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THE CHARLOTTE TOWN GUARDIAN

MORNING Daily Catches All Early Morning Mails.

MORNING DAILY FOUNDED 1891 WEEKLY (NOW RURAL DAILY) 1887

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, APRIL 2, 1910.

20c A MONTH BY MAIL IN ADVANCE \$2.00 PER YEAR BY MAIL IN ADVANCE

MARKETING IN OLDEN TIMES AND PRESENT

How the Eager Marketer Would Go Miles to do His Buying and Enjoyed the Excitement.

What is a market? Well, it is a place where one goes to sell or buy things. Quite right, and that is about all the average man knows about the market—or tries to know. With the man who is not average, the case is different. He studies the market, and when he does his business is usually explained by his ordinary by the stock line of "He probably knows his time." In its simplest form, a market is a place where two men, who are at once producers and consumers, meet to exchange commodities. In its highly specialized form, it is a place where middlemen meet to take their profits.

As the whole business of the world is conducted through markets of one kind or another, it is no wonder that "the market" is a mystery to the average man. To the ordinary producer it is an institution that swallows his products at an insensate rate, while to the ultimate consumer it is a form of organized robbery that extracts from him his last penny. As the whole work of the market is to bring about the sale of the commodities of the producer to the consumer, it looks as if a simple matter had somehow been made unnecessarily complex. In fact, that is exactly what has happened, and now the producer and consumer on a proper basis. But as every producer is a consumer, he will, let us get on our high horse right here. This is beginning to sound like political economy, and the most sedate plug cannot travel far on that road without getting his tail over the line. The greatest problem of the future is the task of arranging a method for breaking over the traces, and winding up everything in confusion.

"The market" of my boyhood was the place to which my father went to buy things. It was always before a creek of the farmers on the frosty once a year with a load of dressed hogs. He left home before daylight, and I can still hear in fancy the snow, while I snuggled down in bed and wondered what he would bring home for me to-morrow night. When he accompanied him on the trip, the method of marketing changed. Local to market was a two-days' trip, and he never undertakes the man who is a matter of regret to me that, before I grew big enough to be allowed to dealers began to handle dressed hogs, and the romance of the market became a memory. Perhaps it is just as well, I don't believe they make such things any more. "Old Man" (the name he gave to the man who was in charge) as they did in those days. I was always allowed to sit up to await the homecoming, and spent most of the time at the corner of the house, shivering with cold, and listening for the tinkling sleigh bells. Then, what a feast, there was before the old open fireplace, with its huge log and blazing sticks of cordwood. The story of how the hogs were sold was recounted amid much excitement. Sometimes the buyers were so eager that they came to the stables and tried to buy the load before it was taken to the market. On the market there was usually lively bidding, and sometimes the man who had got ten cents per hundred more than the one who gave in too soon. From what I hear now, buyers have changed a lot, according to recent accounts. There may be half a dozen of them on the market, but you can't get one of them to bid more than the other. You can sit on the top of your head and hiver until the end of your nose is blue, but no one will make you a much better offer than you got on your arrival. I wonder why that is.

After the practice of going to market stopped, one didn't hear much about marketing. Taking things to the nearest town to sell didn't seem to be marketing. You just took your stuff to town "while the roads kept" and accepted whatever was offered. In the old days, a cautious shopper could get some excitement, hearing the prices in the local stores. But that is changed. Now, after selling your produce for what is offered, you pay the price that is asked for what you want to buy, or leave it alone. This is just about as simple as you could get it—if you didn't have a fairly well-founded suspicion that you didn't get enough for what you sold, and had to pay too much for what you bought.

Here is the place for taking thought. Consider now the trusts. If they control the production of any commodity, or have a monopoly of the field in which they labor, so that they can force the producers to sell to them at whatever price they care to offer, they promptly turn round and take every profit that can be made until the commodity is delivered to the consumer. They have made it very clear that they want, and will have, practically every profit that there is in the business. Now, in a just combination of interests, the producer would get all the profits that intervene between him and the consumer, or the consumer would be rid of the burden of profits that have piled up between him and the producer. But now we are getting technical and heavy again. Let us get back to everyday life.—Farmers Advocate, Feb. 3.

