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# Juniata



# Sentinel.

B. F. SCHWEIZER,  
[THE CONSTITUTION—THE UNION—AND THE ENFORCEMENT OF THE LAWS.]  
EDITOR AND PROPRIETOR.

VOLUME XXV, NO. 22  
MIFFLINTOWN, JUNIATA COUNTY, PENN., MAY 31, 1871.  
WHOLE NUMBER 1263

**Miscellaneous.**  
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Made of Pure Rum, Whiskey, Proof Spirit and Refined Lipontia, colored and flavored to please the taste, called "Fancy" and "Lipontia," as they lead the tippler on to drunkenness and ruin, but are a true Medicine, made from the Native Roots and Herbs of California, free from all Alcoholic Ingredients. They are the GREAT BLOOD PURIFIER and LIFE GIVING PRINCIPLE of the human system, carrying off all poisonous matter and restoring the blood to a healthy condition. No person can take these Bitters according to directions and remain long unwell.

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**Poet's Corner.**

THE SHINING ONES OF THE BETTER LAND.

Far away in the land of the pure and bright,  
Is the City of God, with its golden light,  
Oh! there is our home, and we ever shall stand  
Mid the shining ones of the better land.

Oh beautiful home! O beautiful home!  
Where beautiful angels surround the throne;  
How I long to be there, and forever, ever stand  
Mid the shining ones of the better land.

That beautiful land we are nearing now,  
Where crowns of bright glory encircle the brow,  
Where the Tree of Life grows on that beautiful shore,  
Where the flowers shall freshen to fade never more.

With palms and bright crowns, add our robes  
Of white,  
We may roam the fair fields, with eternal delight,  
We may join in the songs of the purified band  
Mid the shining ones of the better land.

**Sunday School Report.**

Proceedings of Juniata County Sabbath School Association, held in Mifflintown, May 16th and 17th, 1871.

[Continued from last week.]

Rev. Pardo was selected to answer the questions.

The question drawer being opened, the following questions were read and answers given:

Ques. Is it right to hold singing schools on the Sabbath for the sole purpose of learning Sunday School music?

Ans. The end of S. S. music is to guide the heart to Jesus. S. S. singing is a part of worship. To learn the notes is in my opinion out of order, as that might be attended to during the six days of the week. S. S. singing on the Sabbath should be a religious exercise, not an intellectual one.

Ques. How may we influence parents to attend our Sabbath Schools, and take an active part?

Ans. I know of no better way than for your pastor to go into the S. S. himself and thus influence them by his example to come up to the discharge of duty, either as teachers or scholars.

Ques. What is the best way to get the attention of the scholars?

Ans. Be wide awake. Tact, as spoken of by the previous speakers. It is as easy for a teacher to keep the attention of twenty scholars as five scholars, if his heart is in the work.

Ques. Are superintendents and teachers, as silent in our schools as in this convention? If so, have we cheerful and lively schools?

Ans. The duties of superintendents and teachers do not require talking, as in the association. We ought to be willing to discharge a duty at the very moment it presents itself, whether it is talking in a convention, or working in a S. School. Next week may be too late.

Ques. What is the best mode of instructing the infant class?

Ans. Come up in the regular programme.

The next topic of discussion being "The Relation of the Pastor to the Sabbath School." Rev. D. M. Blackwelder said:—This includes the relation of the church to the S. S. The intimacy of the relationship between the pastor and the S. S. is affected by the fact, whether the S. S. is a part of the church or not.

