

of God to them. He was a teacher of the theological class in the Sixteenth ward Sunday school, and some time since the class took up the history of the Church as a series of lessons. In connection with the history the revelations given through the Prophet Joseph Smith were each considered and explained in the order in which they were given. This method of combining the two studies was found to be an excellent one. By being made acquainted with the circumstances and conditions the Church was in at the time each revelation was given, the pupils could better understand the revelations, and they proved to be a more interesting study. He found in his experience it was best to take a subject and present it fully, so that it was thoroughly comprehended by the pupils before passing to another subject. So in considering the Church history and the revelations contained in the Doctrine and Covenants, some two years were spent by the class. After this a review of the labors accomplished during that time was held, which he found to be very satisfactory, as it showed what progress the class had made. He suggested the Lectures on Faith, contained in the Doctrine and Covenants, as good subjects for a series of lessons in a theological class.

Superintendent T. C. Griggs next spoke upon the subject of "Music in the Sabbath School." He first called attention to the wonderful influence for good that was exerted upon the human family by the divine art. He showed how general the love and taste for music were becoming, and suggested that, as the opportunities for acquiring musical knowledge were becoming more widespread, Sunday School superintendents should obtain the services of competent musicians to train the pupils of their schools in the art of singing. Those who are appointed to lead in the singing should receive the attention and support of the superintendency of the school, and should be encouraged in every way possible. On the other hand choir leaders should exercise patience with the pupils in training them to sing, and endeavor to have all take part in the musical exercises of the school. As a greater number of our schools have organs in the school rooms, he considered it a good idea to have soft and appropriate strains played upon the organ during the administration of the sacrament. Also the playing of a march upon the organ while classes are moving from one room to another is very effective, and the confusion is avoided thereby. The Tonic Sol-fa method of musical notation is one that should have attention from those who are interested in teaching music to the young, as it enables the teacher to present the principles of the art in a very simple way, so that the very smallest children can understand them.

Brother E. F. Parry addressed the meeting on "Imagination," showing its nature, and how lessons which appeal to a child's imagination can be conveyed to its understanding in such a way that they will not only command the child's attention, but impress themselves upon its memory. Adjourned for one month.

The Eleventh Ward Sunday School

will furnish music for the next meeting which is to be held in the same place on the third Monday in May, commencing at 7:30 o'clock p. m.

E. F. PARRY, asst. secy.

THE MOUNT OF MOSES.

Mr. Charles Grad is the latest traveler to Mount Sinai and its famous monastery, where a few monks of the Greek church lead an isolated life. The mountain is called also Mount Horeb, and its Arabic name is Djebel Mousa, or Mount of Moses. The story of Mr. Grad's visit to the sacred mountain is published in *Le Tour du Monde* and illustrated with views of the sandy desert and barren mountains of the Sinai peninsula. Sinai is not visited often by travelers, says the *New York Sun*. Some scholars who have explored the mountains assert that one or another summit is more likely to have been the Sinai of the Jews than the mountain which the Greek monks believe was the eminence that was wrapped in cloud and smoke and shook with thunders as Moses ascended it. Most of the authorities, however, accept the tradition which makes the mountain on whose side the monastery stands the true Sinai.

There is no settlement for many miles around. It is a region of sandy valleys and bald granite mountains. On all sides of the monastery rise naked hills of gray stone. There is not a particle of vegetation except in the garden adjoining the monastery, where the tops of a few cypress trees rise above the walls. The time was when strangers were raised into the monastery by means of a pulley. Now, however, the gate is kept open. The monks no longer have to contend with enemies as in earlier days, when the Arabs sought to annihilate them.

Within the lofty walls are several buildings separated by narrow, dark alleys. The walls are pierced for musket and cannon, and a few cannon are mounted on them. They are objects of curiosity, but could do little harm to an enemy. The two most conspicuous buildings are the church and the chapel of the Burning Bush, where, according to the local tradition, God spoke to Moses. The library was once very rich in treasures, but its rarest manuscripts have been carried away. There Tischendorf found the text of the gospels which is now known under the name of the Codex Sinaiticus.

Mr. Grad learned that while the monks were friendly and hospitable they accepted with pleasure the money he offered for his entertainment. The convent is now very poor and consists largely on alms. There are only thirteen monks, most of them natives of the Grecian isles and well advanced in years; Their white beards of unusual length give them a venerable aspect. Fresh blood is introduced now and then, and when Mr. Grad visited the monastery in 1886 two young men had just arrived, having consecrated themselves to the life of pious isolation. Few buildings in civilized lands are as old as some of the structures within these walls. The monastery was founded in the sixth century and the church built during that epoch is standing. Its corner-stone, the inscrip-

tion says, was laid in the year 527 A. D. by Justinian and his wife Theodora.

Far from the world, this handful of grave men give themselves to the contemplation of the things of eternity. They have renounced the pleasures of life and are devoted to their monastic duties. When a visitor enters the church he is required to take off his shoes. Three silver lamps are burning always. In a sarcophagus of marble are the head and one arm of St. Catherine. The Russian Christians sent the sarcophagus to receive the relics of the saint. A present from the Empress Catherine of Russia is exhibited also. It is a silver image of the patroness of the monastery, her face and hands being of enamel.

Behind the church, sheltered from the sun, are the wells which provide the monastery with fresh and limpid water. According to the monks, Moses aided the daughters of Jethro to water their flocks at this fountain.

Mr. Grad climbed to the top of Sinai. A rude stairway of about 8000 steps, made of pieces of rock placed one above another, led to the top. There is also a more circuitous route, which some tourists prefer to the steeper climb. On the way up the path is an ancient chapel, consecrated to the virgin, which illustrates one of the numerous legends of which the old mountain is the subject. It is said that in the early days of the monastery the monks were driven out of the convent by an invasion of fleas. They retreated to the top of the mountain, where the virgin met them, ordered them to return to the convent and promised to deliver them from their enemies. The monks obeyed, and not a flea could be found when they re-entered the monastery. It is proper to add that the fleas have returned.

Two more little chapels are along the steep path. They are dedicated to the Prophets Elijah and Elisha. In the chapel of Elijah the monks show a crevice in the rock where the prophet, it is said, retired after the slaying of the priests of Baal. On the top of the mountain are Greek and Mohammedan chapels, for the mountain is an object of veneration to Christians and the followers of Islam. Mohammed visited the mountain, and from its summit it has been said he was translated to heaven. On this spot mingle the traditions of the Bible and the Koran, and this barren rock has an important place in the history of the descendants of Isaac and of Ishmael.

TELEGRAPHERS AND TRAINMEN.

A correspondent of the *Telegraph Age*, published in New York, has written the following to that paper:

"What a pleasure it is to meet and shake the hand of successful friends and associates—men whom we have watched climbing the ladder, always struggling to grasp the round above. It has been a long, wearisome pull; many setbacks have been encountered since we were working side by side with them, but fortune smiled upon them at last, and the effect of their reward is conspicuous in their faces. The tired, careworn look has resigned its place to a smiling, kind expression.

"Many years ago, when Utah began its growth, it was necessary that tele-