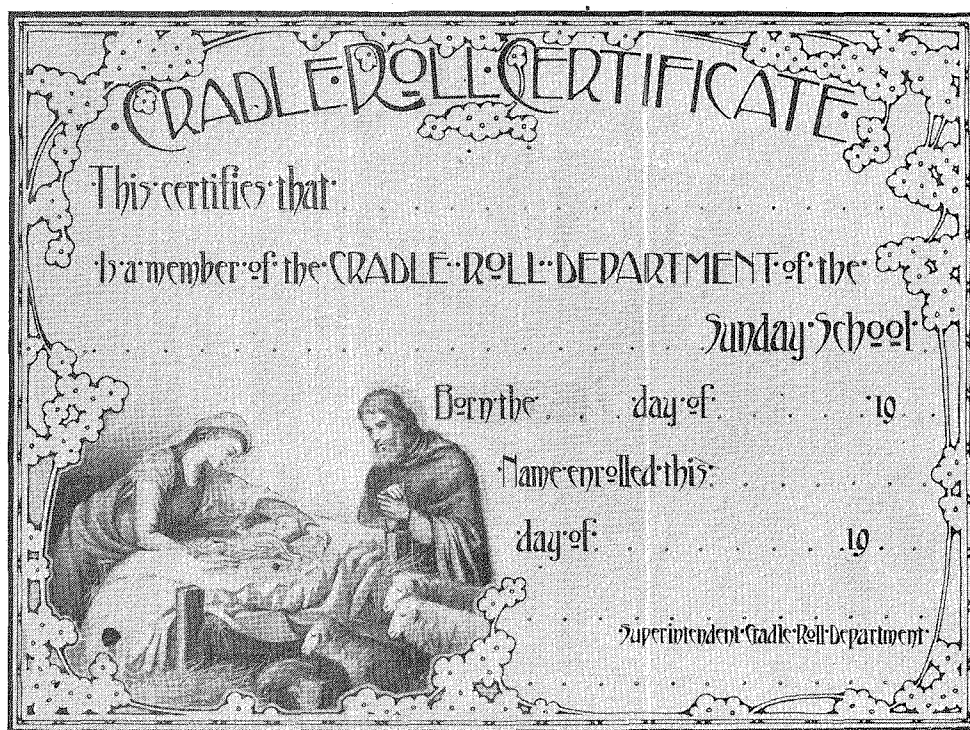


# The Sunday School Exponent

VOLUME 5

LAMONI, IOWA, OCTOBER, 1910

NUMBER 10



FACSIMILE OF CRADLE ROLL CERTIFICATE

(See Primary Department.)

# The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

Official Organ of the General Sunday School Association

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GOMER R. WELLS, Associate Editor

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## EDITORIAL



### TO THE READERS.

While inspecting and arranging the matter for this issue, we became enthused by the many good things we read and felt tempted to emphasize by calling special attention, but we found the task too great for the space. We can only urge you to "read, mark, learn, and inwardly digest," and thus you will repay us for the trouble and expense of getting the EXPONENT to you loaded with so much valuable reading. Can you not speak a good word for the "official organ" to some one who does not take it?

\* \*

### GETTING IN TOUCH.

By request, the associate editor attended the Southwestern Iowa reunion, in August, held near Thurman,—our first since 1892 at Logan, Iowa. Rain interferred some with the success hoped for, but under the able presidency of Elders T. A. Hougas, district president, and Charles Fry, an instructive and enjoyable time was had. They gave the auxiliaries four sessions during the week: two each for Sunday school and Religio. District Superintendent Charles Forney, assisted by the writer and T. A. Hougas, had charge of the Sunday school work, while Sr. Lorena Leeka, district Religio president, conducted her department.

Purely "institute" work was not attempted by either department. None of us came up to our ideals, but tried to make the best of what was at hand. Sr. Leeka's address on "Art," as well as her remarks on true education were excellent for all to hear. She deplored the modern tendency to make education purely a preparation for money making, which is far from true education. A paper on "The Sistine Madonna," by Sr. Ethel I. Skank was a delightful change. A good copy of the original painting was at hand to refer to. Sr. Vida Wind, of Council Bluffs, gave an interesting talk to Religians on her experience in teaching deaf and dumb mutes at the state college at the Bluffs.

The presidency, assisted by the willing workers of both auxiliaries, made the afternoon "rest hour" interesting and really restful. We must not fail to mention that, during each morning sermon

hour, the smaller children were taken to one side and interested in a kindergarten manner by Sister Skank, an experienced public school-teacher, assisted by Sr. Vida Wind and others. This welcome relief to tired mothers was conducive to better order, and better sermons. This feature of service is a noble one and we are pleased to note that it is becoming more general at reunions.

\* \*

### CRADLE ROLL SUPPLIES.

The Herald Office can now supply the following: Invitation and Acceptance cards (double post-card style), 1 cent each; Cradle Roll Certificates, 1 cent each; Cradle Roll Records, 15 cents each. Arrangements for wall rolls are being made; price will be announced later. Address Herald Publishing House, Lamoni, Iowa.

\* \*

### NOTICE OF CONVENTION.

The Southern Indiana district Sunday school convention will meet at New Albany, Indiana, in Saints' Hall, 1117 Vincennes street, Friday, October 14, 1910, at 7.30 p. m.

This is the evening before the district conference at Byrnsville, which meets at 2.30 p. m., following day. The time for our convention is convenient for all and we hope all schools will be well represented.

MRS. ERMA ZAHND, *District Secretary.*

\* \*

"Success in Sunday school work is assured only by organized and systematic effort. The good general would not think of going out to battle until he had consulted his officers; no more is the Sunday school superintendent qualified to do successful battle until he has consulted his officers and teachers. These consultations should be held at regular and stated times, and every officer and teacher should be present. Suppose one colonel should be absent from the consultation where the officers received their instructions, what a catastrophe it might cause in the following engagement! Ours is not a conflict where life alone is the question, but ours is a battle in which the salvation of souls is the consideration. Every teacher should be present at every meeting for consultation and business with his class book and suggestions or questions; every officer ought to be there seeking to receive and impart for the good of the work."

## Institute Notes from Eastern Reunion.

By The Reporter,

(Held July 24 to August 1, 1910, at Highland Lake, Massachusetts.)

"Oh, I would not be an idler in the vineyard of the Lord;  
With the Christ the vineyard labor I would share;  
Into hearts that know not Jesus I would speak the saving  
word;

Let me take the blessed joy of the gospel there."

The institute is one of the prominent features of the Eastern Reunion. The Saints of the Massachusetts District are keenly alive to the importance of the young being morally and spiritually educated; and, to these earnest Sunday school and Religio workers a reunion without an institute would seem like eating an egg without salt. The presidency were in full accord with this work and gave an hour each morning—8.25 to 9.25 a. m.—to be used for institute purposes.

We were fortunate to have at the head of our executive committee our General Superintendent, Daniel Macgregor, and associated with him, our district superintendent, Lucie H. Sears, and district Religio president, Susan Jordan. Each member of the trio possesses a well developed talent for work, and that rarer talent, ability to inspire others to work. Indeed, Brother "Dan" is like a live wire to those who come in contact with him; but the shock is beneficial,—the kind that electrifies one into proper activity and stimulates Sunday school enthusiasm in the heart and mind. Through the efforts of this trio most excellent programs were rendered each day of the institute. And to the credit of the district's workers let it be recorded that everyone who was approached for a talk, paper, or whatever was needed, responded favorably.

### SUNDAY.

Sunday school session in charge of Brother Macgregor and Sr. Lucie Sears convened Sunday morning at 8.25. The secretary reported an attendance of one hundred and fifty-one. A good attendance for the first day! After the lesson study an excellent review was conducted by Dr. William Sinclair, of Boston. To those whom the word *review* means reteaching, Doctor Will's three-minute demonstration of what a review should be would have proved an "eye-opener."

### MONDAY.

Regular institute session began Monday morning promptly at 8.25. An early hour, you say? Not at all, when you are awakened by taps at 6 o'clock, with the knowledge that something you can not afford to miss is going to happen. Then,

too, a "messenger cadet corps" went through the camp of Israel and invited all to attend. Some might refuse once, and possibly the second time; but the knowledge that your excuse for non-attendance was read "right out in meetin'" helped some to find the way to the "big tent," and once in they wanted to come again. Soon the attendance at the institute was all that the seats would hold.

Brother "Dan" put us in condition for the good things we were to hear by briefly outlining to us the mission of the Sunday school.

A ten minute address by Bro. R. B. Howlett, of Fall River, followed, "In what way may the Sunday school prove helpful to missionary service?" From a long experience as a pupil and teacher in the Sunday school, Brother Howlett was well able to give a beneficial talk in which he urged the necessity of parents going with their children to the school, saying rather, "Let us come to Sunday school" than "Go to Sunday school."

### TUESDAY.

Sr. Ada Newcomb, of Boston, in a ten minute address, "The value of enthusiasm," gave us a keynote when she said the value of enthusiasm consisted in keeping eternally at a thing. It was a phrase that impressed itself upon us and was often quoted during the remainder of the reunion, and Sister Ada will live in memory as one who indeed "keeps eternally at it" in the interest of the Master's work.

Ten minute address by Edmund Brown, of Providence, who spoke of "Benefits of music in the Sunday school and Religio."

Address by Sr. Margaret Macgregor on home department work.

Duet by Brn. R. B. and H. W. Howlett, "Just for to-day."

### WEDNESDAY.

Opening address by Brother Macgregor, "Thoughts gleaned from the world's convention at Washington."

Ten minute address by Susan Sinclair, of Boston, on primary work. Anything Sister Sinclair says on primary work is always full of interest to her hearers. To her, the Massachusetts District owes its excellent primary department in the Sunday school, as she has given many years of service to building up that branch of the work and built for herself, in so doing, a monument that will stand.

Duet by Brethren Howlett "Bring them in"—a favorite song of the workers.

An address by Susan Jordan, of Haverhill, "Aim in development of primary pupils," showed that we are to strive to put high ideals in the child's mind and to bring into being the reverence for holy things so sadly lacking in the world to-day. Sister Jordan had the cradle roll in her school several years before it was advocated by the General Association, and she is equally progressive along other lines.

Solo, by Fairfax Hatch.

Illustration of a model Book of Mormon lesson, by Sr. Rena Rich, of Boston, kept us wide awake answering questions, and showed us we could not take a vacation from the lesson because we were not at home.

#### THURSDAY.

A Book of Mormon contest between Captains Ada Newcomb and Edmund Brown, with twelve members on a side, proved a most interesting number. Several answers were challenged, but finally time was up and Sister Ada's side were declared the winners, there being a longer line left to her credit.

Paper, "A model school," by Mary O. Lewis, of Boston. This paper will appear in the EXPO-NENT, that all may profit by it, as we who had the pleasure of hearing it hope to do, for it was full of suggestive thoughts that showed us we can do something *now* to help bring Utopia in our school.

#### FRIDAY.

Address, Dr. W. A. Sinclair, of Boston, "A few thoughts on effective teaching." The doctor was called upon at an unexpected moment and found he had mislaid his subject. But his thoughts were all in the right place and came to us most effectively. It has been our privilege to be in the doctor's class, and we want to give you a hint; Never try to follow your quarterly and the doctor at the same time, for some one is sure to get confused, and it will not be the doctor; but he'll help you out of your maze, and convince you quarterlies are for home, not class study.

Instrumental solo, H. W. Howlett.

Address, "Helps I have experienced in my work," by Sr. Lena Fielding, of Fall River. Sister Lena believes in going abroad for helps; in testing and holding fast to those that are good. That her methods are successful will be seen in a visit to our "banner" primary department at Fall River.

Address, "How closely should a teacher stick to a lesson?" by Georgia Spinnett, of Providence.

Sister Spinnett thought it advisable to follow the lesson, but cited instances when she had been led by the Spirit to branch out into something more suited to the immediate need of her class, the members of which it afterward proved were being led by the Spirit to seek for light that they might be baptized. From her talk we gained the great truth, *A teacher to teach effectively must be led by the promptings of the Holy Spirit.*

#### SATURDAY.

Address by Lucie Sears, of New Bedford, our district superintendent, "The child's early reading," was a forceful presentation of the necessity of children's reading being supervised, and how the non-reading child can be taught to form right mental habits. In her position as district librarian and a teacher in the public school, Sister Lucie has devoted much time and thought to the subject. Her talk was full of amusing anecdotes which she used to point her moral, and, although she jokingly referred to her experiments on "other people's children," every thinking father and mother learned from those "experiments" how to better supervise their children's reading and guard against the insidious evil of obscene literature with which they are constantly being approached.

Address by Bishop M. C. Fisher, "At what age should a child begin to observe the law of tithing?" Like Dr. Oliver Wendell Holmes, our good bishop thinks the child's education antedates his birth. If the parents obey the temporal law they will teach the children and the little tots will see that God's penny is first set apart from the others.

A question box came next, and all had opportunity to ask questions, these being answered by the presiding officers.