Dr. Wing said at a S. S. convention in Carlisle:—"The S. S. is the right arm of the christian church." And if the right arm, then it is the duty of the pastor to guide and strengthen,—and by co-operation with the superintendent, teachers and parents make it as efficient as possible. He should be the leader—the father, so to speak, of the S. S.—superintending the superintendent. The oversight of the S. S. is committed to the pastor, to see, first, That the superintendent is the best man for the place; 2nd, That he discharges his duty. Wherein he falls short, whisper to him, "This is wrong;" and if right, commend and encourage him. In this way he directly influences the school through the superintendent. If the right kind of teachers are not employed, make suggestions that will lead to the correction of this evil. If the order is not good, he should see that proper order is secured. This is the pastor's work, and it is very important. In my own case I consider it my duty not only to superintend the superintendent, but also as the pastor of the children, as well as of the adults, to address the S. S.—not too often, but occasionally. This is enjoined by Christ's command—"to feed the lambs." Not only should addresses be delivered in the S. S. but sermons should also be preached for the children exclusively. The pastor ought to discharge his duty to the children wherever he meets them,—at their homes, by the wayside, on the street.

Mr. McLaughlin.—What relation does the minister sustain to a Union S. school?

Rev. D. M. B.—If members of different denominations unite in establishing a Union Sabbath school, let the pastors of the several congregations to which the parents of the children belong be invited

to address the schools. None of the pastors in that case would have the superintending authority over the school that could be legitimately exercised in strictly denominational schools.

Ques.—The speaker said that the pastor should see that the superintendent is the best man for the place, and that he should be a christian. Suppose such a one cannot be gotten, what should then be done?

Rev. Pardo.—Import one.

Rev. D. M. B.—As the papers suggested sometime ago, borrow one. We have to do the best circumstances will allow.

John F. Allen.—We are a religious people in Fermanagh. We have a S. S. in every school house. Wherever we can get 15 or 20 scholars together, there we organize a school. And we can get superintendents and teachers that don't swear. But the preachers of Milfer never come near us. We have just been hearing the duties of pastors to Sunday school expounded to us. Let us have now a little practice as well as preaching. We ask, why do not the ministers of Milfer visit us? Are they not strong enough to walk out? If too weak to walk, are there no homes in Milfer which they could get? Are there no hospitable people by the way who would entertain them, and send them on their way rejoicing and reinvigorated?

Rev. Pardo.—I was out at Horningtown last Sunday. The rest may answer for themselves.

J. F. Allen.—The Lord will bless Bro. Pardo.

J. F. G. Long.—I belong to a Union school. We are visited frequently by ministers; but we always invite them to come, and set the time, and then send a carriage to bring them to the school and take them back to their homes. Probably if Bro. Allen and his friends would do likewise, the schools of Fermanagh would have more ministerial visits.

J. F. Allen.—Union schools belong to the Lord. I don't care what denomination the visiting minister belongs to, so that he is a man of God.

On motion the discussion was closed, and after the programme for the evening exercises had been reported by the Business Committee, the Association adjourned with the benediction.

MAY 16—EVENING SESSION.

The President opened the evening session by reading the 2nd chapter of the Acts of the Apostles, after which the hymn commencing—

"Come Holy Spirit, Heavenly Dove," was sung, and a prayer offered by John M. Wimer.

The minutes of the last session were read and approved.

The programme for the evening, as reported by the Business Committee, was announced by the secretary, and the discussion on the "Duties and Relations of Parents to Sabbath Schools" was opened substantially as follows, by

Rev. H. C. Pardo.—There are three kinds of parents, viz: the religious, the moral, and the notoriously wicked. The children of each of those three classes come to the Sabbath School. Having been subjected to different training, they require different treatment.

1st. *Religious.* We will never reach a model Sabbath school unless we have a model home. Coming from religious homes, children should be prepossessed with the truth, so that all Sabbath school instruction would be supplemental, clinching the truth already imbedded in the heart of the child. But to the shame of parents, be it said, they seldom take much interest in the Sabbath school.—The most energetic, untiring business men, who arise with the lark and prolong their daily labors beyond nightfall in temporal matters, are very lazy in the Sabbath. They lie in bed till a late hour, and when they arise read the religious paper, and sometimes even the county newspapers, till the time for preaching arrives. They dress only a few minutes before services. Like the South American animal described by Agazzi, they are too lazy to open their eyes, and when they are opened for them they are too lazy to shut them. They never attend Sabbath school themselves, nor do they see that their children learn their lessons. They send their children off to Sabbath school and believe and hope all is right; but never consider how much more effective and easy the work of the S. S. teachers would become if it was seconded by thorough and careful training, and cheerful co-operation on the part of both parents and home.