Have you ever noticed a proud and happy farmer who has just sold his live hogs for some such fancy price as \$7.50 or \$7.75 per hundred? Feeling prosperous, he goes into the grocery store and buys a few pounds of bacon, for which he pays 22 cents, or even 25 cents a pound. Don't you

think that would make him realize that there would be more profit in disposing of his fat hogs as bacon? As a matter of fact, it has occurred to some, and they have tried to organize co-operative bacon-curing establishments. They had before them the examples of Denmark, Belgium and other European countries, where such co-operative establishments have been successfully conducted for many years. In Canada, however, the attempt has almost invariably failed, simply because the farmers would not bang together. For one reason or another they would sell to the buyers or private companies.

In other lines, however, the result has been different. Everyone can remember how the city visitor used to exclaim, "I wonder how you do it," when he found that prime beef could be bought in the country for 10 dollars a barrel, more or less. He would promptly take a pad and pencil, and begin to figure out what apples cost in the city when bought in small quantities. He usually found that it cost \$15 a barrel, according to the time of the year.

"Dear me, there is certainly something wrong here."

Of course, there was something wrong, but the wrong is being rapidly righted. In Ontario there are already twenty-two prosperous associations of fruit-growers that market their produce to the best advantage for their shareholders. And they are doing more than that. They are raising the standards of fruit-growing, establishing reputations for good brands, insisting on honest packing, and by the way of their organizations, compelling fair treatment from transportation companies and others with whom they are obliged to deal. They get all the natural profit on their fruit until it has been delivered to the consumer. The consumer, on the other hand, gets a better brand of fruit at a reasonable price. Everybody is happy except the commission man, and who is he, anyhow, that his feelings should be considered? He is part of the machinery of that mysterious institution "the market," which all sensible people are trying to get rid of.

Considering, on a businesslike scale, began as a co-operative work, but now can be described only as semi-co-operative. Many of the factories have passed into private hands, but the original system is somewhat closely adhered to, so that the result in most cases is satisfactory. The same is true of the creamery business.

While many books and numberless articles have been written about the success of co-operative stores and co-operative associations in the older countries of the world, it is a matter of course that the conditions are all different, and the solution of the difficulty will be different. The progress that has already been made is cheering, though there are many parts of the country where people are so market-minded that they may well lament with Jeremiah: "We have dug our own water for money. Our wood is sold to us. As I have been buying water by the tank load, and wood by the cord, this Scripture applies to me with moving force. I have observed that my neighbors sell their produce for what they are offered, and pay what they are asked for. I wonder if co-operative work, I wonder what it will make a start."

OUR LITTLE NEEDS.

- A little more of love, a little less of pain.
- A little more of sunshine, a little less of rain.
- A little more of friendship, a little less of strife.
- These are what we're wanting to make the perfect life.
- A little more of laughter, and fewer, feverish sighs.
- A little more of fortitude, a little less of hate.
- A little more of patience, less quarrelling with fate.
- A little more of kindness, a little less severe.
- A little more of sweetness, a little less austere.
- A little more of honor, and less of business greed.
- See, brother, see how little it is we really need.
- A little more of silence, and less of hasty speech.
- A little more of sympathy, and less desire to preach.
- A little more of smiling, with fewer frowning brows.
- A little more of virtue and fewer pretty sins.
- A little more of praising, a little less of blame.
- More thoughts for all our loved ones, and less for future generations.
- A little more of doing, less talking.
- Say, brother, see how little it is we really need!

ONTARIO JUSTICE FOR TWO MACEDONIANS.

HAMILTON, Ont., March 30.—Judge Monck today gave Tony Heald and Mike Philip, two Macedonians, some notion of the severity of Canadian justice, when he sentenced them to ten years each in the Kingston penitentiary on a charge of shooting with intent to kill at a conductor and brakeman of a Grand Trunk train near Lynden a week ago. The train was run by the charge, but after their sentence protested that they only fired in the air.

A SHORT DISCOURSE ON CHRIST'S ASCENSION FROM HADES

He Led Forth a Multitude of Captives and Gave Gifts Unto Men, Ephesians iv, 8.

Sermon by Charles T. Russell, Pastor Brooklyn Tabernacle.

