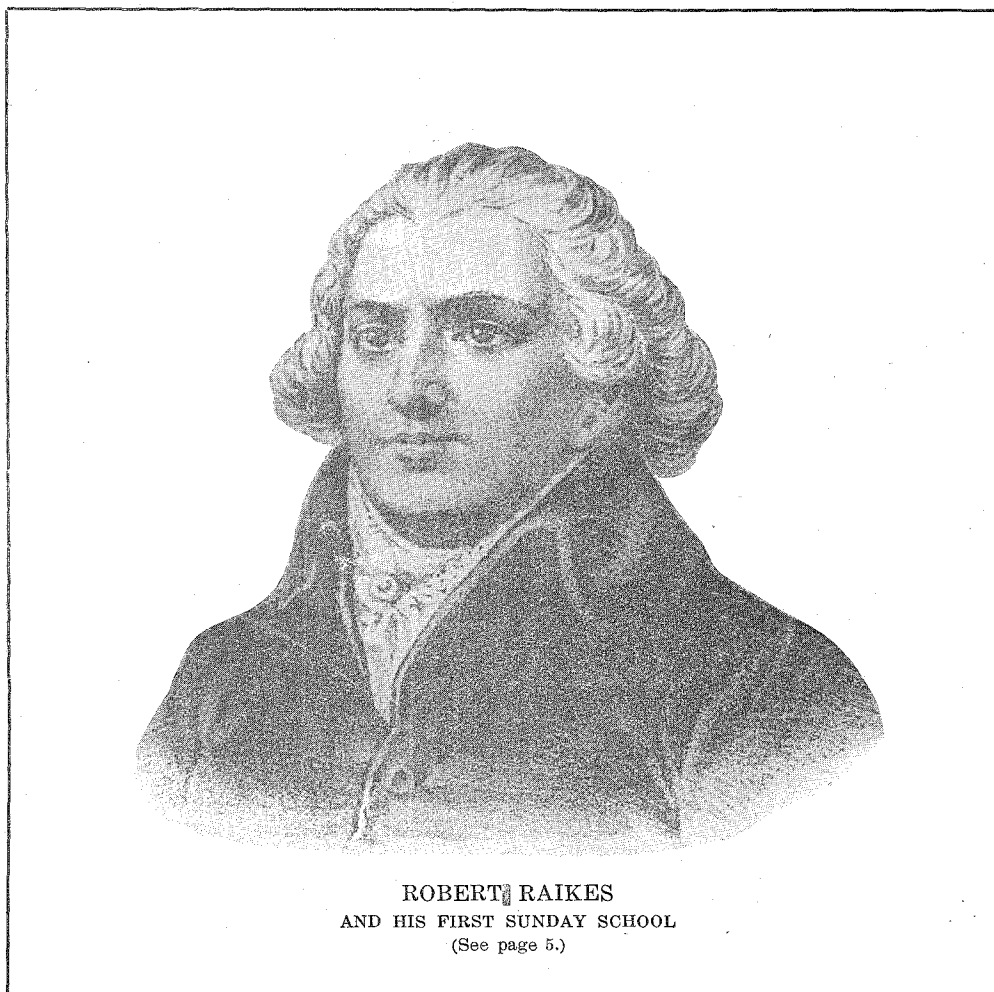


The Sunday School Exponent

VOLUME 1

JANUARY, 1906

NUMBER 1



ROBERT RAIKES
AND HIS FIRST SUNDAY SCHOOL
(See page 5.)

The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

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J. A. GUNSOLLEY, Normal Department

MRS. CHRISTIANA SALYARDS, The Lessons

MRS. E. ETZENHOUSER, Library

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the Sunday-school

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LAMONI, IOWA, JANUARY, 1906

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EDITORIAL

A Greeting.

The SUNDAY SCHOOL EXPONENT makes its bow and extends to all the dear Saints and friends wherever they may be a double greeting. First we wish you a joyous Christmas-tide and a happy, prosperous, and useful New Year. May it prove to you a better year, a year in which you may have been more useful, done more good, than any year that you have ever passed.

And now we greet you in behalf of self and of the General Convention of 1905 by whose action the EXPONENT appears. As representatives of the General Sunday-school Association we place the periodical before you upon its merits. We sincerely hope to be able to make it worthy the support that we have asked and shall continue to ask of the Sunday-school workers. How well we may succeed will depend upon a number of circumstances and conditions, some of which we may control and some we can not. That which is within our control shall conserve our best interests, and that which is not we pray the Lord will turn to his own good in his own way. The Lord is willing to help those who help themselves. He expects us to do what we can with our limited knowledge and wisdom. And what we can not accomplish, which should be done, he will enable us to do if we deport ourselves as humble and willing servants. We desire the help and prayers of all in ways we shall refer to in other paragraphs.

GIVE IT A CHANCE.

We doubt if any new enterprise was ever launched that did not have its ups and downs for a time or about which there was not an element of doubt or uncertainty. Whatever depends upon its merit for its support must have time to adjust itself, and prove itself to its patrons. No one

effort will attest the certain success of the venture nor will one failure justly condemn it. Its value to the work must be determined by the good it may do in the course of months and years.

NOT AN INDIVIDUAL ENTERPRISE.

The EXPONENT appears as the exponent of the Sunday-school work among Latter Day Saints; not as an individual enterprise, but as the property of the General Sunday-school Association. Neither profits nor losses will be borne by individuals. Like the now-existing church papers, they are of the church and by the church, except that in this case it is the Sunday-school Association that is responsible instead of the church proper. And hence we feel both the necessity and the privilege of asking the Sunday-school workers everywhere to coöperate with us to make it a success. We rely upon your good will and interest in the work to do this.

CO-OPERATION.

To make the EXPONENT the most useful it must contain that which will be read by the many and not by just the few. There is nothing more readable and at the same time more instructive and stimulating than bits of news from the various localities. We are all glad to learn what is being done, how well you are progressing or your misfortunes for that matter, what the prospects are, and any other items of general interest. Many a person has been stimulated to do more and better work, or encouraged to try what hitherto he would not try, by reading of the success of others. Often the simple mention of facts serves to put one on the right line of thought and helps him to work out something—exactly what he needs. Give us all the benefit of your experience and thoughts. Write it in the form of a private letter, a short article, or just a paragraph. Or write us in any way you may wish and if we get the facts we will do the rest.



ELDER T. A. HOUGAS

Let us hear from you as to what you did at your school on Children's Day, Christmas, or any special time; what was done at the district convention. A synopsis of your work at the convention will assist some one to make up his next convention program. You would be surprised to know how many would really like to read these items. Judging from the number that write for just such suggestions as these to assist them to formulate their programs for district convention, such matter would be of very general interest. Write us in time for next issue, will you?

THE DEPARTMENTS.

The editors of the various departments will handle the items belonging to their special lines as a rule. However, there will appear many things in the general editorial work on all these lines. And should there be any question in your mind as to whom you should send your items, send them to the editor-in-chief and they will be properly placed.

Other departments may be added as the necessity is apparent or the desire therefor made known. We want to make the monthly meet the wants and supply the needs of the workers everywhere.

We wish to call attention particularly to the "Normal Department" as in it is started a line of work that should interest all from the beginning. And, too, it should be taken up at the beginning as the succeeding lessons will depend upon the present one. Start a class, large or small, and pursue the study of the work as it appears. This is the foundation of a normal course, a permanent fixture in the work. The International people have a set course and award diplomas to those completing it. It is a good plan. They have a good practical course and its study is equipping many teachers and officers to do excellent work. We hope to have a course adapted to our peculiar and particular needs, and in a general way it may resemble the course of the International workers. The work presented in the "Normal Department" will prepare all who carefully study it to take up the normal course and complete it in the least time consistent with good work. Begin the work now and have this part well at hand when the next installment reaches you.

FINANCIAL AID.

Kindly look up the offer of a free subscription to any one getting five subscribers at seventy-five cents each. Besides the little reward in a financial way you will have the satisfaction to know that you have helped the good work along. Let district superintendents, local superintendents, mem-

bers, missionaries, or any one else who can, take hold of the matter and help us to get our subscription list established. Even if you get but one it is a great help, and your effort will be appreciated. We shall in due time make note of those sending in the largest clubs. Your number sent will be counted whether all sent at one time or at several different times. May we have your hearty support and coöperation?

The Sunday-School.

The Sunday-school as an institution is, to my mind, the most important part of the church. It is at the present moment doing more, I believe, than any one agency, apart from the home, to preserve this republic in all forms of integrity looking toward the future righteousness of this nation. I say this without qualification.—Charles M. Sheldon in the *Iowa Sunday-School Helper*.

Questions and Answers.

Q. In a very large and somewhat scattered branch there is a desire upon the part of some to organize another Sunday-school several miles out in the country. Is this advisable? If so, is this school under the direction or management of the first school?

A. Not knowing the exact conditions it would be difficult to say just what would be the better policy to pursue in the case. It seems from explanations that follow the question that there are several families living in a neighborhood several miles from the main place of meeting of the branch, so far, that much of the year the members can not attend the church or Sunday-school now running, owing to bad roads or bad weather. And if it means to cut them out of church and Sunday-school privileges to require that they attend at the main place of meeting, it would seem better that they meet at the schoolhouse in the neighborhood. We know of no rule or law to prohibit it and it seems that it would certainly be the better thing to do to organize the school in the country neighborhood. Surely it would be better to have fifty people in two schools than say twenty-five to forty in one school even though it may seem to injure the old school. They will both grow in time if energetically worked. The new school would not necessarily be in any way under the direction or management of the old school. It should report to the district as any new school.

Q. How shall schools become members of the district Sunday-school association.

A. The Constitution is silent upon this point. But paragraph 1 of article 8 of the Constitution

for the General Association says that "all districts and schools may become members of the General Association by adopting the Constitution and By-laws and reporting such action together with the names of their officers to the General Secretary." Thus no action is required or taken upon the part of the General Association. Their compliance with the requirements makes them members of the association. And hence the general superintendent has repeatedly ruled that the same rule should be followed by districts in admitting

schools. We do not see how a district could well deny the right of membership to a school that had complied with the requirements, hence a vote could not be recognized that resulted any way but in the affirmative, and therefore it would be a superfluous action.

Q. How often should the district treasurer make a report?

A. To every district convention in which business is transacted unless otherwise instructed by the convention.

The Origin of the Sunday School

By Elder E. B. Morgan

[Bro. E. B. Morgan, now laboring in the European Mission, very kindly secured for us photos of the buildings in which the first Sunday-schools were held, also of the residence of Robert Raikes, and wrote an article under the above caption to accompany the same. It will be read with interest by the many.]

I had long felt a desire to visit Gloucester, England, that I might see the sacred spot where the Sunday-school had its inception. I had read with eager eyes everything written by tourists who had visited the place. Having occasion to go to Clearwell, Gloucestershire, and finding upon arrival that excursions were going to Gloucester city, I soon made up my mind to gratify a yearning of many years. Gloucester is built upon the banks of the beautiful Severn River, and surrounded with agricultural wealth. It has a grand cathedral, said to be the second best in the nation. The city being a seaport has both home and foreign trade.

Upon arrival, I made inquiry as to where the buildings in which Robert Raikes held his first Sunday-school were located. There were many that did not know. Some would say, "It is in town somewhere but I do not know where." Others seemed not to know that there was such a place. However, there were some of the older people that did know. When I found the place I was astonished to find that there were two "first places." Now the question, "Which is which?" But upon further inquiry I found that there were two original school-buildings. One was the first boys' school and the other the first girls' school.

THE ORIGIN OF THOSE SCHOOLS.

Robert Raikes came of an excellent family. His father came from Yorkshire to Gloucester. Two months after his arrival, in partnership with a Mr.

Dacey, he commenced the publication of the Gloucester *Journal*. He had from the beginning advocated reforms among the classes, and wielded his pen in defense of the poor working classes. For this and for publishing the votes of the House of Commons, he was summoned to London, and had to kneel down before the "Speaker of the House" to receive a reprimand for his crime of publishing the votes. He advocated prison reforms, gave liberally to charities, and for all charitable purposes gave free advertisements in his paper.

You may not be interested in the history of this great Sunday-school man's father or mother, but here you make a great mistake. It is a known principle that like begets like, and upon a closer observation it will be found that there is not so much spontaniety in Nature as some seem to aver there is. We will forbear speaking of his mother save to say that she was a noble, good woman. Mr. Raikes, the Sunday-school founder, at the time of his father's death, when he had barely reached his majority, stepped into his father's shoes as editor of the Gloucester *Journal*. He now became very much interested in reforms. In those days men and women were hung for very trivial offenses—for sheep-stealing or for taking a simple garment. Women and girls were tied to the hind end of carts and flogged in the streets for small offenses.

The prisons were so very foul and filthy that even the chaplains were afraid to enter them. There was a disease known as "goal fever," very contagious and deadly. Mr. Raikes visited the prisons with a view to reforming the unfortunates and, too, that he might be the better able to advocate reforms. He claimed that repeated punishment without reform would in the end destroy the morals. "His visiting of prisons had this effect upon the young man. It widened his sympathies,

deepened his charity, and set him to thinking." "He arrived early at the conclusion that vice is preventable, that idleness is the parent of vice, and that ignorance is the cause of idleness amongst the masses."

His experience in reforming prisoners was not so satisfactory at times as he would desire. When prisoners were liberated he would find them employment. Some would be returned to their prison-cells guilty of greater offenses than the crime they had just expiated.

The way Mr. Raikes became imbued with the idea of starting the pioneer Sunday-school is best told by Mr. Raikes himself. He once wrote to a friend: "Some business leading me one morning into the suburbs of the city where the people who are principally employed in the pin-manufactory reside, I was struck with concern at seeing a group of children, wretchedly ragged, playing in the streets. I asked an inhabitant if these children belonged to this part of town and lamented their misery and idleness. 'Ah,' said the woman, 'could you take a view of this part of town on a Sunday, you would be shocked indeed. For then the street is filled with a multitude of those wretches who spend their time in noise and riot, playing at chuck and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell.'" At another time, a gardener's wife called his attention to the condition of the children, "wretches," as they were called.

While Mr. Raikes' ideas of a Sunday-school were taking shape, he met the Reverend Thomas Stock, vicar of St. Johns the Baptist, and head master of the cathedral school. They talked the matter over. As to what was said we do not know. But a new enterprise was soon floated. They found poor and respectable women to teach the children on Sunday. They then visited several

parents of those neglected children and induced many of them to send their children to the school. Mr. Raikes' idea of Sunday-school was what we know as ragged school. The women teachers were paid one shilling, equal to twenty-four cents, for each Sunday's service, and extra for coals in winter. It should be said that while Mr. Stock was a warm friend of Mr. Raikes, we find nothing more of him in connection with the movement

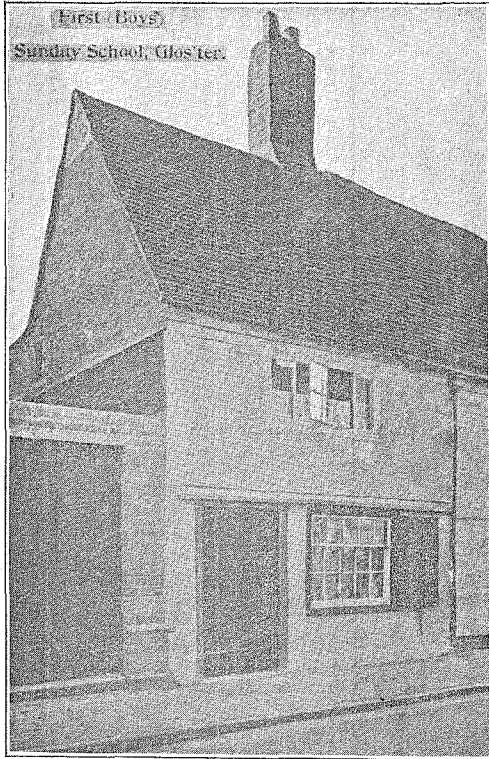


save as favorable to its inauguration. But honor is due him for his help and moral support to the cause before the idea was published to the world.

THE FIRST SCHOOL

which Mr. Raikes started was in "Sooty Alley." And here he commenced his studies in child-life. He afterwards called it "botanizing in human nature." The first mistress over this school was Mrs. Meredith, who kept a dame school, or "Mam" school, to use the local idiom. The school was kept in the kitchen and Mrs. Meredith's spinning-wheel stood in one corner of the room. She was not a successful teacher and to her the boys were uncontrollable. The next teacher was Mrs. Mary Critchley. She took Mrs. Meredith's pupils into her house on South Gate Street. This was near to where Mr. Raikes lived. His assistance in chastisement of the disobedient boys was often necessary. He would sometimes take them home to their parents and see that they were punished while he was present. Up to this time boys only were admitted to the Sunday-school. Some of the

boys were marched from their home with logs of wood and weights tied to them to prevent their running away. They were almost uncontrollable, and were guilty of some tricks that we shall leave unmentioned at this time. The improvement made



in the boys, the clothing given them, their learning to read, and the appreciation shown by Mr. Raikes and other good people in the city, and visitors, too, had its effect upon the girls. Their womanly curiosity brought them to the school, but their deportment was said to be worse than that of the boys, and they were harder to manage. The reason may be, they were not subjected to such severe punishment as the boys were.

The first boys' Sunday-school is the original and "first" Sunday-school. It is on Catherine Street about half way up from the corner where we are told Robert Raikes' first Sunday-school was held. There seems to be some confusion about the matter. I made inquiry and a man told me that his mother had lived all her life just across the street from this building and that she always said that this one on the corner of Clark and Catherine Streets as claimed in the photo is the original and the first place where Mr. Raikes held his Sunday-school. I think the explanation is this: When girls were admitted, the boys were put by themselves. Thus we have the "first Sunday-school" and the "first boys' Sunday-school."

The houses where these Sunday-schools were held are small with low ceilings and rather a good-sized window in each of the front rooms. The roof is covered with a clay-burned tiling, a little different in size and shape from anything I have seen in the country. In appearance and size of pieces, they look very much like our shingle roofs in America. The first boys' Sunday-school building is in bad condition. The back room has fallen and the refuse has been removed. But the house is tenatable and occupied by a poor family of eight children and a weakly mother. I was permitted to go into every room. The few pence given in consideration of her kindness in permitting visitors to invade the historical building helps to give bread to the family. I was told that a great many of the American tourists visit and take photos of the building. The building denominated the "first Sunday-school," as you see, is located on the corner of Catherine and Park Streets and is in comparatively good repair. I did not enter it. I believe it is built of brick and a wooden frame as was common in those days. As you will observe, the second story projects over the sidewalk. In the days when that building was erected, they not only had narrow streets and lanes but built the second story way out so that it projected over the sidewalk. And if they had a three-story house, it came out still farther, as you will observe is the case if you look at the illustration of Robert Raikes' house. Mr. Raikes had his first school running for three years before he made it known to the public. He had tested it and had proved that the noble work in which he had engaged had borne its fruit. His Sunday-school meant more than reading scripture, although that was kept to the front. But for those who could not read or write, for such there were, he had to do primary work.

His first Sunday-school was organized the first Sunday in July, 1780. The classes were small. In three years he had increased greatly in numbers to two hundred and forty. Soon after his work was made known, John Wesley, who knew Robert Raikes and had stayed at his house, caught the fire of Raikes' enthusiasm and wherever there was a Methodist society, he would have, if possible, a Sunday-school.

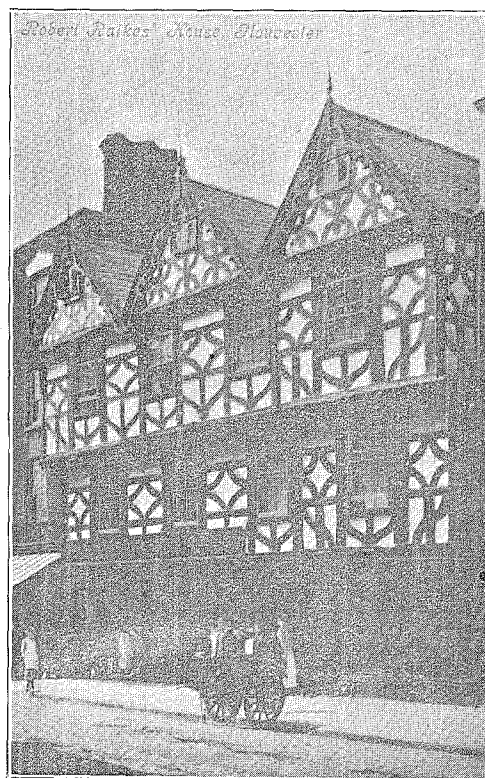
THE FIRST SUNDAY-SCHOOL IN LONDON

was started in Hoxton Street by one James Kemp, a shoemaker. In the year 1784 he walked from Hoxton to Gloucester to interview Robert Raikes and learn the details of his work and the methods adopted. On his return, he and his wife opened

their home to the children, where they continued the work for nearly thirty years. The pulpits rang with praises of the institution and Sunday-school boards were formed. The first Sunday-school in London was organized in 1803. Such was the progress in this movement and the interest taken in it that as early as the year 1818 a parliamentary return was demanded and obtained. This "return" showed that the number of Sunday-school scholars in England and Wales was 477,255, being rather more than four per cent of the population. In 1833 a second "return" was made and the number had increased to 1,548,890 or nearly eleven per cent of the population. In 1851 another census was taken showing the number of Sunday-school scholars was 2,407,642 an increase to nearly thirteen and one half per cent of the people. By the year 1889 the numbers had increased to 5,733,325. According to the last return in the year 1900, the total number of Sunday-school scholars in England and Wales was 6,843,072. At the lowest computation at the close of the nineteenth century the Sunday-school army throughout the world amounted to 246,658 schools; 2,378,921 teachers; and 22,540,392 scholars; making a grand total of 24,919,313. Thus from the humble beginning as narrated, the movement grew in the face of opposition and persecution, for Mr. Raikes was persecuted. It was said he was soft and foolish and they called him a "little cracked." And they called him, playfully or by way of derision, "Bobby Wild Goose," because of his new fad in caring for the poor and their ragged, ignorant, and neglected children.

The Sunday-schools of the various religious denominations have proven to be the nurseries of the churches. Gloucester city was a city of cathedrals and churches long before the introduction of Raikes' movement. It is said that at the assizes the criminals averaged fifty in one hundred. In twelve years after the commencement of the Sunday-school a court sat and there was not even one criminal to try. When I visited the cathedral I was filled with admiration for the grandeur and beauty of this historic building with its fifteen chapels and other adornments that I am not able to mention here. When I visited the crypt I was shown the place from where they had taken wagon loads of human bones which had not been buried, and a large area in another part of the crypt that lay uncovered when the commencement of the repairing of the cathedral took place. I was also shown a large cell capable of holding fifty prisoners in darkness, or nearly so, which was used for the confinement of those guilty of religious

offenses. There, down among the dead men, in the stench of those decomposing bodies, for religious offenses! I felt to thank God for the liberties we now enjoy. And I felt a bitterness of soul while thinking of the awful deeds of priests and



kings in God's name: incarcerating men, women, and children for trivial offenses against their superstition and ignorance. Long live the Sabbath-schools, not only of our own denomination but of the world. They are a great factor in civilization.

137 Severn Road, Canton, CARDIFF, Wales, Nov. 8, 1905.

Doing Real Work.

It is very pleasant to be called good or great or successful when one performs the routine duties of "good works." One may feel that he really is so for being called so, or being engaged in such work. He may perhaps unconsciously make the credit that will accrue to him the end he aims at. To try to work in this way is often to fail of what one thinks he is doing. One does real work when he is most earnestly seeking results for others' sakes, seeking to accomplish some definite work that will stay done; when, in this desire for result he forgets himself and what he is to be called; when he is even ready and able to keep on working, though called, or thought to be, the very opposite from what he really is. — Sel.

THE LIBRARY

By MRS. E. ETZENHOUSER

1131 West Electric Street, Independence, Missouri

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85: 35.

In taking up this departmental work in the interests of the library we do so with the conviction that the library has a place in the gospel economy. Knowledge is one of the basic principles upon which rests the gospel superstructure. "Knowledge is power," "the pen more puissant than the sword." With these thoughts in mind we believe there is urgent need for concerted action on the part of the Sunday-school for the purpose of providing means for supplying our young people with good literature. Existing conditions demand this.

As a consequence of

AN UNFORTUNATE SOCIAL CONDITION very many of the young people of the church are forced into the ranks of the wage-earner before they have finished the grammar course in the public school. And thus inadequately equipped—with only a rudimentary education—they enter the competitive arena, where if they would attain to positions of honor they must prove their superiority over competitors who have had all the advantages offered by the higher institutions of learning.

LITERATURE A MEANS OF SELF-EDUCATION.

With honesty of purpose, the courage of their convictions, and the proper development of the latent brain-power—"the heritage of the common people"—they need not fail, for in this contest for supremacy, the library can be made to do most effective work in building up and rounding out the otherwise deficient education.

THE VALUE OF WELL-DIRECTED READING

can hardly be overestimated. "The development of a higher morality and a truer culture and refinement can best be accomplished by a closer and closer acquaintance with our best books," and perhaps in no other way.

No individual can afford to treat with indifference this opportunity for repairing and refurbishing his hitherto neglected education. "Animated by the impulse to acquire knowledge through reading he will continue to educate himself through life." And the man of education who depends upon the "accumulated wisdom of the past and neg-

lects the resources of the present will live in a mental atmosphere which is always growing thinner and emptier."

IMPLANTING A TASTE FOR GOOD LITERATURE.

One of the best features of our American school system is the preparation of the pupil for independent study of books. Statistics show that a very large per centage of the children who



MRS. E. ETZENHOUSER

enter the public school leave it before reaching the sixth grade. And in view of this fact the cultivation of the taste for good literature is made one of the chief aims of the ward school. Especially is this true in the primary department where no pains are spared to implant a taste for good reading.

THE GENERAL GOVERNMENT LENDS A HELPING HAND.

Multiplied tons of literature are annually produced, representing every phase of thought conceived in the human mind. From this heterogeneous mass, under the supervision of the public school board, competent persons are engaged in extracting the gems. However, this work of segregation is not confined wholly to the municipalities, as

the General Government is aiding in this noble work.

The Congressional Library at Washington, District of Columbia, has issued a catalogue of over seven thousand volumes of superior literature. And through the medium of the public library this literature is finding its way into—not only the home, but the workshop as well. Thus, through organized effort, the library is made an important factor in uplifting the masses—a public benefaction.

Every city of any consequence in the United States has its public library, and through the State circulating libraries this means of self-education is to be had in the villages and hamlets of many of our States. Shall we to whom the Master said, "Ye are the light of the world," be content to subsist upon husks, with the golden ears of corn within our reach?

NOT A LITERARY CRITIC.

We lay no claims to the appellation "literary critic" and will not be responsible for the views of others. However, it is not our intention to introduce anything new or startling but we shall endeavor to keep within the well-beaten path of literary research. Neither do we pose as a literatus; but from the storehouse of information at our disposal we hope to assist those who, by self-culture, are endeavoring to reach a higher plane of intellectuality, for these literary gems contain mental food that does not satiate, but after being absorbed and assimilated only stimulates a desire for more.

SUMMARY.

In this department, the first volume of the EXPONENT will contain short biographical sketches of the authors of the great masterpieces of literature with extracts from their best productions. American and English authors will be treated alike with brief descriptions and criticisms from such literary critics as Van Dyke, Mabie, Howells, Stedman, Brownell, *et al.*

With the limited space allotted to us the biographies, descriptions, and extracts will necessarily be brief. However, we hope not too brief to stimulate a desire to know more about these literary celebrities and their masterpieces.

BOOKS DESCRIBED.

Book descriptions will include the name of the author, size, and price of book, also name of dealer whose price is quoted.

Character of the literature to be described: History and Biography,

Travel and Description, Morals and Religion, Science and General Literature, Books for Young People, and Fiction.

BOOKS FOR YOUNG PEOPLE.

Book reviews with specimen pages from the best juvenile literature will be one of the leading features of the department.

FICTION.

Fiction has a place in literature, and deservedly so, for "It contains much of the most valuable and vital writing in literature, and no serious-minded man or woman can afford to be ignorant of the best novels." But it should be the dessert following a literary feast of well-masticated brain-producing food.

BOOK-LIST.

The books here listed were selected from the comparatively "new books," and with the view to furnishing profitable, as well as entertaining reading for our young people. Some of the books in the intermediate list might be read with profit by the older people. "The little shepherd of kingdom come" is a love story, pure and simple, with an historic background. As we view it no one need hesitate to place this book in the hands of a young friend.

The following books are published by the Herald Publishing House and should have a place in every Sunday-school library belonging to the Sunday-school Association as well as the home libraries of the Saints. Order by number.

BIRTH OFFERING SERIES.

Book of Mormon Talks. By Orion. No. 138—\$1.
The Happiest Christmas. No. 61—20c.
The Gospel Story. No. 239—50c.
Sadie and Her Pets. No. 244—50c.

MISCELLANEOUS.

Pattie; or, Leaves From a Life. No. 144—75c.
Fireside Talks With Our Girls. (Published by the Daughters of Zion.) No. 213—30c.
With the Church in an Early Day. No. 243—75c.
Afterglow. (Selected poems.) No. 138—\$1.
A Father's Advice. No. 237—10c.
A Mother's Advice. No. 238—10c.

The following-described books with prices quoted can be had of The Book Supply Company, 226-228 Wabash Avenue, Chicago.

BOOKS FOR YOUNG SENIORS AND ADULTS.

The Man Without a Country. By Edward Everett Hale. With full-page

half-tone illustrations. 12mo. Cloth. (Postage 6c.) Price, 34c.

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The Man Without a Country, written by Edward Everett Hale at least twenty-five years ago, called up a wave of sympathy and wonder that passed over the whole country, intensifying and increasing the patriotism and enthusiasm of the period. The present generation will enjoy, as other readers have, its realism and pathos, and ask again and again, as has been asked many times before, Is it true?

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Hero Tales From American History. By Henry Cabot Lodge and Theodore Roosevelt. Twenty-six stories, including descriptions of the Battle of New Orleans, Battle of Bennington, Battle of Trenton, the capture of the Albatross, the fight between the Monitor and the Merrimack, sketches of the lives of Daniel Boone, Davy Crockett and many other American heroes. With many illustrations. 12mo. Cloth. (Postage 15c.) Price, \$1.05.

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The Story of Aeneas, by M. Clarke. Illustrated. 12mo. Cloth. (Postage 6c.) Price 41c.

An interesting narrative of the wanderings and adventures of the celebrated Trojan hero and his companions after the destruction of Troy, as told

by Virgil, with numerous poetical extracts from standard translations of the Aeneid.

Story of Cæsar. By M. Clarke. Illustrated. 12mo. Cloth. (Postage 6c.) Price 41c.

A graphic account of the career of this famous Roman warrior, orator, statesman, and historian, together with a brief sketch of Rome before his time, the story of his death as told by Shakespeare, and opinions of eminent writers on his life and character.

MISCELLANEOUS.

Convention Calendar.

Alabama, Lone Star, Friday, 3 p. m., preceding district conference in March, 1906.

Eastern Colorado, Denver, March 5 and 6, 1906.

Far West, (S. S. and Z. R.—L. S.) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.

Fremont, (S. S. and Z. R.—L. S.) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.

Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.

Little Sioux, (S. S. and Z. R.—L. S.) Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.

Nauvoo, Burlington, Iowa, February, 1906.

Northern Wisconsin, Porcupine, Monday following district conference.

Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Northern California, Sacramento, March 2, 1906.

Southern Nebraska, Nebraska City, January 19 and 20, 1906.

Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.

Send your dates as soon as fixed.

Bro. E. N. McCall, of Calhoun, Florida, is trying to hold the little school there together on the home class plan. Sr. Maggie Blair of Kansas City, Missouri, is doing a good work in the Independence Stake. Fall River, Massachusetts, reports the largest home class of any school in the association. Bro. Howlett is in charge of home class work.

Sr. Ina Bivens of Brule, Oklahoma, is superintending a little class and is occasionally adding a new member.



HOME DEPARTMENT



By MRS. T. A. HOUGAS
Henderson, Iowa



Waiting for the Light.

"The restless millions wait
That light whose dawning maketh
all things new;
Christ also waits, but men are slow
and late.
Have we done what we could? have
I? have you?
A cloud of witnesses above encom-
pass,
We love to think of all they see and
know.
But what of this great multitude in
peril,
Who sadly wait below?
Oh, let this thrilling vision daily move
us
To earnest prayers and deeds before
unknown.
That souls redeemed from many lands
may join us,
When Christ brings home his own.
—Presbyterian.

To All the Sunday-school Workers
and Readers of This Paper; Greeting:
We greet you in the name of Him who
holds the destiny of all, the one whom
you all are striving to exalt and whose
word you study that you may know the
path that leads to life eternal.

All undeserved and unexpected and
certainly unsolicited has come to me
the duty, privilege, and pleasure of
editing this department of our long-
looked-for and much-desired periodical.
However, we yield to the persuasion of
those who are responsible for the suc-
cess of the paper because we believe
that God has not only a work for our
paper but a work for each of his chil-
dren. We have confidence in the choos-
ing authorities and a belief that God
leads his obedient children, and I dare
not refuse to labor where duty calls if
inclined to do so.

As we enter this new line of work and
assume new responsibility at this the
beginning of a new year we can but re-
flect upon our labor for the year that is
just now closing. We feel gratified
with results of past labor but not at all
satisfied. So much to be done and so
little accomplished, but more than in
any previous year. New fields for the
home department have been opened up
and the workers of several districts

have been making strenuous efforts to
get the work well established in their
respective districts. Many, many
schools that should have good classes
have not made the least effort to start
the work. What is the matter? Ask
the local superintendents who have
been labored with by the district officers
to no effect. In some districts ask the
superintendents.

Dear superintendents, can you feel
satisfied as you near the close of your
year's work to see some things you are
convinced ought to have been done left



MRS. T. A. HOUGAS.

undone for lack of a little effort? You
have yet left a very short time in which
to begin a home department in your
Sunday-school and can not you get at
least one member to start with before
the opening of the new year? Let not
thy last prayer for the year be, "I
thank thee, Lord, that our Sunday-
school is as good as it is," but let it be,
"I have done what I could, O Lord,
this year, but with thy help I will do
more next year." Begin the year by
adding some new feature of improve-
ment the very first Sunday of the year.
When you have organized your home
department let us hear from you. Let
us unite our efforts and bend our ener-
gies to the accomplishment of much
good in 1906. Oh, if we could do only
as well as we would like to do, what a
helpful and happy new year it would

be! To those to whom real happiness
only comes through unselfish sacrifice
and labor, what a field the home depart-
ment opens for service.

Many are the Bibles laid away on the
shelf awaiting the call of the home class
visitor to bring them down. Let us
rally with the new year and not cease
our labor until every Bible has been
opened in the home.

It is our purpose to prepare, pro-
cure, and present from month to month
as much instructive and helpful mat-
ter as the space allotted us will per-
mit. To this end we invite reports
from all home department members.
If you have succeeded well, tell us how
you did it. If you have failed, let us
hear from you and possibly some one
has overcome your difficulty and will be
able to help you. If you have anything
you think will be of general interest to
this line of work we will be pleased to
receive it. Come, let us reason to-
gether and become strong.

When we think of how swiftly the
years are gliding by, and how fast we
approach the day when our work is
ended and we cross to the other side or
can only serve by patiently waiting, we
tremble lest we be overtaken ere we
have much treasure in store and are
unprepared to receive the welcome
plaudit, "Well done." With high hopes
of future success we wish you all a
happy New Year.

From Our Reports.

A few of our missionaries are using
the home department to a decided
advantage in their fields of labor. Bro.
Edward Rannie is very active in secur-
ing home class members. He has or-
ganized two classes in South Dakota
and one in Northern Iowa, besides
securing not a few scattered ones as
members.

Bro. S. D. Condit is still extending
his classes all over his western field of
labor, reporting more members than in
any other district in the association.

Bro. John Lentz is working in this
line in his field, securing members
where district and local officers failed.

Sr. Ballie Cook is superintending a
little home class school in Murray, Ken-
tucky. Sr. Cook was very much en-
couraged by a visit from Bro. F. A.
Smith.

In the Southern Wisconsin District,
Sr. Hattie Dutton is supervising the
work with success. Sr. Rillie Moore is
pushing the work in the Northern Wis-
consin District.

Business Department

By D. J. KRAHL
Lamoni, Iowa



The First Word.

In assuming the duty placed upon me by those on whom the responsibility of launching this publication rests I do so with a keen sense of the demands for more efficient work. This fact prompts a sanguine hope that the means of communication which the EXPONENT now affords will be mutually beneficial.

Your ideas, experiences, and environments as to Sunday-school work may be somewhat different from those of the writer. Come, let us talk our troubles over. If you are an officer or teacher you have undoubtedly experienced some difficulties in your work outside of the teaching of the lesson. Have you overcome all of them? If not, tell us what they are; perhaps a brother officer has had a similar experience and can help you. In some of the leading dailies we have noticed advertising columns headed "*Exchange Department*"; "This for that." Well, that is something of the way in which we expect you to use the columns of the EXPONENT. Let us not wait until we get on the other side of the vale before we "count our sufferings o'er," but give our yoke-fellows the benefit of our victories and defeats while they yet live that more victories may be won.

Now, a little personality will certainly be pardoned in the first issue. I must confess that to see my name in cold print nearly scares me. You can not always keep your name out of print, but I have been quite successful so far in keeping my thoughts from standing out in bold type. A desire to share part of the burden and do what I may to discharge part of the duty placed upon the executive committee induces me to undertake the work.

Our Possibilities.