2nd. *Moral.* The class just spoken of—the religious—give their children, in most cases imperfect, but at least some spiritual training—the class under consideration none at all. The parents attend no church, have no family prayers, do not pray themselves. What can you expect from such parental influences? They do not say "come," but "go." They issue their precepts but furnish no example. What more potent lesson can be given to the child than the presence of a parent in a S. S. Moral parents cannot expect others to take more interest in their children than they do themselves.

3rd. *Notoriously wicked.* Here nothing but profanity, bad words, unkind looks, and works of evil are met with from Monday to Monday. What better course can be pursued with children reared under such influences than to so indoctrinate them that they may go home to their parents as the preachers of the Word. Their parents, who habitually absent themselves from the house of God, can only be reached through their children. Parents are frequently dealing dishonestly with their children. They are not giving them their dues. They have culture, education and experience which they owe to their children, and which without home instruction, can only be attained by long and weary years of contact with the world. Parents should not be idle and leave all the work to be done by the S. school; but on the contrary they should co-operate with it—should be wedded to the S. S.

Col. John Thompson.—My experience in Sabbath schools is that it is most disheartening because parents hardly ever come into the Sabbath schools. I go to Sabbath school regularly, and parents who live within a stone's throw of the church, never go with their children.—It is not because of their great confidence in S. S. officers, but because of their want of interest. They send their children because it is customary, and not on account of the good they think they will receive. One of the difficulties in our schools is to secure the regular attendance of teachers. When teachers are absent classes have to be consolidated.—If parents were present they could take charge of classes.

John W. Speddy.—Parents ought to attend the Sabbath school because they can control their children better than any others.

Rev. D. M. Blackwelder.—Endorses Rev. Pardo's remarks, and asks the question—"What would be the best method for S. S. workers to get parents to do their duty in this part of Christ's vineyard?" My method as superintendent, was to go to the parents and invite them not only to send their children, but to come themselves. The fault lies sometimes at the door of the minister, at other times of the superintendent, or it may be, of some of the teachers. I have nearly always succeeded in getting children to Sabbath school, whatever the character of the parents, if I urge them to go. If objections are made, answer them, and press home upon fathers and mothers parental responsibility. If they cannot come themselves, persuade them to send their children, and see that they study their lessons. When children's hearts are softened and their consciences enlightened, they can easily be led to Christ.

Rev. M. Allison.—Nothing can exempt a parent from giving his children religious training at home. The good Book says, "Train up a child in the way he should go, and when he is old he will not depart from it." All the laws of God place this responsibility on the parents. The Sabbath school is only to take the place of parents who are ignorant or delinquent. I once thought and announced the idea in a sermon that the children of pious parents should not go to Sabbath school, but am convinced I was wrong, because, if the children of pious parents are withdrawn, very few would be left. Moral parents oppose the Sabbath school more than all others, and are the last to be converted. I was astonished once on passing the window of an infidel's dwelling to see him directing his little daughter to read the Bible for the purpose, as he alleged, of instruction. He himself was a most reckless unbeliever, defying God and determined and bitter in his opposition to the christian religion. Another infidel told me that he never broached his views before his children, resolved that they should follow their own judgment as he had done. One of his sons was a member of the Bible class in one of my churches, and became eminent for piety. If, however, parents will not come to S. S. themselves and will not encourage their children to come, we should exert ourselves to prevent any opposition to their children attending S. S.

The children may eventually bring in their parents. It is the duty of parents to bring their children to God, and no supplemental work can supply it.

The exercises were here varied by music by the choir.

The question drawer was then opened and the following questions and answers read to the Association:

Ques. What should a teacher do who feels his own disqualification, not having the love of God in his heart? Should he quit his class?