ALLENTOWN, Pa., March 27.—As Christendom celebrates the resurrection of the Lord Jesus Christ, it is appropriate that we should intelligently grasp the significance of the event commemorated. St. Paul laid stress upon the resurrection of the dead, declaring that if there be no resurrection of the dead all those whom we counted as asleep would never have an awakening, and consequently would be dead as are brute beasts. Note his emphatic statement to this effect (1 Corinthians xv. 12-18). For here as though that the saintly dead pass immediately to glory and the unsaintly to Purgatory or to eternal torture.

According to the Gospel of Christ, of which St. Paul declares that he was not ashamed, the dead are to be raised as though they were asleep—at rest from all the commotion and superstition of sin and trouble incident to the present reign of sin and death. They have truly entered into rest, whether they were saints or sinners. When the time for their awakening shall come in the Millennial morning of Christ's reign of righteousness, surrounding conditions will be very different from what they are today, thank God! Then Satan will be bound, the Bible assures us (Revelation xx. 1-3), and the ignorance and superstition, selfishness and crime which have for centuries marked his reign will gradually draw to a close, for the glorious Messiah King will not permit them. His reign, on the contrary, will be marked with the true enlightenment of all mankind; and the result will be as foretold, namely, "Every knee shall bow and every tongue confess to the glory of God" (Isaiah xiv. 23).

Gradually the world shall be brought to an Edenic condition, in harmony with the Divine promise. Indeed, this work may be said to be already beginning. Already, by artistic wells and irrigation processes and highways of travel and good roads and intelligent cultivation of fields, the earth begins to bloom and the wilderness and solitary place to be glad, as foretold by Isaiah the prophet (Isaiah xxxv. 1).

Under these blessed conditions "All that are in their graves shall hear the voice of the Son of man and shall come forth" (John v. 28, 29)—not all at once, but "Every man in his own order" (1 Corinthians xv. 23). Truly believers, who alone are fully pleasing to God, will come forth in the first, or chief, or preferable, Resurrection—come forth perfect in the spirit plane, like unto the angels, and like unto their glorified Redeemer, to be his joint-heirs in his Millennial Kingdom and its great work of saving, instructing and ruling and uplifting all the families of the earth (Romans viii. 22). Thus will be fulfilled God's promise to the spiritual Seed of Abraham, "In thy Seed shall all the families of the earth be blessed" (Genesis ix. 26). Gradually, after some extent, the sleeping world will be awakened, "Every man in his own order" (1 Corinthians xv. 23).

Our Lord assures us that all except the saintly few will come forth from the tomb that they may have a resurrection—a raising up out of sin and death conditions to righteousness, to the image of God, that was lost by Adam; and that eventually, if willing and obedient, they will receive God's gift of eternal life through Jesus Christ our Lord. But the conditions under those favorable conditions, we are assured, will be out of from-life entirely in the Second Death (Acts iii. 19-23).

In speaking of the world's resurrection our Redeemer designates it as a resurrection by judgments (Rev. xix. 15, 16). Messiah's righteous judgments will then be abroad in the world. "The light of knowledge will be as clear as the noon-day sun. Every good deed and endeavor will receive its reward and chastisement, corrections, to the intent that they may learn the advantages of the way of holiness and go up thereon to life eternal, which is the willing and obedient man reached by the close of the Millennial Age.

Through the Prophet Daniel, the Lord declares that many of the world who now sleep in the dust of the earth shall come forth unto shame and lasting contempt. We can readily realize the shame that will be theirs when the light of full knowledge shall prevail and all of their past shall stand revealed to colors. We can well understand that this will bring contempt to many who highly esteemed among men. But we can rejoice in the thought that the Millennial Kingdom then to be in power will deal graciously with all. The stripes of punishment will be tempered with mercy; and gradually by their change of character the contemptible ones will cease to be contemptible. The transforming power of grace and Truth now operating in the Church will be equally forceful then, operating upon the world of mankind. As perfection is gradually attained the shame of the imperfection will gradually abate, while all of the shameless will be destroyed in the Second Death. Thus we see the Divine Purpose of the resurrection of the dead and our glorification.

ous hope, far different from all the fears that were taught us by the musty traditions of men, from the "dark ages." And thus we see the force of the Apostle's words that if there be no resurrection of the dead our hope is vain, our faith is vain (1 Corinthians xv. 14-19).

"BUT HOW IS CHRIST RISEN?"