Brother Macgregor then called for a *resume* of the addresses given during the week. Each one called upon gave some important point received. This showed our hearers to have been attentive.

#### SUNDAY.

At the usual hour Sunday school convened in charge of Brother Macgregor and Sister Sears. A very profitable lesson was enjoyed. Sr. Elizabeth Baldwin, of Fall River, gave a short review with the primary children. Dismissed by W. W. Green.

All pronounced it the most successful institute held in the district. The Spirit of the Master was felt throughout the sessions; and in the prayer meetings of the reunion those who were upholding the banner of these auxiliary societies were com-

mended and encouraged by the voice of prophecy to continue their efforts in his cause.

As the institute hour was filled each morning, Sister Macgregor held a special meeting one afternoon for the benefit of the home department workers.

The Religio also held a model session; a very interesting feature of the program was a debate as outlined in the *Quarterly* on the question, "Shall all men be saved?"

Affirmative: Daniel Macgregor, Horatio Howlett.

Negative: Dr. W. A. Sinclair, Lloyd Newcomb. Institute has closed, but its influence will continue, and, like the pebble cast in the water, will reach out in ever widening circles. May we who were privileged to enjoy its sessions put into practice the many thoughts learned from our coworkers at Highland Lake that, with them, we may receive the well done from the Great Teacher.

THE REPORTER.



## The Model Sunday School—What Is It Like?

By Mary O. Lewis.

When I heard mentioned the *Model School*, I seemed at once to be living in a year somewhat later than 1910, and I saw in vision as it were the Sunday school in a most pleasing and perfect condition. By perfect, I do not mean that throughout its sessions there was positively no disturbance, and no human individuals constituting the same, for so long as we live there will be imperfect humanity. They are only the instruments by which our kind Father will accomplish his work, but the rules and helps for conducting Sunday school work are becoming more and more expert, and the workmen are being trained as they were not a few years ago. The Saints are being educated to the idea of going with their children instead of sending them to Sunday school; a practice which will go a long way toward teaching our people, young and old, the importance of the Sunday school work.

And so I seemed to see the day when the church in general—that is to say, everyone in a branch, who was physically able,—making an effort to attend the Sunday school sessions. The mother did not urge that she must be excused, to go or stay at home to get the dinner. The father did not give a trivial excuse, and the young man had not outgrown the Sunday school as soon as he donned long pants. The young daughter had not a pleasure trip planned to keep her away—all were there, and what is more, they were on time. Ah! what an important feature: punctuality. What is more, besides punctuality on the part of the members of the school, I noticed the virtue was especially strong in the presiding officer, the superintendent; which, by the way, may account in part for the promptness of the scholars. Not alone was he prompt in calling the assembly to order, but he carried it out in the minutest details. He had allotted a certain length of time for the opening exercises, a certain time for the study period,

and when that period was up, he again called them to order. He did not gauge his study period by the interest displayed in one class. It puts a teacher in an embarrassing position to be allowed ten minutes more than she expected when she had planned on a shorter period. To some it might not be perplexing, to others it would be quite so; for it takes preparation and tact to hold the attention of a class.

The opening exercises varied from time to time, avoiding the set rule which grows monotonous. The song service with which the school opened was inspiring; everyone joined in the singing, in fact, so inspiring was it that all seemed sorry when it closed. Surely the music had had its effect; it was sung with the Spirit, and the congregation were united, ready to cooperate in making the session one of profit and a delight. The little ones, with their teachers, soon marched to their room for their own exercises, so that they would not begin their work in a wearied condition. Of course, in a very large school, they would at once convene in their own department for song service and all succeeding exercises.

To go back to the main school, or rather larger school, early in the program I listened to the roll call of officers and teachers, and if you will believe me, every officer and teacher responded—not one was absent. Oh, what an omen of success! Would that that condition prevailed to-day in all of our schools. They evidently felt their responsibility as keenly as though they had been employed by the State, and why not? Are they not enlisted in a service deserving of as much attention and respect? They would not be enabled to hold a position long in the public schools were they to be as dilatory about attendance and punctuality as are some of our present Latter Day Saint Sunday school teachers and officers.

On inquiry, I learned that each teacher had a

substitute, on whom he could call in case of urgent necessity. That substitute was always prepared; was made acquainted with each member of that class; and made conversant with the needs and peculiar tendencies of each one of that class. It was a thing simply unknown to see a class without a teacher at the beginning of Sunday school; to see a class feeling almost as though they wished they had not come; as though their teacher had little or no interest in them; and possibly watch a person who was wholly unfit and unprepared to do so, fairly forced to undertake to teach them, leaving them at the close of the session less interested than when they came, feeling that they would not trouble themselves to prepare their lesson for the next Sunday.

Oh, what an eternal responsibility rests upon those Sunday school teachers—not only in class work, but especially in their everyday life! “Actions speak louder than words.” Good sound advice given in class is excellent, but the everyday life to prove the soundness of the advice is more excellent. What can a teacher expect of his pupils if, after exhorting them to heed the counsel couched in the lessons taken from the Holy Scriptures, they see him doing directly contrary to that counsel? Youth looks to the older person for example to a great degree, and if he is disappointed it is liable to have its effect on his life. Hence in that model Sunday school the teachers were *consecrated Latter Day Saints*, having the interest of the work at heart, striving to make themselves approved—workmen that needed not to be ashamed.

Strange and grand was it as I beheld the intense interest in each class, each pupil with his eye riveted on the teacher, or perhaps the one reciting. No great effort was manifest on the teacher's part to keep any and all out of mischief; from talking of things entirely foreign to the lesson. I observed that the teacher had spent much time prior to the Sunday school period in preparation, and had consulted our heavenly Father for strength, discretion, or whatever she lacked to make that session a success. It also was to be seen that instead of a hardship, it had been a pleasure to thoroughly study their lessons, and come to the class prepared to intelligently discuss them. You may know they had perused the *Quarterly*, and knew the points made by its author, for not in a single instance did I notice the *Quarterly* in use. Even to-day in some schools we see this good rule being practised, and in others neglected.

In the primary department which I visited, I could detect the same earnestness as previously described. I noted the many helps for entertain-

ing and instructing the little bundles of possibilities. In listening to the class recitations, I was convinced that those children coming from Latter Day Saint homes were being taught the gospel at home; that the fathers and mothers were heeding the admonition of the Lord in this regard. What a happy condition! The teacher feels so encouraged to see she is working harmoniously and effectually with the child's parents toward the development of its spiritual life, and this task is not left for her to grapple with alone in the short period of an hour a week or less. The knowledge and interest displayed on the part of the Latter Day Saint children and their elders also went far toward awakening the outsiders, who were invited and persuaded to come with them.

In that primary department there were a great many babes, brought by the mothers, and cared for by persons appointed to that work, thus enabling the mothers to get the benefit of their class work, and starting the babes correctly. They were the cradle roll department. This roll had their name listed as soon as they had a name.

These teachers and officers were much better equipped for efficient work by meeting together at certain intervals in what were termed “teachers' meetings.” They were men and women who perused the helps put out by the church; who attended conventions and were active in the work—in short, they made the Lord's work first; sought first to establish the kingdom of heaven; knew not the meaning of the word *failure* because they consulted the Lord in their every undertaking.

Does this sound like a pipe dream to you? Do you see the word *impossible* written across it? I do not. We are fast coming to the model school in more ways than I have time to enumerate. I see as clearly as though it were written in gold the secret of the success of the Latter Day Saint Sunday school work: CONSECRATION and UNTIRING EFFORT OR WORK.

HIGHLAND LAKE, MASSACHUSETTS.

\* \*

The report of the Question Box conducted by Bro. T. A. Hougas as promised last issue by our General Secretary is unavoidably held over for a future issue.

\* \*

“The children should be encouraged to make special offerings occasionally; to work for money for this purpose. It is a delight to most children to be able to help on the work with their little mites.”

OFFICIAL MINUTES OF THE NINETEENTH CONVENTION OF THE GENERAL SUNDAY SCHOOL ASSOCIATION.

(Concluded.)

TUESDAY, APRIL 5, EVENING SESSION.

Convention was called to order by First Assistant Superintendent, W. N. Robinson.

Song, No. 4, Zion's Praises; prayer by F. G. Pitt; Song, No. 9.

Superintendent T. A. Hougas had charge of round table work, and questions and answers exercises, occupying about thirty minutes; song, No. 110.

Minutes of the afternoon sessions were read and approved.

The Auditing Committee on the financial report of the Library Commission Treasurer reported, stating there were no vouchers accompanying the report.

Moved to adopt.

Lost.

Moved that this report be referred back to the Auditing Committee to secure vouchers.

Carried.

The recommendations of the Lessons Committee in their report to 1909 convention, regarding the use of latter day events, etc., in the lessons, which had been deferred at last convention, for one year, was taken up.

A motion to defer to the 1911 convention was lost.

It was moved to adopt.

On motion the whole matter was laid on the table by a vote of 78 for, 58 against.

Moved that this association appropriate \$25 to pay for Books of Mormon to donate to the Indians in Oklahoma, to be disposed of at the direction of the minister in charge of Oklahoma.

Moved to amend by inserting after the word *Oklahoma* appearing first in the motion, the words *and Mexico*.

The previous question was called.

The amendment was lost.

Original motion carried.

Moved the adoption of the amendment to article 5, by-laws for local schools, by adding after the word *following* the words *or at such time thereafter as the school may designate*.

Previous question was called and motion to adopt prevailed.

Moved an order be drawn to pay the amount to Bro. W. W. Smith.

This motion was laid on the table.

There being no further business before the convention, the question box was again taken up.

Moved that the matter that was laid on the table with reference to advanced lessons and latter day events be taken from the table and referred to the Lessons Committee.

Seconded.

Moved that we now adjourn.

Seconded and carried.

Convention adjourned.

D. J. KRAHL, *Secretary*.

\* \*

PHARISAIC SONG SERVICE.

"There are a few choirs in this country who have a short preliminary prayer service before entering the choir loft," says the *Choir Herald*. "Why should it not become a general custom? It is impracticable in many choirs because circumstances do not permit it. In many more choirs it is impracticable because there is not aggressive devoutness enough in the leaders and singers to even start such a custom, much less to continue it regularly."

Perhaps this accounts for the following remarks by the same writer:

"There are many singers who would feel themselves unfit in character and habitual attitude of mind to offer prayer in the public congregation, who would have no scruples in singing prayer and praise to God. Why the distinction? Is it not a sort of confession that the singing is not real—is not sincere—is not actually an approach to God? Yet if it is not a conscious communion with God, what is the use of it? Only as the song is real and earnest as the prayer does it reach its true plane of usefulness. The insincere solo or anthem is as offensive to God as an insincere prayer."

\* \*

"Much of the advantage to be realized from system may be lost by the careless habit of being a little late. The school should open exactly on time. It is no more difficult to form the habit of being on time than to be ten or fifteen minutes late. Every teacher should be in his place in time to greet the first one of his pupils each session. Should it be necessary to be absent, the teacher should feel obligated to provide a competent substitute and not leave it to the superintendent to appoint some one Sunday morning who has not studied the lesson and hence not competent to fill the place. A tardy teacher has no moral right to reprimand a tardy pupil."

\* \*

We learn by our own failures, but we absorb through the experiences of others. Which is the best?



# Correspondence Department

Conducted by D. J. KRAHL, General Secretary,  
724 South Crysler Street, Independence, Missouri.

(All communications for this department should be sent to above address.)

## From Ohio.

*Dear Exponent:* Lest I interfere with the report of our worthy secretaries at the joint reunion, I only speak in general terms. Our reunion throughout was a grand education to all who had the privilege to attend. We held a "Summer school" again, and taught two normal classes in Hurlbut's Teacher Training, one in pedagogy, and one class in Book of Mormon normal. They were well attended. One class in Hurlbut's were, for the most part, too young to work for examination, but they are getting ready for future usefulness. The seniors grew faint-hearted just at the last, and only three took their first examination. I heard several say, "At home I'll study and work for my diploma." So we are hopeful that a zeal for future developments was awakened.

We were pleased that many of the ministry evinced a desire to keep in line with the normal work, and they did run well, for a time, but eventually the cares of the camp, and weightier (?) matters did take them from our midst. We grieved at their loss, but trust a more convenient opportunity may be granted them.

We still had kindergarten exercises at 11 o'clock to relieve tired mothers, that they might enjoy the preaching. Held regular Sunday school upon each of the three Sundays we were in camp.

One feature was especially encouraging; whenever anyone was called upon to assist in any work, he was willing, and we met with only two refusals, and they were legitimate.

I think, from all I could learn, the interest in our united districts, in the Sunday school and Zion's Religious-Literary Society has taken a step in advance, and I hope in the near future to be able to report many who have their diplomas as trained teachers; that the standard of our school may be raised until we are number one. Then graded schools will be sure to follow. Such is our standard.

Several Sunday school scholars were baptized during the reunion. The Spirit of the Master was with us, and we feel that good was accomplished although our time was very limited. Hoping we may be prepared for the "great reunion," we are still laboring for Zion's weal.

