

to uplift and better it. And still with all its devices and nice theory it does not furnish a substitute for hard and patient work on the part of the teacher, would the teacher get good results from his pupils. Whatever the theory, it is as with that other toiler, "seam and gusset and hand; band and gusset and seam." Stitching makes the garment. Thinking makes the scholar. Unless the teacher puts energy and thought into his work, the pupils will slobber over theirs, and their thinking be but drivel.

At times I have caught the thought that the New Education has not sustained its first impression; for there are different phases to this subject. As among other classes of reformers, there are extremists and conservatives here. One of Ohio's congressmen has written a book entitled "The Other Side." It is the woeful side of the laboring classes, designed as you might guess for political effect. New Education has its other side. I confess I sought out its salient points like one who, after fruitless trial of patent medicines, earnestly investigates the merits of the "new remedy," with the hope of finding it a sure and quick cure. We all have had experiences, no doubt, when we wished for a quickening medicine for a dull intellect, or for the undeveloped minds of those committed to our care. I had hopes of discovering some happy restorative for the dull pupil, or some alleviating potion for the careworn and poorly paid teacher, but all in vain. The New Education would heap more burden upon the already too heavy laden shoulder of the teacher.

Study methods, take periodicals, read educational literature, inform yourself upon the science and art of teaching. Attend teachers' associations, be abreast of your profession, are its commanding words. The extremist would enjoin more than this. Visit the homes of your pupils. Try to instill a healthful respect for education. Try to elevate the public sentiment of your town in favor of education. Yes, be not only a school teacher, but a doctor of medicine and a doctor of divinity. Be the world's greatest benefactor. But all this a teacher cannot be. It is education without a circumference, education almost run wild. It is suggested as a closing thought that more efforts be made to check and confine rather than to enlarge the range of primary and secondary, that is, public education. Education from the standpoint of the professional teacher should be a province, not the universe.

SUNDAY SCHOOL UNION.

Most of the city wards and Brington, Union, Forest Dale and Sugar House Sunday schools were well represented in the Union meeting held October 16th in the Fourteenth ward assembly hall. Stake Superintendent T. C. Griggs presided.

Elder Albaron H. Woolley opened the meeting by prayer and the very choice musical exercises were rendered by the Twenty-second ward S. S. choir, led by Elder Fred Beesley.

Prof. Wm. M. Stewart, by previous

appointment, gave his second lecture on "Sabbath School Incentives." He prefaced his remarks by stating that with proper training and the implanting of right motives by which it should govern all its actions through life, every child could be made pure, good, noble and upright and arrive at that perfection enjoined by the Savior. The gardener will tell us that by the cultivation of plants or flowers by certain methods, certain known results will inevitably follow; so in the education and training of children, if the instructions imparted were adapted and presented in the right way, prompted by a thorough knowledge of the child and of the subject, certain results will always follow. But this cannot be done unless the teacher can come down to the capacity and feelings of the children. The teacher must see as they see, and feel as they feel, and learn of their likes and preferences as well as their dislikes, and in connection with this the teacher must be thoroughly familiar with the subject—through study and preparation. The teacher who follows this method cannot fail to attain success in his work.

If there is a Sabbath school teacher who cannot or will not spend a half hour every day in the week in studying the child as well as the lesson he desires to present the following Sunday, he should not be a teacher. The speaker contrasted the willingness of Elders to go upon foreign missions to labor for years among strangers with the apathy of many teachers in our Sabbath schools at home.

The acquiring of right actions could be attained only by the education of the conscience, the motives and the will-power of the child. The conscience must be educated so that the child can discriminate the right from the wrong. If he always acts as directed by a conscience fully trained and educated he will always do the right. But in order to do this the will-power of the child must also be trained, that he may have the strength to do what conscience dictates and reject that which the conscience disapproves.

All actions spring from motive—the idea of the gratification of some desire. If the motive be a high and a noble one, emanating from love, purity of heart, kindness, and the like, the actions that flow from it will be such as will always bring the approval of conscience, which alone can bring real happiness or pleasure. But if the motive that impels to action be a low or impure one, emanating from hate, malice, envy or the gratification of the passions or appetites, evil actions are the result, followed by the disapproval of conscience, and consequent misery and unhappiness.

If a child is ever made better it can only be done by appealing to and arousing his better nature. If he would be pure he must be taught to love purity; so he must also be taught to love honesty, truth, kindness, charity, if he is to be really honest, truthful, kind and charitable.

Knowledge and principles that it is desired the child should absorb in his very nature, must be presented in such a manner that the child feels pleasure in receiving the instructions given it. The teacher must find out what the child likes, and use this knowledge as

a key to his mind and he can be led to learn and like other things that are necessary to his mental and spiritual development. An object lesson well presented will create an interest in the subject which no other means can, and the child will readily learn to love the lessons given in this way. One object lesson can often be made more instructive and more potent for good than a month of reading or lecturing.

Every lesson presented to the Sunday school class should be so interesting, both in the matter and in the manner of its presentation, that the children will want to learn.

Rewards offered for right conduct, either in the home or in the school, is a mistake which has resulted in much evil, and often in the ruination of the character of the child. The real reward must come with pleasure which accompanies all right action in the approval of conscience. So also in the training of the child intellectually. Instead of being led to learn by some extraneous reward or punishment, his greatest reward should come from the pleasure it feels in his mental growth and development.

In imparting knowledge to children facts alone are not what will bring the desired results, but much more depends upon the manner in which the facts are presented. The child should be first taught to feel right and then he can the more easily be taught to do the right, and to do it because he loves to do it. But before any lesson on morality or religion is presented an appetite should be created for it, and then it will be effective. And if the teacher can so effectively teach that the motive for the good shall be stronger in the mind of the child than the motive to evil, the right will always prevail.

The speaker then went into brief details as to the manner of carrying out these principles of teaching in the various grades or departments of the Sabbath School. For the work in all the departments, a suitable plan and program should be prepared, and the teacher should have his matter thoroughly prepared, so that he knows what he is going to teach.

In the primary and first intermediate departments the teaching should be done orally—no reading, or reading to the class. One principle or moral should be the exclusive subject for the day, and that should be presented in the form of story illustration or anecdote, and where practicable, objects should be used that the attention can be more readily obtained and retained. When the minds of the children are suitably impressed, let an appropriate song be sung by the children, and wind up the lesson by the class repeating and committing a gem thought or short verse which embodies in brief the lesson of the day. Lessons so presented will always be interesting, and will so impress themselves upon the minds of the children that they will never be forgotten.

In the second intermediate department the lessons should be more advanced. The children should be given a lesson to read upon and study at home, and instead of spending the Sunday school hour in reading, the teacher should use all the time in presenting the lesson to the class, in such a way as to make it impressive and