The Apostle argues, "If the dead rise not," if that is an impossibility so far as the world in general is concerned, then it is an impossibility so far as Christ is concerned. And "if all faith is vain, then all hope, and that is here left, is also vain, is not only foolish, but worse." (See 1 Corinthians xv. 14). "But now is Christ risen from the dead and become the first fruits of them that sleep." The mere awakening from sleep, as in the case of Lazarus, Dorcas and others, is not the resurrection question. Nothing is counted as resurrection except the total, complete raising up out of death. Our Lord was the "first that should rise from the dead" (Acts xxvi. 23), in this full sense. And he was a first fruits, or proof, that the rest still sleeping will come forth by Divine Power, will be exercised by him in the resurrection morning—the Millennial morning. The Church will be the next in order—she is to be the Bride-Consort of the Great King and to participate with him in his glorious work of lifting the race which fell from the Divine image into sin and death through father Adam. The redemption-price has been provided in the death of Jesus; and the time for beginning the great work of "restitution of all things" merely waits until the completion of the redemption of the saintly Church (Acts iii. 19-21).

CHRIST AROSE FROM HADES.

Preaching on the day of Pentecost, St. Peter declares that God raised Christ from the dead, and that he was the Divine intention from the beginning, he quotes from the prophetic Psalm of David, "Thou shalt not leave my soul in hell." The Apostle's quotation (Acts ii. 27) is in the Greek, in which the word hell is Hades. His statement is that the Hebrew, in which the word hell is sheol—the only word rendered hell throughout the entire Old Testament. I am not stating this as something new, although I am confident that it is new to many of my hearers and to many of the English-speaking people of today. No wonder, for the Scriptures declare of the end of his triumphal procession, "He shall see of the travail of his soul and be satisfied" (Isaiah liii. 11).

"AND GAVE GIFTS UNTO MEN."

All the blessings which, in God's providence, are not coming to the Church during this Gospel Age, and all the blessings that in the Millennial Age will flow to natural Israel, "the rebellious also," and all the blessings that will flow through Israel and the New Covenant to all the families of the earth, proceed directly or indirectly from the great victory which our Lord Jesus gained over sin and death. Our text and context, as well as the Psalm from which the quotation is made, bears out this. It is because our Lord descended, because he left the heavenly glory, and because, in harmony with the Father's will, our Redeemer left the courts of heavenly glory and humbled himself to become a man, and then "humbled himself to the death of the cross," that his exaltation became a reward of his loyalty to the Father's will.

And in the Divine Plan it is because his resurrection body and glory were a reward, a blessing—his earthly work and martyrdom—his death, which were forfeited through disobedience—that he had the latter with all its privileges to bestow upon Adam's merit and dying race. He gave the merit of that sacrifice, first imputed, on behalf of all desirous of walking in his steps, of self-sacrifices even unto death, that they might be, in the Father's good pleasure, counted as his members and companions on the heavenly plane. To this end the first gifts were bestowed at Pentecost; and all of similar class throughout this age have had opportunity for participation therein. Additionally gifts of helpfulness and instruction and assistance were provided through the apostles, orators, pastors and teachers of the Church—for the qualification of these saintly footstep followers for the work of service in building up the body of Christ, until the elect body shall be complete (Ephesians iv. 11-13).

Soon these gifts and blessings and privileges now granted and imputed to the Church will be no longer needed by the class being prepared for the heavenly inheritance. Then the gift of the New Covenant (Jeremiah xxxi. 31), will be bestowed upon the blood-bought world, granting to them individually the opportunity of recovering from all their delinquent and imperfect.

Let us then hail this great Redeemer and Deliverer Lord of all! Let us bow our hearts to him now and voluntarily put on the yoke of his service and suffer with him "outside the camp," that we may be accounted worthy of sharing with him in the glorious work of his Millennial Kingdom as his Bride and Joint-heir (Hebrews xiii. 11-13).

above every name." He was made "partaker of the divine nature." He was no longer a man, for "Flesh and blood cannot inherit the Kingdom of God" (1 Corinthians xv. 50). True, he still has one of his many titles, The Son of man, which identifies him with our race and the work which he is in the process of accomplishing for it and which he will finish during his Millennial reign. We are reminded by the Apostle that he was put to death in the flesh and made alive in spirit—a spirit-being. He arose a new Creature the other side the veil—a spirit being, "sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown a natural body, raised a spiritual body." As the Church's Head and Fore-runner he passed beyond the veil; and now shortly, as participants with him and as the second battalion of the glorious triumphal procession, will follow "the Church which is his Body," sharers with him in the First Resurrection, his Bride.