In the opening up of the work in the foreign fields there is afforded the association an opportunity of assisting in a tangible way. The following excerpt from a letter of Bro. J. A. Becker,

now doing missionary work in company with Bro. C. C. Joehnk, in Hamburg, Germany, indicates what the Sunday-school must consider at no distant day:

"The interest is growing; forty-nine at Sunday-school last Sunday afternoon. For want of seats we were compelled to turn some ten or twelve away: we had no money with which to buy pews. I have ordered lumber and expect seats made by next Sunday. We are greatly in need of Bibles, literature, etc. . . . P. S.—The lumberman was just here and gave me a corrected price list of their lumber. It is so high we can not afford to buy it. Now I do not know how we will arrange to entertain the people. The cheapest chair costs seventy-five cents, and we are not in position to buy any even at that price."

We are pleased to note the organization of a Sunday-school in "der faderland," and feel assured that the brethren have chosen a commendable plan, judging from our observations in the cities of this country. In mission work in the cities the most effectual work has been in connection with Sunday-schools. If any of the brethren find it impossible to break down the walls of prejudice or awaken an interest in the cities—organize a Sunday-school and prejudice will decrease and you will find an interest where previously there was none.



Election-Time.

Constitution for District Association.—Article V.—Elections. 1.—Time: "Officers shall be elected annually at the last convention held prior to April 1."

By-laws for Sunday-schools.—Article V.—Elections. "All officers shall be elected by the school and shall take their place the Sunday following."

In the selection of officers for the Sunday-school for 1906 let it be with this thought in mind: *the best interests of the work.* There is surely one person whose faithfulness to duty, ability, and environment indicates that this man or woman is the one for superintendent, another for secretary, another for treasurer, for organist, for chorister, or librarian. Go to the place of election with the prayer in your heart: "Father, direct my mind

aright. Let not prejudice or jealousy divert my better judgment." "*Vox populi, vox Dei*" has been oft repeated in the past and we believe that if the Saints will permit the Holy Spirit to operate upon their intellects we may in our elections have verified: "The voice of the people is the voice of God." Thus it should be, and if in all the selections made permission is accorded the divine Spirit to guide our judgments, thus it will be. If you are not in a proper condition to claim the promise of this comforter,—*get right*. We believe Doctor Torrey in his recent London meetings had the motto, "Get Right With God"; but we ask you to use the first two words only. If you are thus prepared you will not vote for an individual because he is Elder Smith's son, or she is Deacon Jones' daughter without thought of fitness for the office.

DEPENDABLE OFFICERS.

The wise man wrote, "Confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint." Did you ever have the unpleasant experience of either of these? Well, it certainly describes the feelings of a superintendent when any one of his brother officers fails him. Painful? Yes. It injures the entire school. Whatever you are assigned to do, do it. Be there. One of the best qualifications for an officer or teacher is *to be there*, and another like unto it is to be an *on timer*. God wants men and women he can rely on. The Sunday-school must have them. An individual who accepts an office and can not or will not perform its duties is injuring not only the work but himself as well.

A noted man once said he didn't like to see a man that "rattled in his office." When you are elected to an office fill it so well there will not be any room left for rattle.

SECRETARY.

If there is any one officer who should be awake, it is the secretary. Mistakes have been made by selecting some one for this office without proper consideration. Do not select some one simply to encourage him. Encourage him some other way and select some one fitted for the place—one who is fitted to do the "drudgery," as it has been termed sometimes. Drudgery? What a blessed word. The road to success is lined with this. Would you attain success as a physician? You will find midnight calls, long journeys in zero weather in your path. As a lawyer you would excel? This means incessant toil in preparing long briefs in difficult cases. The only incentive to succeed as a physician or a lawyer may be a

desire to obtain the things of this world. But *your* reward is more glorious. "Whatsoever thy hand findeth to do, do it with thy might."

TREASURER.

Care should be taken in the selection of one who is to handle the people's money, in the Sunday-school as elsewhere. The treasurer should be honest and *more*. Exactness and method are necessary here. The treasurer of a branch who was asked how he knew his accounts were correct replied, "I have a little dish on the clock-shelf at home and all moneys I collect I put into this dish, and when I need to buy anything for the branch I take the money for it out of the dish. At the end of the quarter I count the money in the dish which shows the amount on hand." This kind of work should never be permitted in the Sunday-school. We are preparing children for life here, and exactness in money matters should be emphasized. An account should be kept, receipts given for all moneys received from the secretary, and receipts required whenever bills are paid. The treasurer's accounts should be regularly audited by a competent committee: not as a reflection upon his honesty, but as a protection to himself and the school. He should receive a certificate from the committee showing his accounts to be in proper shape, if they prove so. A competent treasurer will always welcome an auditing committee.

Reports for 1905.

District secretaries should see that their reports for the year 1905 are promptly mailed. Let us have a full report this year.

In the next issue of the EXPONENT we will give the names of the secretaries reporting in the order in which reports are received. Who will be the first? Have you had trouble to wring a report from some local secretary during the year? If so, do you wish the general secretary to go through the same ordeal in securing a report from you?

Remember reports are to cover the full calendar year.

ALL MISSIONARIES will be provided with sample copies of this issue. All we ask is that they assist as they can in its introduction. If you did not receive one drop a card to the Herald Publishing House, Lamoni, Iowa.

Every time you stifle a good impulse you make it harder to start the next one.—*Ram's Horn*.

Normal Department

By J. A. GUNSOLLEY
Lamoni, Iowa



Greeting.

Dear Fellow Teachers: Do you agree with me that ours is one of the most sacred callings on earth? The work of the lawyer, the physician, the man of business and of work, is only for time; while ours is for eternity. Christ would have made an admirable lawyer, or he would have succeeded eminently as a physician; and again as a business man he could have been prosperous. But he chose to be a teacher, and adorned the profession with an example of faithfulness and devotion to duty such as makes it honorable for all time.

This Teacher spake as never man spake, and why? Because, according to his own testimony, "I do always those things that please him." "As the Father gave me a commandment, so I speak."

And here is the secret of our success, dear fellow teachers. No matter how much theory we may know, or how much experience we may gain; without this secret, we must fail. Theory is right and necessary. Experience teaches us wisdom. But no amount of either of these can relieve us of the necessity for seeking to know his will by the revelation which may come to us by the Holy Spirit.

The Holy Spirit is given through prayer and faithful living. We can not succeed without it; but with it we can do much. A part of our daily preparation should be, therefore, earnest prayer to our Father for the divine Spirit to illumine our minds, and make tender our hearts, and impress us with the sacredness of the work intrusted to our care.

THE FIRST EFFORT OF THIS DEPARTMENT

will be to be helpful, not only to a few who might be termed trained teachers, but to the many who are without such training. The object will be to make our teaching more effective by better qualifying ourselves as teachers. Most of us would be improving in our work, if we only knew how to improve. Here is where help is needed, in telling us what to do and how to do, in order to improve the quality of our service.

While we shall deal more or less with the principles and laws of teaching we shall endeavor to make selection of such as shall be of most benefit, and then seek to make such plain application of them as will enable the weakest teacher to under-

stand. No one, however, should be encouraged in the thought that much benefit will come without study and effort, for disappointment will surely follow such a course. The successful individual in any calling is the one that puts thought and effort into his work. And while no monetary consideration is our inducement, the promise of reward to the faithful worker for the Master so far outweighs silver and gold as to be beyond comparison.

In addition to a knowledge of the fundamental principles and laws of teaching, and of how to apply them,

THE TEACHER NEEDS A FUND OF KNOWLEDGE upon which to draw to supplement the lessons, by illustration, to fill out time, to secure attention, and for many other purposes; and to partially supply such fund a course in scripture study will be carried on along with the theory and practice



J. A. GUNSOLLEY

of teaching. This course will include, among other things: The Bible, its origin and authority; Bible History; Bible Geography; Bible Institutions; nature and number of the books composing the Bible, etc.; the Book of Mormon treated similarly; also the Doctrine and Covenants.

The editor hopes to be able to make the department interesting and helpful; but to do so in the completer sense desired will require coöperation upon the part of all the teachers. Suggestions from you as to your particular needs as you see them will be of material help in directing the choice of material to be used.

Scripture Study.

“For behold, I shall speak unto the Jews, and they shall write it: and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.”—2 Nephi 12: 8, 9.

From this quotation the fact is made plain that different peoples would write the commands and words of the Lord, and that such writings would constitute inspired records, and hence would be properly classed as scripture. And Paul said, “All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Timothy 3:16, 17.

We find, therefore, that there are now three inspired records open to our study. The Bible is the record of the Jews. The Book of Mormon is the record of the Nephites. The Doctrine and Covenants is a record of God’s commandments to the people of his church in this generation. We will take up each of these scriptures in turn and study their character and contents, beginning with the Bible.

LESSON I. THE BIBLE.

I. WHAT IS THE BIBLE? It is a record of God’s will, or law, revealed to the world through his chosen people, the Hebrew nation; and also a history of that people. It is accepted by the Christian world as a sacred record and a guide to the lives of all mankind.

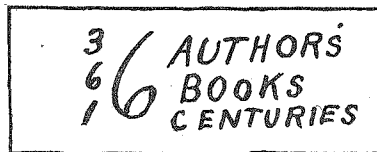
II. OTHER RECORDS HELD TO BE SACRED. In China, the books of Confucianism and Taonism; in India, the Vedas; in Burma, Siam, and other Buddhist countries, the Tripitaka; in Persia, the Zend Anesta of the Zoroastrians; in Turkey, the Koran of the Mohammedans.

III. “THE NAME, BIBLE, comes from the Greek, *biblia*, meaning ‘books,’ which came from *biblos*, the name of the papyrus-seed whose fibers made the leaves of ancient books. (Our word *paper* is derived from papyrus.)

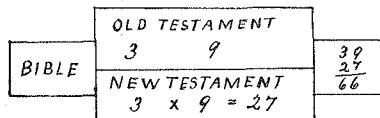
Biblia, the Greek plural, came to be used as a Latin singular, and so ‘the Bible’ means ‘the book.’”—From the Westminster Teacher-Training Course.

IV. BIBLE NAMES FOR THE BIBLE. In Ephesians 6:17 it is called “the word of God”; in Romans 3:2, “the oracles of God”; in John 5:39, “the Scriptures”; 2 Timothy 3:15, “the holy Scriptures”; in Luke 24:44, “the law of Moses, the prophets, the psalms”; in Joshua 1:8, “book of the law.”

V. THE BIBLE A BOOK OF BOOKS. The writings of at least thirty-six different authors (some say as many as forty) can be traced in this volume. It contains sixty-six different books. It covers a period of sixteen centuries from the time Moses began his writing to the time when John finished his. This little blackboard outline is valuable for fixing the three points in mind. It is taken from Revised Normal Lessons by Hurlbut:



VI. DIVISIONS. The Bible is divided into the Old Testament and the New Testament. The Old Testament has thirty-nine books, and the New twenty-seven; a total of sixty-six. This may be illustrated on the blackboard:



Write the words *Old Testament*, and ask, How many letters in “old”? Answer *three*. How many in “testament”? Answer *nine*. Write the figure under each word and the number 39 will represent the books in the Old Testament. There are 39 books in the Old Testament.

In the same manner the number of books of the New Testament may be shown by putting the sign X, which is the symbol for Christ (cross), who is the theme of the New Testament, and is also the sign of multiplication, $3 \times 9 = 27$, which is the number of books in the New Testament.

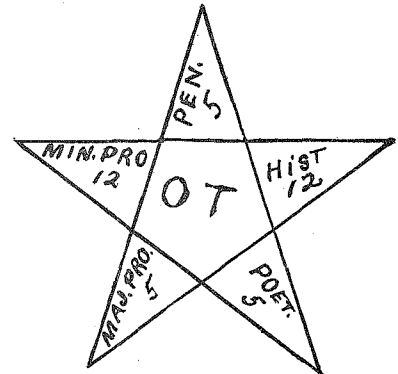
Write “Bible” in position at the left, and 39 and 27 in form for addition with the sum 66 as the total books in the Bible, at the right.

LESSON II. BOOKS OF THE OLD TESTAMENT.

I. DIVISIONS OF THE OLD TESTAMENT. The Old Testament is divided into five parts as follows:

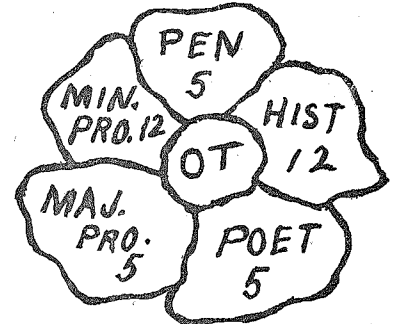
1. The Pentateuch, 5 books. The word *pentateuch* means “five books.”
2. The Historical Books, 12 books.
3. The Poetical Books, 5 books.
4. The Major Prophets, 5 books.
5. The Minor Prophets, 12 books.

As a blackboard outline the following is good. Draw a five-pointed star.



Write in center O. T. for Old Testament. In the five points respectively Pen. 5; Hist. 12; Poet. 5; Maj. Pro. 5; Min. Pro. 12.

Still another illustration is a flower with five petals and center like illustration. Put “O. T.” in center, and the divisions upon the petals.



Another device for blackboard outline is the following: Draw a hand. The thumb and fingers will represent the five divisions. Indicate the divisions by writing the initials and number of books of each division, and write “O. T.” for Old Testament, on the wrist.

II. BOOKS OF THE OLD TESTAMENT. The Old Testament was written in the Hebrew and Aramaic languages.

1. *The Pentateuch*, also known as “the five books of Moses” under divine inspiration; its history begins with the creation and ends with the death of Moses, covering a period of about 1,450 years. In early times it was writ-

ten upon one roll and called one book. Moses' authority is explained in the following:

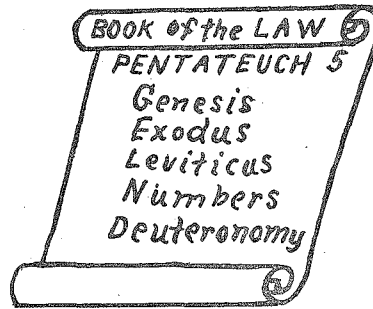
"And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And, behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face: and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten. And the first man, of all men, have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For, behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.

"And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying: The heavens they are many, and they can not be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

"Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write the things which I shall speak."—Doctrine and Covenants 22:7-9.

The books of the Pentateuch are *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*. A nice blackboard design to illustrate the roll and also the five books is as follows: Draw a scroll and write on top roll "Book of the Law." Then beneath at top of body of scroll "Pentateuch 5," and below each of the five books.

The initials of these five books are Ge-l(a)nd. *Ge* is the Greek word for *land*.



2. The *Historical Books* are twelve in number and for convenience in memorizing they are arranged in three groups as follows: (a) Joshua, Judges, Ruth; (b) First and Second Samuel, First and Second Kings, First and Second Chronicles; (c) Ezra, Nehemiah, Esther. These books are in chronological order.

3. The *Poetical Books* are five: Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon.

4. The *Major Prophets* are five: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel. They are also called "the greater prophets." These are in chronological order.

5. The *Minor Prophets*, also called "lesser prophets," arranged in groups for memorizing are: 1. Hosea, Joel, Amos; 2. Obadiah, Jonah, Micah; 3. Nahum, Habakkuk, Zephaniah; 4. Haggai, Zechariah, Malachi.

These may be remembered by the arrangement of the first syllables in the sing-song words:

Ho-jo-a'mos,
Ob-jo-mi'na,
Ha-ze-ha'ze-ma

For a blackboard outline, the hand can be used, adding the initial letter of each book of the five divisions; also the five pointed star.

LESSON III. THE NEW TESTAMENT.

The New Testament is more definitely called "The New Covenant," though it was a renewal of the covenant which was from the beginning. This part of the Bible is frequently called simply "The Testament." It was written during the half century from 52 A. D., or even earlier, to about 96 A. D. It is less than one third the size of the Old Testament. It was written in the Greek language. It is not the classical Greek, but Hellenistic, a Judæo-Greek language.

I. DIVISIONS. The New Testament books may be divided also into five divisions as follows: 1 Biographical, 4 books; 2 Historical, 1 book; 3 Pauline Epistles, 14 books; 4 General Epistles, 7 books; 5 Prophetical, 1 book.

For outline the human hand same as for Old Testament can be used, and any teacher could readily apply it, having become familiar with the former one. The star is also equally applicable.

II. THE BOOKS OF THE NEW TESTAMENT.

1. The four *Biographical* books are Matthew, Mark, Luke, and John. These

are commonly called "the gospels," and their authors "the Evangelists." They are the life of Christ, and vary as might reasonably be expected when different writers write an account of the same event.

2. The one *Historical* book is "The Acts"; or more fully expressed, "The Acts of the Apostles," which term indicates the nature of the book.

3. The fourteen *Pauline Epistles* are Paul's letters to different churches and individuals. For convenience in memorizing they may be arranged in groups as follows: (a) Romans, First and Second Corinthians; (b) Galatians, Ephesians, Philippians, Colossians; (c) First and Second Thessalonians; First and Second Timothy; (d) Titus, Philemon, Hebrews.

4. The seven *General Epistles* are so named because mostly addressed to the general church and not to any particular church or individual. These are James, First and Second Peter, First, Second, and Third John, Jude.

5. The *Prophetical* book is the Revelation. It is also called "the Apocalypse," a Greek word meaning "Revelation" or "unveiling."

LESSON IV. REVIEW.

It would be well to thoroughly review the three lessons before going further; for since these lessons are to be helpful in affording useful supplementary knowledge, they can only become so by familiarity. We do not think it necessary to write out a formal review as any one could take the lessons and formulate review questions, hence will let a few suggestions for review suffice.

First. Repetition is necessary to fix in the memory a certain thing. Unless a thing be very extraordinary it will not make a lasting impression by being presented to the memory but once. Hence the lasting impression must be made by repeatedly presenting the same things, just as the repeated blows of the blacksmith's hammer, though each in itself may be light and impress but slightly, will finally shape the iron.

Second. Practice bounding the books; that is, name the book preceding and following a certain book. For example, bound Luke. Luke is one of the four gospels and is preceded by Mark and followed by John.

Third. Practice finding the different books. At the mention of the name of a certain book all turn as quickly as possible to it and as soon as found hold up Bible with finger on page where the book begins.

Fourth. Practice reproducing blackboard outlines.

Fifth. Try original diagrams for outline work.

Sixth. The teacher or leader prepares written questions on slips and distributes them, having each slip numbered. At the call of the number, the one holding the question rises and reads, and gives the answer.

Seventh. Have different members of the class ask questions of the others.

Eighth. A formal written review, the leader dictating the questions and pausing while answers are written, or providing a list of written questions to be answered in writing.

THE LESSONS FOR JANUARY

By MRS. CHRISTIANA SALYARDS
Lamoni, Iowa



LESSON 1, for January 7, 1906.

JOSEPH SOLD INTO EGYPT.

Text, Genesis 37: 3-20.

A Teacher's First Qualification.

In the Old Testament, in the book of Samuel, we read that, when Saul had been chosen at a great meeting of the tribes, to be the first king of Israel, there went with him to his home in Gibeah a band of men "whose hearts God had touched."

There is a thought in this for us. We who desire to help in the upbuilding of the kingdom of heaven must be a band of people whose hearts God has touched. Until we have felt this inspiring touch, we can not be real teachers of his truth; for, without having been taught of the Spirit of truth, we do not know it.

In seeking, then, to make ourselves efficient in Sunday-school teaching, the first thing to do is to seek the Lord for wisdom, knowing that he gives liberally to those in condition to receive.

If the workers in this Sunday-school Association, scattered far and wide throughout the world, are united in this sense, that they are a band whose hearts God has touched, then we shall do good among his people; but, if we try to work in our own strength, apart from God, we shall do little worthy of the cause. Jesus warned his disciples of old, "Without me, ye can do nothing."

First of all in our Sunday-school work, let us be "seekers after God." First of all, seek to be taught by his Spirit, to be qualified by him for the work he would have us do.

Our Treasury.

Many of our little Sunday-school scholars have a treasury, a box, or bank, or other receptacle into which they, from time to time, drop contributions to their offering for the work of the Lord. And many of them have a treasury of a different kind. From week to week they store away in memory's casket gems of thought, perhaps the Golden Text or Memory Verse or some other thought from the lesson.

The Memory Verse of this lesson has a thought particularly worthy of being retained in this treasury of our memory.

It is the thought that love of righteousness and hatred of iniquity raises one in the estimation of the Lord and brings upon him that outpouring of the Spirit of God which the poetic language of our text refers to as the anointing of the oil of gladness.

Besides adding this thought to memory's treasury, if we shall add to our real selves, to our character, this quality, the love of righteousness, we shall, by so doing, acquire that which will glorify us for the presence of God.

As in Christ, his love of righteousness raised him above his fellows, so Joseph's love of goodness and purity raised him above his brethren, and this same quality, developed in us, will raise us to that higher and better life Jesus Christ came to give.

Civilization in Abraham's Time.

Abraham was the great-grandfather of Joseph. He was born in Ur of the Chaldees. Doctor John Lord tells us in his Beacon Lights of History that Ur was one of the most ancient and one of the most splendid cities of the Chaldees. He says the arts and sciences were cultivated there, that astronomers watched the heavens, that poets composed hymns, and scribes stamped on clay tablets books which in part have come down to our own times.

Doctor Lord says: "There was even then a remarkable material civilization, especially in Egypt, Palestine, and Babylon; for some of the pyramids had been built, the use of metals, of weights and measures, and of textile fabrics was known. There were also cities and fortresses, corn-fields and vineyards, agricultural implements and weapons of war, commerce and arts, musical instruments, golden vessels, ornaments for the person, purple dyes, spices, hand-made pottery, stone-engravings, sun-dials, and glass-work, and even the use of letters, or something similar, possibly transmitted from antediluvian civilization.

"Even the art of printing was almost discovered, as we may infer from the stamping of letters on tiles. With all this material progress, however, there had been a steady decline in spiritual religion as well as in morals,—from

which fact we infer that men if left to themselves, whatever truth they may receive from ancestors, will, without supernatural influences, constantly decline in those virtues on which the strength of man is built, and without which the proudest triumphs of the intellect avail nothing."

We have introduced this extract to give us some idea of conditions as they existed in the world in the time of Joseph.

Sacred history reveals to us a continual effort on the part of Satan to frustrate the plans of God. The careful reader will see evidences of his evil efforts in the fastening of polygamy upon the household of Jacob. The promise had been made by the Lord to Abraham that his seed should be called in Isaac, that the promise of a mighty nation to be raised up was to be fulfilled in his posterity through Isaac.

Isaac had but two sons. Esau voluntarily went into polygamy at the age of forty; Jacob was not married until he was well advanced in years, then, not by choice but through deception, he was led into polygamy. Had God rejected Jacob in consequence of the wrong condition of his household, he could not have taken Esau in his stead. Had he rejected both, he must have changed his word to Abraham, "In Isaac shall thy seed be called."

Jacob was not removed out of his place, though Satan succeeded in bringing wrong conditions into his household and thereby in marring its peace; but it is to be noted that the Scriptures do not show that any of the sons of Jacob went into polygamy.

Notes on the Use of the Lesson.

Callie B. Stebbins.

Calling upon the class for the subject of this lesson will give the teacher a natural opportunity to present the opening thoughts of the introduction. The thought in the closing paragraph of the introduction might well be reserved and brought out when the Memory Verse is taken up.

The Golden Text will have more meaning at the close of the lesson than at the beginning. Have you read its context?

Consult the map for the location of Canaan, Mesopotamia, Hebron, Shechem, Dothan, Gilead, and Egypt.

There is frequently among children, and sometimes among older ones, a mistaken sense of honor which leads

them to shield any of their number who may have done wrong by withholding from parents or teachers any knowledge they may have of the guilt. To be a tell-tale is, in their view, very dishonorable and renders one unworthy of the friendship of his companions.

It is dishonorable to be the bearer of tales when it is not necessary, and one should never be eager to give an evil report of another, but there are those who have the right to know of any wrong that is done by those over whom they have control. Joseph's conduct in bearing to his father the evil report of his brothers' misconduct was exemplary. He did not join in with their evil ways. He was not content to allow them to continue therein without using his influence by telling his father, so that, if possible, they might be corrected.

It is essential to the good of all that those in authority, upon whom rests the duty of maintaining the purity whether of the home, the school, the church, or of society, should have knowledge of such evils as can not be corrected without their help, and it is honorable rather than otherwise to furnish them with this knowledge.

Notice Joseph's willingness to do his father's bidding to go to his brethren, though they "hated him and could not speak peaceably to him." His words, "Here am I," suggest the willing obedience of Samuel and that of Christ when he said to his Father, "Here am I, send me."

Though Jacob at first rebuked Joseph for the significance of his second dream, we are told that he "observed the saying"; and we are reminded of Mary, the mother of Jesus, when others were wondering at what the shepherds saw and heard when they were told that her son was to be the Savior of the world, how she "kept all these things and pondered them in her heart."

Run over the Lesson Outline as a reminder of those points in the lesson, having the class fill in the statements in answer to questions.

The Golden Text fits in very well after the lesson.

What parts of the lesson warrant the statements contained in the Teaching Points? Other texts agreeing with the first statement are the words of Jesus, "They hated me without a cause," and those in 1 John 3:12 concerning Cain and Abel: "And wherefore slew he him? Because his own works were evil and his brother's righteous." The

second and third points are exemplified in both Joseph and Jesus.

Study the Memory Verse with the help given under the heading, "Our treasury." With the coöperation of the class, show its application to Christ, to Joseph, to ourselves. As a closing thought, the one in regard to our treasury, of memory and of character, may be presented with profit, making prominent that the great treasure to be gained from this lesson is the desire to make love of righteousness a part of our character.

Suggestions to Intermediate Teachers.

Intermediate pupils should have Bibles to use in class-time. They should be taught to use them. Teachers should not be discouraged if it is slow work at first, but should labor patiently and carefully to help the young students to learn God's word and to understand it.

In beginning the lesson, the teacher might ask how many can tell the name of the first book in the Bible. She may need to explain that different parts of the Bible are called books; otherwise some may be confused in the use of the word *book*.

Having called out the information that the first book of the Bible is Genesis, ask the class to turn to chapter 37 of Genesis.

After all have found the place, tell them the substance of what is in the Introduction of the lesson, for their lesson does not touch upon verses 1 and 2.

Having thus introduced Joseph to them, direct them to the lesson text, asking questions which you require them to answer from the Bible.

Beginners will hardly be able to cover the lesson, if you refer them to every verse of the text, as they can not read sufficiently well or understand ancient language readily enough. With them, therefore, it is well to follow the plan of the Intermediate *Quarterly*, which is to direct to the Bible text to bring out certain points and to cover others by notes. It is not the design that any one shall take time in the class to read those notes. The teacher should know what information they contain and should use it according to her judgment as she proceeds with the lesson. She should not stop to read, and she should manage so that no one shall use much time in slow, tedious reading.

Direct their attention to the verse you wish them to notice; ask your ques-

tion; have them find the answer in the verse. For example: Look at verse 3. What does it say of the love of Joseph's father for him? Answer from the Bible, "Israel loved Joseph more than all his children." Explain that Israel was the name God had given Jacob. Question, What did Jacob make for Joseph because he loved him so dearly? Answer from the Bible, "A coat of many colors."

In this Test Exercise, let the teacher read the printed words and the class fill in the missing ones.

Encourage your pupils to memorize the Golden Text and Memory Verse.

It will be seen readily by the class, if you call their attention to it, that the statement of the Golden Text was true, that Joseph's brothers thought evil against him. Tell them that succeeding lessons will show that God meant it unto good, when he permitted Joseph to be sold into Egypt.

In explaining the Memory Verse, ask who it is in the lesson that loved righteousness and hated wickedness. Point out the fact that it was this pure boy who was chosen by the Lord to be made greater than his brothers.

Second Primary Notes.

You do not sit down and begin to read the lesson to your class, do you?

You see to it, do you not, that each one of the class has a *Quarterly* to study his lesson from at home? And you encourage him to learn his lesson at home, don't you?

If the children come with their lesson prepared, it gives you opportunity to begin with the questions and to call their especial attention to particular points in the lesson, such as question 15, If God loves one person better than another, what is the reason for it?

There probably will often, if not always, be some children in the class who are not prepared on the lesson. What would you do with them? You can not begin to ask them questions about what they do not know, can you?

What can you do? Ask them to listen to your conversation with the other children who do know the lesson, and tell them you will expect them to be able to take part in the review. And you may find opportunities to ask their opinion on certain questions as you go over the lesson the first time.

In reading the Children's Review, let the teacher read the printed words and the children take turns in filling in the

blanks. This will make it necessary for all to take part individually. When reading in this way, go round the class in order to save time.

If you have time, see how many of your class can repeat the topics of the Lesson Theme. Those who can do so have in mind the main points of the lesson and, doubtless, the details as well.

Do not fail to ask for the Golden Text and to ascertain if its meaning is understood. You should do this at the close of the lesson this time.

Reviews.

The following review is suitable for the intermediate department of a large school, but may also be used in some instances for the general review.

Select the name Joseph, because it is the name of the leading character in the lesson. Write it in a column, each letter of the name a capital. Ask the class to watch and think as you add the following outline and see if they can fill in the missing words:

J— son.
Oldest son of —
S— by his —
E— his new home.
P— his master.
H— without a cause.

This simple outline will give you opportunity to call out all the points of the lesson, if you ask the questions of which it admits. Do not tell anything you can prevail upon the class to tell. The object of the exercise is to learn if the children have gained the details of the lesson.

When you have finished, erase all but the name Joseph, and try the class to see if they can reproduce the points without the aid of the outline.

Second primary teachers may use a very simple device in holding the attention of the little ones for review. Write on the board or on a tablet on your lap the following numbers taken from the lesson, 12, 17, 1, 2, 50, 20. Write them in a column. Ask who can tell what the twelve refers to in the lesson. Some one will answer the twelve sons of Jacob. In this way take up each number. Talk about the answers the children give and ask occasional questions that will bring out the points of the lesson.

Error.

In the senior lesson, the fourth review question should read, For which

one of his sons had *Jacob* an especial love?

LESSON 2, for January 14, 1906.

JOSEPH IN PRISON.

Text, Genesis 39:1-6.

Study as Well as Pray.

While it is highly necessary that we should seek the Lord for help in our Sunday-school work, that is not the only thing we should do. Have you ever noticed what the Lord said to Oliver Cowdery concerning a mistaken idea held by him in supposing he had but to ask the Lord about certain things to have them made plain to him?

The Lord told him it was necessary for him to study things out in his own mind, and that, after he had studied, he should pray to know if his conclusions were correct, and the promise was given him that the Lord would confirm the truth to him when he was right. You may read this in Doctrine and Covenants 9:3.

By study we develop our power to think. This is why we ought to study and not to depend upon the Lord to enlighten us without any effort on our own part more than to ask him to make things clear to us.

Our Treasury.

In our last lesson, it was suggested that we have treasuries in which we store up money, treasuries of memory in which we store up worthy thoughts, and treasuries of character in which we store up those qualities that are noble and enduring.

Jesus said (Matthew 12:35) that a good man brings forth good things out of the treasury of a good heart, while an evil man brings forth evil things out of the treasury of an evil heart.

Our lesson to-day presents us persons who illustrate this teaching of the Master. Out of the treasury of an evil heart came the temptation which Joseph spurned. From the treasury of a good heart came Joseph's pure conduct.

To our treasury, to our character, let us add this virtue of purity, so that, should temptation assail us, as it did Joseph, we may turn from its awfulness as he did with the question, "How then can I do this great wickedness and sin against God?"

Let us maintain our purity before God. The evil may malign, as was done in Joseph's case, but we can be harmed only by our own participation in sin.

Egyptian Worship.

From Geikie's Hours with the Bible, volume 1, page 13, we glean the following: In Egypt, as in Western Asia, the sun was worshiped under various titles as the object of highest veneration, but many of the lower animals were also worshiped as the incarnation of gods.

The cat, the crocodile, and the serpent were regarded as sacred animals into which the gods had transferred a part of their divinity. The jackal, the ibis, the ape, and the scarrabeus beetle were adored over all the country. The sparrow-hawk, the hippopotamus were honored in certain localities. The sacred oxen of On and Memphis were especially famous.

Groveling homage was paid to these strange divinities. They were fed in costly temples; they had numerous and splendid priesthoods; festivals and high days were observed in their worship; they were mourned by whole districts, and in some cases by all Egypt, at their death, and were embalmed and had costly funerals. To show disrespect to one of them was a serious crime; to injure or kill one of them was punishable with death.

Geikie quotes from Juvenal, who lived more than fifteen hundred years after Moses and who wrote in ridicule of the superstition of the Egyptians. "Who knows not," wrote Juvenal, "what kind of omens the mad Egyptians worship? One district adores a crocodile, another grows pale before an ibis glutted with snakes. The golden image of the sacred ape shines afar. . . . Here a whole town worships cats; there, fishes of the Nile; yonder, a dog."

From the writings of Clement of Alexandria, Geikie quotes this: "The holy places are hidden by great veils of cloth of gold. If you advance towards the interior of the building to the statue of the god, a priest comes to you, with a grave air chanting a hymn in the Egyptian language, and lifts a corner of the gorgeous curtain to show you the divinity. But what do you see? A cat, a crocodile, a serpent, or some other dangerous animal. The god of the Egyptians appears; it is a beast tumbling about on a carpet of purple."

Of the worship of the crocodile at Thebes Geikie says: "A fine specimen having been caught, the priests taught it to eat from their hands and carefully tended it. Golden ear-rings were hung in its ears and bracelets set on its fore feet." It was not uncommon for rich people to spend immense sums on a splendid funeral of a sacred cat, dog, or

ram; and so zealous were the multitude in their worship, that, even so late as a century and a half before Christ, a Roman living in Alexandria, having by accident killed a cat, was seized by the crowd and put to death on the spot, though he was a Roman citizen, and though the king, who dreaded Rome and trembled for his crown, implored them to spare the unfortunate man's life.

"Some of the beast-gods were only locally famous; others were honored by the whole country. . . . Every household had its sacred bird which it fed during its lifetime and buried with the family after its death, when it had been carefully embalmed. . . . But the ox, Apis, at Memphis, not far from Goshen, was the supreme expression of the divinity in an animal form. He was not allowed to live more than twenty-five years. At the end of that time, he was drowned in the sacred fountain of the Sun, and his embalmed body was laid with great public solemnities in a magnificent tomb."

The historian, Meyers, tells us that in 1851, Mariette discovered the tomb of the sacred bulls. It is a large, narrow gallery, two thousand feet long, cut in the cliffs opposite Memphis. A large number of immense granite coffins, fifteen feet long and eight wide and high, were brought to light.

Egyptian Court Officials.

"The court of Pharaoh abounded with officials of every kind—Private Councillors, King's Relations, Master of the Horse, Directors of the Court of Music, Astrologers and Interpreters of Dreams, Ministers of Public Buildings and of Tombs, Chiefs of the Palace, Treasurers of the Household and of the Kingdom; and, not to make the list too long, royal Fan-bearers, who seem to have been the highest civil officers of the Court and to have stood at Pharaoh's right hand."

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

A short review will bring all to remember that, at the beginning of this lesson, Joseph is in Egypt. Starting at this point the Lesson Outline will give you a good outlook of the lesson.

The instruction found in the Introduction in regard to the civilization of Egypt and our source of information

concerning it may well be brought out by questions.

In speaking of the rank of Potiphar, connect with it information which may be gleaned from the note on officials in the court of Pharaoh.

The recognition of Potiphar that the blessing of deity was upon Joseph opens the way for a consideration of the religion of the Egyptians. Much of interest on this subject may be found under the heading, "Egyptian worship," some thoughts from which may profitably be added to those contained in the *Quarterly* comments.

Having disposed of the historical matters in the early part of the lesson, the way is left clear for earnest teaching upon the most important topic, Joseph's purity. Read in connection the article headed "Our treasury." Study and pray that your teaching upon this point may be effective, that it may reach the hearts and bear fruit in the lives of those whom you teach. Do not fail to show that, if Joseph had not kept himself pure, he could not have done the Lord's work.

There are opportunities for spiritual teaching at various points in this lesson.

The first application of the Golden Text is in verse 2, and then again, especially, in verse 21.

Joseph did his work well because the Lord was with him. In no other way can we do our work well.

The Lord blessed the Egyptian's house for Joseph's sake. If we are righteous, we will bring blessing to others.

We might be handsome, but, even if it were true of us, as of Joseph, that we were "goodly" persons and "well favored," we would need to remember that "the Lord looketh on the heart, and it is the upright that his countenance doth behold."

Notice verses 6, 8, and 23 as showing the extreme confidence reposed in Joseph by Potiphar and the keeper of the prison.

Do not allow the classes to lose sight of the purpose of God in the changing experiences of Joseph. The first paragraph of the lesson calls attention to this plainly and affords opportunity for the review of the Golden Text of last lesson. A power greater than the hatred of his brothers sent Joseph to Egypt. A power greater than the sin of Potiphar's wife sent him to prison,

where he would finally gain the notice of the king.

One of the Teaching Points tells us, "All things work together for good to them that love God." This does not mean that "whatever is, is right." We know it was not right for Potiphar's wife to tempt Joseph nor to accuse him wrongfully; but the Lord overruled the evil to further his plan and to bring great good to Joseph.

Joseph tasted the bitterness of deep trial when, after his season of prosperity in the household of Potiphar, he was sent to prison. The Psalmist says of him, "Whose feet they hurt with fetters: he was laid in iron." But God's blessing had been with him before, because he was pure in heart, and now, when other friends failed him, the Lord was with him still, because nothing removes us from the Lord but our own transgressions.

The fact that Joseph was imprisoned might seem to disprove the statement of the third teaching point, but, though he had lost the favor of one master, he soon found favor with another and with his companions, and this paved the way for the favor of a greater one, even the king himself.