H. R. GRIFFITHS.

COLUMBUS, OHIO.

\* \*

## From the Nauvoo District.

*Dear Brother:* This, I believe, is the first for the year from the Nauvoo District. I think I am quite safe in saying the Sunday school work here is much farther advanced than it was a year ago. We have one school with an average attendance of perhaps fifty, another about thirty-five, three others eighteen or twenty, one about fifteen, and one, newly organized, at Montrose, at which there has been an attendance of twenty-seven or twenty-eight for the three Sundays they have met. We see no reason why this attendance should not continue if the Saints there will labor together. (Notice that word *labor*, not rest.) This school was asked for by people who are not members of the church but who wanted to attend a Latter Day Saint

Sunday school, in preference to any other. There were some of the Saints who wanted it, also, while some did not. The school will be the means of doing much good if it is kept up. One young man, a son of a Latter Day Saint mother, his father being dead, says he wants to join the church but wants to learn something of the church and its work first, and hope to be able to do so through this Sunday school. He is very earnest and sincere. This school is perhaps the result of the labors of the home department superintendent, combined with the work Brother Gunsolley did at the reunion held there in July and August, at which time it was organized.

The home department work is doing better than ever before. There are only about fifteen members, while perhaps there might be more. However, there are not many isolated Saints in the district, but some of these few do not see the good to be derived from the work and as a consequence do not improve their opportunities.

The school at Burlington, with Ethel A. Lacey as superintendent, has long been in the lead so far as numbers and character of work is concerned; but Rock Creek, under the superintendency of Bro. Lester H. Haas, (a former Nauvooite) is fast gaining on them in both numbers and work. The last time the writer attended the Rock Creek school there were fifty present.

It seems to me there is a vast field for labor in the Sunday schools and the opportunity for such labor should not be neglected by anyone.

Our district convention will meet at Farmington, Iowa, September 30, at which time we hope to have a good attendance from each and all the schools.

As ever in the work,

M. H. SIEGFRIED.

NAUVOO, ILLINOIS.

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## From Eastern Oklahoma District.

*To the Exponent:* I am glad to express a word or two of praise for the Sunday school work of the Central Oklahoma District, and many words of commendation for the earnest workers who have this great work at heart. We have only eight schools so far in the district, but hear of possibilities for others in the near future.

The most encouraging part of the work to me is that each school seems to be awake to the necessity of reporting. Every school has reported within the last six months; all but two reported twice. We have a cradle roll in every school, a home department in more than half, and a normal class in more than half. About the only point in the standard of excellence on which our schools can not qualify is the teachers' meetings. I tried to talk this up at our convention, August 19, but so many difficulties seem to be in the way of meeting together in the country schools, or schools in small towns where the membership live in the country, that most all feel it is impracticable. Each school, however, seems anxious to do the best they can, and they are endeavoring to reach the standard.

Our district has been a first grade district now for some time, qualifying on all ten points of the standard for districts.

We spent a very profitable time at our reunion in Sunday school work, Religio work, and Sunday school normal work, four taking examination on Teacher, Pupil and Sunday school.

I love the Sunday school work and wish I could devote more of my time to it. I have been a Sunday school pupil since I could walk to Sunday school, and a teacher most

of the time since I was sixteen years old, and I never grow tired of the study; and I feel that I learn something new at every session of the Sunday school. I can not understand why some are so indifferent to this department of the church; the purpose of which is so high, and the good it has accomplished so far-reaching. The EXPONENT is doing a great work. I would not be without it.

ALICE M. MCGEORGE.

ENID, OKLAHOMA.

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COLUMBUS, OHIO, September 2, 1910.

*To the Exponent:* It's line upon line and precept upon precept, in Sunday school work, as in other avocations of life. So if I chance to reiterate somebody's expressed thought, I do it that said thought may be more firmly implanted, that shortly it may spring up and bear fruit.

To me the greatest need we have to-day, is Sunday school workers who feel the *responsibility* of their calling as teachers. Much has been said and written upon the subject, but as I mingle with the workers I find few who conscientiously and systematically try to make preparation necessary for successful teaching. We, as teachers, have placed under our care youthful minds, and to us is intrusted the greater part of the seed sowing, which shall bear fruit in eternity.

Only about thirty minutes for each fifty-two Sundays in the year, are allowed us for this sowing. "*What shall the harvest be?*" How oft I have prayed that I might make the best use of the time thus allotted. How far I have succeeded only eternity can reveal. With this responsibility resting upon us, can we afford to let anything that may aid us in our preparation pass by?

So many plead "lack of time." Twenty-four hours is the measure of every day, and to each of us is given the right to make the division of the hours. I know it often requires "*grim*" self-sacrifice to gain the time necessary for our Sunday school work. But is not the reward greater than the sacrifice? It's work for the Master, which, if rightly performed, he will bless in bringing precious sheaves into the garner. When all worldly work and pleasure have perished, dear co-laborers, our work as Sunday school and Religio teachers will stand, for or against us.

How often I hear it said, "I would like to study the Bible more thoroughly, and take a course of teacher training," or, "I'd like to read up the history of our lessons," or, "I wish I knew more about a child's make-up." But, "I am too busy!"

David prayed, "Make me to understand the way of thy precepts; so shall I talk of thy wondrous work." Paul's plea for Timothy was, that he might "rightly divide the word of truth." How can this be done except by intense and methodical study of the three books, also other good books, pertaining especially to our lines of work?

In our latter day revelations we are commanded "to study all good books." I think here is where we fail. We neglect to *study*. We casually read our Bibles, our Sunday school lessons, and the other helps we may have, but we fail to carefully *study* them. How many of us teachers could take a written examination on any single quarter's lessons of the past year?

The children compare the Sunday school teacher with the day school teacher; do we gain or lose by the comparison? Is the day school teacher's responsibility greater than ours?

I have often been pained by hearing some say, "I don't

believe in teacher training classes." We all believe it pertinent to our faith to know the texts which support it, the history connected with the early church in Christ's day, the apostasy, the angel message, the restoration of the gospel. Now let me ask you, who are Bible teachers (and are not we all Bible teachers) in the Sunday school? How many of you can answer these simple questions:

Have you a *plan* of Bible study?

Can you call up, from memory, in order, the salient events in the history of God's chosen people, through theocracy, kingdoms, and exile, thence onward through Christ and the apostles?

Can you call the roll of the Hebrew prophets and assign to each his place and message?

Can you give a character sketch of Bible heroes and heroines?

Can you pass a simple schoolboy examination upon the life and ministry of our Lord?

Can you think your way through any book of the Bible, chapter by chapter, knowing you know it?

Can you tell how the Bible came to us?

These are some of the things a teacher should know. All this and much more can be acquired, but only by systematic *study*. Let us arouse to diligence, and work while the day lasts, the night of vain regrets will soon be upon us, and our opportunities will have departed for ever.

Not long ago I was privileged to sit in a meeting and hear a noble defender of the truth say, "I never forgot the lessons Sr. — taught me when I was a little boy in her Sunday school class." I well remembered the class. And while my heart rejoiced over seed sown in good ground, now bearing precious fruit, I was led instantly to pray, "Lord, help me to study that I may still be prepared to be a teacher for thee, among the young of thy people."

I have written these lines hoping they may spur some one "onward and upward"; some one willing to sacrifice, that they may be better fitted to teach the everlasting gospel; some one to be a workman of whom the Master shall not be ashamed. When we have patiently and faithfully performed our work as teachers, then are we free from responsibility and condemnation. Let each one of us search our own hearts and records and then answer to the Master.

How many of us will prayerfully try to make still greater efforts in the future? The church, the Sunday school, the Zion's Religio-Literary Society, the auxiliaries all need us. Shall we intelligently meet the demands?

May we all be enabled to say, "Master, here am I. Send me."

HATTIE R. GRIFFITHS.

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It must be remembered that our teacher element is neither permanent nor professional. At present any good member is liable to be called upon to take a class for one or two Sundays up to one or two quarters. Where does the EXPONENT come in? "I may not teach all the year: let the new teacher subscribe"—but alas! the new teacher will probably take the same view. Our paper in that case falls between two stools and is left without support. This can and ought to be remedied.

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Give your attention to the Standard of Excellence and many of your district and local problems will solve themselves.

# Home Department

By MRS. MARGARET MACGREGOR, Thedford, Ontario.

We are pleased to see, by the reports that are coming in, that the home department is steadily going ahead and becoming a power for good in the church. We would like to see many others, both districts and locals, take the work in hand and reap the benefits that the more progressive ones are now enjoying. The interests of the scattered Saints and their children demand this attention. How many innocent little ones are growing up in ignorance of the gospel who might be reached in this way. Who will be responsible for their loss if they wander into the world or are caught in a sectarian net simply because we failed to spread the gospel net for them?

This is no fancy picture, but the real thing that happens to many isolated Latter Day Saint families. The parents themselves become weak through a lack of the care of the church, no one seeking after them to feed their famishing souls until their strength gradually ebbs away, and they can not keep alive themselves, much less infuse life and strength into their children. It may be argued that there is no need of Saints getting into this condition. All we care to say about that is, Ye that are strong ought to bear the burdens of the weak, for none of us know how weak we really are until we are tried. I have had a taste of the isolated condition and I can assure you that I had no idea that absence from the society of the Saints and their meetings would take so much effect upon me. Not that I ever doubted the work, neither do many others, but it is our standing in the work that we doubt when we become weak.

Into our hands has been given a very powerful means of reaching those needy ones and giving them meat in due season. This is the home department.

We trust home department superintendents everywhere will be on the alert to search out every scattered Saint and family, and get them studying the lessons in a systematic way. The lessons are not the only good they ought to receive from their membership in your class; your letters will be looked for eagerly when you have won their confidence and awakened an interest. You will become at once their teacher and their friend, and if you visit them you will be their most welcome guest.

We have thought that much good could be accomplished by home department superintendents asking the missionaries to furnish them with the addresses of interested non-members of the church. If you can get them studying the Sunday school lessons regularly it will have a wonderful influence in bringing them into the church, and when they do enter the fold they will not come in poorly informed about the teachings of the body.

We are more and more convinced that we are not doing our whole duty when we merely take care of our own, although our first duty is to our own. He that provideth not for his own household is worse than an infidel, but it is a selfish heart that never extends help and sympathy beyond the four walls of his own house.

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The cause most worth while to-day,—the cause most vital and pressing,—is the cause of advancing, enlightened parenthood in our country.—Mary F. Ledyard.

## A Dream.

A district home department superintendent sends us the following:

"I dreamt I was standing alone in a beautiful field. The ground was covered with green grass, mown short. I saw a number of trees planted here and there in the field. They were not close together, and they looked like apple trees. Not one of the trees was standing up straight. Their tops were covered with green leaves, but no fruit was on them. I said to myself, 'These trees need props,' and as I turned to look for props I awoke."

To us the interpretation is apparent: The trees standing alone and far apart are the lonely, isolated Saints who need support. The props which she was about to supply undoubtedly represent her help as home department superintendent.

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WALT HILL, NEBRASKA, August 11.

*Dear Sister Macgregor:* After weeks of delay I come to you with my report for the Independence Stake. While we are slow in reporting we are not dead nor asleep, but are alive to our work, and I can say I close my six months' report with greater satisfaction than ever before. I never felt better over any of my church work than I do over the home class work in the stake.

As the work was new to me, and to most of my helpers, we have had to step slowly, but we are gaining ground and look forward to a great work being done through this department. The reports from the local home classes have been very gratifying; nearly all are working hard to get their classes in good running order. I have heard from most of the superintendents, and they are giving me all the help they can.

Reports from the scattered ones have been good; nearly all have studied all the lessons; and mothers writing have remarked that their children have been able to answer almost every question at the end of the quarter. One mother writes two of her boys want to be baptized, and I know that the home class has been the means through which these children have learned the gospel way.

We have only eleven schools out of seventeen that have taken up the home class work, but two of these schools have been organized out of the home class and are yet in their infancy, one being organized at the end of last year and the other in May. We have three schools in Independence and only one home department superintendent, but we are working now to get one in each school and all work together in the town, which I understand will soon be accomplished.

My only regret is that I am out of the stake, but I expect to return soon and will try to visit the members and superintendents and see if we can get the work in even better condition. I want to get the EXPONENT in each home of our scattered home class members, but I can not see now how to accomplish it, but I know that where there is a will there is a way. I had the privilege of sending in six EXPONENT subscriptions and I think I can send for two more to-day.

Rejoicing in the cause of Christ, I remain,

MRS. R. O. SELF.

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We have taken the liberty to excerpt from letters received from home department superintendents the following:

Sr. Rillie Moore, Necedah, Wisconsin: "I sent for the

EXPONENT. The July number is worth the year's price."

Ethel Tucker: "I have ten new members to report next time, and a local superintendent appointed, so I am not going to be discouraged."