Next in processional order following the Bride class, the "very elect," will come the "great company" from every nation, people, kindred and tongue, the honored servants of the heavenly Bridegroom and Bride. "The virgins her companions" (Isaiah xlviii. 1) will follow after the Bride into the presence of the great King Jehovah. Next in processional order will come the Ancient Worthies from the faithful Abel down to John the Baptist, the greatest of the prophets. But these will come forth not in spirit perfection of those preceding (Hebrews xi. 38-40; James ii. 14). In their human perfection similar to that of Adam before his transgression, plus their development in faith and obedience, these will constitute a first fruits of Israel and of the world of mankind. Under their ministrations, such as glorified ones beyond the veil, the work of restitution and uplifting the captives of sin and death will proceed until, at the close of that eousness, every human being of loyal character will be completely freed from the bondage of sin and death and imperfection and, with the Ancient Worthies, will march in the triumphal procession into the presence of Jehovah God.

Thus the great Redeemer and Deliverer will not only present the saintly Church blameless and irreproachable before the Father in love, but likewise will liberate all who will be saved. No longer asleep and degraded, the end of his triumphal procession, "He shall see of the travail of his soul and be satisfied" (Isaiah liii. 11).

What makes the lamb love Mary so? The eager children cry. "Oh, Mary loves the lamb, you know." The teacher did reply.

Love begets love, and it is the only thing that does. We may admire beauty, we may be thrilled by the eloquence of oratory or the power of song. We may pay homage to brilliancy of intellect, but this lack of sympathy on the part of our surroundings, Thomas Carlyle said that the supreme luxury of life is to be loved for oneself alone, or rather in spite of oneself. Yet we may have this luxury without money. There is only one way of making those about us love us, that is by loving them, and showing an unselfish interest in their good.

I have often thought that we do not show enough consideration for old people. I believe the aged are not the only losers for this side of the grave. The young themselves miss much by not cultivating a closer intimacy with those advanced in years. There is a ripeness of character, a richness of experience, a breadth of charity and a mellowness of disposition which cannot only with years; and we deprive ourselves of much that is not only delightful, but refining and helpful in human fellowship by avoiding the society of the aged. This is one side of the question. Should we not think of the other side? Do we realize the great loneliness of old age? One after another of the friends and companions of youth drop out, as we pass along life's journey. The world in which the aged live is not the one in which they toiled and hoped and loved long years before. The world of men and things has greatly changed since they were young. They carry with them sweet and perhaps sad memories, but that around which these memories cling has passed away. Only a very few of the friends of their youth survive and others can never altogether take the place of those who are no more. The young-

PRESIDENT TAFT'S MESSAGE TO THE PEOPLE OF CANADA

That the Tariff Law Shall be Settled in the Spirit of Friendship and Generosity.

(J. A. Macdonald in Toronto Globe.)

ALBANY, N. Y., March 26.—"Say to the people of Canada that my most sincere desire is that not only this present unforeseen difficulty arising out of our new tariff law, but all other difficulties between these two nations shall be settled with justice to both countries, and in the spirit of friendship and generosity. Assure them that if it were only a matter of business, and not of interpreting a statute, I would have had no trouble in at once proclaiming a minimum tariff. I have seen too much of the Canadian people, I have too high an appreciation of Canada's worth, and I am too profoundly in sympathy with Canada's aspirations, as a part of the British Empire, for me to haggle over mere advantages of international trade. My whole difficulty has been with the interpretation of a statute of congress which never before was interpreted. After my conference with Hon. Mr. Fielding I am hopeful of finding a solution which will have regard for my judicial responsibilities as President of the United States, and will also serve the trade interests of both countries.

"And please assure the people of Canada that it is my deliberate purpose to promote, in such ways as may be best, better trade relations between the United States and Canada than at present exist. I am profoundly convinced that the two countries, touching each other for more than 3,000 miles, have common interests in trade and require special arrangements in legislation and administration which are not involved in the relations of the United States with countries beyond the seas. We may not always have recognized this in the past, but that must be our viewpoint in the future. Say that to me to the people of Canada, with all the earnestness and sincerity of my heart."