Suggestions to Intermediate Teachers.

Would it not be well before beginning this lesson to ask two or three questions reviewing the selling of Joseph into Egypt? After that, talk to the class a little about Egypt as suggested in the Introduction, in order that the children may get some idea of the surroundings in which Joseph found himself in his new home.

Do not read the Introduction to the class. Just talk to them about such parts of it as you think you ought to tell them to introduce the lesson.

In studying your lesson before going to class, follow the lesson as given in the *Quarterly*. Then test yourself by closing the *Quarterly* and taking up the Bible alone. Ask yourself what question you shall put to the class on each of the first seven verses of the text. Then ask yourself how you are going to explain to the class why Joseph was put into prison. Ask yourself what questions you will ask on each of the verses 20 to 22. This will complete the study of the text with the first division of the lesson.

In the Test Exercise to-day, let each child read a sentence.

The Advanced Intermediate work in this lesson is almost entirely made up of questions. Study it from the *Quarterly* and test yourself as before by going over the text without the *Quarterly*. Make yourself independent of the *Quarterly* by knowing all it contains and more also if you have other sources of information.

Do not forget to ask for the Golden Text and Memory Verse, and to explain their application to the lesson. Call it out by questions if you can.

Second Primary Notes.

Study this little story so thoroughly that you will not need to do more than to keep in mind the Lesson Theme in teaching the class. Do not think you can do your best if you just snatch a few moments in which to scan the story hastily. You need to study it, to read it carefully, and to think over the points most worthy of being impressed upon the children.

You need also to know it so well that you will not keep your eyes on the written page, but will be perfectly free to sit and converse easily and pleasantly with the children over this very interesting narrative.

Think over this lesson and teach it in your own way, only be careful before going to your class that you have something clearly in your mind which you intend to do, if circumstances permit. They will not always permit, but the teacher who goes to class with definite information in mind and with definite plans is much more likely to meet emergencies that arise than one who goes expecting to find out in class what is in the lesson and to form her plans as she goes along.

In a later lesson the Bible speaks of the "anguish" of Joseph at being torn from his home. The lesson story is introduced with the picture of his deep distress.

After you have dwelt upon this a little it will perhaps be sufficient for you to glance at the outline from time to time, so that you will not need to follow either the story or the printed questions.

Should you choose to do so, you may divide this lesson into topics and assign one to each of the pupils in your class. One may tell of Joseph's entrance into Egypt. Another may tell of Potiphar;

another of Joseph as slave and overseer for Potiphar; another may tell of the imprisonment of Joseph and of his interpretation of the butler's dream. While one child is telling his part of the story, let the others all listen to offer corrections or additional information at the close of the recitation.

Talk a little to the children about the carelessness of the butler in forgetting Joseph's request.

Write the two Golden Texts of the quarter on the board thus:

"Ye thought — against me; but — meant it unto —."

"The righteous Lord — —."

Next Sunday add the next text in the same way. Have the children read them each Sunday. At the close of the quarter, they will know most of them.

Reviews.

Joseph **T**rusted by —, —.
empted by — —.
rue to —, —, —.
raduced by — —.

To be traduced means to be vilified or slandered. With this explanation of an unusual word, there will probably be little difficulty in supplying the missing words in the outline above.

Talk upon any of the points in the outline or ask questions to bring out other points in the lesson connected with them.

Observe that one may be traduced while he is true and does not deserve the reproach cast upon him.

LESSON 3, for January 21, 1906.

JOSEPH MADE RULER OF EGYPT.

Text, Genesis 41:1-52.

Life in Egypt.

From the paintings on the tombs and temples, we learn that women were not secluded from public society, as in some Eastern countries. One of the pictures shows "the guests of both sexes in company, in their best adornment, each smelling a lotus flower, while a female slave hands round the cup. The buffet is laden with every delicacy — fruits, pastry, cooked fowl, and jars of many kinds of drinks; female dancers meanwhile entertaining the party with their skill, to the music of a band

of women, one of whom is playing on a flute, while the others set the time by measured clapping of their hands, accompanied, it is likely, with their voices.

"In another picture, the company is also made up of ladies and gentlemen. Some slaves are putting necklaces as ornaments round the necks of those invited, while others carry napkins, apparently for the use of those whom they serve, to wipe their lips or hands." — From Hours With the Bible.

The paintings show also the delight of Egyptian women in all the elegancies and little vanities of life.

"We can see from them how a rich matron of Thebes or Memphis spent her mornings. Slaves enter her chamber bringing delicate embroidered tunics of brilliant colors; boxes of perfumes; caskets filled with bracelets and necklaces; bronze mirrors; and precious little cases. Reclining on a couch of ebony incrustated with ivory, she lets herself be dressed and adorned by her maids. One twists her black hair into small plaits, adding false ones to make up the number which a fashionable head-dress demands; another covers her arms, her ankles, and her bosom with rings, jewels, and amulets; she tries some finger-rings of gold with engraved stones; chooses the ear-rings which she will wear for the day; and while one slave opens the collyrium boxes and another mixes in the toilet-cups the different ingredients for staining the nails, the eye-lashes, and the eye-brows, she listens vaguely, cooled by the soft air of fans, and wooed by the gentle music of lutes, harps, and flutes. No wonder that a life of such effeminacy in the worst sense, should lead to scenes of offensive excess in wine at table among Egyptian ladies, or to others too gross to be described, which I have seen painted on the walls of the Temple of Medinah Abu." — Geikie.

Our Treasury.

"An English tanner whose leather had gained a great reputation said he should not have made it so good, had he not read Carlyle."

It is to be hoped that, as we read the story of Joseph, we shall be influenced by it as the tanner was by reading Carlyle, that we may gather into our own characters the virtues that shine out in that life that was lived long ago.

None of us who read may rise to rank that can be compared to that to which

the king of Egypt called him, but few of us are more humble than was Joseph as a shepherd; and he was as pure-hearted in his simple life as he was later in his more exalted position. His purity was one of the leading factors that raised him up.

Another characteristic of Joseph was his faithfulness to his duties wherever he served. The lad at home who answered cheerfully and willingly, "Here am I," when his father sent him on the long and lonely journey to his brethren, was evidently as cheerful and willing in the service of Potiphar, for not otherwise could he have so pleased his master. And the same ready and faithful service must have been rendered by him in the prison to have gained him favor there also.

There seems to have been in him a cheerful readiness to help those whose lives touched his. It shows out in his sympathy to the imprisoned butler of the king as well as in those other instances to which we have already referred. And when his field of opportunity widened, he gave to the king of Egypt the same ready, faithful service he had before rendered to other masters in lower stations.

The young person who wishes to rise in life can not do better to insure success than to keep himself morally pure and to perform the duties of his sphere, no matter how simple they may be, with faithfulness and with that cheerfulness that makes service a joy. To such the doors of opportunity open that they may rise to higher planes of usefulness.

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

In preparing the lesson, read Psalm 105: 4-22 and chapters 40 and 41: 1-52 in Genesis.

The Lesson Outline may be made to serve merely as a guide in the teacher's mind.

Conduct the class with Bible in hand. For even those who have well-prepared lessons it is necessary at times to refer to the text, and those who are not prepared certainly need to have it before them.

With this lesson it seems that the Bible is the only book with which the teacher needs to be encumbered. The story of the lesson is long, but it will be well to follow it carefully. Be very familiar with it before class-time.

The teacher who constantly refers to the *Quarterly* to follow the questions

will lose a great deal of time. Having studied the lesson with the questions and being familiar with the wording of the Bible narrative, simple reference to the text should suggest the necessary questions the teacher should ask in teaching.

The matter contained in the *Quarterly* notes, as well as the additional help in the EXPONENT, if thoroughly mastered, will come in incidentally, occupying but an occasional moment, perhaps, of time that will be found precious before the close of the lesson, which is too long to admit of a great deal of outside matter.

There is fine opportunity for the summing up of the truths to be impressed in the use of the Golden Text, the Teaching Points, and the Memory Verse.

The Golden Text occurs in the course of the lesson, and then, when singled out at the close, it makes prominent the fulfillment of the purpose of God. Connect with it the saying of Joseph's brother, "We shall see what will become of his dreams."

Gather about the Teaching Points the main incidents which prove their truth. So far as possible, draw them from the class.

Show the comfort in the Memory Verse and dwell upon the necessity of being upright; of enduring patiently the time of darkness, the hardship of warfare, the humiliation and toil, leaving it to the Lord to bring light and peace and greatness. Earthly greatness may never come to us, but there is greatness of spirit to which all may attain.

Add the thought from the article on Joseph's purity, that they are commanded to be "clean" that "bear the vessels of the Lord"; and that we need to keep ourselves pure that our part of the work, however small, may be well done.

Refer to the exultant language in Psalm 105 concerning "the marvelous work that he hath done." Be in the frame of mind in which you can respond to the words of the Psalmist, "Glory ye in his holy name: let the heart of them rejoice that seek the Lord."

Reviews.

Joseph a **R**evealer of secrets.
Ruler over Egypt.

Step to the board and begin the outline given above, but do not complete it without the help of the school or class.

After having written the capital R ask what was the meaning of the Egyptian name the king gave Joseph. The answer being given, complete the first line of the outline. Then ask such questions as these: What did Joseph reveal to the king? How did the king hear that Joseph could interpret dreams? Where had the butler met Joseph? Tell of Joseph's call from the prison. What dream did the king tell Joseph? What did Joseph say to the king about the power he was supposed to have to interpret dreams? Who did he say would answer the king? What was the meaning of the king's dream? How did Joseph advise the king to prepare for the time of famine? What rank and authority did the king then confer upon Joseph?

When the answer to this question has been given, complete the outline by filling out the last line. By a little thought, the reviewer can cover the lesson from this simple outline.

The second primary teacher may hold the attention of the class in review by making a large figure seven on the board, large enough to admit of writing six lines after it. Ask the children of what things mentioned in the lesson this figure seven reminds them. They should answer, seven fat cattle, seven lean cattle, seven good ears, seven thin ears, seven years of plenty, seven years of famine. Put some question that will call out the statement that this was the king's dream. Then write as a heading over the outline, The King's Dream. With a little ingenuity in asking questions, the lesson may be reviewed from this outline.

Think of Me.

Have you ever said it? You have heard it. It echoes from city, village, and lonely wilderness. Throughout the scripture it shines, "Remember me"; bear me in your prayer; have me in remembrance; forget me not. See, it even blooms by the wayside in Nature! It is the cry of the human heart to its fellows, sometimes an agonized prayer, again the pathetic plea of the weary, and now the call of the lonely, homesick heart. Love pleads, Think on me. Pain moans, Think on me. Sorrow sobs it. The poor, the oppressed send up the petition to God and man, Think on me.

Joseph sent it by the chief butler out to the world, and in distress delicately referred to his innocence, and is there not a note of homesickness in his plain-

tive words, "I was stolen away out of the land of the Hebrews"? The prison walls pressed close about the eager young spirit. He had tasted the sweets of active service in beautiful places, and he knew the possibilities for good work and carefully performed duties were trust and consideration. "Think on me"; he gave the request knowing how opportunity would come to the man before him. So friends say to us, "Think on me." Like the butler who may have intended to do all in his power, we turn back to our own affairs and are like him of whom it is written, "Yet did not the butler remember Joseph, but forgot."

Days, months, years passed. Then, one day, the chief butler remembered, because he thought on a day when his heart was sore and he was a prisoner. He heard a voice say in kindly tones, "Wherefore look ye so sadly to-day"? How is it with us for the homesick cry, the heartsick call, the discouraged, murmurous little, Think on me? The days are swift in their going for us in the sweet, full tide of love and plenty, but somewhere there are stranded souls on storm-beaten shores, somewhere a voice pulsates the prison walls of sin, of trouble, somewhere love's dearest joy lies dead, and the sound of that sea, the wind from that prison, the wail for the dead comes to you in the voice of old friend or suffering stranger, or kindred—Think on me.

Have we forgotten, and how many? Go, do the thing thou canst for him who said, "Think on me." Soon shall you hear a blessing. Think on me; not alone when you are with me in the time of sorrow, but when you walk gladly forth into the sunlight and I am alone "'neath the rod." Think on me; not on the happy-hearted and good, but on the wayward and sadly negligent. Think on me; maybe I am not what you have been led to suppose. Think on me, slumbering manhood and womanhood in the class before you, not indifferent, careless youth. Think on me, and awaken me from the prison cell of self to others' need.

LESSON 4, for January 28, 1906.

JOSEPH AND HIS BRETHREN.

Text, Genesis 42:1-9.

Famine in Egypt.

We learn from the monuments and inscriptions of Egypt that the land was subject to times of famine from a failure of the Nile to overflow its banks.

But it was a rare occurrence for the famine to continue so long as during the great famine of Joseph's time. Geikie states that history knows but one other instance in which the famine lasted seven years. That was from 1064, A. D. to 1071, A. D.

An Interesting Relic.

On one of the tombs at El Kuh this relic of the remote past may be read:

"The chief at the table of princes, Bab, the risen-again speaks thus: I loved my father, I honored my mother; my brothers and my sisters loved me. I stepped out of the door of my house with a benevolent heart. I stood there with refreshing hand, and splendid were the preparations I collected for the feast-day. Mild was my heart, free from noisy anger. The gods bestowed on me a rich portion on earth. The city wished me health, and a life full of freshness. I punished the evil-doers. The children who stood opposite me in the town, during the days I lived [his own family], were, small, as well as great, sixty; there were prepared for them as many beds, as many chairs, as many tables. They consumed 120 epha of *doura* [a kind of millet, still common food in Africa], the milk of 3 cows, 52 goats, and 9 she-asses; a hin of balsam, and 2 jars of oil.

"My speech may appear untrue to some, but I call to witness the god Month that it is true. I had all this prepared in my house. In addition, I gave cream in the pantry and beer in the cellar in a more than sufficient number of hin measures.

"I collected the harvest, for I was a friend of the harvest-god. I was watchful at the time of sowing, and now, when a famine arose, *lasting many years*, I issued corn to the city to each hungry person."—Geikie's *Hours With the Bible*, vol. 1.

We have introduced this reading, because it is a striking parallel to the long drought in Joseph's time, if, indeed, it be not a reference to the same famine.

It is worthy of notice also for the expression of the principles contained in it, since he who expressed them was an idolater, a worshiper of Egypt's gods.

Thalheimer says it seems impossible to doubt that the Egyptians had preserved some traditions of the promises made to Eve, for sin was represented in their religion as a great serpent, the enemy of gods and men, slain by the spear of Horus, the child of Isis.

He says further: "The most interesting article of Egyptian mythology is the appearance of Osiris on earth for the benefit of mankind, under the title of Manifestor of Goodness and Truth; his death by the malice of the evil one; his burial and resurrection, and his office as judge of the dead. In every part of Egypt, and during all periods of history, Osiris was regarded as the great arbiter of the future state."

This seems clearly to be a remnant of the gospel proclamation of the coming into the world of the Son of God, which Latter Day Saints understand to have been announced as early as the time of Adam and Eve and to have been repeated to Enoch, Noah, and others.

It is interesting to discover this in the religion of ancient Egypt.

"In the time of Joseph, . . . there was in Egypt an estimated population of seven millions, with twenty thousand cities."—Lord.

Our Treasury.

No brighter jewel can be added to our casket of treasures than that which shines out in the character of Joseph as history reveals him to us in his treatment of his brothers when they came suppliants to him in Egypt. In the past they had hated him so intensely that they could not speak peaceably to him. They had put him out of their way that his dreams might not be fulfilled. They had hardened themselves against his agonized entreaties when he implored them not to send him into servitude in Egypt. Then they were the strong and he the weak one. Then they held power to which he was forced to submit.

Now conditions were reversed. Ruler in Egypt, mightiest among the mighty, with all power given into his hands by the one on the throne, he appears to us greater in the mercy that filled his heart than in all the outward glory Egypt had given him.

The word of the Lord to us is, "Of you it is required to forgive all men"; "Above all things, clothe yourselves with charity as with a mantle."

God Fulfills His Plans.

Elder Duncan Campbell.

The history of Joseph affords a fine illustration of the doctrine set forth in Doctrine and Covenants 2:1: "The works, and the designs, and the purposes of God, can not be frustrated,

neither can they come to nought." The brethren of Joseph did their best, as they thought, to frustrate the fulfillment of the destiny indicated in his dreams, that his brethren should bow down before him. But the very means employed by them to bring the prophecies to nought were overruled by the Almighty to bring to pass his own purposes as foreshadowed in the visions of Joseph.

Such an instance as this encourages us to hold fast to our confidence that the promises of God will ultimately be fulfilled, even though at the outset the prospects may be very dark and doubtful. We should learn to confess God's hand in all things, for it is said in the law: "In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."—Doctrine and Covenants 59:5. We should confess the hand of the Lord under all circumstances, whether in prosperity or in adversity. We are always in his hands.

By a very hard experience, Nebuchadnezzar, king of Babylon, learned that the dominion of the Most High "is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Daniel 4:34, 35. Let us heed this great truth and govern our lives accordingly. The Lord never forgets the least of his creatures or the interests concerning them.

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

The study of the lesson calls for the reading of Genesis 41:53-57 and 42:1-38.

The introduction contains very interesting and important testimony from the inscriptions of Egypt, corroborating the Bible account of the time of which we are studying. A short time can well be spent with the class in considering the information given there, together with that quoted in these columns under the heading, "An interesting relic."

Joseph must have had helpers in the different districts and cities, and it is pleasing to imagine that the writers of these inscriptions may have been among the number of these helpers.

The inscriptions quoted are noteworthy for the principles expressed in them, showing benevolence, justice,

consideration of the feelings of others, and mastery over self, which are identical with the principles of the gospel and are interesting as showing some of the characters produced under the religion of the Egyptians. For further evidence that their religion retained some of the fundamental doctrines of the true religion, handed down, no doubt, from a previous gospel dispensation, see the quotation from Thalheimer. Associate these thoughts in the talk upon the Introduction.

In the early part of the lesson, while talking of the time of dearth and before starting on the story of Joseph and his brethren, give the substance of the note on Famine in Egypt.

It is better to draw from the class anything which they can give, but, not having the same sources of information as the teacher, there are points which the teacher must supply.

This lesson, like the last one, contains a long story, which is, however, one of unending interest. The advice as to bringing it out without loss of time will apply, as before.

In the Teaching Points a statement is made and the proof from the lesson adduced. The teacher should not do more than to state the point, calling upon the class to give the proof, as shown from the lesson; or, if members of the class have committed to memory the Teaching Points, one may be called upon for the statement, another for the proof.

Emphasize the thought in the second Teaching Point showing the carrying out of God's purpose. Recommend to older scholars the reading of the article by Elder Duncan Campbell, given with this lesson.

Do not pass lightly over the last Teaching Point. It is hard for most people to be forgiving. By cultivating love, we increase our ability to forgive.

The language of the Memory Verse shows that the Golden Text is rightly applied in the lesson, though the conclusion of this story of Joseph's dealing with his brethren, as shown in subsequent lessons, gives it a much fuller application.

A Closing Exercise.

Since the forgiving nature of Joseph is prominent in this lesson, we may take the word *forgive* as the basis of the exercise. Print it on the board as

artistically as you can, with colored crayon if you like. Select as many children as there are letters in the word. Let the teacher point to each letter as the children successively recite the scripture-texts assigned them.

When the teacher points to the first letter, F, a child responds, "Fret not thyself because of evil doers." When the teacher points to O, one answers, "Overcome evil with good." For the letter R, the response is "Resist not evil." For G, "Good will toward men." For I, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." For V, "Vengeance is mine, saith the Lord, I will repay." For E, "Ever follow that which is good, both among yourselves, and to all men."

When the individual texts have all been given, let all say together, "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

This exercise may be used in a variety of ways and is as appropriate to some other lessons of the quarter as to this. If you notice, the thought repeated in the language of the different texts is allied to that of forgiveness.

Dreams.

It is one of the Lord's ways of teaching to present things in inspired dreams.

In a dream Jacob was taught the principle of communion between heaven and earth when he saw the angels of God ascending and descending the ladder set up on earth and reaching to heaven.

In a dream the king of Egypt was warned of the great famine that caused the migration of Israel to Egypt. (Genesis 40.)

In a dream, God revealed to Nebuchadnezzar, king of Babylon, the rise of kingdoms that should rule successively upon the earth, and even things that pertain to the latter days were represented in the dream. (Daniel 2.)

The wise men were warned in a dream not to return to Herod after they had found the child Jesus. (Matthew 2:12, 13.)

The wife of Pilate had a dream which caused her to warn her husband not to be implicated in the death of Jesus.

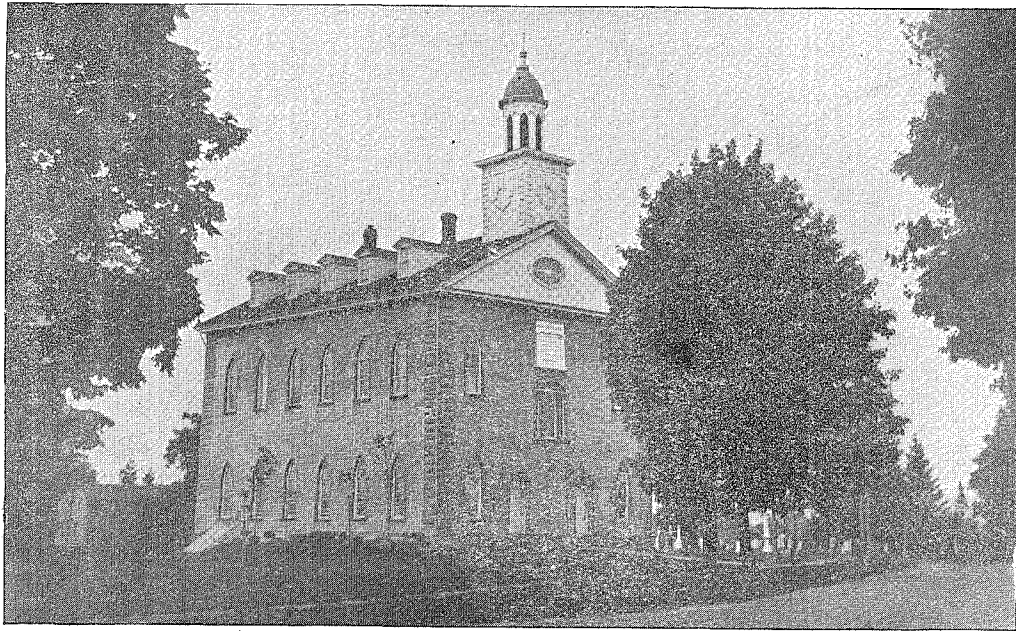
The prophet Joel declared that, in the last days, "before the great and terrible day of the Lord," the Lord will pour out his Spirit upon all flesh, and he says that one of the manifestations of the outpouring of the Spirit will be the giving of inspired dreams. (Joel 2:28-31.)

The Sunday School Exponent

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NUMBER 2



HOUSE OF THE LORD, Kirtland, Ohio, where the General Association was organized. (The only temple now in existence built by direct command of the Lord.) "The convention assembled in the Temple, at Kirtland, Ohio, Saturday morning, April 4, [1891] at ten o'clock; being called to order by Elder F. M. Sheehy. After singing, prayer was offered by Elder R. S. Salyards. The chairman then stated that the convention had been called by the General Conference Committee (appointed) at the Lamoni conference of 1890 to devise ways and means for the development of the Sunday-school work with a view to making it a *department* of regular church-work and care. On separate motions, the following officers were elected: F. M. Sheehy, chairman; R. S. Salyards, secretary; T. W. Williams, assistant secretary."

The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, FEBRUARY, 1906

NUMBER 2

EDITORIAL

A Call for Volunteers.

The EXPONENT is young and has much room for improvements which we shall try to utilize as soon as we can. We hope to make it better with each succeeding issue. And to do this we want your hearty coöperation. Send us your news and notes, convention dates and programs, questions, original articles, plans of working, or any other items of general interest. We can use them for the general good.

Again, we want your hearty coöperation to make the financial side of the matter a success. Help us to extend the subscription list till it will produce revenue enough to pay the bills. We carry no large paying advertisements to cover the cost. Hence our only revenue is from the subscribers. And we shall appreciate a single subscription or a club.

Every teacher and officer should have it, and any member who wishes to develop in Sunday-school lines should have it. It is a necessity. Send seventy-five cents for a year's subscription, to the Herald Publishing House, Lamoni, Iowa. Or send us five subscriptions at seventy-five cents each and we will give you a year's subscription free. This is the chance for the missionary or any one else who will make a little effort to help us. Let us hear from you promptly as we need the funds. All subscriptions may start with the January issue if you prefer.

The First Heard From.

Sr. Ellen Horr, of Deloit, Iowa, writes as follows: "The first number of the SUNDAY SCHOOL EXPONENT just received. I am highly pleased with it. It will fill a long felt need with Sunday-school workers and especially teachers. I am anxious to tell you how I appreciate a work of that kind, gotten up by our own church people, that takes up our lessons each week.

"How true the saying that 'the mind needs a fund of information to draw from,' and 'often the simple mention of facts serves to put one on the right line of thought and helps him to work out something—exactly what he needs.' I have long searched for such an instructor and have written

for sample copies of Sunday-school periodicals, and subscribed for some. . . . I found many good thoughts in them, but they did not fill the bill entirely. I am satisfied the EXPONENT will grow better each issue, and hope each Sunday-school worker will give it his support.

"My prayer shall ever be for those who have the work in charge that God's Holy Spirit, that great Teacher of righteousness, shall guide and direct them in their work."

We Have Moved Up But We Can Go Higher.

Many districts in the Association have grown in numbers and improved in quality of work done to a very satisfactory degree. With this condition we are always well pleased and the workers who have done the work feel a satisfaction that is justly theirs to enjoy. Sometimes, however, when a degree of success has been attained we fall into the error of thinking we have done about all that can be done or that it is useless to attempt to go further, and fail to put forth the necessary effort to go further. And unless we go further we will retrograde. We never stand still. It takes great effort to even hold the ground we have gained. It often requires greater effort to maintain a certain high standard than it required to attain to it at the first. But let us not be content to do less than to improve constantly. You may have done excellently but this is only proof that you can do still better. Keep advancing. We have moved up but we can go higher.

True to Your Trust.

If we accept a responsibility that is placed upon us, and fit ourselves for the work and do the best we can at all times, we are true to our trust. The degree of success we may have matters but little so far as the principle is concerned. Certainly no more could be expected of us than that we do our best to prepare for the work and do the work as well as we can. This is our whole duty in the case. This is true. And it is equally true that he who does *not* do his best to prepare for his work,

does *not* do that work as best he can, is *not* true to his trust. God expects us to be true to all our trusts or responsibilities. Are we? Can we say that we have done the best we could do in all cases? Have we put forth the proper effort to fit ourselves for duty? If not, we are not living up to our possibilities or our opportunities. And this we should do. We owe it to God and to our fellow creatures.

Creditors or Debtors?

The person who thinks the world owes him a living is not likely to be of much service to his fellow men. The world owes us decency, honor, and a fair chance, but it actually owes us nothing else. The rest, if we have it and get it honestly, we must earn. We have no right to ask any more of the world than we are willing to give it. We should not pose as preferred creditors, for there are no such things in God's economy. The richest man in the world and the happiest is he who is always willing to do more for the world than the world needs to do for him. He will have a credit when his life account is finally adjusted. On the other hand the poorest and most miserable man is he who harbors the thought that the world owes him a living and that he need not labor unless he chooses. Which will you be, a creditor or a debtor?

A Tribute to Faithful Service.

Marion Lawrance, for years secretary of the International Sunday-school Association, was a few weeks ago elected superintendent of his school in Toledo, Ohio, for a lifetime service. He had served continuously for thirty years. Thirty times had he been elected superintendent for the year. But at the last business-meeting the rules were amended and he was elected for life, a fitting tribute for the faithfulness, efficiency, and earnestness of the man. How many of us have done as well? Or how many of us will have done as well when time makes it possible? I trust there may be many. What is more beautiful, what is more worthy of emulation than a long life of earnest, unselfish, sympathetic work for Christ and our fellow beings?

BRO. GEORGE J. BROOKOVER, writing from Excelsior, Wisconsin, says: "I take pleasure in reporting that I received a goodly number of the Jubilee Fund circular letters and have taken the matter up and given it special attention. Have forwarded copies to all the local superintendents of the dis-

trict. Also have met with some of the schools and conversed with them upon the matter, which has received a hearty indorsement. . . . The schools under my superintendency are progressing very nicely, and much good has been and is being accomplished through their efforts. . . . The lessons, seemingly, are of a superior order and nature, and many beautiful lessons are being comprehended." The whole letter has in it the ring of push, earnestness, hopefulness, and success. May the brother be able to continue the good work so well begun.

SR. DAVID H. BLAIR, superintendent of the Independence Stake Sunday-school association reporting the Jubilee Fund matter says: "I received your circular letters and sent them with a personal letter to each superintendent in the Stake. Have also talked the matter up in visiting schools because I feel the children should have a personal interest in helping to send the gospel out." What the results of Sr. Blair's efforts will be we do not know, but a "personal letter to each superintendent in the stake" and her mentioning the matter in her visits at the various schools ought to place the whole plan before them in such a way that it will appeal to them effectively. The dollars reported by the Bishop will not tell the whole story. The good that will come to the children in forming the habit of helping in the gospel work we can never know or measure.

FROM a letter from Sr. Eleanor Whiting, superintendent of the school at Clitherall, Minnesota, we excerpt the following: "We received our *Herald* this morning. The 'Sunday-School Department' always interests me, and the first thing I saw in it was 'Why do not we hear from you?' I will try to explain. We noticed in the *Hope* early in the season a paragraph concerning the Jubilee Fund. We went right to work and appointed three Sundays for taking up the offering. The school willingly responded. Nine dollars and forty cents was raised and sent to Bishop Kelley. . . . There is a good interest in the Sunday-school here. The spirit of peace is enjoyed. The Sunday-school work grows dearer to me each year of my life. The Saints are becoming better united and the workers in the school all seem willing to do their part. Often when our little school is in session, that calm, peaceful spirit is felt and we can not help but feel that He who promised to be our shepherd has not forsaken us. And while we cannot accomplish as much as they do in some other places, we feel that we are a part of the great whole and rejoice to know that we are connected

with a people whose greatest desire in life is the salvation of souls." We note with considerable pleasure the promptness and willingness with which the little school responded to the call for the Jubilee Fund in the *Hope* early in the year. Such earnestness of purpose is truly commendable, and pleasing in the sight of Him who seeth all things, and a just reward will await them when they are all done here.

SR. JULIA A. CONDIT, Bliss, Idaho, writes concerning the Jubilee Fund circular letters: "The appeals for the Jubilee Fund sent the 14th of October were just received last week. I did not get to Bliss as soon as I expected and the circulars were not forwarded to me as they should have been. I have sent them to the schools and some home classes. Sent some to the home department

superintendent, and with his help will place them among the home department workers as far as they will go. As it is too late now to get more, we will do the best we can with what we have. I am sorry we were so late getting them, as it does not give the district a fair show. But we will do our best for the advancement of the good work. It is better late than never. And I hope Sr. Walker will be made to rejoice with the rest of us in the good work done this year." It seems the first budget of circulars sent Sr. Condit was entirely lost and the second much delayed. But relying upon the usual push and willingness of the Saints in that section, and the promptness and efficiency with which Sr. Condit usually does her work, we feel sure the district will yet make a showing in the Jubilee Fund of which it need not be ashamed.

Truthfulness in Little Things

By Elder Charles Derry

Charles, the second son of Charles and Amelia Littley Derry, was born on the twenty-fifth day of July, 1826, in the county of Stafford, England. His father dying before the birth of Charles, and his mother being poor, she was compelled to hire out in order to support her two little ones and herself, and had to put them out in order that she might be free to provide for them, hence Charles was under his mother's immediate watchcare but ten short weeks. But

that mother faithfully provided for her children until they were able to provide for themselves. Charles was a wayward boy, and his education very scant, for at the age of nine years he had to go to work for his bare food, his mother clothing both the children. During his first nine years he had learned to read and his mental food during that time was drawn from the Bible, Bunyan's Pilgrim's Progress, and Æsop's Fables, the Bible being his favorite. His mother had dedicated him to the Lord in his early infancy. He united with the Freewill Baptist Church when he

was seventeen. Afterwards he heard the Latter Day Saints preach and, seeing they taught the way of the Lord more perfectly, after a full investigation of both sides he obeyed the gospel of Christ as restored in these last days, on the third day of October, 1847. In the latter end of the same year he was called into the missionary field and ordained an elder.

In the spring of 1848 he was united in marriage with Ann Stokes, a true handmaid of the Lord. She bore him two children. After laboring six years in the traveling ministry, he was counseled by the church authorities in England to go to Utah. He and his family embarked for that place in the spring of 1854. On the arduous journey his faithful wife was taken away by the hand of death, leaving him alone with his little ones, destitute of means, and on the bleak mountains with no friends to lend a helping hand. But he determined to live for God and his babes, dearer to him than life. On the 8th of September her mortal remains were wrapped in a winding-sheet and laid to rest until the resurrection morn. On the twenty-eighth day of October He who is ever mindful of his children had provided a mother for his helpless babes (Eliza Herbert) and they were duly united in marriage on that day.

He soon discovered that Utah was no Zion to him, but not being able then to return he did the best he knew, heartsick at seeing the great departure from the pure gospel he had received. The loving Father above at length opened the way and with his loved wife and children he wended his way eastward in the spring of 1859. Found the Reorganized Church teaching the uncorrupted gospel as he had once received it. He was baptized at Farm Creek Mills, Iowa, about the third day of March, 1861. Reordained an elder and sent out into the missionary field. Sent on a mission to England in 1862. Returned in 1864. Ordained an apostle in 1865. Resigned that office in 1870. Was ordained president of the High Priests' Quorum in 1873. Went on a mission to Utah in 1879. Ordained a patriarch June 8, 1902. He expects to remain in the mission field while strength remains.

C. DERRY.



ELDER CHAS. DERRY.

was seventeen. Afterwards he heard the Latter Day Saints preach and, seeing they taught the way of the Lord more perfectly, after a full investigation of both sides he obeyed the gospel of Christ as restored in these last days, on the third day of October, 1847. In the latter end of the same year he was called into the missionary field and ordained an elder.

First, it is a mistake to call the items under this head *little things*. They are of the highest importance.

The only successful way to lay the foundation for a truthful, upright life in the heart of a child,

is to set an example of truthfulness before it, both in word and deed. Never deviate from it yourself. Never act out what you do not mean; never let your looks or words belie your heart, but let your purpose be pure. Weigh well every promise you are about to make. If you have any doubts of your ability to keep your word, make it conditional, and see that the conditions are observed. If after all you are compelled to fail, take pains to explain to the young mind all the reasons for your failure; and express your sorrow for the nonperformance of the promise.

CHILDREN ARE THE CLOSEST OF OBSERVERS.

They have entered into a new world. All is strange to them; they are trying to learn; nothing escapes their observation. If evil makes the first impress upon the tender mind it may be hard to eradicate it, hence we should see to it that only the good and true should have the first and only impress there. To this end we should carefully guard the tender mind and "keep our tongues as with a bridle." Our countenances should bear the true index of love, and our hearts be the citadel of truth.

As the mind expands, teach it the value of truth in the things of this life, its power to bless and fit us for the life to come, and as the child-mind learns more from observation than from oral teaching, always keep a truthful example before its eyes.

NEVER DECEIVE A CHILD EVEN IN THE SMALLEST THING.

A child's confidence once lost is hard to regain—suspicion takes possession of the mind and breeds distrust, and distrust brings contempt, then filial love takes its flight, and your influence for good over the young is gone.

If through any cause you have wronged your child, by unwise or hasty correction, a failure to keep your word, or by some unwise act or word, take him or her to your bosom, humbly confess your wrong, ask forgiveness with a firm determination to seek divine aid in your efforts to do better.

Never be ashamed to confess a wrong even to a child. It is human to err, but noble to confess. He who would not confess a wrong only for fear of punishment is a coward, destitute of all sense of honor or love of right. Humility in us as parents will do much to inspire the same Christlike virtue in our children, and will make it much easier for them to confess and forsake their wrongs. True humility is not the child of slavish fear, but is born of a true sense of our relation-

ship to God, his boundless love for us, and our dependence upon him for every good. "The humble soul God delights to bless."

NEVER SCARE A CHILD.

One of the cruelest things any one can do is to fill a child's mind with fear. The mind and heart of the child are so tender and susceptible that whatever is vividly presented to it, making an appeal either to its hopes or fears, is hard to efface, and may have a lasting effect for good or ill, according to the nature of thing presented; and the consequences are impossible to foresee in all their bearings upon the welfare of the child. How careful parents should be never to use goblin stories, or allow them to be told either as means of amusement or to frighten the child. Cultivate moral courage in the minds of your little ones—teach them to be brave. Fear has no place by nature in the heart of a properly conceived, properly nourished and born child. The child by nature is innocent, and innocence knows no fear. If a child has inherited fear, there has been some untoward, malfeasant circumstance or condition prior to its birth. We repeat, it is cruelty in the extreme to terrify a child; it makes him a coward and unfits him for deeds of true valor, which every man and woman should be capable of.

ALWAYS KEEP YOUR PROMISE.

I have already shown the necessity of keeping our promises to our children. I have also shown that children are close observers, their ears also are ever alert, hence it is necessary to be careful in our promises to others. Make no promise that you do not see your way clear to fulfill, and, above all, never make a promise you do not intend to fulfill. Let your example in all things be such as will afford you pleasure to see your children imitate, such as will never cause a blush of shame upon your cheek, nor bring condemnation to your soul, if your children should pursue a course of deceit and wrong, and thereby entail upon themselves lasting disgrace and misery.