Bro. J. C. Page, Wichita, Kansas: "Since I last wrote our home class has increased until we have an attendance of twenty, so I have thought to organize a Sunday school."

This brother has a home class in unorganized territory which has become so large that it is ready to be organized into a school. We like to hear about losses of this kind; but had there been no home class started there probably would never have been a school. Despise not the hour of small things.

Emma B. Lewis, Osborn, Missouri: "Have only been able to get one school to start a home department, but our visitor who has it in charge is a hustler and is doing finely in her work."

Edward Rannie, Arlington, South Dakota, writes that there is one family of seven whom he got started in the home work in December, 1905, and they have not missed a lesson since. One difficulty he meets is that many of the Saints go to union schools or Sunday schools of other denominations, and object to studying two sets of lessons. To such I would say, Study our own first, and if you object to studying two, leave the other alone; it will not do you much good anyway. I would never feed on husks if I could get food at my own father's table. Many of the workers in other Sunday schools, when presented with our quarterlies, have declared that they are superior to any lesson leaf they have ever examined. Then why should our people choose the inferior article? Home department superintendents get after such vigorously, until they see the folly of such a course.

R. E. Chapman, Hood River, Oregon: "I have subscribed for the EXPONENT and am going to try to get as many as I can to subscribe, it is so good. I want to do some traveling around to see the Saints, for it is simply out of the question to get them to answer letters. I think if I could get to visit some of them I could do better."

Sr. J. M. Baker, Omaha, Nebraska: "The work in the district is very encouraging. We have got about thirty new members, some that are not members of the church, and some Lamanites. I have just got a class of about twenty-five started in a new place. We have no branch there and no meetings held. I am in hopes that it will be the start of an organization in the near future.

There are a number of Saints at Norfolk, Nebraska, that I am sure would be glad to take up the home class work. This is not in our district. I am not sure if it is in the central or southern district."

Will the superintendent of the district in which Norfolk is located see about this matter, please?—EDITORS.

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#### The Evil Effects of Purposeless Living.

Doubtless there is no subject more discussed than the art of living. Down the ages poets have sung to us, philosophers have reasoned with us, and ministers have preached to us, and still we have need to sing and reason and preach about how to live.

Why some people live to great ends and others fail or do not make the attempt, we may not be able to explain, only, as the master builder shows us in the structures of steel, iron and stone, the grand results of purpose, plan, and forethought.

From the same materials one man will build a palace

and another a hut. There is a structure called character that is given everyone to build, and in this the same difference is noticeable.

Buxton says, "The longer I live the more deeply am I convinced that that which makes the difference between one man and another, between the weak and powerful, the great and insignificant, is energy, invisible determination, a purpose once formed and then death or victory."

To be without some purpose in life is to be aimless, shiftless, careless, characterless, and finally to suffer irreparable loss.

Nowhere can I cite you to a more striking illustration of this loss, than to that very familiar parable, the parable of the talents. To the servants who received five and two talents, who went and traded and gained other talents, the Lord said, "Well done," but concerning the servant who buried his talent and at his coming returned it unused, said the Lord, "Go, take from him that which he hath and give to him that hath already." It would be hard to conceive of a greater loss than the taking away of the abilities God has given us, whether great or small, and yet it is true that there is a literal taking away of that which an aimless man hath, as it is that the parable was given, for, if we do not use, we lose. And the substance of the thought contained in this parable is, *use or lose*.

Going back to that thought of Mr. Buxton's about "Invisible Determination," it may remind you as it does us of that mother in a far off land who was seized with a determination to come to America. She straightway arranged her affairs, gathered up her properties, and set sail. During the voyage she was asked by a fellow-passenger why she was going to America, and she replied without hesitation, "To raise my sons to be their governors." And she did. Her sons did become the chief magistrates of two States. Here was a woman who not only had a strong determination, but an aim. More than that, she aimed high; but most of all, she realized her aim.

A lady lecturing in one near by city this winter, made the statement that "Mothers have been a succession of amateurs." While we will not discuss this point, it does occur to us, however, that if the amateur mother hand has rocked the cradle and ruled the world so well thus far, what could the trained mother hand not do? We believe the fault is not so much that mothers are without aim or purpose in life, as it is that they lack the ability, oftentimes, to carry them out.

The Daughters of Zion have said, "Come with us, and together we will not only study child life, but also the adult, for in the parents sometimes may be found the source of that which we seek to correct."

Going back to where we began this digression. All true life is service. The great question is, When shall we serve? People have sometimes delayed their training for great deeds, cherishing the thought that they will some time fill a large sphere. They think when the time arrives, they will rise to the emergency, but when their opportunity comes, their idle and useless life in humbler days has unfitted them for the larger place.

There is no time like youth, with all its possibilities for gathering forces for later years, and every young person ought to make the most of his strong, vital days.

It is the natural tendency of the youthful mind to look forward, but to what does he look forward? Is it simply to employment? To strike blow after blow upon a piece of marble all day long, would be employment; but if there

is no image in the mind of what the statue is going to be, what is accomplished?

Youth is the time for ideals. It is the period in which he may build his air castles. There is another period in which he may put foundations under them. The historic names that are associated with some single great achievement tell of purpose, concentration, self-sacrifice, persistency, and courage, which made realities of what were once but air castles, dreams, or ideas.

It has been said, "Not failure, but low aim is crime." God has promised nothing high or good to us on the other side if we do not resolutely aim at something good or high here.

To all of us will come a time when we, like the servants in the parable, must reckon with the great Judge. Shall we find ourselves unprofitable servants, or shall we receive words of commendation? It is in our own hands; will we use or lose?

Therefore, in the great work of the building up of Zion; more than that, in the great character building of Zion, we appeal to the young in the words of one who said, "Fit, square, and polish thyself, for the builders will have need of thee."

(Read by Mrs. D. J. Krahl at the general meeting of the Daughters of Zion Society, April 8, 1910.)

## Library Department

By E. H. FISHER, Secretary Library Commission,  
100 Sycamore Street, Winter Hill, Massachusetts.

Each member of a library board and each librarian or assistant should have a copy of the Latter Day Saints' Library Commission instruction pamphlet. If convenient send five cents for single copy, or twenty-five cents for six copies. In any event be sure you have a copy.

Address all communications to the secretary.

### Library Article No. 14.

Hugh Chalmers, the author of "Sense—Common and Preferred," which article follows this salutation, entered the office of the National Cash Register Company as an office boy not very many years ago.

During his odd times, evenings, he learned shorthand, and used his time to such good advantage during the day that he found opportunities for advancement at every hand, until, at the age of thirty-five we find him still working for the same company, not as an office boy, but as superintendent and at a salary of \$76,000 per year.

This seems almost incredible to the average person, and still, here is a poor boy without money or influence who worked his way up to a point where his salary is greater than that of the President of the United States.

A few months ago Hugh Chalmers left the employ of the National Cash Register Company and started a business of his own. Many of you have heard of the Chalmers Detroit Automobile and when you see one of these beautiful machines gliding by it will make you think of what one pair of hands can do if they are guided by a brain that works correctly.

Hugh Chalmers to-day is probably earning \$150,000 a year and is considered one of the brightest and best business men of the age. What Chalmers has done others can do also, and as he did his work honestly it will be an encouragement to young men everywhere to do something more than "common place."

### Sense—Common and Preferred.

By Hugh Chalmers.

Short, crisp business sayings that emphasize various points to be remembered in the great game of winning success in commerce and industry.

The world's biggest problem to-day is *distribution*—getting goods from where they are to where they ought to be.

This is a *selling* age. *Every man is a salesman*: if nothing else, he tries to sell his own *good qualities* to those he meets.

*Salesmanship* is nothing more nor less than making the other fellow feel as you do about what you have to sell.

In production you deal chiefly with machinery and materials which are fixed quantities. In selling you deal entirely with the human mind, which is subject to changes. That is why, I have found, it is much *easier to make* things than it is to *sell* them.

*Advertising* and *salesmanship* are the twin screw engines that drive the ship of business. They are like a chemical compound, each contains the other, and is itself the thing contained.

Advertising and salesmanship form the connecting link between invention and use of any article. All the best inventions of the world would have fallen flat had it not been for advertising and salesmanship teaching the use of new things.

Advertising has two objects, first, to sell the output; second, to establish a name and insure a continuance of the business.

Advertising is more than salesmanship. It is insurance on the continuance of trade. It is salesmanship plus publicity. Salesmanship is advertising plus getting the order signed.

I once heard the statement made that a man with *big ideas* always uses *little words* to express himself, while the man with little ideas surrounds them with big words trying to impress you with the bigness of his idea.

When you are appealing to the human mind, put your argument in Anglo-Saxon words, the shorter the better. Then the man who has no education will understand what you are talking about while the college graduate can't miss the meaning.

Most advertisers shoot over the heads of nine tenths of the people they want to reach.

Even those who have lots of time to read like to read direct statements.

Most copy writers make the mistake of taking it for granted that the buying public knows a great deal about their goods.

If you get people to open your copy and read the first line and they don't finish it—that's your fault, not theirs.

Many advertisers, if they could bring all their prospective buyers together in a large tent, would change their copy.

A freakishly dressed salesman might attract attention, but he would not create the kind of impression that secures orders. Freakish ads with conspicuous, meaningless lines and borders and non-essential headings divert attention from the big points—the selling talk.

Some advertisers are like the fellow wearing blue goggles who winks at a girl. He knows he is winking, but doesn't bother her.

Advertising is teaching—teaching great numbers of people to believe in your goods. And that is what salesmanship is, too. But advertising conducts a public school, while salesmanship gives individual lessons.

One of the oldest chestnuts in the talk of advertising men is: "We must carry on a campaign of education." All advertising campaigns are campaigns of education. If they are not education, they are not advertising at all.

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### Putting Men in a Mood to Work.

By Walter Dill Scott.

The Psychology of Business.—Comfort puts men in a better mood to work; pleasure in what they are doing makes them do more. The mind principles that rule men's efficiency the author has formulated so that you can apply them to get better results out of your working force.

A successful day is likely to be a restful one, an unsuccessful day an exhausting one. The man who is greatly interested in his work and who finds delight in overcoming the difficulties of his calling, is not likely to become so tired as the man for whom the work is a burden.

Intellectual work which is pleasant is stimulating and does not fag one, while intellectual work which is uninteresting or displeasing is depressing and exhausting.

Here pleasure enters. Its effect on the expenditure of energy is to make muscle and brain cells more available for consumption, and particularly to hasten the process of restoration or recuperation.

The most successful establishments in the world are the ones which do most to please their patrons—not by cutting prices or simply by supplying better goods, but by expediting and making more pleasant the purchase of goods.

The pleased and satisfied employee is open to the suggestions of foreman and manager and responds with an enthusiasm impossible of generation in one dissatisfied from any cause.

Discipline has become less brutal if not less strict. The laborer works, not alone to avoid poverty and hunger, but to secure the means of pleasure.

To understand how pleasure heightens the suggestibility of the individual, it is but necessary to consider the well known effects which pleasure has on the various bodily and mental processes.

Pleasure and a particular attitude of body are indissolubly united, and when these two are present a suggestible condition of mind seems of necessity to follow.

With pleasure the lungs are filled with air from deepened breathing; the volume of the limbs is increased by the increased flow of blood. Pleasure thus actually makes us larger and displeasure smaller.

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Herbert Kaufman, the well known Chicago editor and advertising man is probably the cleverest editorial writer on the continent, at least in his particular line of "uplift editorials to young men." He has been a student, all his life, and even though a young man holds to-day position among the editorial writers of the world that places him in a class by himself.

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### The Man Who Sells Himself.

By Herbert Kaufman.

The man who sells himself defrauds his buyer. He delivers a parcel of damaged goods. He has destroyed his self respect and thereby his value.

He can not rise to responsibility because he can not justify confidence, and he can not justify confidence because he can not justify himself.

His word is worthless. There is no honor behind to

inspire faith. Like history, he is certain to repeat himself—what money can buy once, it can buy again. He is perpetually marked for sale. A higher bid can hire him.

None but straightforward men can go straight forward. Slimy feet slip on the paths to Fame.

Traitors in one country do not become patriots in another. Spies are despised even in their own ranks. They never wear the shoulder straps of commanders. Their treacherous instincts are remembered long after their daring courage is forgotten.

The most that the world demands of any worker in return for his wage is his time, his ideas, and his labor. When he gives more, he gives less. An edge can't be keen if it isn't clean. Rusty tools are not trusty tools.

Apart from the morality of honesty, it is advisable because it is so safe. Men as well as apples weaken at the core; the rotten spot inside inevitably produces a fall.

A sneak punishes himself; his past won't let him pass. Memory preys upon his vitality and saps his enthusiasm. Fear feeds upon his vigor. He is in perpetual dread of discovery. He must constantly guard his wrongdoings. When his brain should be filled with creative ideas, his mind is occupied with secretive plots.

The man who breaks the law thereby breaks himself: he can not plan fight while he's figuring a flight.

Even when employers lower themselves to utilize weaklings for mean ends, they keep them under continual observation and although they may have acted under orders, repudiate them at the first chance.

