

plan of the entire exercise for that day before him; he should learn what is needed in this department, what mistakes are to be corrected in that, what changes in the others. He should know if the classes are progressing nicely, whether there is any dissatisfaction in any department, and give counsel and encouragement to all.

Closely connected with this is the appointment of teachers. The difficulties here are far more greater than in any other schools. In district schools, seminaries, etc., every teacher has to undergo a certain examination, which shows his qualification for teaching, but it is different in Sunday schools, for the superintendent has to take what material he can get. The only qualification many a teacher has is in the willingness to do the best he can. "God bless you for your willingness and good spirit." And other superintendents will often have to bear up under any inconvenience, exercise patience and cultivate the Spirit of the Almighty. He should not be satisfied, however, with what is given him, but should labor around in the ward, find out the best material and work with the ward authorities until he obtains that person or those persons.

In regard to pupils. The chief incentive, the key to the attendance in Sunday schools, is in the expression of "I will" from the child. We must get their voluntary attendance, their desire to attend, make the school so they not only want to come, but that they long to come, that they are hungry and thirsty for the Sunday school. This can only be done by kindness, love and having the proper spirit running through the discipline of the school. The discipline is the climate of the school; the spirit there breathed is the atmosphere. If there is the spirit of kindness, gentleness, love, devotion, peace and order breathed within that sacred organization—if this is the atmosphere, there will be a desire to attend. Everything impure will be discountenanced, and the attraction will reach far beyond the confines of that schoolroom. It will make itself felt through those same children by every fireside in that ward where these children come from; it will exert an influence in the whole community for good.

We cannot live in a district but what our system partakes of the atmosphere thereof, whether unhealthy or pure. If pure, it will build up our blood, cleanse our whole system, invigorate our being, make our voice clear, our eyes bright, our cheeks aglow with health. But if that atmosphere have malarial fumes wafted to us, our system will be vitiated and disease will follow. This same law prevails in the spiritual and intellectual and moral world. Place children in the atmosphere of love, truth, gentleness and moral attainments, and they will be sweet, lovely, gentle, good and far from doing anything evil. It will beam forth from their very countenances.

There are several characteristics to be observed in every Sunday school which will form a very fair criterion of its efficiency. Punctuality and regularity are two of the main levers. Every teacher and officer should be at his post at the proper time.

Example is what they will learn from. If you want anything done, set the example. If you want them to attain anything, give them the example. Talking will not do it, scolding will not accomplish it; example alone will secure it. Teachers should remember to be punctual, on hand and prepared. Learn to establish confidence in the little ones, and they will do anything for you. It is the most glorious and powerful characteristic of any man or woman; wealth cannot be compared with it. You may leave your children fortunes of wealth as an inheritance, but they are but beggars if they have no good standard of example to follow; but leave them poor in wealth but rich in good, noble example, and impress it upon them by the spirit of honor and truth, and you can depend upon their future. This is greater than fortune. Your example wields a power for good or evil, for the weal or woe of those among whom you mingle.

The order and conduct of children should be studied also. There must be order in and out of school, before, during and after school. These are five propositions which should be observed. Orderly coming, orderly while in, orderly while they pass out, and orderly on and around the grounds. If the children rush out and commence making noises, tell them this spot is holy, a sacred spot; it has been dedicated to the worship of the Lord, and upon it you should act sacredly. If they learn these things in Sunday schools there will be little trouble in years to come in having order in all our public meetings. Around and in our sacred edifices nothing but a holy and sacred spirit and atmosphere should prevail. Scolding is not a good thing to do; better speak kindly and use that potent influence for gentleness and love; but scolding arouses feelings of anger, contempt and hate. The spirit used always begets its own kind.

Courtesy is another essential, good manners and respectful treatment. Teach the children to reverence sacred places by doing it yourselves. Teach them to take their hats off just before entering a place of worship and not replace it on their heads until they are out of the door. Teach them to respect and bow to their teachers and the aged wherever they meet them. These may seem small things, but our lives are made up of such little things. If you must teach from books, then use them in the right way; but example is the golden guide; books are merely the scaffolding, methods and plans, beside of which we build the structure, and after we complete it we remove the scaffolding and the building remains solid and firm. In our Sunday schools, we are cultivating the immortal souls of the rising generation, training our sons and daughters in the truths of God, and preparing them for the mighty future.

Our Sunday schools need support from the parents and ward authorities. They should encourage their children to be at school in time to get their lessons, to be all that the teachers are trying to make them; for next to parents are the teachers. The public must assist with means and in whatever way is necessary. Our schools will then be what we aim they should be. Parents should ask their children how their teacher is, how they are getting along,

and encourage them to always be prepared—not do as some I know, allow their children to go and be taught month in and month out and never so much as know who their teacher is, what he is, or what progress their children are making. They will attend closely to their cattle, and if one of them is put in a pasture or is herded, the man will soon find out the feed in the pasture and the kind of treatment his precious cow receives; but too often they allow their children to drift and do for themselves in these matters, until often it is far too late to do the good they might have done when the children were younger. No parent should allow any teacher to work upon the hearts of his children without knowing what he is doing. We all have to work, we all should work for the good of the community. If we have to make a few sacrifices, all right; we know not how far-reaching for good may be the result thereof. The ward authorities should stand by the superintendent and teachers, support them with all their energy and power and by their faith and prayers. There is no greater and holier work, even in going to the nations of the earth to convert those in darkness, than that of training innocent and lovely children.

Teachers, between themselves, should cultivate love and good feeling; all desirous for the progress of the school; should sustain and help one another, and counsel with each other and the superintendent. If he is not what he should be, try and help him to be better. Strengthen his hands. None here on the earth are perfect; heaven is the place for perfect beings. Let all be educators among the youth, and all understand that one great principle of teaching is that what he desires others to do he himself must do, that when he gets too high to be taught—when he knows it all—he is past the standard of teaching and should be released. Self-sufficiency is a dangerous thing, and a person having this is not fit for a teacher. There are some who are pedants—regular fossilized, stereotyped, petrified pedants—who walk in the old groove and can be taught nothing. Like the tree that fails to put forth any new shoots when spring comes, it is past bearing, it is dead and is no longer worthy to live; cut it down and give place for a live, active one. So is the teacher who is beyond progression, who has fossilized ways and grooves; he should be replaced by one who is humble. Also we should avoid criticism. Speak good when you find it right, but don't criticize unless it be in the kindest spirit and it is received in the same spirit; rather than censure my brethren and sisters to injury, I would have my tongue cut from my mouth. Instead of finding fault, bid them God-speed upon their efforts, but don't stand in the way of others doing good; don't do it.

There are other drawbacks to the Sunday schools. Interference of quarterly stake relief society and young men's conferences, private funerals, etc., during which time the schools are broken up, the children left to do as they please. Sunday schools should be held regularly. There should be no interference. It is wrong. It breaks into children's progress and learning.