In conclusion, let me emphasize the necessity of Truthfulness in all things. Let your example be as near like that of the Master as it is possible for you to make it. Neither deceive nor scare your children. Neither of these is necessary in the training of a child. Be open, honest, and frank in all your dealings; then your children will rise up and call you blessed, your neighbors will honor you, and, better than all, you will be honored of God as one who has filled the measure of his creation.

CHARLES DERRY.

Written for the Gallands Grove District convention.



THE LIBRARY



By MRS. E. ETZENHOUSER

1131 West Electric Street, Independence, Missouri

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85: 35.

MINDS greater than our own are intellectual telescopes, into which it must ever be our privilege and joy to obtain a glimpse, thereby winning for ourselves broader horizons. —Grimm.

The Great Poets.

Of the greatest writers I should say that Homer, Dante, Goethe, and Shakespeare were at the top by almost unanimous consent. —Mabie.

Poetry in the Study of Literature.

To acquire a love for the best poetry, and a just understanding of it, is the chief end of the study of literature, for it is by the means of poetry that the imagination is quickened, nurtured, and invigorated, and it is only through the exercise of his imagination that man can live a life that is in a true sense worth living. For it is the imagination which lifts him from the petty, transient, and physical interests that engross the greater part of his time and thoughts in self-regarding pursuits, to the large, permanent, and spiritual interests that ennoble his nature, and transform him from a solitary individual into a member of the brotherhood of the human race.

THE POET A TEACHER AND INSPIRER.

In the poet the imagination works more powerfully and consistently than in other men, and thus qualifies him to become the teacher and inspirer of his fellows. He sees men, by its means, more clearly than they see themselves; he discloses them to themselves and reveals to them their own dim ideas. He becomes the interpreter of his age to itself; and not merely of his own age is he the interpreter but of man to man in all ages. For change as the world may in outward aspect, with the rise and fall of empires,—change as man may from generation to generation, in knowledge, belief, and manners,—human nature remains unalterable in its elements, unchanged from age to age; and it is human nature under its various guises, with which the great poets deal.

HOMER, SHAKESPEARE, AND DANTE BRIEFLY COMPARED.

The Iliad does not become antiquated to us. The characters of Shakespeare

are perpetually modern. Homer, Dante, Shakespeare, stand alone in the closeness of their relation to Nature. Each after his own manner gives us a view of life, as seen by the poetic imagination, such as no other poet has given us.

Homer, first of all poets, shows us individual personages sharply defined, but in the early stages of intellectual and moral development, the first representatives of the race at its conscious entrance upon the path of progress, with simple motives, simple theories of existence, simple and limited experiences. He is plain and direct in the presentation of life, and in the substance, no less than in the expression of his thought.

In Shakespeare's work the individual man is no less sharply defined, no less true to Nature, but the long procession of his personages is wholly different in effect from that of the Iliad. They have lost the simplicity of the older race; they are the products of a longer and more varied experience; they have become more complex. And Shakespeare is plain and direct neither in the substance of his thought nor in the expression of it. The world has grown older and in the evolution of his nature man has become conscious of the irreconcilable paradoxes of life, and more or less aware that while he is infinite in faculty, he is also the quintessence of dust.

But there is one essential character in which Shakespeare and Homer resemble each other as poets,—that they both show to us the scene of life without the interference of their own personality. Each simply holds the mirror up to Nature and lets us see the reflection, without making comment on the show. If there be a lesson in it we must learn it for ourselves.

Dante comes between the two and differs more widely from each of them than they from one another. They are primarily poets. He is primarily a moralist who is also a poet. Of Homer the man, and Shakespeare the man, we know, and need to know, nothing; it is only with them as poets that we are concerned. But it is needful to know Dante as a man in order fully to appreciate him as a poet. He gives us his

world not as a reflection from an unconscious and indifferent mirror, but as from a mirror that shapes and orders its reflections for a definite end beyond that of art, and extraneous to it. And in this lies Dante's hold upon so many and so various minds. He is the chief poet of man as a moral being. —World's Best Literature.

HOMER.

Although seven cities contend for the honor of giving birth to Homer, it was the prevalent belief, in the flourishing times of Greece, that he was a native of Smyrna. He was probably born in that city about 1000 B. C. Little is known of his life, but the power of his transcendent genius is deeply impressed upon his works. He was called by the Greeks themselves, the poet: and the Iliad and the Odyssey were with them the ultimate standard of appeal on all matters of religious doctrine and early history. They were learned by boys at school and became the study of men in their riper years, and in the time of Socrates there were Athenians who could repeat both poems by heart. The peculiar excellence of these poems lies in their sublimity and pathos, in their tenderness and simplicity, and they show in their author an inexhaustible vigor. The universality of the powers of Homer is their most astonishing attribute. He imagines with equal ease the terrible, the beautiful, the mean, the loathsome, and he paints them all with equal force. His pictures are true to the minutest touch; his men and women are made of flesh and blood. They lose nothing of their humanity for being cast in a heroic mold.

In the legends connected with the Trojan War, Homer found the subjects of the Iliad, which relates that Agamemnon had stolen from Achilles, Briseis, his beloved slave, and describes the fatal consequences which the subsequent anger of Achilles brought upon the Greeks; and how the loss of his dearest friend, Patrochus, suddenly changed his hostile attitude, and brought about the destruction of Troy and of Hector, its magnanimous defender.

The Iliad has been translated into English verse, and in various meters, by many persons. The most noticeable of these versions are those of Chapmen, Pope, Cowper Lord Derby, and Bryant. Buckley's literal prose translation has a special value of its own, although a prose version of a poem must always be inadequate.

The Iliad as we now have it consists of twenty-four "books." The action

of the poem covers a period of about fifty years, near the close of the ten years' siege of Ilium, or Troy, by a Grecian host united under the chief command of Agamemnon, "king of Men."

(To be continued.)



JUVENILE DEPARTMENT.

"Next in value to that first-hand observation of Nature by the child itself, which is now being insisted upon in our courses of school study, are the records of faithful, expert, and sympathetic observers who possess the power of truthful, vivid, and picturesque description, and can make their readers see the working and feel the throb of life and nature.

"Therefore it has been thought well to bring together this series of Life Stories by some well-known men and women for use in supplementary reading and Nature Study in our schools.

"The facts of life as set forth in *The Bee People*, *The Spinner Family*, *A Song of Life*, *Nestings of Forest and Marsh*, and *Birds of the Rockies*, are not mere descriptions of bald definitions, but they are presented in such a way as to awaken, stimulate, and hold the interest of the child, while the stories of *Little Mitchell and Lady Lee* and *Other Animal Stories* are just such as all children love to read—they are true stories, and will evoke and foster that broad human sympathy which it is the true object of all education to develop and cultivate.

"The illustrations have the special merit of being true to life—the artists, as the authors have done, have gone direct to Nature and have given in their work what they have learned and seen there. The pictures have been made as simple as possible in the earlier books. The book simple is 'the book beautiful' and since the best is not too good for the children, this thought has been uppermost in the making of 'The Life and Nature Series.'

"Not many years ago, when a stranger visited our shores, and, interested in the new fauna and flora which met his curious eye, inquired the name of a bird, for example, the answer would generally be, 'Oh, that's a song-bird,' or something equally vague, often accompanied by a look of wonder that any one should concern himself about such a thing; indeed, except the English sparrow, or the robin with his red-breast, the names of few of our wild birds were known to the average folk. It was the same with most of the trees

and plants and flowers. Knowledge of birds and beasts, and trees and plants and flowers, was generally confined to those which directly ministered to the needs of man, or were obnoxious or dangerous to him.

"But we have seen and are seeing the reproach of this ignorance and indifference for ever wiped away. The love of Nature is abroad in our day. Its study in our schools and the demand in our book-stores at every changing season show it. To supply this demand 'The Life and Nature Series,' the work of faithful first-hand observers, has been published."—Charles Welsh, Author of *The Right Reading for Children*.

Following are complete descriptions, with specimen pages of the first books in the series, together with a general indication of the grade for which each one is suitable:

The Bee People. By Margaret Warner Morley. With many illustrations by the author. Size 5½ by 7½ inches, about 175 pages. Cloth, 60c. McClurg & Company, Chicago.

"It is a charming, instructive book devoted to giving a knowledge of one family in the insect world, and its manner of living. The relation between the bees and the flowers, and the service they render each other, is most clearly and delightfully explained. For children from eight to twelve years of age."—*Outlook*.

[Sample Page.]

"THE BEE PEOPLE

"Miss Apis's tongue is surrounded by rings of hairs which hold fast the nectar and enable her to draw it up into her mouth through the tube made by her tongue-sheaths.

The very tip of her tongue is like a little round plate and helps her to lick up the honey. You see by now that Miss Apis's tongue is a very sweet tongue, in fact a honeyed tongue, as we might say. We speak of poets and orators as having honeyed tongues but I leave it to you if any of them can equal Miss Apis in this.

"If you look in Miss Apis's face when she is not eating, you can not see her tongue at all, as it is folded back under her head. You can see her tightly closed jaws, and her upper lip, but not her tongue."

The Spinner Family. By Alice Jean Patterson, with illustrations by Bruce Horsfall. Size 5½ by 7½ inches, about 160 pages. Cloth 60c. McClurg & Company, Chicago.

Few of us realize the ingenuity and patience, the skill and activity of these

creatures. Their structure and habits are all but unknown to most of us and we are wont to regard them as objects to be avoided.

All wide-awake young people who are attracted by the living things about them will find Miss Patterson's simple story delightful. For children from eight to twelve years of age.

[Sample Page.]

"THE SPINNER FAMILY

—"into a channel extending several inches underground. Both tube and channel are lined with silk. While you are examining it, the owner rushes out, is off and out of sight in an instant.

"In that one instant, however, you see what a beauty she is, dressed in a mouse-colored suit of fur, with a few bits of black velvet trimmings. It seems to be the fashion among the ground spiders to dress in fur. No matter how warm it is, you will always find them clad in their heavy winter suits."

(To be continued.)

A Good Equipment.

"We are so poorly equipped for carrying on our work," said a Sunday-school superintendent to some visitors he was escorting around the school. "You see that we have hardly any of the facilities we should have for carrying on our work."

How many Sunday-schools do have the equipment they would like to have in the way of rooms exactly adapted to their work? How many model Sunday-school rooms are there? Their number is few and they are far between. The old Arab maxim might come in handy in the case of those who feel that they are inadequately equipped for their work. This wise maxim is: "If you can not have what you want, be satisfied with what you can get." There is a deal of good sense, a deal of philosophy in this, and we might well take it to heart in our hours of discontent. A fine equipment like that, for instance, to be found in the great Sunday-school house of Calvary Baptist Church, in Washington, is a good and great thing, but, after all, an equipment like this is not the most imperative essential in Sunday-school work. Far more important than a building exactly adapted to the needs of the school, is the equipment God alone gives—the equipment of the Holy Spirit abounding in the heart and the determination to serve him faithfully in every environment. We may have all this equipment, regardless of our outward surroundings. The finest Sunday-school home in the world would count for little without this equipment. We have the cheering assurance that hundreds of boys and girls are being brought to Christ in Sunday-schools very poorly equipped, so far as rooms are concerned. Do your work well and faithfully, regardless of your environment, and God will take care of the result.—Selected.

HOME DEPARTMENT

By MRS. T. A. HOUGAS
Henderson, Iowa

From Our Reports.

Sr. Mary Leibold, East Helena, Montana, is taking care of an interesting class in her own home on each Sunday. Srs. Bivens, Cook, and Leibold are all mothers in Israel striving to bring up their children in the way they should go. Are there not more isolated families who can go and do likewise?

An isolated sister in Avery, Texas, is enjoying the benefits of the home class. An aged sister in Danville, California, writes: "I am entirely alone and I think if I am old and my children all grown up that I can find much, very much instruction in the Sunday-school *Quarterly*." Another sister in Bailey, Nebraska, is enjoying the lessons in her isolated condition. Two sisters at Rolfe, Iowa, have reported every lesson studied for four quarters' studies and send in a collection of four dollars.

The Children of Isolated Saints.

In a letter to the home department superintendent, Bro. Edward Rannie expresses his views regarding the children of Latter Day Saints who live entirely away from any branch of the church, in the following manner:

"I have had the best of opportunities in South Dakota this year to study and observe conditions as they really exist. In seven families, representing twenty-five children, all are practically lost to the church. A few are nominally church-members. It is not altogether through neglect but is the result of environment. You might as well expect a rose to grow in winter, as children to grow up in an environment that does not conduce to a spiritual life and have them partake of the spirit of the work. I notice in Nebraska, also in this State, that the children of parents who were counted good, faithful Saints are all outside of the church. The Saints who are in good branches and where they have Sunday-schools for their children to attend do not realize the dearth of knowledge and real spirit of the work that exists among them. Our children are being lost to the church at a very rapid rate. All talk about parents saving the children by doing their duty is misleading. Parents can not do their duty under such conditions. They can not defy the law of environ-

ment any more than they can the law of gravitation.

"Home class work will help save some of the children but it can never be counted as a solution of the difficult problem 'of how to save the children in a scattered condition.'"

ENVIRONMENT.

In my reading I have somewhere borrowed the thought that "men and women make environment, but children, poor things, have to take it as they find it." In contemplating the work of the Sunday-school home department as a factor in the making of an environment for the children of scattered and isolated Saints we hope and believe we do not overestimate its influence. "Certain kinds of characteristics may be inherited, and hard to overcome, but as a rule environment makes the character." The character of the home depends almost entirely upon the father and the mother, and they, and they alone, are responsible for the environment found in the home: In the environment of the home there is no one thing that exercises so strong an influence on the lives of those within the home as the use they make of the Bible. "There may be books, and books, and books, and magazines and newspapers in the home, without number, and they may help to give the home a literary tone, but, bless you, human literature is no better than human nature, and that is always bad until it is regenerated by the truths of the Bible." Unless the Bible is opened and frequently read, and even studied, it has no power over the character of the home.

CHILDREN ARE LIKE THEIR ENVIRONMENT.

It is an established fact that children are what their environment makes them, that the parents make the environment of the home. When children are where they belong, in the home, who is to blame if they do not grow up as they should? That children are so often outside of the home in the company of wicked and immoral people has discouraged many good parents in trying to make the child what they would like to have it be. Do not be discouraged because you are surrounded by those not of Latter Day Saint faith. Make up your mind that your child be-

longs to you and keep it by you. In this day of education there is little time for a child to spend in the company of the idle if taught as it should be.

THE TWO PLACES

where a child should be influenced by its environment are at home and at school. The first five years of its life is spent at home and properly under the constant care of the mother. When it starts to school it puts in its time the greater number of months in the year, five days in the week, and from four to six hours in the day. At least half of the time during the school-year the child is at home.

If a piece of steel be placed between two magnets it will adhere to the stronger. So with a child. Put him between two influences and the one that has the stronger hold upon him will draw him to it. If the child is in the home all of the time until he is five years old and half of the time until he is old enough to seek pleasure occasionally outside of the home, which should never be before he is twelve years old except under the approval of the parents, which should have the greater power over him, the home, or outside influences? By the time a child is twelve years old his habits of thought are pretty well grounded and he should be so charged with a love for home, and the dear ones there, for the family altar and his Bible that with proper encouragement he will not stray very far away.

LET US LOOK INTO THE HOMES

of some of the isolated Saints. When the day's work is over, are they gathered round the family altar with open Bible and all bend in supplication for guidance before retiring for the night? Do all gather round the table at least one evening of the week to study the Book of Mormon lesson as outlined in the *Quarterly*? When Sunday morning chores are done do all take their Bibles and with the aid of the *Quarterly* study the Sunday-school lesson? Have the parents obeyed the injunction to so instruct their children that at the age of eight years they are ready for the waters of baptism? If in addition to this they live exemplary lives among their neighbors and before their children, is it possible to fail? Will God so reward his faithful children? If any who read this have done all this and still have been so chastized as to live to see their children go astray I should like to hear from them that I might mingle with theirs my tears and my prayers for a parent who is called on so to suffer.

BUSINESS DEPARTMENT

By D. J. KRAHL
Lamoni, Iowa



A Word About the Editors.

We do not offer this as an apology, because we do not think one is needed, but some may not know the extra effort required on the part of those connected with the issuing of the EXPONENT.

Our Editor-in-chief has, as you know, the work of the general superintendent, he has the active management of a telephone company, and has a stock-farm which demands a part of his attention.

The editor of the "Lesson Department" has the regular work of editing the *Gospel Quarterlies*, and we believe no one knows the amount of thoughtful, prayerful labor connected therewith except those who have had the work to do. Besides this she has the household duties of a wife of one of the elders in Israel.

The editor of the "Library Department" has the work of the library department in the General Association and Independence Stake, besides her regular household duties.

The "Normal" editor—well, let us see what he is supposed to do: To faithfully perform the work of president of Zion's Religio-Literary Society; first assistant superintendent of the Sunday-school Association; superintendent of a stake association; one of the presidency of Lamoni Stake; instructor in Grace-land College, besides acting as one of the College Board, and on the School Board of Lamoni, etc.

The editor of the "Home Department" is the superintendent of the home department, an active officer in the Daughters of Zion, besides having the regular duties of caring for the wants and needs of our general superintendent and family.

And the secretary is busy.

In connection with all these duties copy for the respective departments must be furnished promptly each month.

Now brother, sister, we do not call your attention to the foregoing simply to show you what some people are doing, because we could not properly represent the labors of any one—but here are some of your brethren and sisters who gratuitously perform this additional work that others might be benefited. We know most of the workers are busy—they would not be of much good unless they were—but can you not

crowd in a little time to assist in the circulation of the EXPONENT? We would like one thousand subscribers by convention-time. Nearly unanimously the convention voted that the paper be published. Willingly the officers have labored to carry out the wishes of their superior, the body. Will you not as one of that body (whether you were there in person or represented by another) assist in giving it a unanimous support now?

Any one desiring a sample copy may obtain same by addressing the Herald Publishing House, Lamoni, Iowa.

Faith by Works.

Our Bro. W. N. Robinson, who served the Association so creditably for a number of years as secretary, shows his desire to assist in every good work, as the following letter from him indicates:

"Hotel Robinson, TULSA, Indian Territory, December 29, 1905.

"Dear Brother: I have your circular letter of the 6th, in reference to SUNDAY SCHOOL EXPONENT. I inclose you herewith check for \$3.75 to pay for five subscriptions. You probably know who ought to have the paper who is not getting it, so I will leave it to you to send these extras to any one you may select. . . .

"I will try to figure out to be of more help a little later on."

We thank Bro. W. N. for the first paragraph and the accompanying check, and assure him that the promise in the latter is recorded. We await something from his pen.

"Break Up Your Fallow Ground."

Are you tilling all your field? Or is there in your environment fallow ground which produces nothing because you fail to plow it up? Is there, dear Saint, in your vicinity, a place where a Sunday-school could be planted, and is yet desolate because you fail to be sufficiently interested in others? Are you content, because your relatives, or associates, are safe in the fold? Do you think their souls are the only ones you are held responsible for, or that they are more valuable than your neighbor's?

The surgeon of a ship tells this story: "On our last trip a boy fell overboard from the deck. I didn't know who he was, and told the crew they better go out and try to save the boy. One of the crew pulled him up. They took off his outer garments, turned him over a few times, worked his hands and feet, and when they had done all they knew how to do they said: 'Haven't we done all we can?' 'Yes,' I said, 'I think you have.' A sudden impulse told me I ought to go over and see what I could do. I went over, and found it was my own son. Well, you may believe I didn't think the last thing had been done. I pulled off my coat. I bent over the boy, blew into his nostrils, and breathed into his mouth. I turned him over and simply begged God to bring him back, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I shall never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

And do we realize that we must turn in and personally do what we can or many souls will be lost to the celestial glory? Examine your field and "Break up your fallow ground."—Hosea 10:12.

Send Reports in Now.

Secretaries of districts, and schools not in districts, should forward their reports as soon after first of the year as practicable. It is not necessary to have them approved by the district convention, and as some conventions meet so near the General Convention it is quite impracticable. If any correction is ordered by the convention the secretary should notify us at once.

Blank reports and credentials for delegates have been mailed each district secretary. If you have not received one, please notify us at once.

From Another Foreign Field.

Bro. John H. Hanson, of Goteborg, Sweden, who is doing missionary work there the present year, writes:

"I hold meetings in three places in the city and also Sunday-school, and hope it will be continued after I am done so that the upright in heart will be gathered out from among the wicked. . . . I have baptized sixteen since I came, and more are ready when the weather is suitable."

Normal Department

By J. A. GUNSOLLEY
Lamoni, Iowa



Explanation.

Our "Theory and practice" was crowded out last month because of having so much good material, so we devote most of the space this month to that subject. It should be remembered by our readers that these lessons are to be continuous, or a series, and care should be taken to preserve them and secure the first issue. Reviews will be given from time to time reaching back more or less to previous numbers. There can be no doubt but that a study of the lessons will benefit all, and while perfection is not claimed for them and not thought of them, they will afford food for thought, which will be profitable. Suggestions are invited. Improvement is the order.

Theory and Practice.

Lesson I.

THE MISSION OF THE SUNDAY-SCHOOL.

What we shall do and how we shall do it depends largely upon what we desire to accomplish by it. It will be well, therefore, before we enter into an investigation of matter and method in Sunday-school work, to consider the mission of the Sunday-school. What is the aim and end of Sunday-school work? Sometimes a thing is well defined in telling what it is not, so let us consider some things the Sunday-school is not.

NOT AN INDEPENDENT ORGANIZATION.

It is not a thing apart and independent of the church. It owes its beginning to the church and never would have been, had it not been for the church. It owes its existence to the church and could not continue without the church. There is a tendency towards independence, however, to a degree that is not best either for the Sunday-school or for the church. A school connected with a church, but holding itself aloof therefrom, is a constant menace to the church. The practice of the school to conduct its business independent of the church affords opportunity for gratifying an ambition for position and place taken advantage of sometimes by individuals who could not find opportunity for the satisfying of such desires in the church. And then, too, the attitude of the church towards the Sunday-school may aggravate this tendency towards independence. It not infrequently happens that the church officers and adult

members show their indifference to the school by their unwillingness to attend and assist as teachers and otherwise. A child that is utterly neglected by its parents is not to be blamed unduly if it goes its own way.

NOT TO TAKE THE PLACE OF THE HOME

in religious instruction. There is no influence so potent as home influence. There is no love so strong as mother love, except the divine. There is no teaching so effective as the precept and example of parents. There is no time like early childhood for effective instruction. The Sunday-school has the child under its immediate supervision one hour one day in each week. The home has it the balance of the time. No conscientious parent whose conscience has been awakened to the importance of religious instruction to the child will be willing to leave such instruction entirely to the Sunday-school. Those first seven or more years so plastic and easily molded are too precious not to be improved to the best advantage.

NOT SIMPLY AN EDUCATIONAL INSTITUTION.

By education is usually meant the training of the mind or intellect, associated more or less with the development of the body, and the cultivation of the moral side of the nature. In this sense the Sunday-school is more than an educational institution. True, to instruct is no small part of the work to be done; but it is preëminently a religious institution. The chief work to be accomplished is not to acquire a knowledge of Bible lands, history, institutions, and the like, but it is to deal with the religious phase of human nature primarily.

Having said this much concerning what the Sunday-school is not, let us turn our thoughts to a consideration of what it is.

THE NURSERY OF THE CHURCH.

With many this is a favorite term applied to the Sunday-school; and truly it fitly expresses the nature of the work done—the training of the children and youth. But does the development of the tree stop when the time of fruiting arrives? Does it not need continued care and culture that it may bring forth more abundantly? So, when the child has grown to manhood, the process of education and religious development should continue; for one does not reach at manhood that condition when no more attention to growth, or at least culture, is necessary. Hence the Sunday-school is not only the nursery of the church, but a large part of the orchard as well.

THE CHURCH AT SCHOOL.

This definition has been given as indicating the nature of the Sunday-school work. It is suggested

that the Sunday-school is the only time and place where the church comes together for the purpose of the study of God's word.

DOCTOR J. H. VINCENT'S DEFINITION

and others: "The Sunday-school is a department of the church of Christ, in which the word of Christ is taught, for the purpose of bringing souls to Christ, and of building up souls in Christ." This definition comprehends a twofold work—a reaching out to those outside of Christ, and a developing of those who are in Christ.

Doctor Vincent's idea seems to be the correct one, but it still remains to decide which of the two phases is of more importance, if either. Burton and Mathew, in *Principles and Ideals for the Sunday-school*, have this to say: "The *teaching* of the Sunday-school must seek as its ultimate aim the conversion of the pupil and his development in Christian character."

Here are the words of Addison Pinneo Foster, D. D., in *A Manual of Sunday-school Methods*: "As a matter of fact, every school exists for religious needs, and its success is to be measured by its religious influence. It has been said that the Sunday-school exists to teach religion through the Bible and not to teach the Bible. What we need to know is how to live aright toward God and man, and we study the Bible to find out what it teaches on these points. The whole machinery of the Sunday-school is arranged to this end, and the one question which most decides its merit is, What does it do for souls? We do not judge a great manufactory by the elegance of its architecture, nor by the amount of water that pours through its canals, nor by the brilliant display its windows make at night. We judge a Sunday-school as we judge a manufactory by the answer given to the question, 'What is the character of its products?' The school should be marked by a high religious atmosphere. Those who are there should feel that they are there for important business, and immortal destinies hang on the hour. Here is a chance to make souls happy by bringing them into sweet and loving loyalty to their Father."

The true mission is to develop the Christ character. In harmony with the three authorities just quoted, the mission of the Sunday-school is to develop in the individual the character of the Christ. Every phase and feature of the work should bend to that end. What matters it if we have the best theology, and our ministry can put the world to silence in the arena of public debate, if we be not found to be "doers of the word"? It will only stand to our shame in the great day. To

bring them to Christ, and to develop them in Christ, is our work. What grander work, what more exalted mission, could be desired? Before they can be developed in Christ they must be brought to Christ; and before they can be brought to him the development must have begun, for it is in the *doing* of his word that we have access to him, and therein lies the development. Since, then, our development, and our access to God, consists in doing his word, the next question naturally arising is,

WHAT SHALL THE SUNDAY-SCHOOL TEACH?

In harmony with the foregoing, the answer comes as an echo, "Teach the truth, 'Thy word is truth.'" But truth is one and comes from God. There are many principles of truth, many phases and manifestations of truth, but truth is a unit. Principles of truth are never in conflict, never out of harmony with each other. To comprehend truth is to see harmony. To do the truth, is to conform to God's word, which gives us access to him. Truth is defined as being a "knowledge of things as they were, as they are, and as they are to come." Shall the Sunday-school teach history? Yes, for that gives us a knowledge of things as they were. Shall it teach science and philosophy? Yes, for these give us a knowledge of things as they are. Shall it teach prophecy? Yes, for this gives a knowledge of things as they are to come. Shall it teach revelation? Yes, for by this principle alone we are able to comprehend history, science, philosophy, or prophecy.

But the Sunday-school can not cover this entire field, and we are forced to choose from among them what is of paramount importance as the chief object of our effort, embodying as much of the others as may be practicable. And since revelation is essential to a comprehension of all truth it must be evident that our main object of instruction in the Sunday-school should be to teach this principle as affecting the duty of humanity in the light of the past, present, and future. And we may go a step further and say that special stress should be laid upon that part which most directly deals with present duty. Hence every individual that comes under the influence of Sunday-school instruction should, from the time he is old enough to have a consciousness of duty towards God and his fellow man, repeatedly and constantly have his mind directed to what that duty is and the necessity of performing it.

It is well to understand the history of the past, and to know that when mankind did the will of God, blessings followed, and that transgression brought loss and suffering, and that a similar

course upon our part will bring similar results. It is well, too, to understand the glorious hope and promises held out to the faithful of future happiness.

But a knowledge of present duty, that we may, by doing it, avoid the consequences of failure, and reap the reward of faithfulness, is of much more importance. Therefore, while a knowledge of the past is important and an understanding of the future desirable, a full comprehension of present duty is indispensable, if we would bring the individual to Christ and develop him in Christ.

Lesson II.

There are a great many good people engaged in teaching, some of whom, perhaps, have but little, or, at best, but a very vague idea of what teaching is. Much good is, doubtless, being accomplished by these individuals, but how much more good might be done, if they had a better understanding of the work they are undertaking. While some are lacking this knowledge none have such a mastery of the subject but that they might be benefited by a study of matter and method involved in the teaching process.

Another thing is true, and that is, that not all engaged in this important work appreciate its importance sufficiently to induce them to put forth the necessary effort to improve the quality of their work. Some seem to feel all-sufficient for the responsible duty without even attending the teachers' meetings, or conventions, or making use of other available helps.

Others are always upon the alert to gather knowledge and skill from every available source. With the first class we do not expect to find the highest success, but with the latter, success is plainly in evidence. Both classes may profit by an effort to improve, and it is to be hoped that by a united effort the good done may be materially increased.

TEACHING.

Having considered in our previous number the nature and importance of the Sunday-school work, let us take up an examination of what teaching really is. And first, as introductory to what it is, we will consider what it is not.

ASKING QUESTIONS NOT TEACHING.

Asking questions is not in itself teaching. If it were, then we could buy teachers at five cents each, for it would be an easy matter to print lists of questions, or question-books. Indeed many quarterlies are but little more than sets of questions and answers, and possibly some people who

occupy the responsible position of teachers are but little else than bundles of questions.

It sometimes occurs that children are able to commit to memory the answers to certain questions without comprehending the meaning. Such work, though of some value, lacks the element of true teaching. It is of some value, for the reason that it affords some training in abstract memorizing, and also in after-years when a comprehension of the meaning is reached, the questions and answers will not all have been forgotten.

Yet a good questioner possesses one element of successful teaching, for questions and answers have their legitimate place in true teaching, as will be seen later on.

HEARING RECITATION NOT TEACHING.

Memorizing words is not learning, and hearing a recitation or a repeating of such memorized words is not teaching. One may be able to repeat whole pages and still not have attained to an understanding of a single sentence. This is of frequent occurrence. It was once quite common to have the committing to memory of a large number of Bible verses one of the leading features of Sunday-school work. No attention was given to whether the verses were understood, the idea being to learn to repeat as many as practicable, the one having the largest number to receive a prize. This was once thought to be teaching, but the value of such methods of work now is not thought to be much.

But like questions and answers, while not in itself teaching, hearing a recitation and memorizing have their important place in the teaching process. It furnishes the mind with stored-up material which may be drawn upon in after-years to a greater or lesser extent.

TELLING NOT TEACHING.

If telling were teaching, how infinitely more would be learned, and how much wiser the world would be. Think of the sermons and lectures that fall on listless ears that would lift the world to heights of knowledge above and beyond the present, if telling were teaching. But no matter how well a matter may be told, or how energetic the teller, if the ear upon which it falls be listless or inattentive there is no more impression made than is made upon the chair occupied by the listener. Hence the teacher may spend much time and energy in talking to a class, or rather at a class, as unimpressionable as a post, because there is no reception by the class of that which is told.

But though telling is not of itself necessarily teaching, yet it is a necessary element in true

teaching, and affords a powerful means in the teacher's hands of doing much good.

TEACHING IS CAUSING TO KNOW.

In taking up the question of what teaching is, we will first call attention to a well-known definition by a well-known author. Trumbull in his *Teachers and Teaching* says "Teaching is causing to know." And this definition comprehends quite fully the true idea of the teaching process. No difference what the means used, the result of which is to cause another to know what he did not previously know, this is teaching.

There can not be teaching by a teacher unless there be at the same time learning by a learner.

One may say, "I taught the lesson." Did you? Did some one learn the lesson? If so, then you taught it. If not, then you simply *attempted* to teach it. The pupil who does not take in and comprehend the thought presented, is not taught, no matter how telling, questioning, or hearing recitations might have been employed. When we consider teaching from this standpoint it impresses us more deeply with the importance of doing our work well, and making the best possible preparation for it. With this understanding no conscientious teacher will be content with simply occupying time, or with simply entertaining the class, or with listening to parrot answering of questions, or with repeating of paragraphs of words. But such a teacher will diligently seek to impress the truth of the lesson, and will carefully test the pupil's understanding of it.

OBJECT OF SUNDAY-SCHOOL TEACHING.

In order to success in an undertaking the end must be had in view from the beginning. What is the end or object of Sunday-school teaching? Is it primarily to gain a knowledge of the word of God? No, not that. Is it to make theologians? No. It is that we may become doers of the word of God. It is to make us Christians. The object of the teacher then is not simply to cause the pupil to *know* the truth, but to cause him to *do* the truth, because, as James says, it is the doer that is to "be blessed in his deeds."

What shall it avail us if we simply succeed in bringing our pupils to an understanding of the word, if we do not succeed in bringing them to an obedience of it? Surely we have not made a success. And it will not be sufficient for us to take shelter under the thought that we are not responsible for their obedience or disobedience, if we have taught them their duty. Ah, that is just it. We may have taught them to know it is a duty enjoined upon all; but have we made them know it is their individual duty, each and every one

for himself? If we can conscientiously say "I have" to this important question, we may be assured our work is approved of heaven.

Lesson III.

METHODS OF TEACHING.

There are many methods of teaching, as may be seen by examining various text books on the subject. There are also different names applied to the same method, and it will be sufficient for the present purposes to discuss only a few of the leading methods and make application to our work.

THE LECTURE OR TELLING METHOD.

By this method the teacher does most of the work during the class hour. He talks to the class and the class listen and take notes, and by a study of notes taken, and reflection and research, the desired information is gained. This method is best adapted to very large classes, and especially to adult classes. Members must be able to think for themselves pretty well in order to receive good from lecture method.

THE TOPICAL METHOD.

By this method the teacher assigns topics to various members for research or recitation, and the pupil tells what he knows concerning the topic assigned. To one might be assigned the geography of the country in which the events of the lesson transpired; to another the manners and customs of the people; to another biographical sketches of the persons mentioned, etc. Or teachers may without special previous assignment of topics call upon various ones to recite upon various topics.

QUESTION AND ANSWER METHOD.

By this method the teacher prepares and asks questions upon the lesson and the pupils give answers according to their knowledge. This is perhaps the most popular method in vogue.

THE TRUE METHOD.

It is rare for any one of these methods to be used to the exclusion of the others, but usually all these methods are used combined in a single recitation, according to the conditions existing. And the skillful teacher will adapt them to the needs of his class. There are, however, some fundamental principles governing the combination of these methods best suited to the various grades, which from experience have come to be more or less generally recognized, which constitute what is meant by "true method."

IN PRIMARY GRADES.

Those composing these grades are able to read but little, if at all, and they come to the class

knowing nothing of the lesson. The teacher must begin by telling the story of the lesson to the children. And blessed indeed is the successful storyteller in this instance, for nothing will hold the interest of the children so much as a story well told. It will not do to read the story, for the teacher must look into the eyes of the children while telling the story. The telling of the story is followed by questions by the teacher and answers by the children, and this is followed by letting the children tell it back to the teacher, first perhaps by topics and then the whole story. Here, then, we see the three methods are combined in the following order: First, Lecture Method—the teacher telling the children. Second, the Question and Answer Method. Third, Topical and Lecture—the children telling it back to the teacher. The questions and answers are for the purpose of fixing definitely in the children's minds, and the telling back the final test of the children's knowledge and the relation of facts and ideas.

IN SENIOR GRADES.

The pupils of these grades are able to study and prepare the lesson before coming to class, and it is understood that they are expected so to do. Hence, by means of topical recitations the teacher tests their understanding of the subjects of the lesson; and then by questions and answers their knowledge is cleared up and fixed. Then the teacher adds by the lecture method facts and information unavailable to the class. And this latter feature is quite important, for every teacher should know more about the lesson than the class can find out from the *Quarterly*, and from scriptures directly connected with the lesson; and the teacher who can add to the lesson in this means possesses a hold upon his scholars that enables him to teach more successfully, and has the regard and confidence of his class to a greater extent than he could have without it. The order then in which the different methods are to be used in the senior grades is to begin with the topical, follow with questions and answers, and then the lecture or telling method. Whether questions or topics should follow the lecture to test the knowledge conveyed in this part of the work is for the teacher to determine.

IN INTERMEDIATE GRADES.

These grades, as the name implies, come in between the other two, and vary all the way from the primary on one side to the senior on the other. So the matter of combining these methods of teaching should vary at the option of the teacher, suited to the condition of the classes. Some classes are so nearly like the primary that the order

should be the same as for the primaries; and then some are advanced almost to the seniors and the method should be similar to that for the senior grades. The method must vary in order to hold the attention of the pupils. If there is one grade requiring more tact on the part of the teacher than another, (and who will say there is not?) it is these intermediate grades. The teacher must be alive and active, patient, and persistent, loving and longsuffering, industrious and inspiring, tactful and tenacious, devoted and deep, and then—and then courage will sometimes almost fail.

It should be understood that no one can lay down rules for teaching, or methods, that are universally applicable, but the most we can hope is that by a study of different methods and ideas the really live teacher (and we should have no other) will gather material out of which to make a method of her own. No two teachers, though they may have studied the same books, and may have been taught by the same teacher, and tutored in the same school and family, will teach just alike. Neither should they. For the teacher without individuality is not a real teacher, and the most successful teachers adapt methods to their ideas, and the peculiar characteristics of their respective classes.

COMMON ERRORS TO BE AVOIDED.

From a book entitled *Preparing to Teach*, a normal class book, published by the Presbyterian Board of Publication and Sunday-school Work, Philadelphia, the following more common errors to be avoided are taken:

"Teachers should carefully study to avoid—

"1. Attempting to teach without careful and prayerful preparation.

"2. Taking lesson notes into the class. Study them, as well as the text of the lesson, at home never so faithfully, but do not take them into the class.

"3. The routine use of printed questions. These are designed to be suggestive and helpful, *not* to be slavishly followed.