The above was the special message which President Taft gave me to-night to give to the Canadian people through the Globe. As he spoke the words his tone of voice and the

expression of his great, genial face gave the emphasis of honest conviction to every statement. Above all things, the President is open, direct, and sincere. He has no craftiness or diplomatic deceit. He makes no concealment of his admiration for Canada's spirit. He has no illusions as to Canada's future. In his banquet speech last night he reflected plainly on "the smug way in which, in the past, the United States neglected that great country with its youth and wealth and magnificent possibilities, lying on our northern borders, while we gave great attention to countries on the other side of the world."

In his conversations with me I could see how his mind turned to the world. His special message to Canada is, therefore, not to be disappointed of any respect. Those who are nearest to him in his cabinet and in political circles assure me that at all times his word and spirit are in harmony with what he said to me to-night. On that point there can be no possible doubt.

To be sure, the present difficulty over the tariff was not to be solved in a two hours' conference between President Taft and Hon. Mr. Fielding. The official announcement is that the matter is in "friendly negotiation." That is satisfactory. Nothing more could be expected. "Friendly negotiation" will go on when the President returns to Washington and Hon. Mr. Fielding to Ottawa. The face-to-face conference will do much. Speaking of it afterwards, President Taft was most appreciative of Hon. Mr. Fielding's spirit and attitude, and of his representation of Canada's position. Even if a satisfactory solution is not found, Hon. Mr. Fielding's coming to Albany as the guest of the President was, as both gladly admit, greatly worth while. My own hope is that a solution will be found, with better things to follow.

J. A. M.

RAMBLING REFLECTIONS ON THE POWER OF LOVE

Have you ever wondered what it is that makes people so popular? They may not be particularly clever or attractive in appearance. They do not seem to make any effort to win admiration or to secure attention; and yet they seem to have hosts of friends, and their appearance in any circle is welcomed by genuine expressions of pleasure. I think if we analyze our own feelings towards such people we will find that the secret of our fondness for them is the generosity of their nature and the warmth of their friendship for us. There is a philosophy in the old childhood classic:

er generation have their interests and their companionships and enjoyments. In the midst of these, are we as thoughtful as we might be for the dear ones who are shut out from many of the interests and enjoyments in which we take a keen delight? We are all growing old, and if we live long enough, the time will come when a little consideration on the part of the young will mean much for us. Let us remember this when we have the opportunity to make the evening of life brighter for some who are near and dear to us now.

"What makes the lamb love Mary so?" The eager children cry. "Oh, Mary loves the lamb, you know." The teacher did reply.

Love begets love, and it is the only thing that does. We may admire beauty, we may be thrilled by the eloquence of oratory or the power of song. We may pay homage to brilliancy of intellect, but this lack of sympathy on the part of our surroundings, Thomas Carlyle said that the supreme luxury of life is to be loved for oneself alone, or rather in spite of oneself. Yet we may have this luxury without money. There is only one way of making those about us love us, that is by loving them, and showing an unselfish interest in their good.

The impressions which we get of the world and of our fellowmen depend very largely upon what we are looking for. If it is only the dark and seamy side of life upon which we fix our gaze we will almost inevitably become pessimists. If we look only for the evil that is in others we will soon lose faith in our fellowmen. The man who, on coming to one of our cities, should visit only the slums and criminal courts, would have a very poor idea of our best life and the many attractions of our surroundings. Some people seem to have a sort of instinct for ferreting out evil and scandal. They sniff from afar the faintest odor of anything unsavory in the reputation of others. As they are always on the lookout—

1. Mind your tongue. Never allow it to speak hasty, cruel, unkind, untruthful, or wicked words. It was made for something better.

2. Mind your eyes. Do not permit them to look on obscene pictures, or things which suggest evil. There are many things the sight of which will be inspirational.

3. Mind your ears. They should never listen to wicked speeches, improper songs, or unwholy words. They were made for hearing the harmonies of truth and the sweet voice of God.

4. Mind your lips. Never let anything befall them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.

5. Mind your hands. They should never rest for flight. Their true use is to lift up the fallen, and to hand out blessings to the needy.

6. Mind your feet. They are not to walk in the puffs of sin, nor in the steps of Satan. They are to carry you on errands of mercy and labors of love.

7. Mind your heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it His throne.

SEVEN MINDS