

endant of a Moabite, his great grandmother being a Moabite, which seems very strange, when turning to Deuteronomy xxiii., 3-6, we read, "A Moabite shall not enter into the assembly of the Lord; *even to the tenth generation shall none belonging to them enter into the assembly of the Lord forever.*"

Thou shalt not seek their peace nor their prosperity all thy days forever." This Law of Deuteronomy—which we must not forget was the sacred Law of the Heavens—must have been written *after* David's time, or else it was held in little respect by him, by Samuel, or by any Hebrew of his generation. The fact undoubtedly is, neither David nor any of his generation had any knowledge of the Law of Moses. The reign of David followed closely after that of the Judges. It fits naturally here. The "Children of Israel," escaping from Egyptian bondage, under the leadership of Moses, wander for a time in the desert country in the vicinity of Mt. Sinai. Gradually they conquered, or made allies of the tribes north of them and east of the Jordan. In the Book of Exodus we have, at least, two accounts of these exploits, that of the Jehvoist and that of the Elohist. Both narratives were undoubtedly founded on an early tradition that was modified and differentiated in its minor details, as it passed from generation to generation of Northern tribes, on the one hand, and of Southern on the other.

Then followed the conquest of Canaan, of which the Book of Judges contains the earliest account. The Book of Joshua evidently gives a later account from a different source.

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PRACTICAL RELIGION.

This is a subject upon which, within the last few months especially, I have thought deeply. Yes, and I may say within the silent hours, when I could think, reason and commune with the

Spirit of all good, that I gained much, and received many new and, what seemed to me, advanced thoughts. And it seems to me that these silent moments are most beneficial to us all. We all need them for our best growth. All nature works in silence; all growth in animal and vegetable life is done in silence.

Practical religion is something we can do, something we can practice, not just at stated times, or on certain days, but every day of our lives. The more love we have ourselves the more good we can see in others, and oftentimes when we think that others meant us harm we come to find the fault lay with ourselves. This teaches us that we should not find fault with others but first search our own selves and be pure. How often many of us have a habit of judging and condemning others, often without a cause. The lines of Alice Cary often come to my mind:

"Dear Lord, how little man's award
The right or wrong attest!
And he who judges least, I think,
Is he who judges best."

How much easier it is for us to talk about things than to do them! Oh! if we could only live up to the high standard which many of us think to be attainable! And how is it attainable? By obedience, simply being obedient to each admonition, each prompting of the Divine Spirit.

That the mind naturally grows right, is a well established psychological fact, and the most impressive time is in youth. Believing that this is the case, we should form only the best habits in our youth. If a child was always surrounded with good influences I see no reason why it would not live a perfect life. I think that we can live a perfect life in this world.

God has created each one of us perfect, and if we are not so it is because we have not overcome our selfish nature; it is because of our surroundings or something else, and not God's fault.

The Divine Spirit, if allowed, will come into our hearts and rule, and if