"4. Taking things for granted. Be sure that the pupil clearly sees what is taught. This must be tested by repeated questions.

"5. The common neglect of memorizing the Scriptures on the part of teachers and scholars.

"6. The failure carefully to cultivate the art of communicating knowledge.

"7. The common yet fatal neglect to commend and encourage pupils when they do well.

"8. The failure to give expression to the love and interest you really feel.

"9. Impatience in word and manner.

"10. Above all should we avoid the all too common neglect to aim at direct and immediate spiritual impressions."

THE LESSONS FOR FEBRUARY

By MRS. CHRISTIANA SALYARDS
Lamoni, Iowa



LESSON 5, for February 4.

JOSEPH'S FEAST WITH HIS BRETHREN.

Text, Genesis 43: 1-15.

Preparation for Teaching.

It is as necessary for the teacher of a class to prepare herself as it is for one who has the care of a flock of sheep or a herd of cattle to give thought to prepare food for them and to decide upon the best time, manner, place, and amount to feed them.

Long ago, in a time when the Lord's people had over them careless shepherds, the prophet Ezekiel lamented, "Where is the flock that was given thee, thy beautiful flock?"

Each Sunday-school teacher has given into her charge a little flock, a beautiful flock, to which she can not give what they need, if she does not prepare herself to do so. It is not absolutely essential that she be very talented, original, or wise, but it is highly necessary that she be devoted to her work and that she be one of those "whose hearts God has touched."

The teacher of an exceptionally attentive and industrious class was asked how she had brought it into that condition. She said, "I love every one of them, and every one of them loves me. I pray over my work."

The teachers who do the best work do it from the love they have for the children and for the work of God. They do good work because their hearts are in it. They are true "under-shepherds," faithful to the flock and faithful to the Chief Shepherd, Christ.

No small obstacles keep such teachers from their classes. A light shower, a flurry of snow, a slight indisposition, a friend's visit, does not keep them from the post of service. They go to it, not driven by stern duty, but led and strengthened by the love in their hearts which makes their service a pleasure.

And their love prompts them to make themselves efficient. It prompts them to seek to improve themselves. They do not think it sufficient to be always in their classes, but they prepare themselves to make their presence a benefit. They seek to know the word of God and to impart understanding of it to others. They try to be real teachers.

They give thought to their work. They pray; they study; they plan. Their little flocks are not left Sunday after Sunday without a teacher until a substitute can be found to come to them perhaps without preparation on the lesson, but they assemble to spend a pleasant hour with a kind, devoted teacher who knows all the details of her lesson.

Teacher, how is it with the flock that has been given to you? Is it well tended?

Our Treasury.

The story of Joseph opened with the sad picture of the breaking of the family circle of Jacob and of the casting out of one of his children by his other sons. This was the work of jealous hatred and brought years of sadness to the father's heart, trying experiences to Joseph in the early years of his life in Egypt, and, perhaps, some unquiet hours of remorse to the brothers who had wronged him.

The lesson to-day presents to us the pleasing picture of the restoration of the broken circle of Jacob's sons. They were all there in the feasting-hall of Joseph's palace, eating and drinking with gladness of heart, "merry with him" whom once they had cast out when they so disliked him that they could not speak peaceably to him.

They were gathered in by his love, by his long-suffering patience, by his generous forgiveness. That which hatred had broken was restored by love. How would the anxious heart of Jacob in his far away home have been eased and comforted, could he have looked upon that happy company of his children, as they sat together in peace and unity while the love of Joseph dispensed to them his cordial hospitality! "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We have a kind Father in heaven who is able to look down upon his children of the earth. His command to us is, "Thou shalt live together in love." If we disregard this commandment and cherish jealousy and hatred, it will work discord and separation as it did long ago when the brethren of Joseph cast him out from the home circle; but, if we keep the commandments of God, we shall dwell together in unity, a strong

people, bound together in righteousness, a people pleasant to behold.

May this lesson remind us individually to cultivate the spirit of forbearance, to add this quality to our character, "with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace."

Life in Egypt

The *Quarterly* contains a partial description of life in the homes of the wealthy class of the Egyptians. The description is here continued:

"The acrobat and the dancer, the harpist and the singer, and many others, strove to while away the dullness of their lord's evenings. His chief glory, however, was in his farm, with its flocks and herds, his household, with its throngs of slaves and artisans, and in his luxurious yachts on the sacred river. The use of the horse had been introduced by the Hyksos, and doubtless in Joseph's day high dignitaries already boasted of their stables and chariots. The cat purred beside the great man's hearth, the dog ran by his side, and he amused himself with pet apes. Oxen of different kinds fed in his meadows, and he hunted the gazelle and the antelope. Goat, veal, and beef, varied with hyena, graced his table, but he shuddered like a Jew at the idea of pork, and cared little for mutton. Ducks, geese, doves, and pigeons, wild and tame, were as common as now, and domestic fowl abounded on every side. His bread was generally barley, varied by biscuits and pastry. Grapes, figs, and dates furnished his desserts, and wine and beer his drink. Dressed in pure white linen, he wore only sandals or walked barefoot; but gold collars, bracelets, and anklets showed his wealth, and he carried a wand for dignity.

"Accustomed to the simple life of the tent, the splendor of such a dignitary [as Joseph] must have awed his shepherd brothers, but their wonder, dashed with fear, must have been deepened when they were invited to eat with him; for the state of an Egyptian Grand Vizier was something of which till then they could have had no idea. The dining-chamber was a decorated hall, resplendent with color and gilding, and furnished with regal magnificence."

—Hours With the Bible, Geikie.

Character of Joseph.

Elder Duncan Campbell.

In the remarks upon the lessons of last month some attention was directed

to the purity of Joseph's character. It was shown that his clean heart was associated with a clear mind and enlightened spirit. It was also noticed that because he was clean and pure the Lord could use him to reveal a means for the temporal salvation of the people during the impending famine. Being undefiled the Spirit of the Lord was upon him. This enabled him to interpret the dream of Pharaoh and to counsel wisely concerning means to provide for the destitution of the time of scarcity that was to follow the era of great plenty. It also fitted him to assume the position of great responsibility, as governor of Egypt, which enabled him to carry his own prudent counsels into effect.

In the lessons of this month there will be occasion to notice other traits of character, qualities even more ennobling than those that have been observed already. His head was not turned by his sudden elevation to the second place in the government of his adopted country as would have happened to many persons in like circumstances. He did not forget his filial duty when an opportunity occurred to confer benefits upon his father's house. Notice how skillfully he drew from his brethren, on their first appearance, a knowledge of the fact that his father was still alive, and with what sagacity he arranged affairs in such a way that Benjamin, his only full brother, might be brought to him to satisfy the yearning of his heart for a sight of him.

Observe also when his brethren came the second time, how tenderly he inquired after his father: "Is your father well, the old man of whom ye spake? Is he yet alive?"

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

This lesson is very well adapted to be taught by the topical method, the topics being taken from the Introduction and the Lesson Outline.

From the Introduction we have the time of the famine, the reason for permitting Benjamin to go with his brothers, and the three objects to be gained by his going.

On the topic, "The reclaiming of Simeon," call for a brief review of the first journey to Egypt and of how Simeon came to be detained there.

In preparing the lesson, study it through with Bible, *Quarterly* questions, and notes. Then study with the topics,

grouping in the mind the Bible verses and *Quarterly* notes which throw light on each topic.

In the class, having assigned a topic to one member of the class to recite upon, let others of the class supply missing points, the teacher drawing out by questions any points from the Bible or comments which seem likely to be omitted.

After the recitation upon the topic, "The joyous feast," call for the Golden Text, associating with it the thoughts found in Our Treasury.

In connection with the Memory Verse, refer to Teaching Point number four of Lesson Four; also to the Golden Text of that lesson.

Teaching Points, one and two, of that lesson may be reviewed, as they are equally applicable to this lesson.

The extracts from the writings of Geikie given in the *Quarterly* and in these columns may be read in the class, and, as a test of memory, the class may be called upon to tell what they can remember of each paragraph.

Sum up the lesson by means of the review questions.

Intermediate Notes.

Teachers, there are many different ways of conducting a lesson with profit to the class. There are good teachers who use the *Quarterly* as a guide in conducting the lesson, and there are other good teachers who do not use it in class and who insist that their pupils shall not bring it to class.

In such a lesson as the one before us, there can be no harm to any one who wishes to follow it in class, but the teacher who has studied his lesson very thoroughly at home will hardly wish to be cumbered with it in class time. Time is lost, if the teacher must watch both *Quarterly* and Bible, and we should not neglect to use the Bible.

There are teachers who insist that those who have not studied their lesson at home (by the way, there should be no such teachers, but there are a few) can not do better than to follow the lesson as arranged in the *Quarterly*.

There are other teachers who require their pupils to study their lessons so thoroughly at home with the aid of the

Quarterly that the whole class, both teacher and scholars, come together prepared to discuss the lesson freely and to spend their time in examination of its best points. This is certainly a very good condition to reach.

This lesson is made up almost entirely of questions upon the text. The first fourteen verses of the text tell us of Jacob's consent to permit Benjamin to go to Egypt with his brothers for corn. In the fifteenth verse, we notice the prayer of Jacob for his sons as he sent them away. Then the scene changes to Egypt when the men arrived again and were seen by Joseph. The latter part of the lesson tells of the preparations for the feast and of the feast itself.

The teacher who will keep the plan of the lesson in mind, need have no difficulty in bringing out the good points without the use of the *Quarterly* in class.

We offer again the suggestion that, after having studied the lesson with the *Quarterly*, you lay the *Quarterly* away and test yourself by going over it again with the Bible only, fixing in mind the points you intend to bring out and the verses of the lesson text that contain them.

Call for the Golden Text at the close of the lesson and ask what application it has to the lesson. If you have time, your conversation may well turn to the application of the Golden Text to the home life, calling the attention of the children to the unity that should be there and the qualities to be cultivated to produce unity, the unselfishness, the forbearance, the courtesy, the obedience and mutual love and respect that should characterize the home circle.

Reviews.

For intermediate classes or departments we offer the following outline to impress the leading topics of the lesson:

T — brothers.

H — together.

E — present also.

F — feasting in — —.

E — of Joseph on seeing —.

A — anxious inquiries for his —.

S — attention shown —.

T — the sons of — united.

You observe that, in this outline, the subject of the lesson, THE FEAST, was taken as the basis. After the

children have filled in the missing words and have read the completed outline in concert, erase all but the column of initial letters and test the scholars by asking them to read the outline from memory. Vary the exercise, if you wish, as you see fit to do.

At the close repeat the Golden Text in concert.

The superintendent, or some one selected by him, has opportunity to make a practical talk to senior classes on a subject suggested by the Golden Text of this lesson. His leading points may be impressed upon the minds of the scholars by using the following simple outline:

THE BASIS OF UNITY.

Unselfishness.

No intentional rudeness.

Industry.

Truth.

Yielding.

The talk should touch upon each of the topics suggested in the outline. The first topic should show that where the proper degree of love exists, there is no selfishness, and that selfishness is a great destroyer of human peace, in the home and elsewhere. The second topic suggests negatively that courtesy has its place in maintaining the peace of the home and of society. The third topic is intensely practical, for it is probably true that the harmony of many a home is disturbed by the disposition of some member or members to leave others to perform the duties that belong to them. In plain words, many a home is disturbed by the unwillingness of some in it to work. The fourth topic suggests the fine thought that in every home of saints the truth should be prized very highly, that in our homes children should be taught to be diligent seekers after truth, that they should be taught to love it in their hearts and to speak it with their lips.

The last topic must be used with care, for it is possible to be so yielding as to have no strength of character. This we would not teach. But where two strong natures or two opposite factions array themselves one against another, each determined beforehand that he never will yield, bitter strife or stiff, unrelenting division must follow. In the family, there must be a mutual disposition to yield one to another and to yield always to the dictates of truth.

The only man who never makes a mistake is the man who never does anything.—Theodore Roosevelt.

LESSON 6, for February 11.

BENJAMIN KEPT IN EGYPT.

Text, Genesis 44:1-13.

Preparation for Teaching.

A teacher was once drilling some boys on the hard verses of the third chapter of Daniel. When reading it the third time, an easily discouraged boy came to the names Shadrach, Meshach, and Abednego. He stopped short and in a most doleful voice said, "Teacher, there's them three fellers again."

Now, if we repeat what has been said in other lessons, that it is necessary to study the text of the scriptures, to meditate upon it, and to plan how to teach the thoughts in it to our classes, we hope no one will falter in discouragement at meeting "them three fellers" again. We must make our Sunday-school work really *work* in order to make it a success. We must give it thought and prayer as well.

A certain superintendent, desiring to be guided in the selection of a teacher for a class of little ones, prayed over the matter, after having given it careful thought. Time proved that the one chosen was peculiarly fitted for the place to which she was assigned. She proved to have the qualities of an excellent teacher. Who shall say that God did not answer the earnest prayer of that superintendent? Who shall say that God, who has given commandment that the little children of the church shall receive instruction as is pleasing to him, is not as willing to direct in the selection of persons qualified to be Sunday-school teachers as he is to indicate what men are qualified to teach the gospel to the world?

Do we consult the Lord as often as we should in Sunday-school work? And after we have prayed, do we use the power that is in us to accomplish good? Do we acquaint ourselves with the scriptures? Do we meditate upon the meaning of God's word? Do we think out our plans for class work? Or are we like the boy who faltered in discouragement when he met Shadrach, Meshach, and Abednego; do we fail to make the efforts necessary to good work?

Our Treasury.

In this lesson it is Judah who shall teach us a noble lesson, if we will receive it. He sets before us the example of giving self for another. In the past it was Judah who proposed to sell Jo-

seph instead of killing him; now it is Judah who offers himself for Benjamin, who pleads to be permitted to take the place of Benjamin and remain a slave in Egypt, that his youngest brother may go home to the aged father who waits with anxiety the return of his sons and especially that of Benjamin. Before the great governor of Egypt he pleads that the father, "whose life is bound up in the lad's life," may not be brought down with sorrow to the grave. He alludes to the heavy grief under which that father has been bowed for years and prays to be permitted to spare him another such blow of adversity.

The sacrifice of Judah was not needed, for he pleaded before a brother whose own heart beat in unison with his in love for the father he sought to spare and the brother he sought to save. Yet it was as truly a sacrifice on the part of Judah as though he had been called upon to give the remainder of his life that Benjamin might go home free.

From the tribe of Judah, centuries later, there came a nobler one than Judah, the perfect man Jesus, who gave himself to redeem us from the bondage of sin, as Judah offered himself to redeem Benjamin from the bondage of Egypt.

John says that we perceive the love of Christ in the laying down of his life for us, and he adds immediately, "and we ought to lay down our lives for the brethren."

Here is the practical thought for us. Here is indicated a quality that must be added to our treasury of good character, if we become Christlike. We must be self-sacrificing, living not for self alone but for others. We must be generous and helpful. We may not be called upon to go into bondage or to die to save others, but we are called upon, as free beings, to live and work for the good of others.

Joseph's Forbearance.

Elder Duncan Campbell.

Continuing the study of the character of Joseph, the virtue of forgiveness which he exercised towards his brethren in view of the serious injury they had intended to inflict upon him, merits the highest admiration. When it is considered how completely they were within his power, to do as he pleased with them, his forbearance and forgiving disposition is worthy of all praise. Indeed it was much more than mere pardon for their most serious offense, that

he extended to them. There was unfeigned kindness veiled under the roughness of the voice with which he first received them. His roughness was intended to hide his real identity.

Then notice again the great tenderness of his nature, how his heart yearned over his brother Benjamin to such an extent that he was obliged to withdraw to his chamber to prevent his brothers from witnessing the depth of his emotion lest they might begin to suspect that he was their lost brother. His great love for his brother was manifested in the special favors shown him, as for instance when he sent them messes. Benjamin's mess was five times as much as any of the others. What great restraint he must have laid upon himself to have refrained from making himself known to his brethren under circumstances in which his feelings were wrought up to the highest pitch of intensity.

Men who are truly great of soul are found to be very tender-hearted and of a forgiving spirit. Their characters are framed on too large a plan to be swayed by the petty envies and jealousies that affect men whose moral qualities have been cast in a lesser mold. Joseph seems to have been a large man in all his attributes.

Notes on the Use of the Senior Lesson.

Mrs. Callie B. Stebbins.

The text of this lesson commences abruptly. Before starting upon it, gather up the thread of the story in a short review.

The Golden Text and the Memory Verse are fulfilled in the command of Joseph to his steward which is recorded in verse 1 of lesson text. They can be considered more appropriately when this verse is taken up than elsewhere in the lesson.

In connection with the note under verse 1, notice verse 13.

With the note under verse 3, bring out the thoughts contained in the first three paragraphs of the Introduction,

Apply the closing paragraph of the Introduction where, in your own mind, it will be most effective. It is, of course, appropriate at the opening of the lesson, but may add force later on after the lesson has been looked into. It finds a fitting place after verse 13, or at the close of the lesson.

In considering verse 16, refer to verses 20 to 22 of chapter 42. While the brothers were innocent of the charge now made against them, their minds may have turned again to their great guilt in regard to their brother Joseph. When he, as ruler of Egypt, had required them to leave one of their brethren bound until they should go and bring their youngest brother, they remembered the anguish they had caused him and said, "therefore is this distress come upon us." Is there not reason to believe they still felt their distress to be in consequence of this sin?

The touching plea of Judah and his great sacrifice form the important part of this lesson. Notice the tenderness of his heart expressed in verse 34. Close the lesson with the beautiful teaching contained in Our Treasury.

Second Primary Notes.

Ask the children how many of them have learned their lesson before coming to Sunday-school. You need to know this in order to know how to conduct the lesson.

If the majority have studied it at home, you may begin at once with the questions. Sometimes it is a good plan to ask them just as given in the *Quarterly*. With children of this grade, we need to vary our methods in order to retain interest.

Instead of beginning with the questions, you may allow the children to tell the story to you. Begin with a certain scholar and let him proceed as far as you think best; then call upon another to take up the story where he leaves off. Ask the other children to watch for mistakes or omissions.

In reading the Children's Review, let each one read a paragraph to-day.

Call for the Golden Text. Ask who in this lesson did good to those who had hated him. Ask what good things he did for them. Ask what we should do to those who are not kind to us.

We are not teaching the children only to entertain them. If this were our only object, we might well close our lesson after we had taught the story of Joseph's kindness to those who had hated him. But the practical thought to be left in the mind is that we ought to do as Joseph did in this respect. We

ought to be kind to those who have been unkind to us.

Leave this thought with the children, but do not say much about it, not so much as to weary them with its repetition. Point it out, and leave it to the lesson to impress it.

Reviews.

A review which primary children always enjoy may be conducted something like this: The teacher steps to the board and writes upon it the initial letter J, asking, Who can guess what name I am thinking of? The hands will go up quickly, for the children instantly think of Joseph. When the answer is given, the teacher writes another letter, perhaps B, and the children answer that it stands for Benjamin. In this way, by selecting all the proper names from the lesson and asking the children to tell what they know about them after they have been guessed, the substance of the lesson can be brought out.

In addition to this, such an exercise gives the teacher opportunity to call attention to the correct spelling and pronunciation of the proper names that occur in the Bible stories. Not much time should be given in this way, but a little attention in this line is needed. Our little children may easily be taught the proper pronunciation of Bible names and it is much better that they should be than to permit them to acquire errors which they may retain all their lives.

When a child guesses the name the teacher has in mind, it should be written where it can be seen by all, and, if it be a hard one, it should be divided into its syllables. As stated before, this should occupy only a few moments of time, as it is only incidental to the work of teaching the thoughts in the lesson.

If you have a map in the room, you may use it in connection with such an exercise also. When Egypt is mentioned, the child guessing the name from its initial letter may be permitted to take the pointer and show where it is, if he knows. If no one does know the first time, the teacher must point it out and the children may be expected to do so on some later occasion.

A celebrated man once said in one of his sermons that the great trouble with the stuff taught in our schools is that so much of it always remains *stuff* and never gets worked up into *boy*.

While we should not weary the little

ones by too much moralizing, we should not go to the other extreme and neglect to try to work into the characters of our boys and girls the principles in the lessons. In this lesson, we should use the story of Judah's offered sacrifice to call to the attention of our children the fact that it will often be our duty in the affairs of our daily life to sacrifice our wishes and pleasures for the good of others. We can never be unselfish and Christlike until we learn to do so.

Let us not be satisfied to tell the little ones stories. Let us try to help them to weave the principles of good into their lives.

LESSON 7, for February 18, 1906.

JOSEPH MADE KNOWN TO HIS BRETHREN.

Text, Genesis 45:1-15.

Give the Lesson Attention.

Much of the poor work we do in Sunday-school is poor because it is hasty, unprepared work. It may be that we have many cares and duties outside of Sunday-school that justly prevent our giving the full amount of thought necessary to our work in that department, but it is nevertheless true that the best work is that which results from careful thought.

It should be our aim to economize our time so as to use it to the best advantage. Somewhere in the six days given us for toil let us try to find enough time to study our Sunday-school lesson and to fix upon our plan for teaching it. Dear teacher, you may think yourself one who has not had many opportunities to prepare yourself for your work, but, if you are one whom the Spirit of God is guiding in the way of truth, if you are being taught from on high by that perfect teacher and are earnestly desirous of imparting its wisdom to others, you will do good. Do not be discouraged. Pray, study the scriptures, and think out your own plan of dealing with your class. The plan some other teacher might follow successfully may not be the one you should follow.

Things to Notice in the Lesson.

Before Joseph made himself known to his brethren, he sent his Egyptian courtiers and servants from the room. The confusion that came upon his brothers when they learned that the Grand Vizier of Egypt was their brother, Joseph, was not witnessed by any one besides him whom they had wronged. Thus did love shield them

from the curious gaze of strangers and keep within the family circle the knowledge of past injuries, for love does not seek to spread abroad the knowledge of wrong-doing.

Notice that immediately after announcing himself as their brother there followed an eager inquiry for the father he loved. Notice also the kindness with which he called his frightened brethren near to him and sought to set at rest their agitated minds. His love went out to them and sought not only to quiet their guilty fears but also to impress upon them the fact that God had exercised an especial watchcare over the family of Jacob, over them as well as him. His mind was too great to dwell upon the wrong his brothers had designed to do him. It was swallowed up in the great design of God to preserve the family of Jacob. As he presented the matter to his brothers, his preservation and the glory that came to him in Egypt were but incidents in the greater work of the preservation of the house of Israel.

Not only did Joseph follow the dictates of love in calling his father's family to him in Egypt, but he felt himself to be carrying out the plans of God in doing so. He realized that he had been sent before them to prepare the way for their salvation in Egypt.

Notice that, after embracing Benjamin, Joseph kissed all his brethren and wept over them. What different tears were these from those he shed when last he had talked with them as their brother. Then it had been in agonized pleading not to be sent away with the Ishmaelites; now his tears were joyful ones of thankfulness to God, of peace and good will toward his repentant brothers.

The narrative tells us that, after this, his brethren talked with him. We must remember that they did not know, as we do, the story of Joseph's life in Egypt. The last they knew of him was when they sold him to the Ishmaelites; of his later history they knew nothing. It is a most natural thing to suppose they inquired, as any of us would have done, how he had been raised to his honorable position in the land where they had supposed he would be nothing more than a humble slave. As they listened in wonder, must they not have realized that they had been fighting against the decrees of God and unavailingly when they sold him into Egypt saying, "We shall see what will become of his dreams"?

Notice the readiness with which the king indorsed the invitation of Joseph to his brethren.

Our Treasury.

We must be impressed in this lesson with the humility of Joseph and with his great love toward his kindred. Not to himself did he take the glory of his position, though he referred to it as a glad message to be carried home to the aged father who had sorrowed for him long when he said, "Ye shall tell my father of all my glory in Egypt."

He testified to his brethren that God had used him as an instrument in saving his father's house, for he said, "God hath sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." According to his interpretation of the Lord's work in raising him up to power, it was not for his sake alone, not merely to honor or reward him, but above and beyond this was the thought that he had been raised up to render service to his brethren in preparing them a home in Egypt, to keep them alive in time of famine.

This he perceived to have been the Lord's design in raising him up to a place of great power. It is only a humble mind that can occupy in high places and realize that the opportunity to do so is the opportunity to do service to others. It was Christ who said, "I am among you as he that serveth."

Very prominent also in this lesson is the forgiving disposition manifested in Joseph, who rejoiced in his ability to serve those who once had hated him with intensity.

It is written:

"The fairest action of our human life
Is scorning to revenge an injury."

A great mind is capable of forgiveness; it is too great to cherish revenge or to dwell long on personal injuries. Let us add humility and love to our treasury of character, for the Lord has said to us in our latter-day revelations that we can not assist in his work, except we be humble and full of love; and, in whatever position we be called upon to occupy, let us remember that it is not for the glory and honor of self but for the good we may do to others.

Notes on the Use of the Senior Lesson.

Mrs. Callie B. Stebbins.

Much of the interest and benefit of this lesson depends upon a thorough,

comprehensive preparation of it by the teachers.

Its Teaching Points are not given in the *Quarterly*, but under the heading "Things to notice in the lesson" will be found a number of valuable points of spiritual teaching. These, with the thoughts contained in *Our Treasury*, need to be studied—fixed in the mind, and fitted with the portion of the lesson text to which they apply.

Become familiar with the teaching contained in the *Quarterly* notes and bring out as much as possible of it from the class by questions. It may be thought best at times to have portions of the notes read in class, but there is likely to be a loss of time and interest by reading what may be brought out by well-directed open discussion.

In making the plan of teaching for this lesson, the teacher may conclude to pass through the story simply at first, using only such matter from the notes as will serve to place this clearly before the class, then going back to special portions and associating with them the added teaching found in the various helps.

Or, considering each point as fully as the time is likely to permit with light from the other sources, use the teaching in *Our Treasury* for the summing up.

When talking of verse 15 ("and after that his brethren talked with him") and of the probability of their recalling their saying, "We shall see what will become of his dreams," refer to the fulfillment of his dreams as recorded in Genesis 52: 6; 23: 26, 28; 44: 14.

There is much food for thought in the warning given by Joseph to his brothers, found in verse 24 of lesson text. Study the reasoning presented in the *Quarterly*. Joseph knew the character of his brothers, and while, no doubt, they may have profited by their remorse over wrong done him, there was still danger that their natural weaknesses might manifest themselves, either in jealousy toward Benjamin, or because of facing the difficulty of setting things right with their father, or possibly for other causes.

When we consider some of the troubles that had hung over these men in the past, which had now been removed, we may realize that they had great cause for joy. The sin of selling their brother and of deceiving their father in regard to it had hung over them for

twenty-two years like a threatening cloud which they felt had burst upon them when they said, "Therefore is this distress come upon us." From the time when Simeon had been bound and kept a prisoner to await the bringing of their youngest brother, one perplexity had followed another until they knew not in the toils of what plot they might be. Twice they had found their money in their sacks, and with Benjamin had been found the divining-cup. They had faced the demand of the ruler of Egypt that Benjamin should remain as his servant, and thus they were to be the means of adding further to the grief of their aged father, or, escaping this, if Judah's sacrifice should be accepted, they would have to leave him a bondman in Egypt. We can hardly picture the situation too gravely. To them the seeming dangers were realities. All this was dispelled by the revelation of Joseph and by the generous manner in which he dealt with them.

In addition to this, their lives had been threatened by the famine. Now they were supplied with an abundance of food, and the "good of all the land of Egypt" was assured to them. God had shown his mercy to them in providing for the preservation of their tribes, and, in addition to giving evidence of the fulfillment of his word in the carrying out of his great purposes in the earth, he had shown himself the loving Father who cares for each individual and who had so marvelously turned their mourning into rejoicing.

But Joseph feared that even their joy in this great deliverance and the knowledge of God's mercy to them might not prevent their falling out by the way.

Have we in the present time any need of the warning, "See that ye fall not out by the way"? The blessings of the restored gospel have been freely given. A great deliverance has come to those who are partakers of its blessings. Are we ever so forgetful of all this and of the truth expressed in the words, "One is your master, even Christ, and all ye are brethren," that we may be in danger of falling out by the way?

The Memory Verse contains suggestions which may be examined with profit. Why "sing praises to the God of Jacob"? Because, in his dealings with Jacob, we see the stability of his promises, the comfort of his presence. Recall the dream of Jacob when he saw the ladder reaching to heaven with

angels ascending and descending, while above it stood the Lord, who renewed to him the covenant he had made with Abraham and Isaac and then spoke these comforting words, "Behold I am with thee and will keep thee in all places whither thou goest." Recall, too, that, when Jacob awoke, he said, "Surely the Lord is in this place, and I knew it not," and that he was moved to make this vow, that if the Lord blessed him in his absence from his own country, "Then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the tenth unto thee." When the Lord had greatly blessed him and he was returning to his home, "the angels of God met him," and in his old age, as we learn from the next lesson, God still communicated with him, assuring him that it was well for him to go down into Egypt. Though he had suffered affliction, yet the Lord was with him and through the son he had mourned as dead his days were crowned with blessing. It was David who said, "I will sing praises to the God of Jacob." Are our hearts attuned to sing his praise?

God Rules.

Elder Duncan Campbell.

After listening to the pleading of Judah to be permitted to bring Benjamin back to his aged father again, Joseph could no longer refrain from making himself known to his brethren. In doing this he was so overcome by his feelings that he wept aloud. Then realizing with what feelings of mortification his brothers would be overwhelmed in view of their conduct in selling him into Egypt, he proceeds to assuage their grief by assuring them that God's hand was in it all. They were simply the instruments in carrying out the purposes of God. His overruling providence designed that Joseph should be sent to Egypt before them to preserve them a posterity in the earth and to save their lives from starvation.

It would be well if all would take seriously to heart the lesson that is taught here in the sentiment of Joseph, that the hand of God is to be confessed in everything, even in what appears to be the most untoward circumstance. Considering the motives of Joseph's brethren in selling him into Egypt, from a human point of view, it would seem most unlikely that the Lord had anything to do with the transaction. Yet he did have a most wonderful purpose in view, and Joseph clearly recognized that purpose as set forth in verses 5 to 8 of Genesis 45.

But the hand of the Lord is over everybody; not only was Joseph an object of the Lord's especial notice and care, but every one is. His tender mercies are over all of his works. No one is so insignificant as to escape his notice. Many people of apparently low degree come to the land of America, yet the word of the Lord declares, "That there shall none come into this land, save they shall be brought by the hand of the Lord."—2 Nephi 1:1(7).

Reviews.

We offer herewith an outline for a talk to be given by the superintendent of a senior department or by teachers of senior classes. It is based upon the leading thought in Our Treasury.

It Is Possible to **H**old high honors.
Have humble hearts.

Joseph is the illustration furnished in the narrative of the lesson. He held the highest position the king of Egypt had to bestow; yet he was humble in heart.

Another outline that may be used with this lesson is this:

We Should **P** rize position
not for
personal prestige
but for
power to bless others.

Superintendents may use this in reviewing the school, by calling upon the intermediate children to tell how Joseph used his power to bless his father's family. By giving thought it may be made the basis of a good review for all the grades, but thought is necessary to bring out its possibilities.

Wagons.

"The oriental wagon, or *arabah*, is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen."—Bible Dictionary.

It was probably such rude conveyances as these that were known in Jacob's time when his family went down into Egypt in wagons.

"To thine own self be true,
And it must follow, as the night the
day,
Thou canst not then be false to any
man."

—Shakespeare.

LESSON 8, for February 25, 1906.

JACOB'S REMOVAL TO EGYPT.
Text, Genesis 46:1-7.

Should Not a People Seek Unto Their God?

In connection with this lesson, your attention is called to a portion of the teaching of Alma to one of his sons which reads as follows: "O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord; and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good."—Alma 17:11.

Our lesson affords us the example of both Isaac and Jacob, who sought the Lord and were directed in their doings, the one not to go down into Egypt, the other to go.

Often we are in need of the direction of the Lord which will surely be given us, if we order our lives according to the excellent advice of Alma which we have just read, if we are giving to the Lord the affection of our hearts and that compliance with his commandments which brings us good.

One of the tenets of our faith which distinguishes us from the majority of other professed believers in the Christian religion is the doctrine of present revelation. We claim that God communicates with men now as he did anciently. The practical question raised by this Sunday-school lesson is, Do we simply believe this as a theory, or do we know it from experience? Are we conscious of being directed by the Lord in our ways? Do we know by what the Lord has done for us that he directs men and women now as he did Isaac and Jacob of old?

We may reason that he does so because he is unchangeable, but it is our privilege to be conscious of his guidance, so that we may answer from the testimony of experience as well as from that of reason that God does still direct his people for their good when they seek to him for that wisdom in which they know themselves to be lacking.

Our Treasury.

Ian Maclaren, in his *Mind of the Master*, says John the beloved disciple did

not imitate Christ but he assimilated him.

There is a thought in this statement worth our consideration. One may imitate another and his imitation be merely superficial, only on the surface, but that which is assimilated by us becomes a part of our life; it enters into the life as food is assimilated in the system and enters into the life of the one who eats.

We must not be mere imitators of the good and noble. We must not be content to have a form of godliness; we must assimilate those good qualities that shine out in the character of our Christ and in the lives of worthy men in the past whose lives were like his because they, like John, assimilated him.

Let our lesson to-day remind us to look to God, to seek to know him, to strive to draw close to him. His word that has come to us in these days is: "Perform with soberness the work which I have commanded you; look unto me in every thought, doubt not, fear not."

God is interested in us. He is willing to direct us, but do we want to be directed? Are we asking to be directed, or would we rather choose our own way? Do we feel sufficient in our own wisdom and strength to find our way without him? Are we content with the outward form of godliness, or do we yearn for the Spirit's presence?

If we hunger and thirst for it, we shall have it.

Joseph a Type of Christ.

Elder Duncan Campbell.

It is clearly stated, as we have noticed in the remarks upon the previous lesson, that the Lord had a distinct purpose in bringing Joseph down to the land of Egypt. It is also evident there was a design in bringing his father with all his household into the same country. One object was to save their lives from death by the prevailing famine, another was to preserve them a posterity in the earth. And, doubtless, there were still other purposes in the mind of the great Jehovah for bringing Israel to Egypt and keeping it there for generations.

A comparison may be drawn between Joseph and Jesus. Taking the family of Jacob as typifying the people of the Lord, Egypt as representing the world, and temporal things as being a shadow of the spiritual order, so Joseph was sent down into Egypt "to preserve life" as Jesus was sent into the world to "save his people"; and when Joseph of

Nazareth was told to take Jesus down into Egypt to save him from destruction by Herod, it was said to be done in order to fulfill the word of the Lord, "Out of Egypt have I called my son," but the full quotation is, "When Israel was a child, then I loved him, and called my son out of Egypt"; so that the words which, when first uttered, applied to the posterity of Jacob, were afterwards fulfilled in Jesus Christ, who was the promise of what the sons of God are to be when that which is perfect shall have come.

Again, as at the suggestion of Judah, Joseph was sold for twenty pieces of silver, so Judas sold Jesus for thirty pieces of silver; and as Jacob rent his clothes and put on sackcloth on account of the loss of his son Joseph, so the heavens were clothed in blackness and the earth as well as the veil of the temple was rent at the death of Jesus the Christ.

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

In the Introduction we have a most interesting picture of life in Ancient Egypt. How will you use it in the class? Will you read it yourself, or will you call upon some member of the class to read it? Or will your class have studied it so that perhaps from one and then another the statements in it can be supplied? If they have done this, they have added valuable matter to their treasury of information and may be better prepared to speak intelligently upon the subject at some future time.

Refer to the map for the location of Hebron, Beersheba, Egypt, and Goshen.

Study carefully and bring out fully the teaching suggested by verses 2, 3, and 4, the most important part of the lesson. The Golden Text and Memory Verse are included in this and with it should be associated the quotation from Alma, given above, and the accompanying comments. When the circumstances of Jacob's seeking the Lord and receiving his guidance have been brought out and the teaching for God's people now, from this and other quotations, has been made clear, then introduce the teaching contained in Our Treasury.

The teacher may ask himself, What is it I want to make prominent in the teaching from Our Treasury? What is it we should add to our treasury? And,

in few words, this may be his answer: Seek not merely to imitate but to assimilate the good qualities of worthy lives. That which we should make a part of our own lives from this lesson is expressed in the words: "Look unto me in every thought, doubt not, fear not." Seek the Lord for guidance; believe that he will give it to you; be willing to follow it.

Having the class repeat a sentence together helps to fix the thought in mind. This need not always be limited to the Golden Text and Memory Verse. The quotation in Our Treasury beginning, "Perform with soberness," may be made more impressive in this way.

The historical matter concerning the number of Jacob's descendants who went into Egypt may be carefully examined without consuming a great deal of time. With Bibles in hand the class can furnish the teacher with the number from each family, the teacher adding and announcing the result with the aid of the list in the *Quarterly*. The teacher having in mind the points to be brought out, a satisfactory conclusion may be quickly reached as to the actual number of the house of Jacob at that time.

Following this with a few moments' notice of the views of Rawlinson, Geikie, and other historians as to the large body of people who went with them into Egypt, the remainder of the lesson can be passed over briefly, leaving time, if possible, for the Teaching Points, in order to leave uppermost in the minds the helpful teaching summed up in them.

"Lord, let me talk with thee of all I do,

All that I care for, all I wish for too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!

"When I need counsel, let me ask of thee:

Whatever my perplexity may be,
It can not be too trivial to bring
To One who marks the sparrow's
drooping wing."

Life in Egypt.

AMONG THE POOR.

The villages and hamlets of the delta of the Nile in Jacob's day were built on mounds raised high enough to protect from the yearly overflow of the river the mud huts of which they were com-

posed. In most cases these huts consisted of but two rooms and were built of mud dried into bricks in the hot sun.