Ans. By no means. Let him put himself at once under the instruction of that best and most willing Teacher—our dear Savior. He upbraids none. He will not break a bruised reed, nor quench the smoking flax. His class will then become the way to Christ.

Ques. What is the best mode of taking up collections in the school and keeping accounts of the same?

make collections during the week; plant corn and sell the crop; sell old iron— Reports should be made monthly. In some schools a banner is given to the class raising the most money.

Ques. How shall we best retain our young men and women in our Sabbath schools?

Ans. 1. Have an adult male and female Bible class, taught only by some competent gentleman or lady. Let the boys and girls pass from the lower to the higher ones as soon as there is the least disposition to think "I am too big to go to Sunday school." 2. Let the parents not say "Go," but "Come."

Ques. Is it right to hold teachers' meetings on the Sabbath day to transact business?

Ans. We ought to be willing to spend a week day evening in so blessed a work. What are "stocks" and "dry goods" and posting accounts when compared with the salvation of souls.

Ques. How are Sabbath schools to be carried on, if none but those who feel that they are born of God are to be teachers?

Ans. It is not always practicable to say that none shall teach except professing christians. There are degrees in coming to Jesus. Many are seeking the light in a very modest way. No notorious sinner should teach. Better have larger classes and fewer teachers. There are always christian women who are anxious to do duty in the school. Seek them out.

Ques. Should pupils be allowed to recite questions and verses more than once, and be rewarded each time?

Ans. I think not. The system of rewards is not judged to be the best policy. Sometimes it is well.

Ques. Why is it that so many of the Sabbath schools report no conversions?

Ans. Something wrong. Too little knee work perhaps. The ideal Sunday school has more or less of fruit in conversions. Heart-searching—less dependence upon instrumentalities, patient waiting and dependence upon the Spirit will give success.

Ques. What shall be done to get more vim into our superintendents?

Ans. Let the teachers manifest intense enthusiasm for their work. Bring the superintendent along to the county convention.

"Modes of Teaching" being under consideration James C. Doty, Esq., said:—The qualifications of sup't, as laid down by previous speakers, are applicable also to teachers. In addition to what has already been said on that subject, I would say that sup't and teachers should be thoroughly in earnest and put their souls into the work. If the teacher is prepared, the next question is what mode of teaching should be adopted? In general terms we might answer, that different natures require different methods, and that one should be adopted which seems best adapted to the characters under our immediate charge. But to investigate the subject more carefully, as a preliminary inquiry we ask, what is to be taught? Truth. The object of secular education is to train us to think—to grasp thought—not simply to instil knowledge. On the other hand the real object of the S. S. teacher is to inform the child—to form in the child what never existed there before. The naturally depraved heart must be regenerated and sanctified and the soul, wandering from the paths of virtue, restored through faith in Christ to the lost image of its Creator—and all this through the effect of divine truth upon the heart. How is this truth to be communicated?

1st. *Teach Precept.* By precept I understand a rule to govern us morally—permanent principles, such as is denominated the moral law. Let all the scholars familiarize themselves with these precepts.

2nd. *How shall these precepts be taught?* By memorizing them. This is important, because when old the memory fails. What is learned when young, for the winter of old age, is remembered when all else is forgotten. If anything is to be memorized, what is more important than God's Word?

3d. *Not only inculcate precept but also doctrine.* Not abstractly as a theologian, dealing in "ologies." Children can master doctrines, if taught in the right way. The existence of God, his attributes—man, his origin and fall—Christ and his work, though involving the profoundest mysteries, are all within the comprehension of the child. The child can master them as easily as he learns the alphabet or the rudiments of arithmetic and grammar. Children are inquisitive; they ask very hard questions. A child sees chairs, carts, &c., asks its mother who made them? The answer is, man. Who made the trees, horses, &c.? God. God made things with life—man things without life. Who made God? then asks the child. Answer, no one.—"How then can God live, if no one made him?" Ah, there is the end of reason and faith begins.