On the other hand, high ideals find no openings so favorable as in establishments where dishonor occasionally barter its wares.

The very craftiest are shrewd enough to realize the advantage of association with reliability—no one puts a higher premium on virtue than those who have lost it.

From every standpoint and in all walks of life—in every profession and trade, a man of wholesome principles stands the best show for success.

He's bound to advance because he's bound down by no handicaps from his yesterdays—his ability may not be above the average, but his dependability is worth more than the greater brilliance of an unprincipled trickster.

If he's right from the first he'll last to the last.

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### You Are Not too Old to Succeed.

By Herbert Kaufman.

It's up to you to get your due. Success does not print a calendar nor publish a road map. The pathfinder must forget how long he has been upon his way and only remember how very much time he still has in which to make his way.

Your age has no bearing upon your wage, nor what you can wage. There is no limit to the Game of Life except the limit of your life.

Franklin was seventy-one when he began his diplomatic career. Corot painted his greatest pictures at seventy-nine. Titian produced his immortal Pieta at ninety-eight. Spencer did not complete his master work until eighty-four. DeMorgan was sixty-five years old before he wrote his first novel, and Morgan was almost seventy when he began his Brobdingnagian career of finance.

Vitality may lessen with age, but experience increases in compensating proportion. Youth squanders its splendid store of vigor, while Wisdom invests its force without waste. The wise conquer as often as the strong.

The supply of to-morrows will never be exhausted until Eternity has rounded out its course. Each daybreak dawns upon a changed universe. Something hopeful always happens over night. Opportunity places new goods in stock each day.

Yesterday is your enemy.

Forget what you were. Consider what you are; and determine what you mean to be.

The past is a Lorelei—a voice which lures you to misery and weakness. It calls you to the Land of the Dead. You can only build unhappiness with the wreckage of regret.

Of course you have made mistakes. You're a man, not a god. Omnipotence is not a human characteristic. We have all failed, and no matter to what heights we mount, we fail and fail again.

All life is a try-out. You can keep on starting over and each time stand the same show.

If dishonor has not set its brand upon you, you are still unmarked and can yet make your mark. But until you demonstrate you're somebody, we won't notice you. We will not register you in advance.

That's why there is always sufficient room for arrivals.

Believe in yourself. Come back—don't go back. If you are capable, you are needed everywhere. We have added so many professions and trades and arts to our century that there is a crying want for earnest and sincere thinkers and doers.

If you know anything that will be helpful—if you possess a method which will quicken our advancement, emerge and let us see you.

If you can teach a philosophy that will lighten our cares—if you have a code that will make us better—if you can shorten a labor or simplify a process—if you can add to our prosperity, our happiness, or our sanity—LIFT UP YOUR HEAD AND PROCLAIM YOURSELF.

## RELIGIO-SUNDAY SCHOOL Normal Department

EUNICE W. SMITH, Supt., 112 W. Ontario St. Philadelphia, Pa.  
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### COURSES AND TEXT-BOOKS

First Standard Course.—Hurlbut's Revised Normal Lessons; Herald Office or Ensign Office, paper 35 cents, cloth 50 cents. (The Constitution and By-Laws of the Sunday School Association to be studied with the Lessons on the Sunday School.) Or Religio Normal Lessons, Herald Office or Ensign Office, cloth 25 cents. With addition of Lessons on Pupil and Teacher from Hurlbut book, as an elective course.

Advanced Standard Course.—Child Study, From One to Twenty-One, by Murray; Herald Office, paper 15 cents. Reading companion to Child Study course. A Study of Child Nature, by Mrs. Harrison, cloth \$1.00. Pedagogy, Seven Laws of Teaching, by Gregory, cloth 50 cents. Reading companion to Pedagogy course, The Making of a Teacher, by Brumbaugh, cloth \$1.00. Advanced Bible Study, Outline Studies in Old Testament, by Hurlbut, paper 25 cents. Reading companion, The Old Testament and its Contents, by Robertson, cloth 50 cents. Outline Studies in the New Testament, by Hurlbut, paper 25 cents. Reading companion, The New Testament and its Writers, by McClymont, cloth 50 cents.

Any of these books may be had from Sunday School Supply Houses or from the office of the normal superintendent, 112 West Ontario street, Philadelphia, Pennsylvania.

### The Month's Developments.

During the month of August the following work was reported to the normal superintendent from the various state superintendents:

Alabama, 1 enrolled.

British Columbia, 8 enrolled.

Canada, 1 took third part, Hurlbut, and graduated, James Pycok.

Colorado, 1 took part 2, Hurlbut.

Kansas, 1 enrolled; 1 took first examination, Hurlbut; 1 took second examination, Hurlbut.

Massachusetts, 1 enrolled; 1 took first examination, Hurlbut.

Michigan, 1 enrolled; 1 took first examination, Hurlbut.

Mississippi, 1 enrolled.

Nebraska, 2 enrolled; 1 took first examination, Hurlbut.

New York, 1 enrolled; 1 took first examination, Hurlbut.

Oklahoma, 1 enrolled; 4 took third examination; 1 graduated, Alice M. Case.

Oregon, 15 enrolled.

Pennsylvania, 1 enrolled; 1 took first examination.

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### The Bass Point School of Methods.

The organization of the New York and Philadelphia district reunion took place at a meeting held on the afternoon of August 27, and at the close of this meeting, at the direction of Bro. U. W. Greene, all district and local Sunday school and Religio officers and teachers were called together to consider the matter of institute work. After an informal discussion relative to the needs of the district, time of meeting, and other essentials, a committee of five was elected to have charge of this work. The committee consisted of Walter W. Smith, field-worker for this district; O. T. Christy, Sunday school superintendent of the district; Bro. Ephraim Squire, assistant Sunday school superintendent of district; Bro. Richard Hawkins and Sr. Anna Zimmermann. A request presented to the reunion presidency for the period of time between the hours of 8.15 and 9.25 a. m., for two Sundays and five week days, was granted. A program for the Bass Point School of Methods was proposed and adopted. Sunday school was held on the two Sunday mornings, with good attendance and interest. The program, as carried out during the week, follows:

#### DAILY PROGRAM OF BASS POINT SCHOOL OF METHODS.

Monday.—8.15, opening; 8.20, normal classes, charge of normal superintendent; 8.50, paper and discussion, "Organized classes," by J. Zimmermann, jr.; 9.10, paper and discussion, "Organized Religio classes," by D. F. Joy.

Tuesday.—8.15, opening; 8.20 normal classes, charge of normal superintendent; 8.50, "Teachers' meetings," Benjamin R. McGuire; 9.10, "Religio programs," Anna Zimmermann.

Wednesday.—8.15, opening; 8.20, normal classes, charge of normal superintendent; 8.50, "Cradle roll," E. Rittenhouse; 9.10, "Home classes," Ephraim Squire.

Thursday.—8.15, opening; 8.20, normal classes, charge of normal superintendent; 8.50, "Departmental organization," Eunice W. Smith; 9.10, "Relation between pupil and teacher," Paul Craig.

Friday.—8.15, opening; 8.20, normal classes, charge of normal superintendent; 8.50, "Grading the Sunday school," Richard Hawkins; 9.10, "Music in our work," Albert Hoxie.

The average attendance each day was 45. Five classes, each taught by a graduate of the normal department, were conducted, thus enabling the students to drop into a class studying the part of the normal lessons that they were working on. Three took examinations at the close of the school. Many more were almost ready, and we expect to get their papers before the end of the month. The hour was rather early, but those who were leading Sunday school and Religio workers in the four branches represented were regular in their attendance. The dis-

cussions of the papers were enthusiastic and good seeking. In almost every instance our time ran out before we could finish the subject, but that left more to be said and thought along the same line, and the discussions continued on the ground when school was over. Altogether we consider it a profitable week's work, as interest was aroused and stimulated, the workers were set to thinking, and we shall see results throughout the district in the near future.

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#### Departmental Organization.

The usefulness and efficiency of any institution, or department thereof, depends almost entirely on its being thoroughly and systematically organized and conducted.

Organization means the institution with its coat off, its sleeves rolled up, and its muscles tense for action. This is what we mean when we speak of the Sunday school as an organization. Through organization in its various departments it is becoming more and more a force for education, evangelization, and training in and for church work. Whatever it may once have been, the Sunday school now, fully organized, is a spiritual power which is the greatest factor we can wish it to be.

It is well known that many people have erroneous ideas about organization; there is a misty idea that organization is a combination of scheming and complicated processes; some believe it is inimical to the spiritual; others consider it mercenary; and by some it is dubbed unnecessary machinery. Organization may be perverted into any or all of these evils, it may be selfish, but it can never equal in selfishness the condition where individuals decline to work if they can not have everything their own way. It may be merely a machine, but lack of organization makes of the machine simply a heap of scrap iron—than which few things are more utterly worthless.

On the other hand we find that Christ did some organizing before beginning missionary work; there were twelve men, and there were seventy; they were sent out by twos, further systematizing the work. The Sunday school which really is—if we are up to our standard—"the church studying the Bible," without organization, could never have reached the place it now occupies, with its helpful courses of study and excellent lesson helps.

Organization brings to any institution power. It gathers unused bits of talents here and there, discovers unsuspected strength, fortifies weakness and utilizes every available sympathetic influence; and all in good time a cumulative creation arises which must be reckoned with as an active force in the community.

Organization utilizes individuality. Nothing is more effective than personal work, and in an organized effort the single, weak arm of the individual becomes a part of an arm of unmeasured strength.

Aimlessness is corrected by organization. Too many people there are, willing to do something if intelligently directed, who fritter away their energies in something hardly worth while. The power for good that is wasted because it is misdirected or undirected can not be measured.

It eliminates vacillation. The majority of people never know just where they stand, organization brings them to a decision, and they become supporters of something.

About a year ago the street across from my home was made unsightly by piles of stone, brick, sand and lumber. Nothing was furnished to the people living in that vicinity except dust and dirt. But presently an organizer came, and all of those things that had littered the street and

been a nuisance in our homes began to find places, and now we have a beautiful school building, the pride of the neighborhood.

Organization means leadership—a great business is splendidly equipped and manned, but is paralyzed because it has no head. A real leader appears and hitherto aimless energies are harnessed to the work of grinding out profits and establishing credit.

Not only is leadership the nucleus of organization, but organization is the discoverer and creator of leadership; the one begets and inspires the other. Whenever an organization is made, material must be found out of which to make it, and as it grows leaders will be developed.

The best type of organization is the most effective assembling of efficient units, and the massing of them in a comprehensive whole. Almost any systematic marshaling of forces, however—be the marshaling ever so faulty, and the units ever so weak—is better than go-as-you-please processes and the consequent hit-or-miss results. For "go as you please" usually means that one does not go at all, and "hit or miss" is almost invariably miss.

As the Sunday school is most successful in its work when fully organized, so are its departments most successful when organized. Every Sunday school, no matter how small, should provide a place for its senior pupils, its intermediate pupils, its primary pupils, its home members and its baby members, as well as a meeting for its teachers, and a normal or teacher training class. As the school grows and there are two or more classes of one kind, senior, intermediate, etc., that group of classes should make up a department of the school, and that department should be organized. There should be a head of the department, that is, some one whose business it is to call the workers in that department together to outline plans for its welfare. This person is generally known as the superintendent, and the department should have at least that officer; even if there are but two classes, one of the teachers might be chosen superintendent of the department, and attend to its needs as well as teach, until the work becomes more than he can manage with his teaching.

When there is a superintendent over a department, various matters for its advancement are brought before the workers by the superintendent, a plan of work is adopted and all work toward the accomplishment of the plan, thus preventing aimlessness, and opposition; and securing strength through unity of purpose. Teachers who have taught half listlessly in the Sunday school, now feel that others are helping them bring the school up to the ideal, and they are no longer wavering, but are strong for the work they are a part of. The energy of all used in one direction for good is sure to bring satisfactory results and inspire courage. Capable helpers who have been too timid to come to the front are discovered; when there are officers whose business it is to find capability, workers find their sphere of usefulness, and the whole Sunday school is better off. The General Sunday School Association, foreseeing the need of departmental organization, has provided in its constitution for the election of heads of departments under the title: "Other assistant superintendents."

Common sense should be used in organizing the various departments of a school. Every duty should have some one whose business it is to perform it, but there should be no office created without a need for it; workers are too scarce to tie up in that way.

In all of our organizing and working, however, it is well to remember that as the letter without the spirit is dead,



so will our work be without God's Spirit to inspire within us the love for souls, and to direct us in the winning of them for his kingdom. But given the Spirit to guide, and consecrated teachers and officers well trained for their work; these, with well organized departments will mean to our Sunday schools life and activity, union and strength, the touching of elbows and the joining of hands in forward movement, the vital chord which unites in an indescribable sympathy, the superintendent at his desk, the restless boy on the distant chair, and the teacher bending her head into the circle of little heads gathered about her, making a symmetrical power of the whole.