The condition of the peasantry seems always to have been miserable in Egypt, though it may have been much less so among the Hebrews in Goshen, because of its isolation. But even as far back as the time of the building of the Great Pyramid, long before Abraham visited the Nile Valley, there had been a great clamor of the oppressed against the oppressor from one end of the land to the other, a cry of anguish and bitter agony which since that time has often risen in Egypt. The will of the tyrant has always ruled, whether it ordered the building of the Great Pyramid or the making of a barrage for the Nile. (A barrage is an artificial obstruction placed in a water-course to obtain increased depth of water.) The land may have changed its religion, its language, and its population; the lot of the *fellah* [peasant] has always been the same whether a Pharaoh, a Sultan, or a Pacha reigned. No wonder that statues of Cheops [the builder of the Great Pyramid], broken and dishonored, have been discovered in our day in deep wells into which they had been ignominiously thrown, ages ago, in popular uprisings against his tyranny. Shrink- ing before the stick of the taskmaster, which was constantly over them, the peasants had to toil from morning till night to gain a meager support for themselves and their households.

THE CHILDREN OF THE POOR

lived, to a great extent, on the pith of the papyrus plant, and bread made of the pounded seeds of the lotus flower, and radishes, onions, and garlic were the staple food of their parents. But in Goshen, at least, the Hebrews had fish for the catching, and cucumbers, melons, and leeks, which are still the food of the humbler Egyptians, though the fish now used is salt.

THE NILE

was then and still is wondrously rich in fish, and in no country do melons and other fruits and vegetables of the climate grow more luxuriantly. When the river shrinks back into its bed, all useful grains and plants shoot up with marvelous rapidity and vigor. Wheat, barley, spelt, maize, haricot beans, lentils, peas, flax, hemp, onions, scallions, citrons, cucumbers, melons, almost cumber the ground. The lotus, in Joseph's day, floated on the waters, and innumerable waterfowl built their nests among the papyrus reeds along the banks. Between the river and the

far-off desert lay wide fields. Near the brooks and water-wheels rose shady sycamores and groves of date-palms carefully tended. The fruitful plain, watered and enriched every year by the overflow of the river, was framed in the desert like a garden flower-bed within its gravel path.

MEMPHIS,

the capital of the empire in the time of Joseph, lay on the west side of the Nile, about twelve miles from the present Cairo, and about twenty south of the great temple and university city of On, also called Heliopolis, which was to Egypt what Jerusalem was later to Palestine.

The area of Memphis was large in proportion to its population, embracing a circuit of at least fifteen miles, but in this was included much open ground laid out in gardens, besides space for public buildings, temples, and palaces, and the barracks of the garrison, in the fortress known as the White Castle. Within its walls stood the old palace of the kings, a stately structure of brick, with courts, corridors, chambers, and halls without number; veranda-like out-buildings of gaily-painted wood; and a magnificent banquetting hall. Verdurous gardens surrounded it, and a whole host of gardeners tended the flower-beds and shady alleys, the shrubs and trees; or kept the tanks clean and fed the fish in them. Bright green meadows stretched round the city, threaded everywhere by canals thick with beds of the lotus flower. Trees of such girth that three men could not encircle them with outstretched arms, rose in clumps; the wide gardens supplied roses even in winter, and the gay vineyards yielded wine of which poets sang.

A SPACIOUS AND BEAUTIFUL TEMPLE

in Memphis honored the goddess Isis, while that of the sacred bull, Apis, was the cathedral of Egypt. A second temple to Apis had in it the Nilometer which recorded the yearly rise of the river.

THE MUMMY TOMBS

of ancient Memphis and the region about it honeycomb the whole ground for well-nigh forty miles, millions of former inhabitants lying embalmed in rock-cut chambers. And human remains are not the only tenants of this amazing cemetery. Vast galleries are found, once filled with mummies of ibises, in red jars, now in many cases emptied of their contents.

THE GREATEST WONDER OF MEMPHIS is the gallery in which stand the tombs of the sacred bulls, and these tombs themselves. How strange a light does it throw on the religious ideas of that world in which Israel lived while on the Nile, to wander through that vast avenue of deified oxen! These tombs open from long galleries hewn out in the rock, as high and broad as huge tunnels, great side-chambers running out from their sides say every fifty yards, in high-arched vaults, under each of which reposes the most magnificent sarcophagus that can be conceived. The vaults are paved and roofed with wrought stone from the quarries of the Mokatto hills not far off. In twenty-four of the chambers the huge sarcophagi still remain; monster coffins about thirteen feet long, seven feet wide, eleven feet high, and weighing not less than sixty-five tons. Many are of black or red granite, polished like glass, and cut out of one block; some are of limestone equally well finished.

The galleries now open date from the time when the Israelites were in Egypt, but others, still closed, are nearly four thousand years old. The mummy once laid in its place, the entrance to the chamber was walled up, but worshippers still came to engrave their names and prayers to the dead Apis on the wall, or on the rock close by. This worship survived until Christianity dispersed the priests, when the tombs were abandoned after having been violated and then were gradually buried beneath the sands of the desert to be brought again to light by the discovery of M. Marietta after an oblivion of more than fourteen hundred years.—From Geikie's Hours With the Bible.

MISCELLANEOUS.

Convention Programs.

Fremont District.

Tabor, Iowa, February 1 and 2, 1906.
Thursday, February 1, 7.30 p. m., Religio.
Current lesson.
Special music.
Religio Journal. Editors, Lucy Goode and Bethana Redfield.
Special music.
Recitation, Ruth Goode.
Friday, 9.45 a. m.
Prayer-service, one half hour.
10.15, Joint business session.
Reports, Election of officers, and of Delegates to General Convention.

2 p. m., Library work. Theme, What to read.

Paper, "What I would have my children read," Laura Gaylord.

Paper, "What I recommend my Sunday-school scholars to read," Mamie Pace.

Paper, "Books I can recommend because of their influence on my life," Joseph Roberts.

Paper, "What place has fiction in the Sunday-school library," Mrs. J. F. Green.

Paper, "Which should have the preference in the Sunday-school library, Literary Merit or Moral and Spiritual Worth," C. W. Forney.

Round Table, in charge of the General Superintendent.

7.30 p. m. Character Building.

Paper, "Inherited tendencies," John B. Lentz.

Paper, "Environment," Joseph Roberts.

Paper, "Precept and example," Ethel I. Skank.

Talk, "Influence of reading and occupation," Amazon Badham.

Recitation, Miss Lulu Kemp.

Appropriate music interspersed.

Mrs. T. A. HOGAS, Supt.

Convention Calendar.

Alabama, Lone Star, Friday, 3 p. m., March 9, 1906.

Eastern Colorado, Denver, March 1 and 2, 1906.

Far West, (S. S. and Z. R.—L. S.) St. Joseph, Missouri, February 10, 1906, 9.30 a. m.

Fremont, (S. S. and Z. R.—L. S.) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.

Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.

Little Sioux, (S. S. and Z. R.—L. S.) Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.

Nauvoo, Burlington, Iowa, February, 1906.

Northern Wisconsin, Porcupine, Monday, February 12, 1906.

Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Northern California, Sacramento, March 2, 1906.

Southern Nebraska, Nebraska City, January 19 and 20, 1906.

Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.

Southeastern Illinois, (Religio.) Springerton, February 9, 1906.

Northeastern Illinois, 989 West Harrison Street, Chicago, January 19, 1906.

Nodaway, Guilford, Missouri, February 2, 1906.

Send your dates as soon as fixed.

The Sunday School Exponent

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VOLUME 1

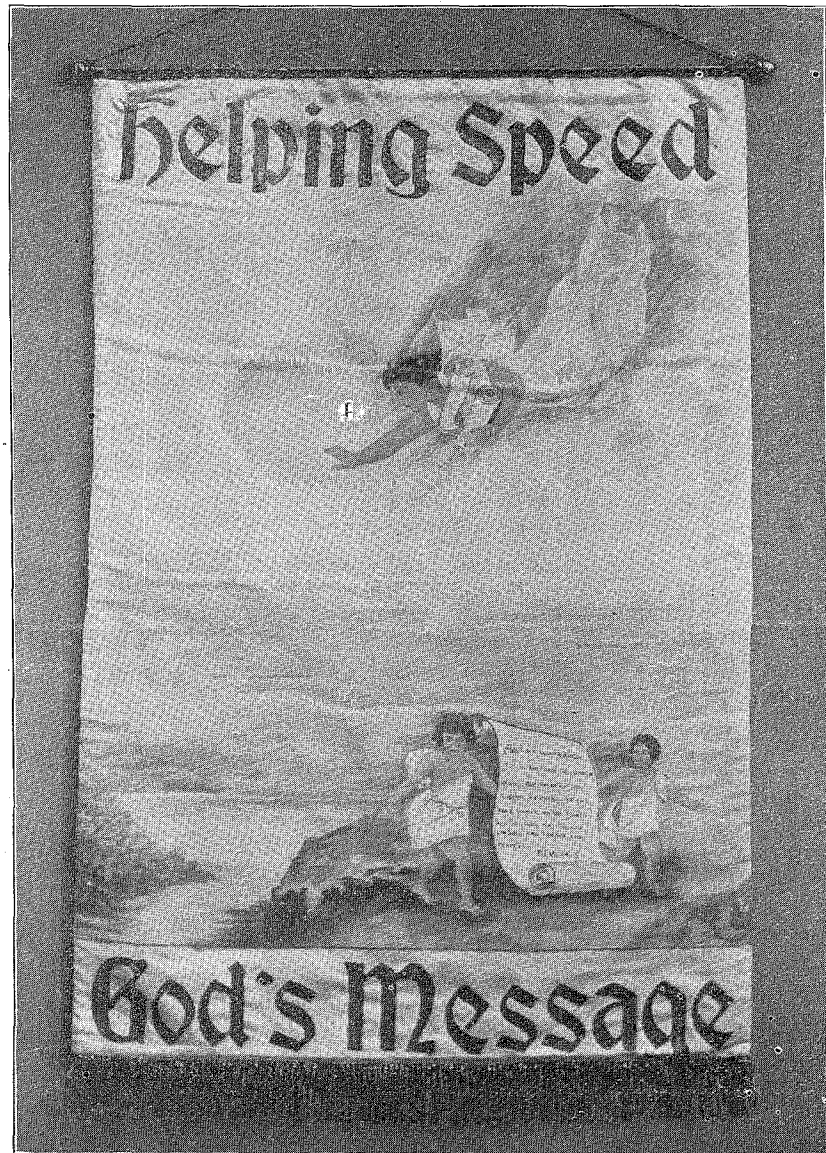
MARCH, 1906

NUMBER 3

OUR BANNER

ONE of the three banners offered to the Sunday schools as an incentive to labor for the spread of the gospel. Two are of the design here shown, and were painted in oil on white satin, by Sr. F. B. Blair, of Lamoni, Iowa. Clouds and sky are of natural tint; horizon, golden yellow, signifying the dawn. Lining, pale blue; fringe, gilt, as is also the lettering, which was done by Bro. Clare Sherman, of Chicago.

Children as a rule are willing to work when properly encouraged and they will love and be interested in that for which they work. The amount sent to the bishop this year was \$5,742.06.



The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

T. A. HOUGAS, Editor

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J. A. GUNSOLLEY, Normal Department
 MRS. CHRISTIANA SALYARDS, The Lessons
 MRS. E. ETZENHOUSER, Library
 MRS. T. A. HOUGAS, Home Department
 D. J. KRAHL, Business Affairs of
 the Sunday-school

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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, MARCH, 1906

NUMBER 3

EDITORIAL

The General Conventions.

The annual conventions of the General Sunday-school Association and Zion's Religio-Literary Society will convene at Independence, Missouri, and continue in session as follows: Zion's Religio-Literary Society will hold a preliminary meeting at 7.30 p. m., April 2. Regular meeting for organization and business at 10 a. m., April 3, and will occupy the time up to 10 a. m., April 4.

The General Sunday-school Convention will assemble for organization at 10.30 a. m., April 4. The following will be the program of work unless otherwise provided by order of convention:

Wednesday, April 4, 10.30 a. m., organization, reports of officers, etc. 2 p. m., reports of officers continued; reports of committees; new business. 7.30 p. m., business continued or special work provided by the superintendency.

Thursday, April 5, 8.30 a. m., prayer and social meeting, Sunday-school work the theme. 10 a. m., business. 2 p. m., business. Election of officers special order. 7.30 p. m., business concluded. Short talks.

Increasing the Attendance.

Sr. E. D. Briggs, of Nebraska City, Nebraska, writes as follows:

"Perhaps it would be of interest to others to know what plan we use to increase the attendance at our Sunday-school. I will tell you.

"For the year past our school was at a low ebb. What we were to do was the question. We counseled together and decided to try this plan: We sent for some red and blue buttons. We divided the school about equally and gave one half red and the other half blue buttons to wear. Everybody is to work. Each side is to try to see who can get the most new scholars to attend the school. At the end of three months the division having the most scholars get a social given them at the school's expense.

"The Sunday on which this contest was organized there were twenty-six present. The second Sunday there were forty and the third sixty. It has now been running but four weeks and I think I can safely say we have seventy scholars. How

much we will have gained by the time the three months have passed remains to be seen. But we are in hopes it will be for the lasting good of the school, whatever it is."

If your school has dwindled out to small numbers, try some method of increasing the attendance.

Raising Your Christmas Offering.

Often the question is asked, "What is the best way to raise our Christmas Offering?" It would be impossible to say what is the best way, as all schools are not alike in their circumstances. What would be "best" for one might not be for the other. The plan given in a letter from Bro. W. A. Sinclair of Fall River, Massachusetts, is a very successful one and satisfactory. They have carried out this plan for some three or four years with increasing degrees of success. Many schools have already adopted the bank-breaking plan and we would like to see others do likewise:

"FALL RIVER, Massachusetts, Jan. 6, 1906.

"T. A. HOUGAS, Henderson, Iowa.

"Dear Brother: In response to your request I will try to give you an outline of the method I have instituted in the Massachusetts District for collecting Christmas Offering.

"With the first Sunday in the new year the classes are furnished with banks, either by the school or by the teachers purchasing them for their own classes. It is advisable to purchase breakable banks, for by this means you can get different shapes and colors every year, and it is somewhat more exciting to the children to allow them to break them at the end of the year.

"The banks being furnished to the classes, they put their pennies in them each Sunday during the year. The envelope is first passed around, the bank following, first consideration being given to the needs of the school, so that the banks will not rob the school of money necessary for it to meet its obligations. By gathering a few pennies each Sunday neither the school nor the parents feel the expense, and when Christmas comes, our offering is much larger than it would be, even were we to put forth our greatest effort in one single collection.

"I feel confident if the entire association could adopt such a method, that instead of two or three thousand dollars at the end of the year as Christmas Offering, we would be able to produce from seven to ten thousand dollars each year.

"Then again you can make a special day or evening for bank-breaking entertainment, and in this way create an interest that will stimulate the giving beyond anything that you can imagine.

"To make it more interesting, I have a large blackboard on which I put the number of the classes and teachers' names opposite, giving the amount of their offering the preceding year on the same line, and leaving sufficient room for the amount of present breaking, so that they can compare their efforts each year. Start with the smaller classes at the top of the board and continue down to the bottom of the board with the older scholars.

"After the opening song and prayer, Class No. 1 of the Primary Department break their bank. This is usually done by the whole class as they are so small that a dozen of them could hit the bank before it is broken, or if the first one should break it, they are just as well satisfied if they have a chance to hit a piece of the bank; they break the bank just the same.

"After the bank is broken the committee which has been appointed count the money, while the program continues. When the pieces which are to be rendered between first and second bank to be broken are finished, the chairman of the money committee marks the results on the board opposite the name of the class which owned the bank, after which bank No. 2 is broken, and so on to the end of the list.

"When the last bank is broken and the money counted the total receipts are put on in large figures so that all can see the results.

"Then they serve refreshments and dismiss.

"I will send you a copy of my program for Fall River bank-breaking this year, and you will get a better idea from that.

"We will be pleased to assist you at any time.

"Respectfully,

"W. A. SINCLAIR, M. D."

From My Note-Book.

"I have gathered me a posy of other men's flowers and only the thread that binds them together is mine own."

"If we ever think that Christ lets us meet the trials that come to us as the result of our wrongdoing because he has any vengeful feeling toward

us, we are simply thinking our own thoughts, not his."

"What a mercy, what a marvelously wise thing it is, that God does not answer all the foolish, faithless, self-injuring prayers of his shortsighted children!"

"He who is more afraid of men than of God can not do right, though he knows what is right; not though he knows that God is all-strong for those who choose to do right."

"We may neglect the gifts God gives us, but we can not destroy the fact that they were once ours to be used or wasted."

"The twentieth century, looking backward upon the failures and successes of nineteen hundred years, and forward upon the possibilities of the future, demands trained workers, not alone in the professional walks of life, but in the commercial, industrial, political, social, and religious."—Bessie B. Rogers, in *New Century Teachers' Monthly*.

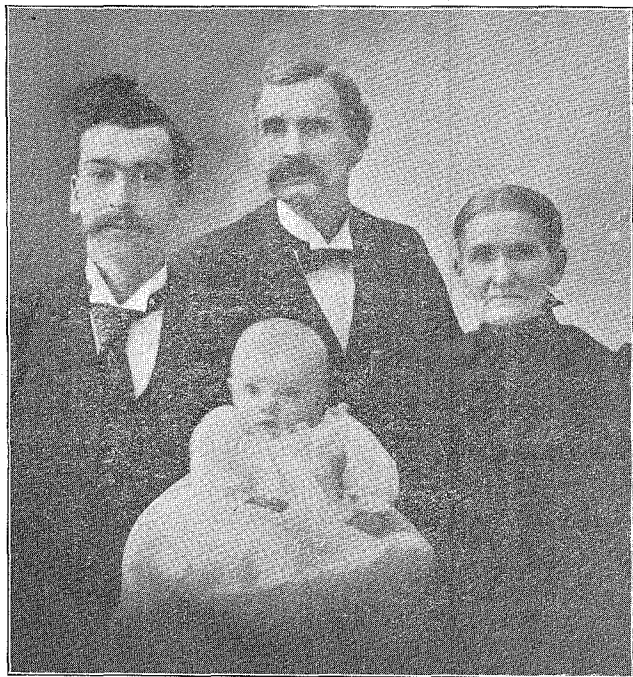
"It has been said by some of our leaders that the Sunday-school is distinctly and primarily a school. This is true, but if we stop here we may be misled. It is not a school for the simple teaching of Bible verses or the verbal learning of truths, but primarily and distinctly a school for the purpose of educating the child in the religious life. If we accept this we accept the truth that there is a process by which the child is brought to God. It is in our failure to clearly realize this truth that we have made mistakes in the past."—David C. Cook, Jr.

"This age has given us a new Bible, a new psychology, a new pedagogy. These new things must be known, appropriated, and used by ministers and teachers. That is the substance of the reform needed for the Sunday-school. But these new things do not change the essential things of which new knowledge has been discovered. We have the same truth from God, the same characters, and the same relations between the teachers and the taught, that our fathers had. The end of the Sunday-school is always the transformation of human souls into the likeness of God and into harmony with him. If any movement for reform is to succeed, those who lead it must place the end above the means, and must honor the end gained, whatever means are employed."—Doctor A. C. Dunning.

Four Generations.

It is not often that we are permitted to see four generations of one family in our Sunday-schools at one time, but such was our pleasure at our last district convention at Shenandoah, Iowa. The

photograph we reproduce in this issue is the "four generations" of the Wilcox family, now regularly attending the Sunday-school and church services at our modest chapel in Shenandoah. Sarah E.,



"Grandma Wilcox" we familiarly call her, is not so strong physically as she once was but attends quite regularly the sessions of church and Sunday-school. Eber S. Wilcox, president of the branch and worker in the school. E. Franklin Wilcox, deacon of the branch, and Eber Frank, his eldest son. The photo was taken some years ago and does not show "Frankie" so large as he now is, he being about eight years old now, and we presume he will as soon as he is old enough fall in line of the truth as has his father and other ancestors for generations back.

We have often urged upon Latter Day Saints the necessity of teaching the children correctly, setting before them at all times examples of right-living and right-doing, and of earnestness and devotedness to the great work; the necessity of making our duty toward God and our fellow beings equal in importance to all other duties and not simply a matter of convenience or a thing to be noticed at unoccupied times, and the necessity of being found always at the post of duty. And we have averred that if these things were done, there would be few parents who would have to sorrow over the waywardness or indifference of their children. We strongly believe that the great loss of our children to the church and to God is traceable to the neglect, the indifference, or the mistakes of parents in

the respects above mentioned. And as we noted the "four generations" in the school at work and seemingly enjoying the lesson, it confirmed in our mind the above thoughts we had expressed so many times. It is a living object-lesson. And we rejoiced in our heart that it was so.

Eber S. Wilcox is now president of the Shenandoah Branch, filling the place so long held by his father till he was taken to his reward. E. Franklin is following well the path in which he has been led and it would be only natural that he should some day fill the place of his father. And little "Frankie," we trust, will in years be putting on the armor. We might go back one generation farther. Mary Sibley Wilcox, grandmother of Eber S., was one of the first members of the old church, lived well her religion, and died strong in the faith. Five generations in the faith, and as we believe, the results of duties well done, is an object-lesson worthy our consideration, for what will bring to our souls more true satisfaction and pleasure than to see our children, grandchildren, and great-grandchildren following in well-marked paths of truth and right? Wealth has its inducements, pleasure has its charms, but they can never give to us in our sober moments the joy we feel when we have done well. Nor can they remove the pangs we feel if we neglect a duty we might have done. All duties should be done, but our first duty is to God and to our families.

The Iowa State Convention.

The fortieth annual convention of the Iowa State Sunday-school Union was held at Ottumwa, Iowa, June 13 to 16, 1905. The attendance was large, there being nearly six hundred delegates registered. The preparation for the convention was complete and the program a strong one. The workers from within and without the State were fully equal to the work required of them and all carried with them an appearance of intense earnestness, and this earnestness characterized their work throughout. Whenever we hear a good address or paper read, we make notes of the points that impress us as especially good or significant in some way. Some of the following points were caught from the addresses. They are about correct in thought if not exactly correct in word:

"I feel like taking off my hat to Sunday-school workers who work hard all week and then, without any pay, continue their work on Sunday."—Honorable S. Mahon.

"It is a dangerous idea that if a boy or girl is trained right that he or she will remain right.

My Bible says that the flesh is enmity toward God. Some may doubt that, but if you tried as hard to be bad as you do to be good, how would you come out? If you tried as hard to get mad as you do to control your temper, how much would you be in a good humor? The best time for the new birth is in early life. . . . The best time for such a change of nature in boys and girls is in early life. . . . The great trouble in dealing with boys is, we think, that 'It don't make much difference now. Plenty of time yet.' Most of those who go wrong do so when children. The Devil is after the children and we must get them first."—Professor Pearce.

"Sunday-school music is devotional and uplifting. We should never have music in our school just to kill time or to gain order; we should have it because it is worth while. The music should be devotional and instructive and should teach scriptural truth. We should never sing until we have perfect quiet in our school. Never leave a song till the children are able to sing it intelligently."—Professor Towner.

THE DIVINELY-PLANNED SCHOOL.

"We have made some mistakes in the Sunday-school because we followed a man rather than the divine plan. That man was Robert Raikes, who sought to keep the children out of jail by keeping them off of the streets. He sought for long hours of school for the children. The divine plan is stated in Deuteronomy 31:12: 'Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.' Gather—a command requiring action. Do not ring the bell and wonder why they do not come, gather. The people, and lest we should forget who the people are—the men—get the men and the women will come, and the children—the idea that the school is for the dear little lambs of the flock—it is for the men, the women, and the children—and the stranger that is within thy gates. Do not let your company keep you from Sunday-school. Have the parents at Sunday-school and the children at church. 'That they may learn.' Learn what? Learn the Bible. Have the Bible in the school. Some schools have 'nothing but leaves.' Teach them. What? To observe the law—practical religion. Have decision-day and teach to decide to live for Christ, to observe his will."—Doctor A. P. George.

No amount of eloquence and popularity in the preacher can atone for the lack of gospel in the sermon.—*Christian's Helper*.

To Increase and Retain the Attendance at the Sunday-School.

To increase and retain the attendance at our Sunday-schools are two propositions, similar as they may seem to be. In one way we may gain the attendance of several scholars but in some other way we must retain them. What will induce them to come to the school will not always keep them there. Hence it is often more difficult to maintain a certain degree of success than it was to attain to it in the first place. We shall first note some means of

INCREASING THE ATTENDANCE.

Personal Solicitation.—There is nothing more effective than personal solicitation. Let the officers of the school visit persons not attending the school, have a friendly and earnest chat with them, and try to induce them to attend the school. Let each teacher work to secure scholars for her own class; or visiting committees may be appointed to call upon the various persons in the vicinity of the school; or appoint certain individuals to do this work. The one important thing to be noted is to get the *right person* to do the work. Even little children may be employed with very good effect in certain instances, especially to get other children to attend.

Special Days.—Special-day exercises or programs have very decided effects in the right direction. We have known of many instances where whole families of children were drawn to the school to take part in the Christmas or Children's Day or Easter exercises and became interested in the school and remained. Children of outsiders or Latter Day Saints are alike drawn to the school. And it does not always stop with the children—the older ones come too. Invite all your friends and neighbors and their children to come and help you make the special day a success. Treat them well and give them all something to do. Make them feel at home and enjoy being there. Make the whole affair a happy one. Yes, make them feel that the Sunday-school is a nice place for them to be and that you would be very glad to have them there. Many of them will come and continue to come.

Home Department.—A well-worked home department in your school will increase the attendance at the main school. This does not seem possible at first thought, but it is the experience and observation of all. It increases the main school because it gets more people interested in the work the school is doing. Many a person has started in with the home class work and finally

gone into the main school. It is the best possible advertising the school can do. If you do not have a home department in your school you are not fully organized and are missing a part of your opportunity to do good. You have many church members and friends in your neighborhood that can be induced to take up the work. Go to them and take it to them. They will in time, some of them, become regular attendants at the main school. But whether they attend regularly or occasionally or are strictly home class members, you have gained strength for the school, and done good to the persons so secured.

Attractions in the School.—Whatever attracts the people to the school increases the attendance. Of course these attractions must be in strict keeping with the work to be done and appropriate to the day. Good music has drawn many a person even from the depths of sin and placed him under influences that finally reformed him. The marching now so common in almost all of our schools has drawn many children to our schools. The splendid order has been the admiration of adults, finally resulting in their becoming members of the school. The promptness, cheerfulness, and earnestness of officers and teachers have won many scholars to the school. A nice room, kept clean and well warmed and ventilated, and otherwise suitable for the service, will attract and win. Banners, marks of honor, etc., all assist to increase our numbers.

RETAINING THE ATTENDANCE.

All the points mentioned in gaining the attendance have some weight in holding it. But these and many other influences must be brought to bear to hold the child, the youth, and the adult. For it is a fact that the newness or novelty of the affair will draw attendance, but when this newness or novelty wears off, as it certainly will and soon, too, it then rests with those in charge of the school and classes to exercise a holding influence. In what way or some of the ways by which this may be done we will try to discover.

Attractiveness of the Work.—Upon the attractiveness of your school and classes depends largely the success you will have in retaining your scholars. No lifeless, uninteresting school can hope to retain any but those whom the sense of duty impels to continue, and they are indeed few. To make your work attractive, let your officers be pleasant and cheerful. The scholars will feel the same way. We delight to meet one who is always cheerful, but we do not like to come in contact with an unemotional, glum, or sad person. Let them be always prepared for their work. Nothing

will inspire more confidence in a scholar than to always find his teacher well prepared on his lesson or for the work. They should be very prompt and careful. Promptness is admired and prized by all persons. Teach the scholars something. It matters not whether the lesson is previously prepared or not, every scholar should learn a lesson, or a point. If they do not they will soon tire of the work. All these must be worked together to make the school attractive to the scholar.

Class Outings.—Many teachers hold their classes under splendid control by giving them class outings, class socials, parties, suppers, and many different kinds of amusements. The teacher usually has just her own class at these affairs and the class feels that interest is being shown in them. They are furnished a rightly directed amusement instead of something bad that they might find in the world. Teachers should several times in the year take their classes into their homes and entertain them. A strong point there. Superintendents should entertain their teachers in like manner. A strong point here, too. All this draws the teacher and scholar or superintendent and teacher nearer together than anything else could do. Try it and see. It will do you all good.

Parents Do Their Duty.—If all parents would try to do their duty toward their children we would retain many scholars who now drop out of the school. Children drop out of school because the parents do not attend or do not have much interest in the work. And to all such careless and indifferent parents we feel to lift a warning voice. Neglect your duty and you will be pained to see the waywardness of your children—waywardness which you might have prevented. Do your plain duty. Be yourself interested and help to make the work both a pleasure and a blessing, for such it can be made.

A Good Janitor.—A good janitor can do more toward the success of the school than is commonly supposed. A clean, well-arranged classroom, nicely warmed and ventilated, opened before the hour of meeting, and in good order all around, is one of the keys to success. These are little things that can be had, so have them.

Life and Earnestness.—In other paragraphs we have alluded to these points but we wish to emphasize them at this juncture. Slow motions, a monotonous voice, indifference, and all kindred qualities are sadly out of place in the superintendent or teacher. Let there be life, enthusiasm, and earnestness in all our work. Enthusiasm, like the measles, "is ketchin'," and will permeate a whole audience from a single person. How often we

have noticed that one person with sunshine in his face and earnestness in his soul can arouse a whole congregation or gathering in just a few words or sentences. Why? It is his enthusiasm and earnestness appealing to his hearers, and they involuntarily respond. Teachers and officers, keep this in mind and put some life and motion into your work. Put soul and earnestness into it, too.

Rewards of Merit.—Rewards, marks of distinction or honor, rolls of honor, banners, etc., have all been used to a decided advantage. But wisdom and caution should be used or mistakes will be made therewith. If you offer rewards, let them be such as may be won by *all* who will, not such as can be gained by only *one*. All these things are a stimulus to work, a stimulus to attendance, a

stimulus to continuance, and are just what are needed in many cases.

Outing, or Special Days.—A picnic, outing, rally-day, or other special-day program will hold attendance. The fact being known that sooner or later there is to be a special day, it is looked forward to with fond anticipations. Both old and young enjoy it greatly, and all this helps to make the school attractive, profitable, and holds our scholars in the school. Show your scholars an abiding interest in their welfare, comfort, and amusement. Be a child with the children, a youth with the youthful. Love them and help them. Do this well and faithfully and you will have little need to fear their leaving you for other attractions in the world.

HOME DEPARTMENT

By MRS. T. A. HOUGAS
Henderson, Iowa

Truest Help.

“While there’s life there’s hope,” we say, when, laboring, lagging, weary,
The spent heart and the stubborn breath still wage a doubtful strife.
God help us help souls in earth’s fray, ere yet it grows too dreary,
To hope, whatever altereth, for while there’s hope there’s life!
—*Sunday School Times*.

Growth of Home Department.

The home department is growing, as the following items of report will show. The prospect for the coming year is brighter than at any previous time. We still need more workers. Who will be the next one to say “Here am I; send me”? Several district superintendents have written for instructions with the promise to go to work immediately, but we have heard nothing more from them. What about it? Let us hear from you. If you have made an effort and have been disappointed let us hear about it and we will give you credit for an honest effort made, and it may be we can help you out. We would be pleased to receive a postal card from every one who reads this and is not identified with any school or studying under the supervision of district officers. We hope the officers of every district in the association will make special effort to get every home

class member in their district properly reported to the general secretary. Please give it your personal attention. We feel confident there are many studying the *Gospel Quarterlies* who are not reported.

Thus you see the home class is becoming known all over the land.

The following is an excerpt from a letter received from Sr. D. H. Blair by the general superintendent: “Where I have members outside the schools, but near some school, I have turned them over to such schools, one school getting eighteen in this way. In this way an earnestness is awakened in said school, as a rule. Some have not taken proper care of them. A number I visit occasionally, anyhow, who are scattered over the hills away from car lines, but I do so with a home department visitor from one of the schools. Then I have a few who are away from any school that could possibly visit them. They need long letters on the lessons to keep them fully in touch with the work; these members I keep personally. . . . Here is a little item of home department work: ‘My wife is not a member of the church, but she studies the lesson with me.’ Their reports show every lesson studied for six months with an average of forty-eight minutes to the lesson. Here is another case of a young mother with two little ones that I had not thought to write to, she being outside the stake: ‘I never can get back to where I was. I have been five years

away from the church. . . . I am so dissatisfied. Do you think the Lord would be pleased with me if I join the Methodist Episcopal Church?’ This had to be pushed into my face before I could feel her need, although I had known her from birth. I had thought she did not care.”

These two examples given by Sr. Blair are only two of a great many living right among our Sunday-school workers, and Sr. Blair’s experience teaches us we are not to judge who is in need of such assistance or who is willing and waiting for an opportunity to learn how to keep in touch with the rest of this great family of God, but we must offer it to *all* and those who do not want to take it up can reject it. I have one school in mind whose officers were very positive that there was no one in their locality who would take up the home class work, but a missionary went into the branch and secured five members. Let us not guess at the matter or be faint-hearted, but be up and doing with a fixed purpose in mind.

Home Department Work in Idaho.

Bro. S. D. Condit writes: “When I took charge of the home class work in this district about two years ago my wife was the only home class member. Since that time we have enrolled over two hundred and fifty members, two hundred and forty-one still on our books. Seventy-four have not reported yet, having been recently enrolled. Receipts during the year, \$37.44; expenses, including \$4 voted into the district fund, \$40.29. My last order for *Quarterlies* was over \$8. I order all supplies and order quarterly, because of frequent changes. I aim to write to

each of the more than twenty-five classes each quarter, sending them supplies, and the last quarter I send a statement of their credits for the entire year. The Oxford class is the banner class of the district, seven members of this class not having failed to report regularly since October, 1904, the last quarter being the only one not having every lesson studied, and the cause of the failure this time was a legitimate one. One member of the family was lying at the point of death, but through the blessing of God, and to the joy of the family, he was restored.

With correspondence and all other attendant duties this added much to the missionary's labor, but the benefits are not only in interesting the isolated ones to study the lessons of the *Quarterly*, for it gets the district authorities as well as the missionary interested and in touch with the scattered members and we all get into the spirit of the work and are drawn more nearly together.

OUR GREATEST DIFFICULTY

is to get some one in each locality to act as visitor, who will distribute, take up, and send in the reports with promptness, but we have some who do well.

As a result of good accomplished in one locality, Bro. Layland and I organized a class in January in the family of Alexander Hoffman near Mountain Home, Idaho, and on our return about one month later we found the young folks had gathered a class each Sunday and held a school session. Three of the young folks were ready for baptism, and although the coldest winter weather, we drove five miles to Hot Springs and attended to the ordinance. Results are seldom so apparent, of course, but we can not say they are not as certainly good."

What Can the Missionary Do for Home Class Work?

Edward Rannie.

We are not aware that we have in our possession more light than others of like opportunities and like experiences, but if I can give a few thoughts on this important branch of Sunday-school work that may benefit others of like opportunities and experiences as it has me, and add to their happiness as it has to mine and to the happiness of those benefited by my labor, the effort shall not be in vain.

We do home class work because there is a necessity for the work being done. It is wrong to say all is well among

God's children when we do not find it so. In most of the homes we find no family altar, in some no *Hope* for the children to read. Their spiritual and intellectual education is wholly neglected. If in the country, horses, cattle, and hogs will be well cared for, but they have no time for the children. They must care for themselves. If in the city, the many personal desires must first be gratified and if anything is done, it is when the mind and body are so tired that the children receive the minimum that will answer the purpose. The saddest thought for me, as a missionary, is to think that we are losing the children, each year a small army. When I enter the homes of Saints where I find the children neglected, I make special effort to cultivate the friendship of the children. I read to them, play with them, and take an interest in their little world, and as soon as I propose a Sunday-school they are agreed at once. If they have no *Quarterly*, no *Hope*, I get some for them if I have to send home for them or to the *Herald* Office. But I get the supplies and I get the children and before I leave I generally get the parents interested enough to send for the *Hope* and the *Quarterlies* for the children. I never miss an opportunity to impress the parents with the necessity of studying the Bible. I study the lessons regularly each week regardless of whether I will be at Sunday-school or not. By so doing I am capable of interesting isolated ones and can take my place in any Sunday-school where I may chance to be.

The Essential Qualities of a Superintendent.

The success of home department work is dependent, to a considerable extent, upon the qualities and efforts of the superintendent selected to lead in that work. Therefore it is doubtless true that many pastors and Sunday-school officers have been kept from taking the first steps in the organization of such a department, because a competent leader, according to their ideal, could not be found.

What are you going to do about it? Wait till one grows? If you can not get the person you want and think would be "just the very best person in the whole church for it," take your second, or third, or fourth choice, and be quick about it. This work is new and somewhat peculiar, and you can not tell beforehand who will succeed best. You might be dreadfully disappointed in

your first choice, and most agreeably surprised in your second or third.

Find somebody with willing heart and willing feet and set them at it. If you can not find such a person, do it yourself.—*World Evangel*.

It Means Much.

When you join the home department, you—

1. Become a member of the Sabbath-school.
2. Have an incentive to study the Bible regularly.
3. Keep up with the millions who study the same Bible lesson every week.
4. Receive the quarterly lesson-helps used in the school.
5. Will be warmly welcomed when you come to the Sabbath-school or church.
6. Receive four friendly Christian visits a year.
7. Have the use of a Sabbath-school library.
8. Will have a place reserved for you at all anniversaries, picnics, and special occasions.
9. Have a share in the benevolent work of the school.—*Pennsylvania Herald*.