4th. *Insist upon the catechism.* I fear we are drifting too far away from this. The success of the Catholics is due in a

great measure to the use of the catechism. By means of this, thoughts and truths, incomprehensible at the time, are acquired and a fund of information is stored up to draw upon in old age. The objection is made at times that children cannot understand the truths elucidated in the catechism. Neither can they understand the alphabet when they commence to learn it—yet they learn it. Denominations should agree upon a catechism which would be unexceptionable to all.

5th. Teachers should teach very correctly, and as thoroughly as possible.

6th. Another method is Object Teaching, latterly very popular.

7th. Blackboard Exercises.

On motion the question was laid on the table for the present.

Music by the choir.

The Committee on the Constitution reported a draft of a Constitution, which was on motion recommitted.

The Business Committee reported a programme for to-morrow forenoon's exercises, after which the Association adjourned.

MAY 17—MORNING SESSION.

After devotional exercises, the Association was called to order and the minutes of the last session read and approved.

The Committee on the Constitution reported. The Constitution drafted by the Committee was taken up seriatim and after numerous corrections adopted.

Reports from Sabbath schools were called for and read.

On motion the 2nd section of the 8th article of the Constitution was suspended and a tax of \$1. laid on each school.

The delegates for each school then reported and paid to the Treasurer.

The following persons were elected delegates to the State Sabbath School Association:

Primarily—Mrs. Prof. Wilson, Dr. T. A. Elder.

Alternates—Miss Carrie Stambaugh, John T. L. Sahm.

The Executive Committee having been increased from seven to eleven, the following additional members were elected: Miss Sallie Irvin, Mrs. Meloy, Miss Hannah Thomas and Miss Mollie Parker.

Reports from schools were read.

Answers by the delegates to the question—Why are you a Sabbath school teacher? 1. Because I love the cause. 2. For the same reason that you are a minister. 3. A duty I owe to God—"Faith without works is dead." 4. Because I feel it to be my duty to try to lead the young to Jesus. 5. I want to do something for the dear Savior, who has done so much for me. 6. Because the children come to be taught, and I love to teach them. 7. If I love Jesus I will labor for him, in whatever station I am placed, for his glory and honor. 8. Because I love Jesus. Because he says, "Go work in my vineyard." Because the wages is immortal souls. The love of Christ constraineth us.

The Committee on Resolutions having reported, on motion the resolutions were recommitted to the Committee, and the places of Beidler and Rev. Shindel, absent members of the Committee, were supplied by Brothers Doty and Blackwelder. The Committee was directed to report this afternoon at 3 o'clock.

The Association then sang—  
"Dear dying Lamb, thy precious blood."

On motion a children's meeting was appointed for this evening, and Miss Mollie Parker and Mrs. Brown were chosen as a committee to announce the appointment to the schools of Mifflin and Patterson.

"Sunday School Literature" being the topic for discussion, Rev. D. M. Blackwelder said:—Once S. S. books were sold,—publications of the American Tract and Bible Society. We regret to say such is not the case now. For the last 15 or 20 years our S. S. libraries have been filled with trash, and substantial books can only be obtained after overhauling long catalogues and by special selection. Many of the new publications are no better than novels—in fact, are novels—published frequently in series of 10 or 20 volumes. It is needless to state the evils of novel reading—how it injures the mind, heart and conscience, and lays down false and deceptive rules of action, and in not a few instances leads to infidelity. The public taste has become vitiated, and demands fiction. Curiosity must be gratified. The objection is made that good solid literature will not be read. This is a mistake. Ministers, S. S. teachers and officers, and the church membership ought to take hold of this matter, and, if possible, expurgate this kind of literature, substituting that which will pay to be read.

After a report from the Business Committee, the Association adjourned.

[To be concluded next week.]

Mrs. Lincoln returned to this country the other day. She is still clad in mourning, but looks well. She has been abounding with her son Thaddeus for about two and a half years. Thaddeus was at school eighteen months in Frankfurt, Germany, and for three months in London.