Under these conditions we shall be able to make our Sunday schools fully exemplify the motto of the great Sunday school movement throughout the world.

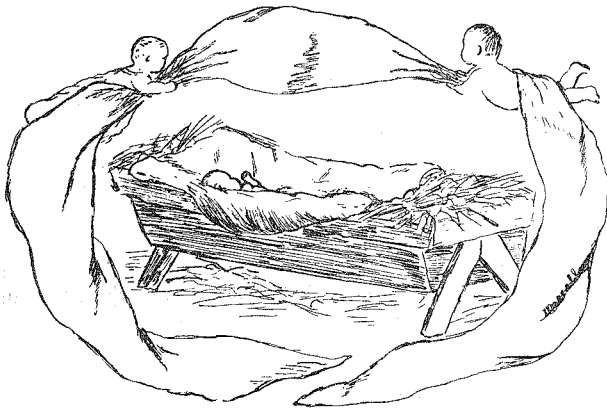
It is the whole business of the church, and it is the business of the whole church to give the whole gospel to the whole world as speedily as possible.

EUNICE WINN SMITH.

NOTE.—Credit for thoughts and partial quotations in this paper is given to J. W. Axtell, in "The organized Sunday school."

## Primary Department

By MRS. CALLIE B. STEBBINS, Lamoni, Iowa.



Cradle Roll Supplies.

We are happy to announce that some of our cradle roll supplies are in readiness and that orders can now be filled for the Cradle Roll Record and Birthday Calendar, the Cradle Roll Certificate, and invitation and acceptance cards in the form of a double post-card. With these the cradle roll work can be started and acceptably conducted. Announcement concerning the wall roll will be made later.

The double post-card is intended to be used in securing names for the roll. On one card the parents are addressed with a statement concerning the cradle roll and a request for permission to enroll the name of the little one as a member of the cradle roll department. The other card is to be returned to the superintendent of the department with the name of the child, date of birth, and parents' names. In small schools the need for these cards may seem slight, but even when not sent through the mail, they furnish a convenient and orderly way of securing the items needed for enrollment, and the invitation card retained by the parents may be preserved as a memento. These cards are printed in blue, on white cardboard, with a manger cradle, similar to the one above, as a heading, and will prove a pleasant means of introducing the subject

or the cradle roll in a family. We are indebted to Sr. Marcella Schenck for the manger design.

To each child enrolled, a certificate should be given. The cut on the front cover shows the certificate design which was prepared by Bro. Paul Craig. The picture of the Nativity, by Grass, was chosen for this purpose because of the portrayed devotion of both parents to the child, as well as for the significance of the Savior's infancy that sanctifies all babyhood. This picture, with the delicate flower border and graceful lettering, makes a very pleasing appearance.

The record book is ruled to enter the baby's name, date of birth, and date of entry, parents' names and addresses, with a column for remarks and one for memoranda. By the use of a wrong copy sheet, the word *Remembrance* instead of the word *Memoranda* appears as the heading of the last column. Directions for using the book are given on the last page, and here reference is made to the memoranda column. Notes of the birthday remembrances are to be placed in this column, though it was intended to include other entries, so the error is slight, but is regretted by those responsible. This little record has a cover of tough paper in a pretty shade of gray, and the outside printing is done in blue.

Some schools are so poor that they have not a baby within reach. But each can qualify as a first grade school by ordering one of these little books at a cost of only fifteen cents, and appointing some one to take charge of it. A cradle roll department will thus be organized, the book will be a reminder of possible delights, and any baby eligible will be sure to be wooed for enrollment on its waiting pages.

The cradle roll membership should include children under three years of age, or those not old enough to attend Sunday school. A mother of a child two years old was asked if her little one was a member of the new cradle roll department that had recently been started in the little school attended by her husband and older children. "No," she said, "he was over a year old when we moved into that branch." Evidently they were looking for little babies only for their cradle roll. All should be counted somewhere, and if not in the school they should be on the cradle roll, or in the home department, as this mother was.

Birthday cards should be sent to the cradle roll members each year. These our office does not furnish at present, but they can be procured where fancy post-cards are for sale. Pure and pretty designs, suitable for little children, should be selected. We hope to furnish our own birthday cards in the near future.

Start a cradle roll at once. Send in your orders to the Herald Publishing House for these supplies: Cradle Roll Record and Birthday Calendar, 15 cents; Cradle Roll Certificate, each, 1 cent; Double Post-Card (invitation and acceptance), each, 1 cent.

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### Independent.

Oh, yes, he wanted to go to Sunday school! It was reunion Sunday and the school would be held in the grove below the town. His mother was not feeling well enough to go that day and had not engaged a hack to call for them, but he knew the way and he could walk, he said.

With a little square package of dinner in his hand he started out alone. Down the street a hack had stopped. Oh, if he could only catch it! His little bare legs carried him swiftly down the middle of the street in the hope of reaching it. The passengers saw him coming; then the

driver looked and waited. But the nearer he came, the more slowly he moved, and they were not sure after all that he wanted them to wait. "Are you going to Sunday school?" they called. "If you are, come get in." To the question, he nodded his head, but instead of coming quickly, he almost stood still. "Don't you want a ride?" the driver asked. "I haven't any money," he said, in a timid voice. "Oh, that's all right! Jump in. You can ride for nothing."

A clean, contented looking boy in a freshly laundered summer suit, he sat with the other passengers and enjoyed his first experience of going off in this way without an older member of the family to watch over him. His grandfather and grandmother would be at the meeting after Sunday school and his father would be down in the afternoon, but in the meantime he felt quite capable of taking care of himself. Ordinarily his clean suit would have been matched with clean stockings and shoes, but this was a time of special privilege.

By the time the school assembled his privileges were getting almost too much for him. He began to think he would rather stay outside and take care of his dinner. And so, when the first primary children passed to the small tent with the little red chairs, it was reported to his teacher that he was under a tree, on a bench, and couldn't be persuaded to come to his class.

She had learned how he came to the hack alone, and, as she approached him and saw the square package beside him, she at once took in the situation. Although she expected to stay but a few moments, she sat down beside him to avoid giving the impression that she had come to get him. He was feeling independent, and it would be a mistake to bring sudden pressure to bear upon him [even by persuasion,] in the direction of his attendance at Sunday school. He would be almost certain to resist. His dinner offered the roundabout road which proved to be the short one. His teacher said, "Mamma put up some dinner for you, didn't she? Isn't she good? And let you come alone! She trusted you, didn't she? You'll get along all right, I'm sure. Where are you going to put your dinner? Take it with you to Sunday school? That will be all right. You can keep it right by your chair. After Sunday school and after the preaching, then will be the time to eat dinner. Taking your dinner to Sunday school will be almost like asking a blessing on it, won't it?" Looking up she saw another child belonging to their department, and she continued, "See, here is a little boy who doesn't know just where to go. Shall we go now, and take him with us?" A little remaining reluctance was overcome with a gentle insistence in the words, "Yes, come, now. Bring your dinner." They were cheerfully spoken, and the teacher took his hand as if assured that he had no other intention. If he had, it was forgotten, and the victory was won.

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#### FIRST PRIMARY LESSONS.

LESSON 1, for October 2.

#### ZACCHEUS.

##### The Sycamore Tree.

"The sycamore is a large and noble tree, affording a dense shade, while the branches are remarkably spreading and are easily reached." This was the tree climbed by Zaccheus in order to get a glimpse of Jesus as he passed. "It was once exceedingly abundant in the valley of the Jordan, but all are now gone save a few aged survivors near Jericho."

##### Fall and Spring.

Bring autumn leaves and grasses to the class. Ask the children what season of the year it is now and why it is called fall. Have them tell about the color of the leaves before they fall and whether they have noticed any falling. Then ask what the season is called when the leaves start to grow, and why it is called spring, and what color the grass and leaves are then. Then tell them of the beautiful spring day in Jericho.

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##### The Great Crowd.

Ask the children if they have ever been in a great crowd and whether there was something they wanted to see, but because there were so many tall people around them, they could not do so. Perhaps they have seen some father put his little boy up on his shoulder so he could see over the crowd. Maybe their own fathers have lifted them up in this way. Enlist their interest by telling them of it, if they have, and then talk of the little man who wanted so much to see Jesus but could not because of the tall people crowded about him. Tell them of the tree with the wide-spreading branches that was so easy to climb, and of how he thought if he got up there he could see without being noticed, then of how surprised he was when Jesus looked up and called him by his name, for he had never seen Jesus before.

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##### Jesus Knew Zaccheus.

With this point of the lesson, there is a nice opportunity for reviewing a part of our lesson about Jesus at the well. Ask the children if they remember how Jesus talked with the woman, and what she said he told her. Call for the golden text of that lesson and review the thoughts of how Jesus knows all about everyone. He knew what Zaccheus had heard about him, and how much he wanted to see him, and he knew that he would be glad to have him come to his house. Jesus knew, too, that Zaccheus would want to do whatever Jesus would tell him was right for him to do. He was one who would say, "Teach me thy way, oh Lord," as we said in our golden text last Sunday. These are some of the thoughts we may give to the children, securing their help in bringing them out, especially on the review points.

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##### The Golden Text.

In connection with the golden text, "Lord, the half of my goods I give to the poor," call to mind the two rich men of whom the children learned last quarter, and get them to draw the contrast between Zaccheus and them. Ask what kind of a giver Zaccheus was.

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##### Restoring Four Fold.

To show the children how sorry Zaccheus was when he was willing to give back four times as much as he had taken, we should illustrate by things with which the children are familiar. We might tell them of a boy who took a marble from another boy while they were playing together. After awhile he told his mother about it. He was sorry and he asked her if he should take it back. She told him if he was as sorry as Zaccheus was, he would give him back four instead of one. He didn't like the thought of giving up so many of his own marbles and he thought at first that if he took back the one he had taken

from the boy, that would be enough; but after they had talked more about it, he said he thought he would remember better not to take anything that did not belong to him if he gave back four instead of one, and by this the boy would surely know that he was sorry. That was the way with Zaccheus. Anyone would know that he was sorry for the wrong he had done when he gave back four times as much as he had taken.

At first Zaccheus wanted to see Jesus. Then he wanted to please Jesus. Jesus was well pleased with Zaccheus.

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#### Correction.

The first words in this department for last month should read, "The several classes" instead of "The social classes."

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## The Lessons for October

By Mrs. Christiana Salyards, Lamoni, Iowa.

LESSON 1, for October 2.

### PAUL'S CONVERSION.

Text, Acts 9:1-9.

In the Time of the Apostles.

In that time of which we are studying, the Jew, the Greek, and the Roman appeared to divide the world among them. The outward condition of Jerusalem itself might be taken as a type of the civilized world. Herod the Great, who rebuilt the temple, had erected, for Greek and Roman entertainments, a theater within the same walls and an amphitheater in the neighboring plain. His coins, and those of his grandson Agrippa, bore Greek inscriptions. That piece of money which was brought to our Savior (Matthew 22) was the silver *denarius*, the "image" was that of the emperor, the "superscription" was in Latin; and at the same time when the common currency consisted of such pieces as these, since coins with images of men or with heathen symbols would have been a profanation of the temple treasury, there might be found on the tables of the money-changers shekels and half shekels with Samaritan letters, minted under the Maccabees.

Greek and Roman names were borne by multitudes of those Jews who came up to worship at the festivals. Greek and Latin words were current in the popular Hebrew of the day, and, while this Syro Chaldaic dialect was spoken by the mass of the people with the tenacious affection of old custom, Greek had long been well known among the upper classes in the larger towns, and Latin was used in courts of law and in the official correspondence of magistrates.

Upon the wall of the temple which separated the court of the Gentiles from the inner court which Gentiles might not enter, were written inscriptions forbidding it, and some of those inscriptions were in Greek and some in Latin. Above the cross of Jesus the words of his accusation were written in Hebrew, and Greek, and Latin.

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#### The Hand of God in History.

The Christian sees in the Hebrew people a divinely laid foundation for the superstructure of the church, and he sees in the dispersion of the Jews the diffusion of the knowledge of God among the nations.

He sees in the spread of the language and commerce of the Greeks and in the high perfection of their poetry and

philosophy appropriate means for the rapid communication of Christian ideas and for bringing them into close connection with the best thoughts of humanity.

He sees in the union of provinces under the law and government of Rome a strong framework which might keep together for a sufficient period those masses of social life which the gospel was intended to pervade.

He recognizes with gratitude the hand of God in the history of his world.

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#### Aramean Jews.

The Jews of Palestine and Syria and those who lived on the Tigris and Euphrates spoke dialects of the language of Aram, the tract of country which extended from Taurus and Lebanon to Mesopotamia and Arabia. These were two main dialects of the Aramean stock, the eastern or Babylonian, commonly called Chaldee, and the western, which was the parent of the Syriac. Both of these are now almost dead languages and Arabic, the purest of Semitic languages, has generally overspread those regions.