Nearly everybody believes in the Bible. Many of them believe in it just as they believe in carpets on the floor, curtains on the windows, pictures on the walls, and a piano in the corner of the parlor, whether anybody can play it or not. These things add an air of refinement to the home. And just so a family Bible on the center table looks pious, and adds an air of refinement to the home. Besides that it is a handy place to keep the family record in, and—yes, yes, most everybody believes in the Bible.

But listen: thousands of them do not believe one half it says!

It is in such homes as this that the home department visitor is needed.—*Sunday School Evangel*.

"There are none so blind as those that won't see,"—unless it be those who will not even look. Yes, one look over any church congregation by the Sunday-school superintendent, and he can see plenty of material for a home department. Oh, that every superintendent would take that look and then be moved by a great desire to do something for those persons who do not or can not attend the Bible-school and study God's word.—*Sunday School Evangel*.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY
Lamoni, Iowa

Theory and Practice.

Lesson IV.

PREPARATION FOR TEACHING.

The *Importance of Preparation* is sometimes underestimated; but if the meaning and scope of our work be considered, it will be next to impossible to overestimate the importance of careful and through preparation for our duties.

The truth of God is the most important thing in the world. Its sacredness and dignity stand second to no other thing in our experience. We teachers are intrusted with the sacred and responsible duty of teaching this truth to others, and we expect to answer for the performance of that work, whether well done or otherwise. Shall we for our own sake prepare to do it the very best possible?

And then we are called upon to teach live human beings—wide-awake boys and girls, whose activities, if rightly directed, shall accomplish much good; but if wrongly directed, or not directed at all, shall work great evil. The teacher is not only to furnish facts, but to wield such an influence over the members of the class that they will be impelled to do right, and develop righteous characters. We are not only, then, to cause them to know, but to lead them to obedience. Shall we for the sake of those intrusted to our care, prepare to do the work the very best possible?

A few men and rare women are born teachers, but most teachers are made—developed; and oftentimes, and usually, through years of experience and constant effort at improvement. Teaching is an art as well as a science. Mastery of the art comes from practical experience, and of the science from study and observation. Should we not have a new degree to confer upon those who put forth great effort and make real progress, said title to be S. S. T.—Sunday-school Teacher, compared to which D. D. and L.L. D. shall bear less dignity? Then to maintain the dignity and sacredness of our calling, shall we not endeavor to prepare ourselves for the best possible effort?

“And God set some in the church, first apostles, secondarily prophets, thirdly teachers,”—but not Sunday-school teachers, says an objector. Per-

haps not; but he has commended in many, many ways the work of the Sunday-school teacher and given us to understand our efforts are approved of him; and who doubts that we shall render an account to him for the manner in which we discharge the responsibility? Then, for his name's sake, and for the glory of his cause, shall we not strive diligently to do our very best?

How to prepare is next in importance to recognizing necessity for preparation. This preparation involves different features, such as preparation of a particular lesson, study of the class, general information, etc. Let us first consider how to prepare

A Particular Lesson. This preparation should begin as early in the week as practicable, while the previous lesson is fresh in mind, and so as to give plenty of time to reflect upon and digest the various points in the lesson. Often passages which at first are quite obscure, become clear to the mind after some time, though no particular thought be given to them. Hence it may be well to read the lessons over weeks in advance.

First. Take the scripture texts alone and read them and think upon them, without the aid of *Quarterly* or helps of any kind. The following outline to be followed in this study is offered by a recognized authority on Sunday-school teaching.

Inquire—(1) Who wrote the passage? When, and for what purpose?

(2) What is its scope or drift? What object had the writer in view?

(3) What other passages throw light on this?

(4) What words, manners, and customs, or difficulties, need explanation and illustration?

(5) What spiritual truth or doctrine is here taught? What for me and my class?

Second. Examine *Quarterly* and study in the light of helps there given. Use the helps freely but do not lean too heavily upon them. They are simply to assist you to become familiar with the subject-matter, or in other words, to help you to fill up with information.

Third. Examine any other available helps, such as books on biography, history, travel, charts and maps, in fact, anything that will add to your fund of

knowledge upon which you may draw for the occasion. The successful teacher must know more than is in the *Quarterly*, and should know more than the members of the class are able to find out from material at their disposal.

Fourth. Attend teachers' meeting, if there is one to attend. It matters not how well one may understand the meaning of the texts and helps, he may, and will, be benefited by exchange of thought with fellow teachers. Even though the good to come to one from teachers' meeting be largely helping others, it will pay well for the effort.

Fifth. Adapt the lesson to your class. The occasions will be rare when every point in the lesson may be taught, and it becomes a matter of necessity to adapt the lesson to the class by selecting such points as seem to the teacher to be most essential, taking into consideration their importance, the make-up of the class, their surroundings, ability, and so on.

Sixth. Make an outline of the lesson. This need not necessarily be written—better not written if memorized—but is to serve as a guide to the teacher in presenting the lesson.

Seventh. Pray diligently for divine aid. There is no phase of preparation so important as this. By prayer the Holy Spirit is obtained, which is the greatest of all teaching forces. The teacher filled with the Holy Spirit but ignorant of the first principles of the science and art of teaching, will be far more successful than the teacher full of the science and art without the Spirit.

Finally. In addition to the preparation thus referred to, mention might be made of conversing with others upon the points in the lesson. Conversation sharpens the wits and is a splendid stimulus to thought. When by these various processes the teacher gets *full* of the subject, and full of the Spirit, little attention need be given to method. Such teachers will teach and lead in spite of anything, and the character of their work will endure, and will prove a means of blessing to many.

Professor H. M. Hamill says so many good things in his book, *The Sunday School Teacher*, that nothing would be more profitable to the reader, perhaps, than a few paragraphs in this connection. The following are in point.

“*Study Daily.*—Fifteen or twenty minutes of daily study of next Sunday's lesson is better than hours massed together upon a single day. Study can not be forced at the last moment. It takes time for it to grow.

“*Study When Freshest.*—The evening hour, when body and mind are worn

by the day's labors, is the least profitable for Bible study. Set a time early in the day, before business begins, and there will be gain educationally and spiritually.

"Begin at Once.—Begin Sunday afternoon, while heart and mind are warm with the lesson just taught. A good beginning tends toward a good ending. Do not procrastinate. The bane of many teachers is in waiting for 'a more convenient season.'

"Form a Habit of Study.—The mind is as much a creature of habit as the body. It does its best work periodically. The habit of daily study of the Bible at a definite hour soon becomes a source of pleasure and of power. But it takes a determined will and much patience to hold one's self to the habit.

"A Bible Dictionary.—Next to a teacher's Bible this is the teacher's best help. It deals with the Bible topically, and gives needed light upon doubtful matters.

"The Teacher's Commentary.—Every church supplies such a commentary upon the current lessons for its teachers, usually in periodical form. It sifts, analyzes, and makes plain the lesson in ways that unaided study can not attain. Besides these church helps, there are great papers devoted to expositions of the Sunday-school lessons.

"The Marginal References and changes of the various revisions will be found of much help, especially the former. There is scarcely a difficult word or statement in the Bible which is not marginally noted. Read carefully these references, and you will be surprised what light will fall upon the dark places of the lesson.

"Pencil and Paper.—Form the habit of making notes as you study. Many fine thoughts will thus be put to paper, to be called up again when you teach. Write out your questions as you study. Make up a written outline, or skeleton, of the lesson, giving the teaching points as you think them out.

"Meditation.—Take your daily morning study with you to the shop, the farm, or store, and meditate upon it in spare moments. 'Chew the cud of reflection' while at work. It will not hinder, but will often sharpen the edge of your work. There is a power in one's meditative thought upon a lesson beyond other human helps. There are three distinct processes in taking food: mastication, digestion, assimilation. So in Bible study, searching the Scriptures is mastication, meditation upon it is digestion, living it out in righteous living is assimilation.

"Study a Book.—The best general method of Bible study is book study. The best beginning for a series of Sunday-school lessons is to study as a whole the book from which the lessons are to be taken. The meaning of the book will set in clearer light the meaning of the several lessons. Read the book through, if you can, at a single sitting. Read it in the light of its *authorship*, its *time*, the *circumstances* of the writing, the *persons* to whom it is written, its *special purpose*, and its *relation* to the other books of the Bible.

"Study the Connection.—Nearly every lesson is related to the lessons going before and after it. Read the intervening scriptures, and carry forward the thread of connection to the next Sunday's lesson. There is no stronger mental law than the 'association of ideas,' and the plan of keeping up the connection between the lessons, for both teacher and scholar, will help to their better retention and understanding.

"Study the Lesson Text.—The literal text—its words, phrases, idioms, sentences—comes next in order. Read it verse after verse; study its words and their meaning, the import of its statements; make plain to your understanding what the text means. Do this first. Much misunderstanding of the Bible comes from carelessness in getting at the simple text. If the meaning is obscure to the teacher, it will be more so to his scholars. Put the lesson into your own words, changing its form and modernizing its language, until you see clearly what it means, and what it is intended to state. Make no haste to generalize and discover 'points.' Plain study of the text itself is the teacher's first need.

"Make an Outline.—After you have gone over the lesson, verse by verse, in study of the text, setting its statements clearly in order, think out and write down an outline of the spiritual teachings. This is *generalizing* the lesson, and involves patient thought. The temptation will be strong to want to resort to the 'helps' and see what the lesson writers say, but yielding will be fatal to original thought. Think for yourself: first, what does the text mean? secondly, what does the lesson as a whole teach? Usually the lesson will teach many things, but hold to the plain and logical doctrine of the lesson, in the light of the book and the connection out of which the lesson is taken.

"Study the Golden Text.—The Golden Text in the purpose of the lesson committee, is the key to the spiritual

thought of the lesson. Fit it to the lesson, and the lesson to it. Hold to such points only as are in line with it, and you will generally be correct. This is the secret of success of the primary teachers. They make their teachings to crystallize about one great truth in the Golden Text.

"Study the 'Helps.'—By these are meant all expository helps supplied by your church—commentaries, papers, periodicals, books, etc. Compare their analysis with your own. See what points in teaching they suggest, and how far your own thinking agrees with theirs as to the great truth the lesson is set to teach. But do not throw aside your own conclusions. Your weapon is the sling; theirs the sword and shield. You can not climb to their level of knowledge and thought, and teach as they do. Use their thought only as suggestive, but hold fast to your own studies of the lesson. You have now a double view: your own as you have studied it out, and the view of the best Bible students of your church. Between the two you can see more clearly what to choose for your scholars, as suited to your skill as a teacher and to their needs as a class. Choose the simpler and easier things of the lesson, along the lines of its spiritual thought. Do not select the hard points and complex analysis of the professors of Bible learning. Follow their fine leadership as they separate error from truth, but keep your own distance and stand upon your own familiar ground.'

These thoughts are given that the suggestions may profit the reader. Perhaps you can not follow exactly most of them, possibly none of them, but from a consideration of them you ought to be able to work to a much better advantage.

Scripture Study.

Lesson V.

Last month the mechanical make-up of the Bible was presented, and now before taking up Bible History, Geography, etc., it will be interesting to know something of the way the Bible came to be written and preserved, and we will now take up

How the Bible Was Written and Preserved.

The information for this lesson is largely gleaned from The Westminster Teacher-Training Course.

The Old Testament was written upon rolls of parchment or skin in ink in script differing from modern square characters of the Hebrew. The vowels

had to be supplied by the reader, and there was no punctuation. During the sixth or seventh century after Christ, the pronunciation was indicated by vowel signs placed below or within the letters.

The oldest Manuscripts of the Old Testament were written in the ninth century after Christ, older manuscripts having been lost or destroyed. (1) *Targums* were interpretations, first oral and then written, of the Hebrew corrupted by the adoption of Aramaic as their common speech perhaps during their exile. (2) *Translations* or *Versions* of the Old Testament have as the oldest the "Septuagint" translation into Greek begun at Alexandria under Ptolemy Philadelphus 285-247 B. C. It takes its name Septuagint (Greek seventy) from a legend that seventy or seventy-two Jewish scholars were shut up in separate cells from which they came each with a translation, and all being precisely the same. Other ancient translations are the Syriac and the Latin by Jerome (the Vulgate), about 400 A. D.

The New Testament was probably written first upon papyrus, a paper made from the papyrus reed (Moses' bulrush). The supply of this material having failed early in the Christian era, the skins of young calves (*vellum*), or of sheep and goats (*parchment*) were used. Coarse paper from cotton rags in the ninth century and linen in the twelfth, just before the invention of printing, were used. The ink was made of soot or lampblack mixed with wine-lees or gum. The pen used was a reed or a

metal stylus (or pointed instrument). By the use of slave labor copies were made by slight expense. In 1456 came Gutenberg's Latin Bible, the first printed book.

Uncials are the most ancient manuscripts of the New Testament. They are so called from the Latin *uncia*, an inch, the letters sometimes being an inch long. The letters are all Greek capitals with no break between words or sentences, the lines looking like long words, of even length. Gradually the simplest punctuation was introduced and also large initial capitals. Some manuscripts were written "stichometrically," each line containing one word or very few words, the columns being narrow, and several columns on a page. All of the manuscripts of the New Testament preserved are books (Latin *codex*).

The following blackboard illustration shows how the *uncials* were written. Print in inch-long letters upon the board some Scripture text, as,

REPENTANDBEBAPTIZEDEVERYO
NEOFYOUINTHENAMEOFJESUSC
HRISTFORTHREMISSIONOFSINS
ANDYESHALLRECEIVETHEGIFTO
FTHEHOLYGH0ST

Also stichometrically,

G0YEINTO
ALLTHEWORLD
ANDPREACH
THEGOSPEL
TOEVERY
CREATURE

"Calchas, the seer, after much urgency, makes known the cause of the wrath of Apollo, and announces that it can be turned aside only by the restitution of Chryseis to her father. . . . A great injustice is here done Achilles, who roused to fury declares that the Grecians shall rue the indignity to which by their assent he has been subjected.

"THE OATH OF ACHILLES.

"By this I swear, when bleeding
Greece again
Shall call Achilles, she shall call in
vain;
When flushed with slaughter Hector
comes to spread
The purpled shore with mountains
of the dead,
Then shalt thou mourn the affront
thy madness gave,
Forced to deplore, when impotent
to save;
Then rage in bitterness of soul, to
know
That thou hast made the bravest
Greek thy foe."

—Translation of Pope.

"Priam is summoned to attend a conference midway between the walls of Troy and the Grecian camp on the seashore. . . . The divine vengeance is invoked against the party which shall violate the armistice. . . . The Trojans break their agreement, and the Greeks resolve to renew the war. Then ensues the battle of which Diomed is the hero. Diomed, raging through the fight, encounters Glaucus, a young Lycian chief, and, struck by his noble bearing, inquires his name and race. Glaucus, with a sad smile, replies:

"THE HUMAN RACE LIKE AUTUMN
LEAVES.

"Brave son of Tydeus, wherefore set
thy mind

My race to know? The generations
are

As of the leaves, so also of mankind.
As the leaves fall, now withering in
the wind.

And others are put forth, and Spring
descends,

Such on the earth the race of man
we find;

Each in his order a set time attends;
One generation rises and another
ends."

—Translation of Worsley.

"THE BATTLE GOES HARDLY FOR THE
TROJANS.

"Hector at last leaves the field and
goes into the city in order to send his
mother, Hecuba, to the temple of

THE LIBRARY

By MRS. E. ETZENHOUSER

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"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85: 35.

Passages from the Iliad with Brief
Explanations.

"Chryseis, the daughter of the priest of Apollo, has been made a captive by the Greeks. Apollo, enraged at this, comes down in wrath from Olympus and assails the Grecian camp:

"THE WRATHFUL DESCENT OF APOLLO.

"Along Olympus's heights he passed,
his heart

Bursting with wrath; behind his
shoulders hung

His bow and ample quiver; at his
back

Rattled the fateful arrows as he
moved.

Like the night-cloud he passed, and
from afar

He bent against the ships and shed
the bolt,

And fierce and deadly twanged the
silver bow.

First on the mules and dogs, on
man the last,

Was poured the arrowy storm, and
through the camp

Constant and numerous blazed the
funeral-fires."

—Translation of Lord Derby.

Pallas to beseech the goddess to withdraw the terrible Diomed from the field. He also goes in search of his wife, Andromache, whom he finds at the Scaean gate, with their infant child and his nurse. This interview, and, as it proved, the last one—between Hector and his wife, is admirably rendered by Pope, although the concluding lines are better produced by Lord Derby.

“Hector and Andromache

Thus having spoke, th’ illustrious chief of Troy
 Stretched his fond arms to clasp the lovely boy;
 The babe clung crying to his nurse’s breast,
 Scared at the dazzling helm and nodding crest.
 With secret pleasure each fond parent smiled,
 And Hector hastened to relieve his child.
 The glitt’ring terrors from his brow unbound,
 And placed the beaming helmet on the ground;
 Then kissed his child, and lifting high in air
 Thus to the gods preferred a father’s prayer:
 ‘O thou, whose glory fills th’ ethereal throne,
 And all ye deathless powers! protect my son!
 Grant him, like me, to purchase just renown,
 To guard the Trojans, to defend the crown,
 Against his country’s foes the war to wage,
 And rise the Hector of the future age!
 So when triumphant from successful toils,
 Of heroes slain he bears the reeking spoils,
 Whole hosts may hail him with deserved acclaim,
 And say—This chief transcends his father’s fame;
 While pleased amidst the general shouts of Troy,
 His mother’s conscious heart o’erflows with joy.’
 He spoke, and fondly gazing on her charms,
 Restored the pleasing burthen to her arms, . . .
 Soft on her fragrant breast the babe she laid,
 Hushed to repose, and with a smile surveyed.
 The troubled pleasure soon chastised by fear,
 She mingled with a smile a tender tear.
 The softened chief with kind compassion viewed,

And dried the falling drops, and thus pursued.”

—Translation of Pope.

“For till my day of destiny is come.
 No man may take my life; and when it comes,
 Nor brave nor coward can escape that day,
 But go thou home, and ply thy household cares,
 The loom and distaff, and appoint thy maids
 Their several tasks; and leave to men of Troy,
 And chief to me, the toils of war.”
 —Translation of Lord Derby.

“Patroclus, the bosom-friend of Achilles, is slain.

“THE GRIEF OF ACHILLES FOR THE DEATH OF PATROCLUS.

“Grief darkens all his powers. With both his hands he rent
 The black mould from the forced earth, and poured it on his head,
 Smear’d all his lovely face; his weeds divinely fashioned,
 All filed and mangled; and himself he threw upon the shore.”
 —Translation of Chapman.

“Thetis now repairs to Vulcan and induces him to forge a suit of armor for Achilles. The description of the forging of this armor forms one of the most picturesque scenes of the Iliad. . . . Hector engages in combat with Achilles and is slain. Achilles orders the body of Hector to be fastened to his chariot; and so the body is dragged off to the ships and flung in the dust before the bier upon which the corpse of Patroclus is lying. On the night after the close of the funeral rites, the aged Priam, conducted by Mercury, and attended only by a single herald, crept through the lines of the Grecian sentinels, whom Mercury had cast into a profound sleep and made his way to the tent of Achilles, and begged for the body of his son.

“The hot wrath of Achilles has burned itself out. He receives the old man gently, and not only grants his prayer, but ordered that the body should be washed, anointed, and clad in costly raiment. . . . Priam passed the night in the tent of the man who had slain so many of his sons and slept for the first time since the death of Hector. Achilles completed his kindness by granting a truce, so that Troy might bury her dead hero with all rightful honors.

“With the funeral rites of Hector, the Iliad—which might more properly have been called the “Achilliad”—comes to a close. Shortly after the expiration of the truce, Achilles was slain by an arrow shot by Paris; and a little later Ilium was taken through a stratagem, the work of Ulysses, sacked and laid in ashes; its very site being uncertain for well-nigh a hundred generations, until our own days it was identified by Schlieman.”—University of Literature.

The Iliad, Pope’s translation. Large, clear type on calendered paper in best English cloth. Title stamped in gold. 5 $\frac{3}{8}$ by 7 $\frac{5}{8}$ inches. Price per volume 40 cents. By mail 15 cents extra. Book Supply Co., 266-268 Wabash Avenue, Chicago.

To The Ambitious.

Stop awhile in the race!
 Linger and rest;
 In reaching after the good
 You are missing the best
 Linger awhile and rest;
 Slacken your pace.

Here is a babbling brook
 Close to your feet;
 In straining after the grand,
 You are passing the sweet;
 Here is wisdom complete—
 Open the book!

Hark to the bird that sings;
 Lend him your ear;
 In striving after the far
 You forfeit the near;
 Eers that are willing to hear
 Are better than wings.

Here are sweet flowers that smile
 Into your face;
 In hastening so at the start
 You are losing the race.
 He who is wise, for a space
 Rests by the stile.

He, for the good of his soul,
 Lists the bird’s song,
 Smiles on the flowers at his feet,
 Bathes in the brook and, ere long,
 Rising, refreshed and strong,
 Reaches the goal.

—Helen A. Green, in *Sunday Magazine*.

The spectre that I am most afraid of at the last is the spectre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning, above all, for the immortal souls that are now beyond my reach.—Theodore L. Cuyler, D. D.

THE LESSONS FOR MARCH

By MRS. CHRISTIANA SALYARDS
Lamoni, Iowa



LESSON 9, for March 4.
THE FAMINE IN EGYPT.
Text, Genesis 47:1-12.

Our Treasury.

There is a touch of wholesome simplicity in the narrative in this lesson where we read of Joseph's presentation of his father to the king of Egypt. There are sons and daughters now who, upon being elevated to positions of honor or of social rank, feel embarrassed when it becomes necessary to acknowledge relatives whose condition is still humble. No such foolish pride appears in the conduct of Joseph. When he had made himself known to his brethren, he permitted the report to be circulated, "Joseph's brethren are come," and the quiet dignity with which he acknowledged his brothers and manifested his pleasure in being reunited with them made them welcome to Pharaoh and his servants.

It is true that Joseph's father and brethren were prosperous in their simple way of living, but their shepherds' life must have been crude compared with the culture and elegance of the king's court to which Joseph had become accustomed. Yet we gather from the text of our lesson that Joseph brought in Jacob his father, and set him before Pharaoh. We may believe it was with filial pride and affection he did this, and that, though he lived centuries remote from the man who sang in later times,

"The rank is but the guinea's stamp,
The man's the gold for a' that,"

Joseph was conscious that the Pharaoh on his throne was not a greater man than the shepherd chief, Jacob, whom the Lord had made the father of a chosen nation.

In the brief mention of the interview between Jacob and the king, we find evidences only of mutual courtesy and respect such as may always pass between worthy men regardless of differences in rank or wealth.

Let us remember that genuine worth may always stand unabashed in the presence of the world's splendor, and that, when it is called to do so, it is characterized by that gentleness, modesty, and courtesy that are apparent in

the deportment of Jacob as he sat before Pharaoh, for true worth never vaunts even its simplicity.

Jacob's Troubled Life.

Before the birth of the sons of Isaac and Rebekah, the mother of the children prayed to the Lord and was told in answer that she was about to bear twin sons, and that the elder should serve the younger. Her sons were Esau and Jacob.

When they grew to manhood, they manifested opposite dispositions, Esau being a cunning hunter, a man of the field, while Jacob loved the quieter pursuits of a shepherd's life. Esau esteemed his birthright so lightly that he sold it to Jacob for a "mess of pottage," while Jacob esteemed the birthright to the extreme of coveting it.

The knowledge that Jacob, the younger son, was the one chosen of the Lord seems to have given rise to the

MISTAKE OF REBEKAH AND JACOB

in the deceit they practiced upon Isaac to secure for Jacob the blessing the father desired to bestow upon Esau. In her desire that the blessing should be pronounced upon the right one, the son whom God had chosen, Rebekah put forth her hand to "steady the ark" instead of waiting for the Lord to take care of his own work in his own time and way, and as is usual when human wisdom interferes unwarrantedly, she made trouble. We can not justify the course adopted by Rebekah and Jacob when the latter was palmed off upon the aged father whose dim eyes could not see that it was not Esau who stood before him and received the blessing he had designed for his eldest son. (Genesis 27:1-29.) We must admit that the policy of deception was wrong even though the desire seems to have been to see the word of God fulfilled.

Before passing on, we must note that, though Isaac had desired to pronounce upon Esau the blessing that was secured for Jacob, he did not express a wish to dispute Jacob's right to the blessing when he discovered upon whom it had been bestowed. In verse 33 of Genesis 27, we find that he added, "Yea, and he shall be blessed," after he had told Esau that the blessing intended

for him had already been spoken upon Jacob. The Spirit of God must have been felt so perceptibly in the bestowal of the blessing that Isaac knew it had been rightly given, though not as he had previously intended. We find later (Genesis 28:3, 4) that Isaac afterwards pronounced upon Jacob the successorship to the blessings pronounced upon Abraham.

But the false policy adopted by the mother of Jacob to which he agreed brought upon him

THE HATRED OF ESAU,

from which Jacob was forced to flee, lest he should lose his life at the hands of his brother. At his mother's suggestion, in which Isaac concurred, Jacob was sent to Haran, to the home of Laban, his mother's brother. There he met and loved his beautiful cousin, Rachel, and offered to serve Laban seven years that he might have her for his wife. The depth of his affection for Rachel is suggested in the statement that the seven years of toil seemed to him as but a few days, for the love he had to her.

At the end of the seven years the wedding feast was made, but the veiled bride given to Jacob was not his chosen Rachel but her sister, Leah. When confronted by the indignant Jacob, Laban excused himself by saying that the custom of the country demanded that the younger daughter should not be given in marriage before her elder sister. He offered to give Rachel also to Jacob upon the condition that he should serve him another seven years. To this Jacob agreed, and in this way his household became a polygamous one.

THE JEALOUSY OF HIS WIVES

was a source of friction in the household of Jacob which must have disturbed him and taken away that peace and quiet which we have reason to believe he would have enjoyed had he been permitted to follow out his own inclination and to have lived in love with the one wife of his heart.

THE AVARICE OF LABAN

was another source of disquiet to Jacob. In the twenty years during which he served Laban, his wages were changed ten times in Laban's attempts to gain the advantage over him. Notwithstanding this, Jacob finally left Haran with wealth in his flocks and herds; for God had seen to it that he had the reward of his years of labor.

But, if Jacob had supposed that he would enjoy peace in his freer life

after his separation from Laban and his return to Canaan, he was disappointed in his expectations. Soon after coming into the land, his daughter, Dinah, the daughter also of Leah, was disgraced through association with the young sons and daughters of the heathen inhabitants of the land. Her brothers, Simeon and Levi, took terrible revenge, they and their retainers slaying all the men of the city where their sister met her ruin.

This act endangered the lives of the family of Jacob, and only the protection of the Lord saved them.

Then followed a heavy affliction to Jacob in

THE DEATH OF RACHEL

who died before he reached the home of his father, Isaac, who still lived at Hebron. The wrong conditions in his home brought him further trouble; for his slave sons manifested traits of impurity in their character that must have disturbed him when Joseph brought to him the evil report of the deeds done by them when at a distance from home with their flocks. And the jealousy that began between the mothers of his sons continued in the children and culminated in the selling of Joseph, whose absence was accounted for to Jacob upon the theory that he had been eaten by wild beasts.

"Few and evil have the days of the years of my life been," was the sad comment of Jacob upon his own life. Who can fail to see that the sorrows of his life were the results of the violation of God's law, and that the mistake of rearing his home upon the foundation of polygamy was a fruitful cause of much of his disquiet?

But we should observe that the deceit of Jacob and his mother in dealing with Esau, the faults that Jacob may have manifested in various ways during his career, the sins of his sons, did not cause the Lord to turn from his original design of taking this family for the nucleus of the nation yet to be, the chosen nation through whom he would show forth his good will to other people of all ages and lands.

The Choosing of Jacob.

J. W. Wight.

To some it may seem strange for God to have chosen Jacob to become a "father of nations," since he had more than one wife. The question even arises, Was not God, after all, in favor of polygamy?

By reference to Genesis 2:19-24; 6:18, 19; 7:7-9; 21:9-12, it will be seen

that God did not favor polygamy, so that some other reason must be found for the choice of Jacob.

In Isaac's instructions to Jacob (Genesis 28:1, 2), it will readily be seen that none other than the thought of one wife for his son was in his mind; hence, "Take thee a wife from hence." No other idea seems to have been in Jacob's mind when he promised to serve "seven years for Rachel," for, in Genesis 29:21, he says, "Give me my wife."

Then follows the story of the subterfuge of his uncle in giving unto him Leah instead of Rachel. In answer to Jacob's inquiry, "Wherefore hast thou so beguiled me," Laban, in few words, gives the custom of the people of the East, "It must not be so done in our country, to give the younger before the first-born."

It will be seen, then, that Jacob did not enter the plural-marriage way either willingly or knowingly but through ignorance by having been beguiled into it, for it is said of Rachel (Genesis 29:22, Inspired Version) that, after Jacob had served seven years according to his agreement and had asked his uncle to give him his wife, "Laban gave her to Jacob," but the verse immediately following tells of the trickery by which Leah was afterwards substituted for Rachel.

Having then entered into polygamous relationship through ignorance, might not such crime have been overlooked in the sense implied by Paul at Athens, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30.)

Jacob became a polygamist as a result of a custom of the country and through being beguiled into it, but God did not choose him because of his being a polygamist but because of the integrity of his heart, and because there was none besides so well qualified to act that part of life's drama assigned to him.

Joseph's Greater Blessing.

Elder Duncan Campbell.

There are special reasons why we, of the latter days, should be interested in Joseph and in the many prophecies placed on record concerning his posterity and the leading part they would take as instruments in the hands of the Lord in fulfilling his purposes with regard to his people. We are at once struck with the far-reaching import of the wonderful blessing, recorded in Genesis 48, which was pronounced upon

Manasseh and Ephraim, the sons of Joseph, by the aged Patriarch Jacob, their grandfather. As there are several serious omissions in the blessing as it is given in the King James Translation which are supplied in the Inspired Version, it is better, for practical purposes, to follow the latter in this study.

Let the teacher call attention to the closing lines of verse 5, in which it is said that the sons of Joseph were called Israel as is also noted in that part of the blessing given in verse 22. Notice the statement of verse 9 that the posterity of Joseph were to be blessed above his brethren and above his father's house. This is in line with that part of Joseph's own blessing by his father given in verse 26 of chapter 49. This superior blessing came to Joseph because he had been instrumental in saving his father's house and people from death by famine as one cause.

In verse 11 of chapter 48 there is an additional and greater cause given for the larger blessing of Joseph. In future generations he was to act the part of a deliverer, through his posterity, to the Lord's people, by being a light unto them when they would be altogether bowed down under the bondage of sin. Please keep this greater deliverance in mind, for it involves a greater salvation than saving his people from temporal famine in Egypt.

Notes on the Use of the Senior Lesson.

Mrs. Callie B. Stebbins.

In lesson 7, from Genesis 45:16-20, we learned of Pharaoh's assurance of welcome to the father and brethren of Joseph with their families.

As a preface to the Introduction, which shows why they were welcomed by the king, though shepherds as a class were hated by the Egyptians, have the class recall the substance of Pharaoh's invitation, and in a brief review of chapter 46, show how they accepted this invitation and came into Egypt. Simply stating that this lesson (9) will show that they were received by Pharaoh according to his promise and made welcome to the best part of the land will be sufficient until after the Introduction has been considered, when the story may be taken up in its order.

Call for the evidence as given in previous lessons that shepherds were an abomination to the Egyptians.

In Whiston's translation of Josephus we find this foot-note: "Josephus

thought that the Egyptians hated or despised the employment of a shepherd in the days of Joseph; whereas Bishop Cumberland has shown that they rather hated such Phœnician or Canaanite shepherds that had long enslaved the Egyptians of old time."

Consult the map for the location of Goshen.

In the letter of the Egyptian scribe, quoted by Geikie, which is given in the *Quarterly*, it is said of the city of Ramesses—Tanis (in the land of Goshen) that "the seat of the court is here." In the message which Joseph sent to his father by his brothers asking him to come to him in Egypt, he said, "Thou shalt dwell in the land of Goshen and thou shalt be near unto me." (Genesis 45:10.) It is generally understood that the seat of the court in Joseph's time for, at least, the greater part of the year was a Memphis. Memphis was only a few miles from the southern boundary of Goshen.

If the lesson has been studied at home, the various points of the letter describing the land of Goshen may be given from memory by the different members of the class.

While talking of Jacob's interview with Pharaoh, introduce the thoughts of Our Treasury.

In the study of the life of Jacob given under the heading, "Jacob's Troubled Life," will be found good reasons why he said to Pharaoh that his days had been evil. Do not fail to show that the evils, at least the most of them, were the result of breaking the laws of God, either by himself or by others.

In verse 14 of the lesson, we are told that Joseph sold the corn to the people. The Bible does not tell us that he bought the grain which he gathered up in the seven years of plenty, but it seems reasonable that, when he gathered it, he may have paid for that which he afterwards sold back to them, and we find a note in Josephus which says, "He bought it for Pharaoh at a very low price."

The *Quarterly* note under verse 26 considers the action of Joseph in buying the lands of the people in the time of their distress from the famine. The following from Josephus throws further light upon it:

"But when the misery ceased, and the river overflowed the ground, and

the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession and to fall to their husbandry with cheerfulness; and to pay as a tribute to the king the fifth part of the fruits for the land which the king, when it was his own, restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them; and by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them."

In connection with the lesson outline, study the review questions. Add such questions as may be needed to bring out the points of the outline and use for the summing up of the lesson.

Associate the Golden Text and the Memory Verse. Find their application as drawn from the lesson and life of Jacob, and consider how they may apply in our lives.

LESSON 10, for March 11.
JOSEPH'S SONS BLESSED.
Text, Genesis 48:8-20.

Jacob's Peace.

In our last lesson, we read of the sorrows of Jacob's life that caused him to say to Pharaoh, "Few and evil have the days of the years of my life been." We noted that many of those sorrows rose from his own faults and the faults of those whose lives were associated with his, from conditions surrounding his life that were not in harmony with the laws of God.

But in this lesson, we ought to note another saying of Jacob, one uttered by him in his prayer of blessing upon the heads of his grandsons, Manasseh and Ephraim. In that prayer he said, "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

Our last lesson enumerated the tribulations of Jacob's life: in this lesson let us count up his blessings.

When he fled from the wrath of his brother and, on his first night of the

journey, lay asleep with his head pillowed on a stone, a glorious vision was opened to him in his dreams and God spoke to him confirming upon him the blessing of his father, Isaac. He was told that his posterity should spread abroad to the east and to the west, to the north and to the south, and that all the nations of the earth should be blessed in him and in his descendants. He was promised that the Lord would keep him in all places where he should go and would bring him again into his own land.

The place where this comforting vision was given him was marked by Jacob by a pillar of stone and was called Bethel by him. Here he vowed faithfulness to God and the consecration of a portion of such temporal wealth as he should acquire. (Genesis 28:10-22.)

In the employ of Laban, Jacob was so blessed by the Lord that Laban perceived it and said, "I have learned by experience that the Lord hath blessed me for thy sake." (Genesis 30:27.) When the avarice of Laban sought to withhold from Jacob his lawful reward, the Lord protected Jacob, so that he was able to say, "God hath not suffered him to hurt me." (Genesis 31:7.) When Jacob went to Haran, he went with but his staff in hand, without earthly riches, but on his return, he took back to Canaan great flocks and herds and many camels. Of his prosperity he said to the Lord, "I am not worthy of the least of all these mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands." (Genesis 32:10.)

Jacob had fled from the anger of Esau. He remained in Haran until the angel of the Lord appeared to him in a dream and told him to return to the land of his kindred. Upon his approach to the land, he sent messengers before him to his brother who returned saying that Esau was coming to meet him with four hundred men. This so alarmed Jacob that he prayed to the Lord for deliverance from his brother. He also prepared for Esau a present of five hundred and fifty head of cattle of various kinds, sheep, goats, camels, asses, cows, etc. This indicates his wealth.

The meeting with Esau was an affectionate one. The brothers kissed each other and wept for joy, and, when the present was proffered to Esau, he answered generously, "I have enough, my brother; keep that thou hast unto

thymself." But Jacob, with equal generosity pressed upon him the gift which was finally accepted.

While Jacob was still in suspense over his meeting with Esau, he lingered alone one night after he had sent his family over the brook Jabbok. Doubtless his desire was to have opportunity for prayer in solitude. Then it was that the divine presence was with him until the breaking of the day and God placed upon him the name Israel, a prince of God. Jacob called that place Peniel, because there he had seen God face to face and his life was preserved. (Genesis 32: 22-32.)

When the revenge taken by Simeon and Levi upon the men of Shechem had brought Jacob's household into danger, the Lord instructed him to go to Bethel and to raise there an altar unto God. Jacob obeyed, and it is recorded that the terror of God was upon the cities that were round them, and they did not pursue after the sons of Jacob. (Genesis 35: 5.)

Our lessons have already informed us that the Lord's hand was over Jacob and his family in the taking of Joseph into Egypt and in afterwards removing the whole family of Israel to that land. Truly might Jacob say that God had fed him all his life long and had redeemed him from all evil, and well might he desire that Ephraim and Manasseh might be attended by the same powerful and kind watchcare.

We are told that, on that night which Jacob spent with God at the place which he afterwards called Peniel, because he had seen God there, the Lord touched Jacob's thigh, and that, as he passed from the place, the sun rose upon him and he halted upon his thigh. He was lame, but may we not believe that this affliction of the flesh served to remind him of the wonderful experience of the night spent with God? So, when he looked back over his life, filled with tribulations as it was, could he not remember in connection with them how the Lord had saved him out of his distresses?

In the world he had tribulations; in God he had peace.

