wisdom? Ans. All the things thou canst desire are not to be compared unto her.
3. What blessings does she bring to those who find her? Ans. Length of days is in her right hand; and in her left hand riches and honor.
4. What is said of wisdom's ways? Ans. Her ways are ways of pleasantness, and all her paths are peace.

#### LESSON VII.—MAY 14, 1893.

FRUITS OF WISDOM.—Proverbs 12:1-15.

COMMIT TO MEMORY vs. 10, 11.

#### GOLDEN TEXT.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:30.

#### HOME READINGS.

M. Proverbs 12:1-15.—Fruits of Wisdom.  
T. Proverbs 12:16-28.—The Curse of Sloth.  
W. Proverbs 13:1-25.—Wisdom and Folly.  
Th. Proverbs 14:1-20.—The Simple Inherit Folly.  
F. 1 Kings 3:5-15.—Solomon's Choice of Wisdom.  
S. James 3:1-18.—The Wisdom that is from Above.  
S. Rev. 3:14-22.—The Reward of Wisdom.

#### LESSON PLAN.

I. Fruits of Divine Favor, vs. 1-5.  
II. Fruits of Honor, vs. 6-10.  
III. Fruits of Righteousness, vs. 11-15.  
TIME.—8 a. m. 1000; Solomon king of all Israel.  
PLACE.—Written by Solomon in Jerusalem.

#### OPENING WORDS.

In each of the fifteen verses of this lesson the fruits of wisdom, as exhibited in the life and conduct of the righteous, are set in striking contrast with the fruits of folly, as shown in the life of the wicked.

#### HELPS IN STUDYING.

1. *Instruction*—Revised Version, "correction." *British*—stupid, regardless of his own welfare. 3. *Shall not be moved*—Psalm 1:3; 15:5; Jer. 17:8. 4. *A crown*—among the Jews the crown was the sign of joy and gladness, as well as of kingly power. 5. *Thoughts*—purposes. *Are right*—Revised Version, "just"; true decisions. 6. *The words*—the expressed designs of the wicked are for evil purposes. 8. *Despised*—as opposed to commended. 9. *The meaning is*, he that has what is useful without mean dependence is happier and more respectable than the one who glories in his rank or birth and has nothing to eat. 10. *Tender mercies*—acts of kindness ungraciously rendered to the needy. 11. *Poind of understanding*—the idler's fate is the result of indolence and want of principle. 12. *The wicked desireth*—loves the crafty acts of deception. 13, 14. While the wicked, such as liars, flatterers, etc., fall by their own words, the righteous are unhurt. Their good conduct makes friends, and God rewards them.

#### QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. FRUITS OF DIVINE FAVOR, vs. 1-5.—What are we taught in verse 1? Whom will the Lord favor? Whom will he condemn? How are the wicked and the wise contrasted in verse 3? What is said of the virtuous woman? Meaning of verse 5?

II. FRUITS OF HONOR, vs. 6-10.—What is said of the words of the wicked? Of the mouth of the upright? Meaning of verse 7? According to what shall a man be commended? Meaning of verse 9? How are the righteous and the wicked contrasted in verse 10?

III. FRUITS OF RIGHTEOUSNESS, vs. 11-15.—What is promised to the industrious man? What do the wicked desire? v. 12. How do the righteous differ from the wicked? Meaning of verse 13? How shall a man be satisfied? Meaning of verse 15?

#### PRACTICAL LESSONS LEARNED.

1. They are truly happy that obtain the favor of the Lord.
2. The straight course of truth is safe and easy.
3. The crooked path of falsehood is difficult and tormenting.
4. It is a man's wisdom to follow an honest calling and mind his own business.
5. A good man's wise and loving words will come back to him in blessings.

#### REVIEW QUESTIONS.

1. Whom will the Lord favor? Ans. A good man obtaineth favor of the Lord; but a man of wicked devices will be condemned.
2. For what shall a man be commended? Ans. A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised.
3. What is said of the wicked and the just? Ans. The wicked is snared by the transgression of his lips; but the just shall come out of trouble.
4. What is true wisdom? Ans. Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.