

can not avert the dreadful results that may follow. From Monday morning to Friday night, thirty hours in the week, these children are in a dangerous influence, in many instances one that is opposed to our faith. The teachers may be efficient, and with the respect of their pupils—their word is law; and all the time they are devoting to Sunday school is from three quarters to one hour one day in the week, where the children receive special training. It is not sufficient to counterbalance the other influence working against the progress of the Kingdom of God; hence, religion classes, young men's mutual improvement associations, primaries, etc., have been established throughout Zion. But it is the Sunday schools that we look to as the central point—the focus—of all this great work. It is from the Sunday schools from which ramify the different workers of the Church. It is here we train the officers for the Y. M. M. I. A. primaries, relief societies and religious classes. The Sunday schools are established in every Bishop's ward and are doing a noble work. God bless the Sunday schools; and in them we should train and drill the young for the various departments of the priesthood.

Another important feature in the programme of proceedings is a drill in the handling of the various text books and charts throughout all the departments of a Sunday school. One member of the class, appointed by successive rotation, should be appointed for each Sunday, to give about a ten minute exercise or explanation on one of the text books. We must give opportunities to the members of the Theological class to become trained in all the duties of the superintendent, so that at a moment's notice any of their number could take charge of the school and go on with it. Let the members of this class take charge of a class, and then listen and make suggestions, and in a little while all who are interested may become teachers, for teachers we need badly now; and in the class persons appointed to speak should be thorough, and all points well considered. Questions should be encouraged. A quarter of an hour, perhaps, alternating with the preceding suggestion, may be profitably spent in disposing of at least one of the questions on theological subjects handed in by members approved of and assigned by the committee to some other member to answer.

The Faith-promoting series are splendid to read.

Wild speculation theories and deep questions not understood should be discouraged; but legitimate questions that will do good should be encouraged. There is plenty to learn without going into subjects on which we have but little light and which, if understood, would do us but little good. We should never soar away in the clouds upon speculation, but always sail close to shore where we know we are safe and have a sound bottom to rest upon. Leave philosophizing alone.

In the consideration of questions that may be asked, a committee should be appointed to consider them, and allow only those to be taken that are proper. Where questions arise which the class cannot answer, the teacher should at once say: "Brethren and

sisters, let us put this aside; drop it here; don't argue upon it, etc." Debating does but little good and "a man convinced against his will is of the same opinion still."

The most important work in our Sunday schools is perhaps the "Compendium;" for it is a collection of all subjects contained in all the Church works. It should be used as a text book, a work of reference; from its adoption a great amount of good may be obtained. Lectures can be gotten up very well and give all a chance to express his or her mind. Quoting passages without an application is of little value; it must have an application to be of value; and the application given by the speaker may cause inquiry in the minds of others, and shortly all will become interested and desire to speak. This is the principle upon which a theological class should be conducted.

My brethren and sisters, it is somewhat with trepidation that I arise before you this evening to speak on the subject assigned me, inasmuch as the nature of these subjects will compel me to come down to specific points, referring to individual courses and labors; and some of us, among whom I am one of the foremost, will have to take this right home to ourselves.

The first subject is: "The Officers of a Sunday School." All the officers of a Sunday school constitute a faculty, that is, a homogeneous body of instructors combined for a common purpose and agreed upon the pursuits of certain methods to attain those ends. Although each one has his separate work to do, they all must keep elbow feeling, as it were, with one another—like the members of an orchestra each playing a different instrument, but each must keep time and key with the rest. Somewhat similar it is with the members constituting either the faculty of a Sunday or a day school. None of them can afford to strike out for himself regardless of the nature, work and methods of his co-laborers in the other classes. Now, as in a choir or orchestra, it becomes necessary for some one to give the keynote, or beat time, so it is necessary for such a faculty of teachers conducting a Sunday school to have some one lead out—give the keynote; that person is the superintendent. He occupies the most important position in the whole school, and the old proverb is to some extent applicable to this case, i.e., that "a herd of lions commanded by a lamb is easier to be beaten than a body of lambs commanded by a lion." This means a body of lambs commanded by a lion will be more successful than a body of lions commanded by a lamb. So it is with the Sunday school. Give me a body of inefficient teachers, but directed and presided over by a very efficient superintendent, and in nine cases out of ten that Sunday school will be a success. But place in a Sunday school a number of very efficient teachers, presided over and conducted by a superintendent who does not understand or perform his work efficiently, and there is great danger that that Sunday school will go down. Hence the duties and characteristics of a superintendent, and the nature of his work must be thoroughly under-

stood, by him at least. He is to find out and select teachers in consultation with the Bishopric. Many superintendents are satisfied with any volunteer, but it is his privilege, his duty, it is a portion of his mission, to look around in his ward for the very best material that can be found, and labor with those selected, persuade them, influence them by prayer, by faith, and by all legitimate means and induce them to come and be active and energetic. A good superintendent will exercise such a magnetic influence, as it were, in his Sunday school that will reach far beyond the walls of the building where the school is held; it is felt far beyond the day the school assembles. It is felt throughout the whole ward. It places him in communion with the best material—the most desirable one—within reach, and by the cultivation of the Spirit of the Lord influences them to come to school and assist him in that God-blessed and divine work. He is to study the interests of the school in regard to influence, finances and efficiency. The interest of the school with him must be foremost. In all his other work there is no holier and nobler work than the training of the young and rising generation—even the missionary who goes to the nations of the earth for two or three years and possibly succeeds in bringing a few to the knowledge of the truth; still, the labors in a Sunday school are far beyond, in their results, that of such a missionary. Therefore the general efficiency and development of the school should be centered upon the mind of the superintendent. Also the financial condition. All these matters should be familiar to him.

These are but a few of the duties and opportunities the superintendent has to do and perform. The Spirit of the Lord will suggest many means and ways for the good of the school. But above all things there must be before him constantly written in his mind's eye, in letters of gold, that great and important principle of all teaching, that "we can never give what we ourselves do not possess." He must keep this maxim before him. Whatever he desires his teacher to do, and to be, whatever he desires his pupils to do and become he himself must set the example. He must be reliable in all things; he must be at his post. He is the captain of the ship. He may not attend to all the detail work himself, for he is not a wise ruler that divides and splits up his energies and wastes them in the exercise of detail work; but he gives directions, has a guiding hand over all the school. This is his duty; it is the duty of his appointees to do the detail work. He calls into requisition all associated with him. He must be punctual, for he is a poor leader who suffers others to walk before him. He should be the first at the school house (excepting perhaps the janitor), see that all things are in readiness by the proper time, and if possible he should be the last one to leave the room. He should be left free to perform his duty and not called to other duties away from the school. There is no other work nearly so important as this, and he should never neglect it. He should set an example for his scholars to follow, for this is the great lever that moves the hearts of the children. He should plan out courses