The Aramean language was, in the time of Paul, the sacred tongue of Palestine. It was the Hebrew of that time, not the oldest Hebrew of the Israelites, but a kindred dialect and old enough to command reverent affection. Though not the language of Moses and David, it was that of Ezra and Nehemiah.

Those Jews who spoke the Aramean language were called Aramean Jews.

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#### Hellenist Jews.

The Hellenists were Jews who spoke Greek, who lived in Greek countries and were influenced by Greek civilization. They are referred to more than once in the Acts where they are called "Grecians" to distinguish them from the heathen or proselyte "Greeks."

The work of the learned Hellenists was to accommodate Jewish doctrines to the mind of the Greeks, to make the Greek language express the mind of the Jews. The Hebrew principles were "disengaged as much as possible from local and national conditions and presented in a form adapted to the Hellenic world."

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#### Aramaic Antipathy.

All this was distasteful to the zealous Arameans. The men of the East rose up against the men of the West. The Greek learning was not more repugnant to the Roman Cato than it was to the strict Hebrews. They had a saying, "Cursed be he who teacheth his son the learning of the Greeks."

This repugnance is illustrated by many passages in Talmudic writings. Rabbi Levi Ben Chajathah, going down to Cesarea, heard them reciting their phylacteries in Greek and would have forbidden them; which when Rabbi Jose heard, he was very angry and said, "If a man doth not know how to recite in the holy tongue, must he not recite them at all? Let him perform his duty in what language he can."

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#### Paul an Hellenist.

Saint Paul himself must be called an Hellenist, because the language of his infancy was that idiom of the Grecian Jews in which all his letters were written. Though, in conformity with the strong feeling of the Jews of all times, he might learn his earliest sentences from the scripture

in Hebrew, yet he was familiar with the Septuagint (Greek) translation at an early age. For it is observed that when he quotes from the Old Testament his quotations are from that version.

Considering the accurate knowledge of the original Hebrew which he must have acquired under Gamaliel at Jerusalem, it has been inferred that this can only arise from his having been thoroughly imbued at an earlier period with the Hellenistic scriptures. The readiness, too, with which he expressed himself in Greek, even before such audiences as that of the Areopagus at Athens, shows a command of the language which a Jew would not, in all probability, have attained, had not Greek been the familiar speech of his childhood.

But still the vernacular Hebrew of Palestine would not have been a foreign tongue to the infant Saul; on the contrary, he may have heard it spoken almost as often as Greek; for no doubt his parents, proud of their Jewish origin and living comparatively near to Palestine, would retain the power of conversing with their friends from thence in the ancient speech.

Paul's ready use of the spoken Aramaic appears in his speech upon the stairs of the castle of Antonio at Jerusalem "in the Hebrew tongue." (Acts 21: 40.)

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#### Paul's Birth.

Of the exact time of his birth we have no authentic information. From a passage in a sermon attributed to Chrysostom, it has been inferred that he was born in 2 B. C.; but the genuineness of the sermon is doubted and, even if genuine, it is to be doubted whether the eloquent Chrysostom had any means of knowing the precise date.

Others believe the year of Paul's birth was 2 A. D., according to which he would be six years younger than Christ.

Though the precise year is not known, we do know that Paul was a young man when Stephen was martyred (Acts 7: 58). He must, therefore, have been born in the later years of Herod's reign or in the earlier years of the reign of Archelaus.

It was in the most flourishing time of Augustus. The world was at peace; the pirates of the Levant were dispersed; Cilicia was lying at rest, or in stupor, with other provinces under the shadow of Roman power. It was in a time, also, when there was a pause in the sufferings of the Jews. The lenient treatment begun by Julius Cæsar was continued by Augustus and the days of severity were not yet come when Tiberius and Claudius drove them into banishment and Caligula oppressed them with every mark of contumely and scorn.

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#### Paul's Relatives.

We know nothing of the mother of Paul, and little more than allusion is made to his father. We find notices of his sister and his sister's son (Acts 23: 16), and of some more distant relatives (Romans 16: 7, 11, 12). He tells us of Gamaliel, his instructor, but of her who, if she lived, was his earliest and best teacher, he tells us nothing.

And the questions arise, Did she die in his infancy? Or did she live to grieve over her son's apostasy from the faith of the Pharisees and die herself unreconciled to Christ? Or did she believe and obey the doctrine of Him who had revealed himself to her son and had called him to be a minister of his word?

We may ask these questions, but we can not answer them. We can only conjecture what the early life of Paul must have been from the general conditions of home life among zealous Jews.

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#### Roman Citizens.

We have good reason to believe that at the period in which Paul was born, the Jews were unmolested in Tarsus, where his father lived and enjoyed the privileges of a Roman citizen.

This had been granted him, or had descended to him, as an individual right. He might have purchased it for a large sum of money, but it is probable that it came to him as a reward for service rendered some influential Roman during some civil war.

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#### The Place of Paul's Childhood.

Though we do not know the exact year of Paul's birth, and can only conjecture the circumstances of his father's household, we know the exact features of the scenery amidst which his childhood was spent.

The plain, the mountains, the river, and the sea all remain to us. The rich harvests of grain still grow luxuriantly in the spring. Tents of goats' hair are still seen covering the plains in the busy harvest. There is the same solitude and silence in the intolerable heat and dust of the summer.

Then as now, the mothers and children of Tarsus went out in the cool evenings and looked from the gardens round the city or from their terraced roofs upon the heights of Taurus. The same sunset lingered on the pointed summits. The same shadows gathered in the deep ravines.

The river Cydnus has suffered some changes in the course of nineteen hundred years and, instead of rushing in a broad stream through the city, it now floats idly by the city on the east. But its upper waters still flow clear and cold from the snows of Taurus, and its waterfalls still break over the same rocks, when the snows are melting. We find pleasure in thinking that the footsteps of young Paul must often have wandered by the side of this stream and that his eyes must often have looked upon its falls.

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#### Paul's Boyhood.

Those hands which he held up to the view of the elders of Miletus, marked with the toil of years (Acts 20: 24), were, doubtless, often busy in his youth with the work of tent-making.

His education was probably conducted at home rather than at school; for though Tarsus was celebrated for its learning, the Hebrew boy would not be lightly exposed to the influence of Gentile teaching, since he was brought up "after the strictest sort" a Pharisee. Or, if he went to school, it was not to a Greek school, but rather to some room connected with the synagogue, where a noisy class of Jewish children received the rudiments of instruction, seated on the ground with their teacher.

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#### At School in Jerusalem.

The educational maxim of the Jews at a later period was as follows,—“At five years of age, let children begin the Scripture; at ten, the Mishna; at thirteen, let them be subjects of the Law.” There is no reason to suppose the general practice was very different before the floating maxims of the great doctors was brought together in the

Mishna. It may, therefore, be concluded with a strong degree of probability that Paul was sent to the Holy City between the ages of ten and thirteen. Had it been later than the age of thirteen, he could hardly have said that he had been "brought up" in Jerusalem.

That he came from Tarsus at an early age is implied in Acts 26: 4, where he says: "My manner of life *from my youth*, which was *at the first* among mine own nation at Jerusalem, know all the Jews, which knew me *from the beginning*."

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#### The Schools of Hillel and Schammai.

The most eminent of the rabbinical schools were those rivals, the schools of Hillel and Schammai.

Both were Pharisaic schools, but the school of Hillel upheld the honor of tradition as even superior to the law, while the school of Schammai despised traditions when they clashed with the law of Moses.

The antagonism of these two schools was so great that it was said that even "Elijah the Tishbite would never be able to reconcile the disciples of Hillel and Schammai."

Of these two schools that of Hillel was by far the more influential. Hillel was the father of Simeon, and Simeon the father of Gamaliel who was the most eminent ornament of this school.

It was this Gamaliel who was the teacher of Paul.

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#### Other Jewish Boys.

While Paul was passing through the busy years of his student-life, others were advancing towards their manhood, not far from Jerusalem, of whom then he knew nothing, but for whose cause he was destined to count that loss which now was his highest gain.

There was one at Hebron, the son of a priest "of the course of Abia," who was soon to make his voice heard throughout Israel as a preacher of repentance and as the herald of one greater to come after him. There were boys by the Lake of Galilee, mending their father's nets, who were afterwards to be the teachers of the world. And there was One at Nazareth, in the home of a humble carpenter, for the sake of whose love, they, and Paul himself, and thousands of faithful hearts throughout all ages would be willing to give up their all and to devote their best powers to his service.

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#### Stephen's Martyrdom.

"Year after year had passed away. John the Baptist had appeared by the waters of the Jordan. The greatest event of the world's history had been finished on Calvary. The sacrifice for sin had been offered at a time when sin was most triumphant." The risen Lord had gone again into the heavens and his ministry were carrying on their assigned work, giving their lives in sacrifice as their Master had given his to establish the cause of truth.

Then appeared Paul at the martyrdom of Stephen. "Where had he been during those years in which the foundations of Christianity were laid? We can not assume that he had remained continuously in Jerusalem. Years had elapsed since he came, a boy, from his home in Tarsus. When he says in the first letter to the Corinthians (9: 1), "Have I not seen Jesus Christ our Lord?" he may refer to the vision seen by him in the temple in Jerusalem. (Acts 22: 17, 18.)

It is hardly conceivable that, if he had been in Jerusalem

during our Lord's public ministration there he should never allude to the fact. Had he been there at the time, he would have been numbered among the opponents of Jesus, but in his writings, his expressions of remorse are that he persecuted the saints, "the church of God" (1 Corinthians 15: 9).

We may conjecture with much probability that, upon the completion of his education under Gamaliel, he returned to Tarsus. Evidently, he was not in Palestine during the ministry of Jesus or he would give evidence in his writings of having had some personal knowledge of the Christ in that period.

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#### Authority from the Chief Priests.

The great Sanhedrin claimed over Jews in foreign cities, the same authority in religious questions, which it exercised at Jerusalem. Upon this ground the chief priest gave Paul letters to Damascus authorizing him to bring as prisoners to Jerusalem any who were found to be followers of Jesus.

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#### "It Is Hard for Thee."

The saying, "It is hard for thee to kick against the pricks," may with equal propriety be translated, "It is hard for thee to kick against the goad."

As a refractory ox could but bring distress upon himself by rebelling against the master's hand, so Paul could but bring suffering upon himself by opposing that work to which the great Master had set his hand of power.

Stricken down on the way to Damascus, he was made to feel the strength of that Almighty hand.

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#### "They Led Him by the Hand."

When Paul arose, humbled and subdued, all was dark to him. Those with him saw as before the trees and the sky and the road leading into Damascus, but he was blind.

He came into the city, not as he had expected, to triumph in an enterprise on which he had set out full of zeal, to enter into houses and carry off prisoners to Jerusalem. He passed through the gateway himself like a prisoner. Led by the hand through the colonnades of the street called Straight, he saw not those who gazed upon him as he passed, trembling and helpless and wondering still over that which he had experienced by the way.

Our information for this lesson is gleaned from Conybeare and Howson.

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LESSON 2, for October 9.

PAUL'S BAPTISM.  
Text, Acts 9: 10-22.

#### Damascus.

Damascus is the oldest city in the world. Its fame begins with the earliest patriarchs and continues to modern times. Other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Baalbec and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin on the shore, it remains what it is called in the prophecies of Isaiah, "the head of Syria."

Abraham's servant was "Eliezer of Damascus," (Genesis 15: 2), and the limit of his warlike expedition in the rescue of Lot was "Hobah which is on the left of Damascus" (Genesis 14: 15). How important a place it was in the

flourishing period of the Jewish monarchy we know from the garrisons which David placed there (2 Samuel 8: 6; 1 Chronicles 18: 6), and from the opposition it presented Solomon. (1 Kings 11: 24.)

The history of Naaman and the Hebrew captive, Elisha and Gehazi, and of the proud reference of the rivers of Damascus to the waters of Israel are familiar to most readers. And how close its relations continued to be with the Jews, we know from the chronicles of Jeroboam and Ahaz and the prophecies of Isaiah and Amos.

Its mercantile greatness is indicated by Ezekiel in the remarkable words addressed to Tyre, the ancient port of Damascus: "Syria was thy merchant by reason of the multitude of the wares of thy making. They occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon and white wool." (Ezekiel 27: 16, 18.)

Leaving the Jewish annals, we might follow its history through continuous centuries, from the time when Alexander sent Parmenie to take it while he marched upon Tyre, to its occupation by Pompey—to the letters of Julian the Apostate who describes it as "the eye of the East"—onward through its golden days when it was the metropolis of the Mohammedan world—and on down to our own time.

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#### The Fame of Damascus.

All travelers in all ages have paused to feast their eyes upon the prospect as they have approached this city. It is true that in the apostles' day there were no cupolas and no minarets. Justinian had not built Saint Sophia and the caliphs had erected no mosques. But the white buildings of the city gleamed then, as they do now, in the center of a verdant, inexhaustible paradise.

The Syrian gardens, with their low walls and water-wheels, and careless mixture of fruits and flowers, were the same then as now. The same figures would be seen in the green approaches to the town, camels and mules, horses and asses, with Syrian peasants, and Arabs from beyond Palmyra.

