

should see that the teacher uses judgment in the connection of one subject with another. If anything is wrong, he knows how to correct it. A teacher may be absent, and by referring to the journal the substitute can get right along in the same line of study without any break.

Then the students will progress; they will learn the order of the principles of the Gospel, consecutively, logically, rationally—like the plants grow, like all nature works, like our Heavenly Father does all things—in order. Always teach and instruct according to the eternal laws of sound reasoning. Whatever God does is in order; and in everything we do we should keep that ideal, that divine Master in view as our guide. We do not know how things are done in heaven, but we know of the spirit which characterizes their actions there. It is the Spirit of God, order, love, kindness, gentleness; and these things should be held up before the pupils continually. It is the children that we are laboring for their good, progress and salvation, because their spiritual, physical, intellectual welfare is at stake.

General reviews should be held at regular intervals with the whole Sunday school and consist of an actual repetition of the work done—a rehearsal if you please so held that every class will have the benefit thereof. And in all these reviews, see to it that every child has an opportunity of answering questions—not leave one or two to do all the answering; for they are too much like "parade horses."

It would be of great benefit to this Sunday School if the superintendent and his assistants should make it a point to hold a special review with at least one class every Sunday, until they become posted by direct observation with the standing of each class. These reviews, whether special or general, can only be of real benefit to the pupils when they are based upon the actual work done since the last review of the same kind. That can be done effectually only by having reference to the weekly journal, to be kept for every class in a general book. From every subject during the period to be covered by the review the superintendent or teacher should formulate at least one question. Some teachers are satisfied simply with the answer given; but every answer should be the inward expression of the student's knowledge and understanding.

There are two ways of teaching children to learn. One is by a compulsory means, the other by emulative methods. In our Sunday schools the former cannot be used to any great extent, for we should rather teach by loving words and kind acts; therefore the best plan at our disposal is the emulative methods. Some teachers distribute prizes to induce pupils to exert and emulate one another, but I do not think this the best method. Our Father in heaven does not do it; why should we?

The next subject is "Festivals, jubilees." The object of these festive occasions of the Sunday school organizations is a manifold one. There is, however, one feature of them that has received, in some instances, too great prominence. It seems that some superintendents have the idea that these occasions are

gotten up for the sake of mere show and display, regardless of any positive educational tendencies. The symptoms of that misconception in regard to the nature of jubilees are noticeable in the arrangement of the programme of exercises. Recitations are sometimes allowed to be given that are not in the slightest degree illustrative of any moral or religious principle, and are chosen for the simple purpose of giving the reciter a source for some acclamatory display, although the attempt may be a long way beyond his capacity; as, for instance, the declamation of "Catiline's Defiance" and similar pieces. The greatest mistake, however, is generally made in the selection of songs. We have such a fine collection of musical pieces from our own home composers that it is inexcusable to have at any jubilee from five to six pieces of music of foreign composers, to the almost entire exclusion of our own. The Saints are a musical people, and a characteristic style of Latter-day Saint music is rapidly developing itself, which should find due recognition at our Sunday school jubilees. I do not desire to be understood as opposed to occasional selections from the grand masters' music, inasmuch as such selections will stimulate connoisseurs and performers to renewed exertions in the "divine art," and direct them in the further progress of the work so nobly begun already. We must impress upon the youth of Zion that this people will lead in music as in all other branches of learning. I would love to see in all our jubilees the songs of Zion strongly impressed upon the youth of this people. For these beautiful strains of music will reverberate in their souls when they get old, and remembrances will spring up that will animate the whole being. "Why, that is the old song I learned in Sunday school when in my youth." In the hours of sorrow and grief, when temptation's hand is over you, when you are amidst storms and vicissitudes of a struggling, when they hear the songs of Zion they heard in their youth, their souls will be filled with joy and their hearts will be made glad. It will be one of the most sacred remembrances of their life. In drawing up the exercises for the programme for these jubilees, the entire faculty or staff of officers of the school, or schools, should be consulted and all work harmoniously together.

My next subject is "The Deseret Sunday School Union Board." As the name "Union" implies, there is no better word that could express any better the meaning. The Union, a unit, united together—a united organization—after the pattern of the whole kingdom. In my travels among the Saints the prophet of the Lord told me that in my visits to these organizations in Zion I was to impress upon them that all operations connected with the youth of Zion must be done after the pattern of the Priesthood. I understood what he meant. I worked to it constantly. There is no other organization as perfect as the Priesthood; it is an eternal one; it is the only organization that we know of that has not the seeds of dissolution in it.

No school should strike out for itself; everyone should seek the head—the Union Board—for guidance. The

Union and schools are like the grand pyramid, from the head extending wider and wider, from the General Superintendency, Union Board, Superintendent of Stake, Ward Superintendents, Teachers, etc., all forming the grand link that will hold us together—ramifying from a common head into the remotest parts of the earth. All point to the Union Board as their head—their guide. To this board all matters desiring attention should be presented.

This now brings me to the last point to be considered, i.e., answering the questions that have been submitted in writing.

First question.—What is your opinion in regard to teachers reading novels, letters or newspapers in Sunday schools?

Answer.—I had no opinion. I did not think such a thing had been done. I did not think it possible for any one who had accepted the sacred calling of a teacher to ever suggest such a thing. If any one wishes to do so, let them remain away from the school, where the children will not be tainted by such an influence and spirit. They should not come to darken the spirit—Gou's sunlight—with such dark and evil thoughts.

Second question.—Would you recommend the dismissal of the primary department before the rest of the school? Is it supposed that each department will have its own opening and closing exercises? If so, would you have the sacrament administered in each department?

Answer: That depends on circumstances. If possible, the whole Sunday school should be a pattern of union held together like the fern leaf with its main stem and all the ramifications. Break a part of it and it will still have a main stem from which the other branches or fibres radiate; still divide and sub-divide until it takes the power of the microscope, and still the main stem is visible—it resembles the whole.

This is the principle of the Priesthood in its least and smallest organization. It resembles that perfect order, still resembling the whole; or like the crystal, no matter how fine you crush it up, through the powerful glass can be seen the crystallized form still. So with the Sunday schools. Every class or department should be perfect, and a pattern of the whole, and therefore, wherever possible, they should all meet and separate from the same room. They will then all be animated by the same influence, partake of the same welcome and separate with the same blessed benediction. Where it is impossible, let them dismiss separately but in the same order and certainly have all the ordinances as in the main school.

Third question.—In your, Dr. Maeser's, remarks the other evening you said that ten were enough for one class. I would like to know what you would do when the intermediate and theological classes have twenty-five or more?

Answer.—What I said applied simply to the two intermediates—that the students would learn more by dividing up into classes of say ten, after the regular lesson is over, and having teachers—all teach the same principles—preside over the subdivisions of the large class for about the