We know the very time of day when Paul was entering those shady avenues. It was at midday. The birds were silent in the trees. The hush of noon was over the city. The sun was burning fiercely in the sky. Saul and his companions were enjoying the cool refreshment of the shade after their journey, and his eyes rested with satisfaction on those walls which were the end of his journey and which contained those saints who were to be the victims of his mistaken zeal.—Conybeare and Howson.

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#### The Present Condition of Damascus.

The interior of the city does not correspond with the exquisite beauty of its surroundings. In the Amianian quarters the houses are built with mud and pierced towards the streets by a very few small grated windows with red painted shutters. They are low, and the doors resemble those of stables.

A filthy dunghill and a pool of stinking water are invariably before the doors. In some of these dwellings, belonging to the principal Armenian merchants, there is great internal richness and elegance. The furniture consists of magnificent Persian or Bagdad carpets, which entirely cover the marble or cedar floor, and of numerous

cushions and mattresses, spread in the middle of the saloon, for the members of the family to sit or lean against.

There is a fine, wide street formed by the palaces of the agas of Damascus, who are the nobility of the land. The fronts of these palaces, however, toward the street are like long prison or hospital walls, mere gray mud walls with few or no windows, while at intervals is a great gate opening on a court.

But the interior is magnificent. The bazars are very striking. The great bazar is about a mile and a half long. There are long streets covered in with high wood-work and lined with shops, stalls, magazines, and cafés. The shops are narrow and go only a short way back. The merchant is seated in front with his legs doubled up below him, and the pipe in his mouth. The magazines are stored with merchandise of all sorts and particularly with Indian manufactures, which are brought in great profusion by caravans from Bagdad.

In the midst of the bazars stands the finest khan in the East, that of Hussan Pasha. It is an immense cupola whose bold springing arch recalls that of Saint Peter's at Rome; it is in like manner borne on granite pillars. Not far distant is the principal mosque, formerly a church consecrated to Saint John, whose skull and sepulcher are said to be contained in it. This belief gives such a sanctity to the place that it is death for even a Mohammedan to enter the room where the relics are said to be kept.

Situated at the edge of the desert, at the mouth of the plains of Coele-Syria and the valleys of Galilee, of Idumea, and of the coasts of the Sea of Syria, Damascus was needed as a resting place for caravans to India. It is essentially a commercial town. Two hundred merchants are permanently settled in it. Foreign trade is carried on by the Great Mecca caravan, the Bagdad caravan, the Aleppo, and by several smaller ones to Beirut (its seaport), Tripoli, Acre, etc.

Its population is variously estimated from 150,000 to 300,000, and the number of Christians from 12,000 to 30,000.—The Popular and Critical Encyclopedia.

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#### Did Paul See Jesus Near Damascus?

Referring to the vision had by Paul near Damascus, Jesus said to him at a later time, "I have appeared unto thee for this purpose," etc. (Acts 22:16.) Referring to the same experience, Ananias said to him, "The Lord, even Jesus, that appeared unto thee in the way as thou camest." (Acts 9: 17.) Yet, in the account of Luke in Acts 9: 1-9, and in Paul's own account as narrated by Luke in Acts 22: 6-11, there is nothing to indicate that Paul saw more than the great and glorious light of the presence of Jesus. Even Acts 26: 13-18 does not warrant us in concluding that Paul saw the person of Jesus at that time. The Lord was present in the glorious cloud that blinded Paul, but he may not have been seen in person, as the presence of the Lord was manifested to Moses in the burning bush. (Exodus 3: 2; 4: 5.)

In Exodus 33: 20 we read that God said to Moses on one occasion: "Thou canst not see my face: for there shall no man see me, and live." In the Inspired Version, this is modified to read: "Thou canst not see my face *at this time*, lest mine anger is kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me *at this time*, and live, *for they are exceeding sinful*. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live."

It may be argued that Paul was not a sinful man, because he was pursuing his work of persecution in good faith from honest convictions.

In 1 John 4: 12 of the King James Version, we have John's words: "No man hath seen God at any time"; and the Inspired Version modifies the statement to read: "No man hath seen God at any time, *except them who believe.*"

It may be urged that both Exodus 33: 20 and 1 John 4: 12 speak of God, while it was Jesus whom Paul saw, if, indeed, he saw him at this time. In reply it may be stated that the principle stated in 1 John 4: 12 seems to have governed in the appearances of Christ after his resurrection.

When the Savior of men entered the dark portals of the tomb, he passed from the sight of the unbelieving world, and after that time New Testament history furnishes us no record of his having been seen by any "except them who believe," unless it can be shown that Paul was an exception.

Christ is a living savior and friend to those who are in truth of the household of faith. True to his parting promise, he does not leave them comfortless, or alone in the world; but, as he spoke to his people of old and counseled and directed them, so he draws near to his disciples now, cheering and instructing them or admonishing them as they have need.

But his presence is realized and known only by those of believing hearts. As the pillar and cloud that separated the camp of Israel from the camp of their Egyptian pursuers was a cloud and darkness to Egypt while it was a light to Israel, so Christ is a risen and living Savior to those who believe, while to the world of unbelievers he is as one who never rose from the tomb of Joseph of Arimathea. They do not know that he lives.

In Acts 26: 16 we read that when Jesus spoke to Paul at the time of his conversion he told Paul that he would appear to him in the future, and in Acts 22: 14 we read that Ananias told Paul he had been chosen to know the will of God and to see the Just One, and to hear the voice of his mouth.

Paul probably did not return to Jerusalem for several years after his conversion. He tells us in Acts 22: 17, 18 that, upon his return, while he was praying in the temple, he was in a trance or vision and, in speaking of it, he says directly and plainly, "I saw him," referring to Jesus.

It seems altogether probable that, in his experience near Damascus, he saw the glorious light of the Lord's presence and heard his voice, and that, after he had yielded obedience to what was required of him and was prepared to receive the greater manifestations, he saw Jesus in person.

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Lesson 3, for October 16.

#### PAUL'S PERSECUTION.

Text, Acts 9: 23-31.

#### Paul's First Preaching.

Paul's first preaching at Damascus, which immediately followed his conversion and baptism into the church, does not seem to have been of long duration. The fury of the Jews when they had recovered from their first surprise must have been excited to the utmost pitch, and a new commissioner from Jerusalem, armed with such authority as Paul bore to the city, would soon have arrived to super-

seede and punish the one whom now they must have regarded as the most faithless of apostates.

Saul left Damascus, but not to return to Jerusalem.

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#### Arabia.

From the time when the word *Arabia* was first introduced by any of the writers of Greece and Rome, it has always been a term of vague and uncertain import.

Sometimes it includes Damascus: sometimes it ranges over the Lebanon itself and extends even to the borders of Cilicia. The stony district in the south, of which Petra was the capital, was usually regarded as belonging to Egypt, while that wide desert stretching towards the Euphrates was regarded as belonging to Syria. That great peninsula between the Red Sea and the Persian Gulf was called Jemen or "Araby the Blest."

Paul probably went into that part of Arabia which touched Syria and Mesopotamia, for, we are told that, upon his return from Arabia, he went again to Damascus before returning to Jerusalem.

"The gardens of Damascus were on the verge of the desert, and Damascus was almost as much an Arabian as a Syrian town."

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#### The Escape from Damascus.

There was something of humiliation in the manner of Paul's leaving Damascus. He had set out for that city in high hope of entering in with authority and of leaving it the triumphant custodian of many prisoners. But he went into the city in helpless blindness and left it in the darkness of night in stealthy quiet.

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#### The Place of the Escape.

Damascus guides point out a spot, marked by a mass of cement in the ground with a hollow underneath, which they represent as a hole in which Paul concealed himself after his escape from the city. All real knowledge of the locality has disappeared, but the French monks in the Latin convent maintain that this spot was believed in earlier times to have been the scene of Paul's conversion and that the remains of cement and masonry are the ruins of a Christian church or chapel built in memorial.

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#### The Return to Jerusalem.

What emotions must have filled his heart as he caught the first view of the temple, "that house of sacrifice, that edifice of prophecy!" Its sacrifices had been realized, its prophecies had been fulfilled; for the Lamb of God had been offered there!

As he approached the city, he may have passed the spot where, full of fanatical zeal, he had assisted in the death of Stephen, who suffered death outside the gate. With what different feelings he would now regard the martyred Stephen! What feelings of brotherhood must now have filled his heart! How clearly he would now understand the glory that had lit up the countenance of the dying man, since he had looked upon that glory in the midday vision near Damascus!

That which once he had hated with intensity, he now loved with equal fervor. That for which he had been willing to inflict death upon other men, he would now give his own life either in service or in martyrdom.

### A Time of Rest.

We read in our lesson text that, the time immediately following the departure of Paul from Jerusalem, the church had rest from the persecution of the Jews. This was due in part to the fact that the Jews were themselves in trouble with Rome from the following cause:

The reigning emperor, Caius, surnamed Caligula, was a wanton, ferocious, extravagant man. Certain ambassadors at Rome who were at variance with the Jews put the thought into his mind that the Jews were lacking in respect and loyalty to him, because they had erected no statue in honor of him and did not swear by his name.

Upon this the emperor directed that an army should invade Judea and, if the Jews were willing, should erect his statue in the temple of God; but, if the Jews were obstinate, they should be conquered by war and the statue be erected.

The Jews conscientiously refused, declaring that, while they had no desire to incur war with Rome, they could not transgress the laws of God out of the fear of death, and, while they did not desire to brave the anger of the emperor, they would not incur the anger of God, who was superior to Caius.

The emperor was insistent, and the Jews adhered to their determination not to permit the temple to be desecrated. War seemed imminent but was finally averted by the influence exerted by certain friends of Caligula.

During this time the Jews, being in such serious difficulty, ceased active persecution of the saints.

The above information is found in *Antiquities of the Jews*, book 18, chapter 18.

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Lesson 4, for October 23.

PETER AT LYDDA.

Text, Acts 9:

### He Arose Immediately.

Only four verses are devoted to the narrative of a truly wonderful thing, the healing of Æneas.

When we consider that this man had lain helpless in his bed for eight long, weary years, and was instantly made well and strong, so that he could rise and walk, it appears to us a marvelous thing.

This was done when Peter speaking to the prostrate invalid, for whose recovery we are perhaps safe in saying no one was looking, said to him, "Æneas, Jesus Christ maketh thee whole."

And this Jesus Christ now, when, is able to heal our afflictions and to raise us up from our weakness.

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### Not Done Now.

"I think," said a Latter Day Saint boy to his mother one day, "that such miracles as were done in Bible times are not done now, are they?"

"Oh, yes," she answered readily, and then told him of an instance in which two elders of the church, one of them widely known, had administered to a deformed child with the result that the deformity was at once healed.

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### If Miracles Should Cease.

Should miracles disappear among us as a people, there would be cause for serious consideration on our part to discover the cause.

Mormon wrote upon this subject in his day, arguing that men erred in supposing miracles to belong to a past time. He reasoned thus:

"Who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles. And if there were miracles wrought, then why has God ceased to be a God of miracles, and yet be an unchanged being? And behold I say unto you, He changeth not; if so, he would cease to be God; and he ceaseth not to be God, and is a God of miracles.

"And the reason why he ceaseth to do miracles among the children of men, is because *they dwindle in unbelief*, and depart from the right way, and know not the God in whom they should trust. Behold, I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth."—Mormon 4: 7.

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### "A Certain Disciple."

In our lesson text, Dorcas, who died and was raised from the dead through the ministrations of Peter, is spoken of as "a certain disciple."

The expression is appropriate and in harmony with the description given of her in the text. She was a woman full of good works, one who sought out the widows and the fatherless and did what she could to supply their needs and to comfort them in their distress.

Disciples of Christ should do this. It is required of them in the gospel. Not only was it required in the gospel as taught in the time of the personal ministry of Christ and his apostles, but the word comes directly to us in the dispensation of the gospel committed to us.

This is the word found in Doctrine and Covenants 52: 9: "Remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."

"By this," said Jesus, "shall all men know that ye are my disciples, if ye have love for one another."

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### "The Widows Stood by Him Weeping."

No greater tribute could have been paid to the memory of Dorcas than to have those poor women whom she had befriended hovering about her death chamber. Friends of higher rank in life and free from the pressing cares of poverty might come to look upon her quiet face and upon the once busy hands folded in rest. They might speak of her reverently and kindly. They might bring costly spices to burn at her grave or jewels of worth to be deposited in her tomb. She might be laid in the still upper chamber clad in her "wrappings" or "traveling-dress" of rich material.

But the tears of the poor, whose friend she had been, and the coats and garments they showed in evidence of her good works were a greater tribute to her worth than any gift that could be purchased with money and offered in her honor.

For the fruits of her own busy hands, and the sorrow of the poor whose friend she had been, gave to her the inestimable title of a disciple of Christ, and the "mantle of charity" in which she had "clothed" herself was more lovely than any material texture in which others might robe her.