Some Statistics.

Abraham was seventy-five years old when he went into Canaan at the command of the Lord; he was one hundred years old when his son Isaac was born; his grandsons, Esau and Jacob, were fifteen years old when he died.

Isaac was forty years old when he married Rachel; he was sixty years old when Esau and Jacob were born; he

lived to be one hundred and eighty years old; he lived twelve or fifteen years after Joseph was sold into Egypt; he died about the time Joseph became governor of Egypt.

Jacob was about seventy-seven years old when he went to Haran; he was one hundred and thirty years old when he went to Egypt; he lived seventeen years after going there; Ephraim must have been at least nineteen years old when his grandfather blessed him; Manasseh was older.

Joseph's Coat.

In the Book of Mormon (Alma 21: 9) is found a prophecy spoken by Jacob before his death which is not found in the Bible.

It seems that, when the coat of Joseph, torn and bloodstained, was carried home to the aged father, he laid it away as a relic of his beloved son. Through all the long years when he mourned Joseph as dead, he kept it, and, after his long lost son was restored to him, he found that a part of the coat was preserved and had not decayed. Through the spirit of prophecy Jacob saw in this remnant of Joseph's coat a type of the future of Joseph's posterity. He saw that a portion of them would be destroyed, but that a remnant of them would be preserved by the hand of God.

Joseph's City.

The Jaredite prophet, Ether, prophesied concerning the New Jerusalem which is to be built up on the American Continent. In the Book of Ether 6: 1 we read a part of the prophecy: "As Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall be no more confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of

the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham."

Was Not Jacob Foreordained?

Jacob was chosen before his birth to be the successor of his father, Isaac. He was foreordained to be the father of the twelve tribes of Israel. But it was not foreordained that he should come to his place by treachery against his brother and deceit toward his father. This was the result of human interference and lack of wisdom.

Was not Joseph ordained to be great above his brethren?

Joseph also was chosen of the Lord, as his early dreams indicate. He was ordained to be the savior of his father's house. But it was not necessary to the accomplishment of God's plan that Joseph's brothers should hate him and should sell him for a slave, neither did their evil thoughts come to them from that Spirit which leads and entices men to do good.

"Known unto God are all his works from the beginning of the world." (Acts 15: 18.) The Lord is not proceeding in a haphazard way. He has definite plans in mind which he will accomplish. In the course of his work he places a man here or there, in this position of prominence or in that place of obscurity, and requires of him certain work.

But let us not confuse this placing of individuals in various places with salvation; neither let us conclude that God always approves of the conduct of those persons. The character of the person is one thing, the position he holds is another, and it is not written in God's word that, in the day of judgment, men shall be rewarded according to the position they may have held among men, but it is written that we shall all be judged according to the deeds done in the flesh. Only those are promised full salvation who, regardless of high or low station in life, develop the qualities of perfect character. In this lies the promise of equality in the kingdom of God, where greatness means perfection of character.

Notes on the Use of the Senior Lesson.

Mrs. Callie B. Stebbins.

This lesson is one of great interest to those who desire to understand the plan of God in the choosing of Israel to be his favored people through whom the knowledge of salvation would come to the world. The lesson is worthy of careful study and will require it for one unfamiliar with its truths to gain a clear understanding of them.

Genesis 41:50 tells that the two sons of Joseph were born before the time of famine. Verse 16 of the lesson text speaks of them as lads, though Ephraim could not have been less than nineteen years of age and Manasseh older. Enoch spoke of himself as a lad when he was seventy years old. The greater age to which men lived in earlier times would explain this.

There are times when it is best for the class to see for themselves the location of places on the map. There are other occasions when the time for this can not be spared from other more important matters of the lesson. If the teacher have accurately in mind the geographical situation, a moment may suffice to set it before the class; as for instance, in talking of verse 3 and the note connected with it, to say that "Luz is a little north of Jerusalem. Jacob had come from Beersheba (about fifty miles south) on his journey to Haran, far to the north, in the land of Padan-aram."

Repeated mention has been made of the promise made to Abraham and renewed to Isaac and Jacob. It comes before us again as Jacob impresses it upon Joseph. The repetition will serve to fix in the mind a very important promise, one which was only partially fulfilled when the tribes of Israel were restored to their land after their long sojourn in Egypt, and which must yet have its complete fulfillment.

We learn from verse 5 of the lesson and notes following that Ephraim and Manasseh were to be numbered as sons of Jacob, that they afterwards were counted as heads of tribes, that, as the birthright passed to their father, Joseph, it became theirs, so that their blessing was to be as that of first-born sons of Jacob, and that the double portion of the first-born son became Joseph's through the two tribes called after his sons.

There being no tribe called by Joseph's name and none after Levi,

whose descendants were set apart for the temple service, the tribes of Ephraim and Manasseh just filled the number of the twelve tribes.

It seems fitting that Jacob's first-born son by the wife of his choice should be given the birthright. Notice 2 Chronicles 5:1, 2 carefully. This passage, as well as the words of the Memory Verse, support the rendering of the Inspired Version in verse 5 of the lesson text.

Joseph was raised up to be a servant to his father, Jacob, and his house. There is no higher honor than in serving. For the faithfulness of Joseph in rendering this service, he was exalted above his brethren.

Notice the language which calls attention to the fulfillment of Joseph's dreams with the added prediction concerning the preëminence of his posterity, and especially see verse 11 of the Inspired Version which points to their work of delivering the people of Israel from sin.

Thus far the lesson has shown that Joseph's blessing was to exceed that of his brethren. In the latter part of the chapter, we learn of the choosing of Ephraim to receive the greater blessing and to be to the Lord as the first-born of Israel. Do not overlook the thought that Jacob spoke by inspiration in the blessing of Joseph's sons and that, because of this, the words of other inspired writers agree with his.

"The stick of Joseph," which, according to Ezekiel, was to be "in the hand of Ephraim," is an important subject. With this lesson there will be only a brief time to devote to it, but enough should be said to connect the book with the preëminence of Ephraim and his part in fulfilling verse 11 of the Inspired Version. We understand that the Book of Mormon, for the most part, was written by descendants of Manasseh, but it was to come to the world through the descendants of Ephraim, and thus both branches of the house of Joseph would have part in fulfilling this scripture.

In connection with verses 15 and 16, notice the article, "Jacob's Peace."

As a part of Jacob's prophecy, remember the promise in verse 21. Connect this with the latter part of verse 4.

The articles by Elder Duncan Campbell will find application with this lesson as well as with the following ones.

The Blessing of Joseph's Sons.

Elder Duncan Campbell.

In what was, probably, Jacob's last sickness he was visited by Joseph, his son. Joseph was accompanied by his sons, Manasseh and Ephraim. When Jacob learned who the lads were, he desired Joseph to bring them to him that he might bless them. In doing this Joseph placed Manasseh toward his father's right hand because he was the first-born, putting Ephraim toward the left hand because he was the younger. Guided, however, by the spirit of inspiration, the patriarch placed his right hand upon the head of Ephraim and his left upon Manasseh's head.

This not being according to Joseph's notion of things, he remonstrated with his father, but Jacob persisted that, in this case, the greater, or right hand, blessing fell to the younger son, declaring that while the older brother would become great, the younger would become greater still, and so Ephraim was set before Manasseh. This is in harmony with the blessing of Joseph in verse 26 of chapter 49, in which the words, "the head of Joseph," seem to refer to Manasseh, while the words, "the crown of the head of him that was separate from his brethren," as evidently point to Ephraim.

Similar language is used by Moses in his blessing upon Joseph, Deuteronomy 33:16. and in the following verse the superiority of Ephraim to Manasseh is plainly expressed in the words, "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." Clearly, then, Ephraim was to have preëminence, not only among his father's posterity, but also in the nation as a whole; and this, as we shall see later on, both in temporal and in spiritual things. We are specially concerned in the spiritual phase of his destiny.

LESSON 11, for March 18.

JACOB'S BLESSING UPON HIS SON.

Text, Genesis 49:22-26.

The Choice Vine.

"Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

"Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

"The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."—Psalm 80:8-10.

In this figurative language the Psalmist refers to the bringing of the house of Israel out of Egypt and the settling of them in the land of Canaan, which, in time, they filled with their tribes.

Isaiah verifies this in the parable in which he says, "My well-beloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, . . . and he looked that it should bring forth grapes, and it brought forth wild grapes." After declaring what desolation should come upon the vineyard, he says, "For the vineyard of the Lord of hosts is the house of Israel."

Again, in Isaiah 16:8, 9, we read the lamentation of the prophet over the desolation before prophesied in the parable from which we have quoted. He says: "The fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even to Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

"Therefore I will bewail with the weeping of Jazer the vine of Sibmah; I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen.

"And gladness is taken away, and joy out of the plentiful field: and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in their presses; I have made their vintage-shouting to cease."

The above is made more intelligible to us when we understand that Heshbon, Jazer, Elealeh, Sibmah were all cities and lands of Israel, some on the east, others on the west of Jordan. The lamentation is over the desolation of the land where Israel had been planted by the Lord "a noble vine, wholly a right seed," but where it had turned into the "degenerate plant of a strange vine." (Jeremiah 2:20, 21.)

The mournful language of the prophet is also better understood, if we take into consideration the fact that, about five years after this, the ten tribes being carried away and lost to our knowledge, the kingdom of Israel came to an end (721 B. C.), and that the kingdom of Judah lingered one hundred and thirty-five years longer and was then conquered by the king of Babylon and its inhabitants carried away into captivity.

Isaiah foresaw the desolate condition that would come upon the land where

the twelve tribes had been planted, "a noble vine"; he foresaw also that some of the branches of the vine would be stretched out, that they would go over the sea.

This is like that statement in the blessing of Joseph, that his branches would run over the wall. Both have their fulfillment in the fact that descendants of Joseph, branches of the house of Israel, left Canaan in the first year of the reign of Zedekiah, the last king of Judah before the Babylonish captivity, and came to the land of America, being led by the hand of the Lord. Of this the Book of Mormon gives us an account, telling us among other things the time when the colony left Jerusalem and also of the descent of some of them from Joseph who was sold into Egypt. (First Book of Nephi 1:2, 47; Alma 8:1.) It tells us also of another colony, another branch of the house of Israel, that left Jerusalem at the close of the reign of Zedekiah, but the genealogy of this colony is not given in the Book of Mormon.

If we review the points of this article thus far, they are these:

That the vine brought out of Egypt and planted in a very fruitful hill was the people of Israel whom the Lord led out of Egypt and placed in Canaan.

That the ten tribes of the nation of Israel were led out of the land captive in 721 B. C., and never returned.

That Judah was led captive to Babylon in 586 B. C., but afterwards returned.

That Isaiah foresaw the desolation of the land in which the Lord had planted the tribes of Israel, his choice vine. That he prophesied this desolation. That he also spoke of branches that would go over the sea.

That the Book of Mormon tells us of those branches that did go over the sea, being led out from Jerusalem during the reign of Zedekiah, the last king before the Great Captivity.

Now, if it be true that the original inhabitants of America came from Jerusalem, and their ancestors from Egypt, then we should find traces of their descent in their customs, language, and civilization. There is an abundance of evidence of this kind.

Teachers of senior classes should acquaint themselves with the information brought within our reach in such works as *The Book Unsealed*, *The Book of Mormon Vindicated*, *Parsons' Text Book*, and *Book of Mormon Lectures*. Chapter 3 of *Book of Mormon Vindicated* is especially well suited to this lesson, as it furnishes material in a con-

cise form adapted to the needs of the average Sunday-school teacher.

But there may be some readers of the EXPONENT who will have no access to those books to which we have referred. We therefore glean from them some of the evidence that supports the claim that the branches of Joseph came over the sea from Jerusalem to America.

Of the Indians, Josiah Priest says: "Their Jewish customs are too many to be enumerated in this work. Hebrew words are found among the American Indians in considerable variety."—*American Antiquities*, pp. 59, 65.

In Catlin's *North American Indians*, the author offers twelve reasons for accepting the idea that the American Indians are, in some way, descended from the Israelites. These reasons are based upon certain similarities of customs common to both Indians and Israelites.

Bancroft says; "The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any others. Its advocates, or at least those of them who have made original researches, are comparatively few, but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis exceed by far anything that we have yet encountered."—*Native Races*, vol. 5, pp. 77, 78.

"In Yucatan the traditions all point to an eastern origin for the race."—*Landa's Relacion*, p. 28.

In *American Antiquities*, Josiah Priest tells of one Joseph Merrick, a highly respected man, who, in 1815, found a black strap, about six inches long, and one and a half in breadth, and about the thickness of a leather trace to a harness. In attempting to cut it, he found it as hard as a bone, but he succeeded in getting it open and found it was formed of two pieces of thick rawhide and contained four folded pieces of parchment of dark yellow hue which contained writing. The neighbors tore one of these to pieces, but the other three were sent to Cambridge where they were examined and found to have been written with a pen *in Hebrew plain and legible*. The writings were quotations from the Old Testament. (*American Antiquities*, pp. 65, 66. Also Bancroft's *Native Races*, vol. 5, p. 93.)

Bancroft also describes a slab of fine stone on which was a figure of a man, apparently a priest, dressed in a robe that reached to his feet, and wearing a long beard. Over his head was a curved line of characters, and upon the edge and back of the stone were neatly

carved letters. An Episcopalian clergyman of Newark (Ohio) pronounced the writing to be the ten commandments in ancient Hebrew. (See antiquities of Licking County, Ohio; Native Races of Pacific States, pp. 94, 95.)

In an article edited from the *Review of Reviews*, July, 1895, we read that "scattered throughout the forests of Yucatan are the ruins and remains of large cities and of stupendous edifices, which were formerly the temples of the gods and the palaces of kings, the walls of which are covered with inscriptions, bas reliefs, and sculptures, which surpass in harmony of design and excellence of execution, those of Egypt and Babylon." The article goes on to speak of the long, laborious study of Doctor Le Plongeon and his wife in that land amid its monuments, temples, and palaces, and the conclusion reached by them that the ancient inhabitants of it must have had their language from the same source as the Egyptians.

It is to be noted that the ruins of Yucatan show the ancient Mexicans to have written upon the walls of their temples and monuments as did the Egyptians.

Both Priest and Pidgeon tell us that another Egyptian trait has been found in America in the discovery of embalmed bodies. Donnelly says the Peruvians also embalmed their dead.

Those works which are suggested to you for supplementary reading in connection with this lesson will give to you much more reason to believe that the "vine" which God brought out of Egypt and planted in Canaan did send some of its branches over the sea to America and that they have left evidences behind them of their former association with Canaan and Egypt.

Temporal Blessings of Joseph.

Elder Duncan Campbell.

Considering the blessings of Joseph and his posterity as pronounced by Jacob in Genesis 49, and by Moses in Deuteronomy 33, it will be noticed how much space is devoted to them compared with that occupied in giving the blessings of most of his brethren. And besides that, the whole of Genesis 48 is taken up with the future of Joseph and his children. Their blessings are great in several ways. In the first place the children of Joseph were to have a double portion for an inheritance in the promised land inasmuch as they were divided into the two tribes of Ephraim and Manasseh, and each tribe had its separate portion assigned to it west of

the Jordan in addition to a large district set apart to Manasseh east of that river. Moreover, under the figure of a fruitful bough, it is indicated that the branches of the house of Joseph would run away beyond their original boundaries to a land vast in extent, fertile, and rich in all the varied resources of mine, forest, field, valley, and mountain.

In the second place the posterity of Joseph were to become exceedingly numerous, the children of Manasseh were to be counted by the thousands, and those of Ephraim by the tens of thousands. The descendants of Manasseh were to become a great people, but the seed of Ephraim were to become a multitude of nations.

In the third place Hosea says, "Ephraim, he hath mixed himself among the people." Among many nations his seed may be found, and for that reason scarcely any limit can be set to the influence to his spirit and genius. The great majority of those whom our patriarchs bless are of the lineage of Ephraim. And in America we find a land which completely accords with the description given, in the prophecies, of Joseph's land.

Notes on the Use of the Senior Lesson.

Callie B. Stebbins.

If possible, commence the study of this lesson early in the week. You will find so much to read in connection with it that there will not be time for all if you leave it until late. First study the lesson as given in the *Quarterly* with the Bible text. Then make a study of the editorial, "The Choice Vine." The other articles given in this department will be found helpful, and as many of the works cited by the editor in "The Choice Vine" as are within reach should be examined.

Do not be discouraged because you have not time to read the whole of them. Look out the parts that have the most direct bearing upon what you want to know.

There is so much food for thought in the blessing pronounced upon Joseph that it will be necessary in class-time to pass lightly over the predictions concerning the other tribes in order to leave sufficient time for the one which claims our special attention in this lesson.

It is of great interest to us that we are able to trace to some extent the fulfillment of the prophecies concerning some of the tribes. This evidence

confirms us in the thought that Jacob spoke by the Holy Spirit and so his words were certain of fulfillment. When the Lord speaks, "Not one jot or one tittle shall pass away until all be fulfilled."

The tribe of Judah was to have marked prominence. The other tribes have been lost sight of, but, because this tribe has been constantly before the world, history makes it possible for us to see the direct fulfillment of many of the prophecies concerning it. The facts stated in the *Quarterly* note under verse 10 may be verified from history. Students should be encouraged to fix these points in their minds, and not to be content with the simple statement, but to read for themselves to find proof that the scepter did not depart from Judah until Shiloh came.

Taking up the blessing of Joseph, notice each point carefully, two very important ones being found in verse 22.

The note with verse 24 gives the only reasonable application of the somewhat puzzling expression, "From thence is the Shepherd, the Stone of Israel."

Notice the comfort in the first clause of verse 25. The mighty God of Jacob, who had caused Joseph's bow to abide in strength when the archers sorely grieved him, would still give help to him and to his children.

Have Deuteronomy 33:13-16 read in the class, going over it by questions to bring out all the points; then follow with the thought contained in the note upon verse 25 of the lesson text.

Connect the thought of the branches running over the wall with the words in verse 26, "unto the utmost bound of the everlasting hills." Show that the land of America fills both conditions. Turn again to Deuteronomy 33:13-16, or from memory refer to the points to see if the land of America answers the description given there.

In connection with the comment upon the Golden Text of our last lesson, notice the latter part of the article, "Temporal Blessings of Joseph." In addition to the thought of finding the fulfillment of the words of this Golden Text (which were to apply to the descendants of Ephraim and Manasseh) in the land of America, we notice the statement from Hosea, "Ephraim, he hath mixed himself among the people." (Hosea 6:8.)

Ephraim was to become greater than Manasseh, his seed becoming a multitude of nations. In his having become mixed with various nations of the earth,

the eldest son of the legal wife, and, as such, was the legitimate heir to the special blessing of his progenitors, as indicated in Genesis 49:26.

propriety, she was deceptively imposed upon Jacob. Surely, none can be so lost to a sense of justice, right, and virtue as to regard this transaction as a marriage!

Then Rachel, not Leah, was Jacob's wife. To this agrees the prophet, Hosea, who says, "And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept sheep." (Hosea 12:12.) So when the Lord passed by the sons of Leah and gave the special blessing to the first-born of Rachel, he set the seal of his disapproval upon the deceptive plural marriage of Leah, if it may be called a marriage, and his seal of approval upon the holy, pure, legal, and love-consummated union of Jacob and Rachel, thus rebuking Laban, Leah, and Jacob to the extent that each was implicated in the fraud.

Review.

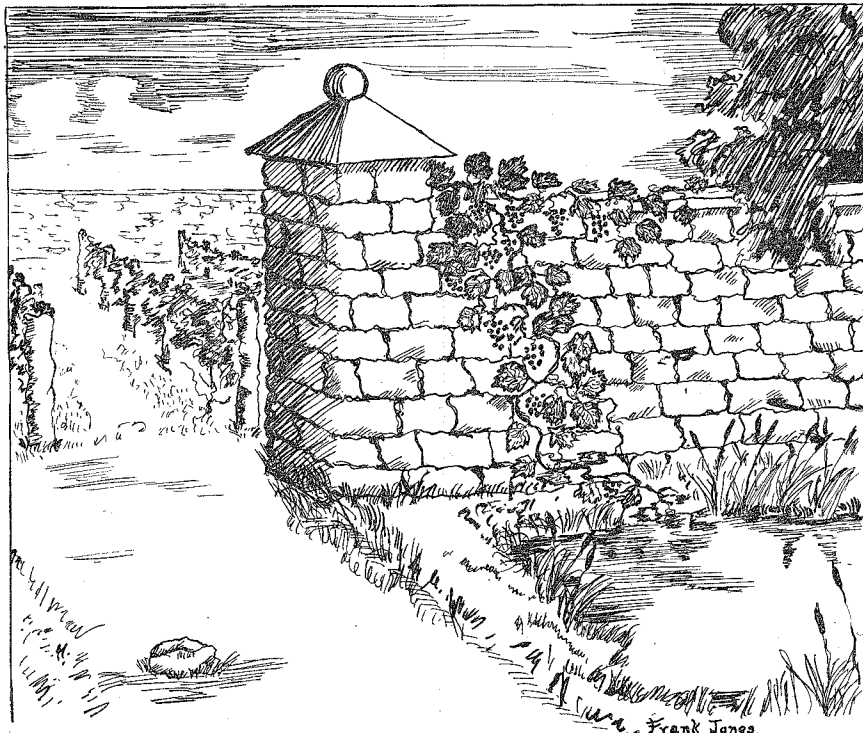
The sketch offered with this lesson is the work of one of our young brethren. Perhaps you have in your school some young person who can place a similar one on your blackboard. If so, the picture will at once suggest to those who have studied the lesson, the branches of Joseph which Jacob predicted would run over the wall, and, by well-chosen questions, the reviewer can bring out the leading points of the prophecy and its fulfillment.

The effectiveness of your illustration may be increased by sketching the outlines of Asia and America and placing the picture of the vineyard in the place of Palestine. Let the vines trail over the ground in the direction which we believe Lehi's colony to have taken to the sea; then show a little ship riding the waves to the western coast of America. Bring out the whole story by questions, or, if you choose, let some one tell the story, using the map as an aid.

LESSON 12, for March 25.
 JOSEPH'S PROPHECY.
 Text, Genesis 50:1-26.

Restoration of the House of Israel.

In Joseph's prophecy, which occurs in this lesson, he foretold the condition of bondage that would come upon Israel in Egypt and the deliverance that would be effected with Moses as leader of the people. History tells us that Israel was led out of Egypt by Moses, that it was led into Canaan by Joshua and



we might find a part of the fulfillment of this prophecy, and his descendants coming to this land from those of other nations would thus become partakers of the blessings of Joseph's land. Shall not we who learn these things and are so favored as to live in this choice land be careful to merit "the blessings of heaven" and "the good will of Him that dwelt in the bush"?

Follow the points from the paragraph on the Book of Mormon with as many pointed bits of evidence from other sources as the time will allow.

Finish with the Golden Text and Memory Verse.

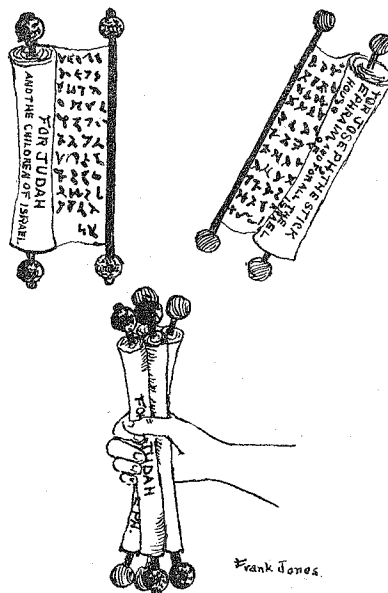
Joseph's Blessing.

Heman C. Smith.

The great blessing bestowed upon Joseph has led some to suppose that the Lord thus extended favor to polygamy. This supposition is based upon the further supposition that Joseph was of polygamous birth. Neither supposition is correct. The Lord does not withhold blessing rightfully belonging to the worthy because of the sins of parents. This would not be just, and God is just.

This question, however, does not apply in the case of Joseph. He was

It was for Rachel, Joseph's mother, that Jacob served. (Genesis 29:18-20.) At the termination of the time agreed upon a feast was made (Genesis 29:22) and, doubtless, the marriage of Jacob



and Rachel then consummated. It is not until after this that Leah is mentioned as an actor in the events, when, with a shameless lack of modesty and

occupied there as one nation until the close of the reign of Solomon (975 B. C.), when the ten tribes revolted and became a separate kingdom. From this time, there were the two distinct kingdoms, Israel and Judah, the former with its capital at Samaria, the latter with its capital at Jerusalem.

Joseph prophesied that, after being settled in Canaan, his people would be scattered again. This was fulfilled in the carrying away of the tribes of Israel to Assyria by Shalmanezzer (721 B. C.) and in the carrying away of Judah to Babylon (586 B. C.). The nation of Israel never returned to Canaan; Judah returned after the Great Captivity and dwelt in the land until seventy years after their Messiah was rejected by them. Then they were scattered by the Roman power and have never since returned.

EZEKIEL,

in his vision narrated in chapter 37 of his book, foresaw the resurrection of the house of Israel, "the whole house of Israel"; he foresaw and foretold the restoration of the nation; he prophesied that the time will come when they shall stand as one nation in the land upon the mountains of Israel and shall be no more two nations, neither shall they be divided into two kingdoms any more at all. (Verse 22.)

It is in connection with this prophecy that Ezekiel was commanded to give to the people of his time the object-lesson described in verses 16 to 20. He was commanded to take one roll of parchment (a stick) and write upon it, "For Judah, and for the children of Israel his companions." He was to take another roll of parchment (another stick) and write upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." He was to hold these two rolls together in his hand before the people and to explain to them that thus would the Lord God take the stick of Joseph which is in the hand of Ephraim and put it with the stick of Judah.

What illustration can be plainer than this to show that the record of Judah and the record of Joseph were destined to be placed together as has been fulfilled in the union of the Book of Mormon with the Bible? Joseph, as well as Ezekiel, foresaw this. Joseph said in his prophecy that his descendants would write and that the descendants of Judah would write; he said these two writings would grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among his descendants,

and bringing them to a knowledge of their fathers in the latter days, and also to the knowledge of the covenants of the Lord.

ISAIAH

prophesied of the coming forth of a book which would be delivered to an unlearned man to be read by him. (Chapter 29.) As Isaiah originally wrote this prophecy, it points out very clearly the coming forth of the Book of Mormon, so clearly that those acquainted with the conditions under which this book came forth to the world readily recognized in it the book of which Isaiah wrote. (See Inspired Version.) And, even in the mutilated form in which Isaiah's prophecy now appears in the King James Version of the Bible and other versions commonly accepted by the people as the word of God, we find the prophecy of a book to come forth at a time when spiritual darkness should be upon the people.

It tells us that this book would be delivered to an unlearned man; that it would come forth a very little while before Lebanon became again a fruitful field, that in the day of its coming forth the deaf should hear the words of the book, the eyes of the blind should see out of obscurity and out of darkness, the meek should increase their joy in the Lord, and the poor among men should rejoice because of the Holy One of Israel; that Jacob should not now be ashamed, neither should his face now wax pale.

A little while after the coming forth of the Book of Mormon, the fertility of Palestine began to return to it (1852). The restoration of the gospel which accompanied the coming forth of the Book of Mormon has given hearing to the deaf and sight to the blind, in both the spiritual and the physical sense of the words; as in the days of Christ, so now the gospel is preached among the poor, and they rejoice in the Holy One of Israel, not only because of the spiritual comfort of his presence with them, but also because of that fundamental principle of the gospel which shall cause poverty to cease among men as they become educated under its law. Jacob will no longer be ashamed, neither will his face wax pale when the book of which Isaiah wrote, the stick of Joseph, together with the Bible, the stick of Judah, has accomplished that which Joseph prophesied, the establishing of peace among the fruit of his loins, and when that which Ezekiel prophesied has come to pass and Israel and Judah stand united again upon the mountains of Israel.

The Stick of Joseph in the Hand of Ephraim.

The Book of Mormon was written by descendants of Manasseh. (Alma 8:1.) Ezekiel did not say the stick of Joseph should be written by Ephraim; he said it would be in the hand of Ephraim when it was taken and placed with the stick of Judah. This is fulfilled, if the latter-day seer, Joseph, of whom Joseph of old prophesied that he would bring forth the word of God, was of Ephraim; and who is able to prove that he was not?

Spiritual Blessings of Joseph.

By Elder Duncan Campbell.

Because of the peculiar period of the world's history in which we are living we should be greatly interested in the spiritual blessings to be associated with the seed of Joseph in the latter times. Jacob said to Joseph, "Thou shalt be a light unto my people, to deliver them in the days of their captivity, from bondage; and to bring salvation unto them, when they are altogether bowed down under sin."—Genesis 48:11, I. T. This, without doubt, refers to the time and means spoken of by Joseph, in Genesis 50:25-33, I. T. The time is the latter days. The means is a choice seer to be raised up of the seed of Joseph, who should bring forth the word of the Lord and convince them of the word "which shall have already gone forth among them in the last days." And his writings in conjunction with the writings of the seed of Judah should "grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord."

With this agree the words of Ezekiel 37:16-28, in which two sticks were to be written upon. Upon one, "For Judah; and for the children of Israel his companions"; upon the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." These two sticks were to be put together in the prophet's hand, showing that the two writings were to be united and that the divisions of Israel were to be healed; they were to be gathered together as one people; to be saved from sin and idolatry; to enter into a covenant of peace with the Lord, and all to have one shepherd. We have these writings in the Bible and the Book of Mormon.

Review.

This lesson affords you an opportunity to vary your review by using an object-lesson. The very best way to illustrate this lesson is by doing the thing Ezekiel was told to do, by making two sticks, or rolls, one to represent the writing of Judah, the other to represent the writing of Joseph.

The stick will be easy to make. Any boy with a knife can whittle out the sticks with knobs on the ends, and the average boy is glad to do a little thing like that for his teacher or superintendent. Then glue the end of a strip of paper to the stick as represented in the cut. Mark one stick for Judah, the other for Joseph.

Talk about these separate records; then roll them up and hold them together in your hand, and explain the

meaning as Ezekiel was told to explain it. At the same time that you stand before the school with the stick of Judah in your right hand, another person may stand beside you with the Bible in his right hand. When you hold up the stick of Joseph in your left hand, the other person may hold up the Book of Mormon, and when you place your two rolls together, the other person may place the Book of Mormon with the Bible and hold them together.

It may be you can drill two of your Sunday-school scholars to give this object-lesson, and if you can, be assured they will never forget it.

Notes on the use of intermediate and second primary lessons have been crowded out in this issue. We think they will appear in the next.

Don't spend too much time getting ready. Now is the only sure time you have to work.

The Nauvoo Convention.

Delegates to the last Convention will remember the voluminous invitation from the citizens of Nauvoo requesting the Association to meet there in convention in 1906. Bro. O. H. Bailey in his missionary-work at Media, Illinois, last summer, used this to show the feeling of the people in that vicinity. He writes as follows:

"I certainly am in trouble again. While being attacked by a Baptist preacher at Media, Illinois, I spoke of the people of Nauvoo sending in a petition for our Sunday-school Convention to meet there, and as the saying goes he 'called' me for proof. He has many friends who want to see the proof. Now have you the original petition at hand, or could you get the loan of it long enough to convince those people?"

"I believe this is important owing to the fact that the people think that as the old church was driven out, they would not allow us any favors from there whatever.

"There is a good work going on down there now.

"Seven baptized last Sunday, four Baptist, three Methodist. So you see it makes them squirm."

The question of meeting there will come up for consideration at the Convention in April, next.

Preparing for the Convention.

We look forward to April 4, 1906, the date for the convening of the General Convention, as a time when we have many opportunities for adopting measures for the accomplishment of much good. The Lord has said that man of himself may accomplish much good. He has recognized the work of the many consecrated brethren and sisters and we are assured that the Sunday-school occupies a prominent place among the "helps" in the church. But, brother, sister, what are you doing towards preparing for this busy time of business? Our sessions are few and much is to be done. Let us consider prayerfully beforehand what we may do to assist in the great work of salvation. And then when we assemble let it be with thoughtfulness; and not this alone, for we have in times past wondered if there were not too much "display of thoughts" in our assemblies in the past and not enough of prayerfulness. We need both, but first connect

BUSINESS DEPARTMENT

By D. J. KRAHL
Lamoni, Iowa

**The Christmas Offering for 1905.**

It is with pleasure we note the amount gathered by the children and others for the special offering, \$5,742.06. While the mark—\$7,000.00—was not reached, yet we are of the opinion that over this much good accrued to those who helped swell the fund. Is there any amount of money that will express the value of good which comes to the soul that denies himself for the Master's sake?

While the offering has been much larger than heretofore, are we not yet debtors to Him? Can we ever liquidate the debt we owe? What then should we do? Reduce it as much and as speedily as possible.

The Christmas Offering for 1906.

Instead of a spasmodic effort a few weeks or months before Christmas, work should begin at once. If your school has not appointed a committee to look after the offering, *do it now*. Precious minutes are passing at the rate of sixty per hour. The children's attention could be called thereto in a quiet manner, as might be determined by those who are placed in charge of this special work. But the idea of doing something for the Master should be kept before the children that by practical work the lesson of sacrifice

and effort might be indelibly stamped into their natures. If your school does select a committee they should cooperate with pupil, teacher, and officer in a systematic manner, that all might be workers together.

It is all right to lay out your work beforehand. But do not spend too much time getting ready.

On the march of General Sherman "from Atlanta to the Sea" he halted at a river; the bridge across had been destroyed by the enemy. He summoned his chief engineer, who was a blunt, old-fashioned, capable road-builder, to his headquarters. "Jim," he said, "how long will it take you to throw a bridge across the river, that will carry foot-soldiers, cavalry, and artillery?"

Jim ran his fingers through his hair for a moment.

"Three days," he answered.

"Good. Go to the head draftsman and have him make up the drawings right away so that you can get at the work without delay."

At the end of three days the General called the engineer to him scarcely expecting the bridge could be finished at that time.

"How's the work, Jim?" he asked.

"Bridge is made," was the answer "but them pictures ain't done yet. If you don't have to wait for them you can march across."

tion with the divine source through prayer, and if our thoughts are under the direction of and illuminated by the divine power, we can move forward in an affirmative way and make our business—the combined work of God and his saints—true coöperation indeed. In thus moving forward we can hope to succeed.

Questions and Answers.

Who and what is the Sunday-school to report to the district convention and conference? Who is to report, how to report, and what to report.

See Constitution and By-laws.

By-laws for Sunday-school. Article II—Duties of secretary.

“He shall report the school to the district association, or if the school is not in a district, to the General Association.”

1. Who is to report? The secretary.

2. How to report.

Every three months the secretary of the school should forward to the district secretary the regular report on blank provided by the Association according to direction printed thereon.

3. What to report.

The blank form referred to above calls for certain items. This indicates what is to be reported.

Aside from this regular quarterly report the superintendent may give a written report to each convention as to the general condition of the school, calling attention to any special features which he may desire.

On page 11 of Constitution and By-laws—Article VII—Meetings.

“The [district] association shall hold one or more meetings annually, the proceedings of which shall be reported to the district conference.”

1. The secretary should report.

2. Report should be in writing, addressed to the conference, and placed in the hands of the officers of the district.

3. The proceedings should be reported. Not in detail as the minutes of the meetings, but the business transacted, and character of the sessions in a general way.

To the Superintendent.

Will you please forward us at once the names and addresses of the teachers and officers in your school who do not receive the EXPONENT, and *why*. Please give this your personal attention at once. We have a dual purpose in asking this and will let you know *why* when you send in list. We desire to

see the EXPONENT in the hands of each teacher and officer and will endeavor to overcome every obstacle to place it there. Will you help us by complying with this request?

Sr. M. E. Hougas writes, “I will pay for ten copies of the EXPONENT for those who will appreciate them and can not afford it.” This sister surely believes in letting the light shine. If you have the opportunity of fitting yourself for doing better work and do not grasp it, who is responsible?

District Secretaries' Troubles.

Sr. Jennie Morrison, secretary of the London District, writes, “I have tried hard to impress upon the local secretaries the necessity of promptness, but it is rather difficult. Is there any rule in the Association laws whereby schools not reporting can be dealt with? I have one enrolled in the district which has not reported for twelve months. I have written several letters to them but received no reply nor report, while I know they received my letter.”

Sr. Lillian Gowell, secretary of the Northern Kansas District, has a similar experience. She writes.

“I send to-day the report of the district, such as it is. I can not make out a correct one as it is so hard to get reports from the schools. ‘Ask and ye shall receive’ is not true in all cases, for I have asked and asked. Some have responded at the last moment, others send in a report for perhaps one quarter, and one school would not even do that much.”

Common courtesy demands a reply to a letter.

Any one who has accepted a trust is surely invalidating that trust by neglecting or refusing to perform the duties intrusted. Any one who neglects or refuses to do the work after a patient effort on the part of others to induce him to so do, should resign. If he does not and persists in ignoring the wishes of the body he should be relieved and another selected who would give loyal attention to the Master's business.

We have seen this plan suggested:

“If you do not receive a reply to your first letter send another inclosing stamp for reply. If this does not secure a response, try it again, inclosing two stamps, requesting them to keep one and use the other in mailing you reply.”

District secretaries in compiling reports for their respective districts should report every school. If you have not received a late report use the last one received in figuring the mem-

bership and send in correction, if any, later. If you do not do this it will place your district in a false light. For instance, one district reports for 1905 three more schools than last year, yet a decrease in membership of 163. Undoubtedly occasioned by the failure of some schools to report. Yet they may be holding regular sessions.

MISCELLANEOUS.

Convention Notes.

Of the Southern Nebraska Sunday-school convention just closed, Sr. E. D. Briggs, the secretary, writes: “Friday evening we had a literary program. Two papers were read and an address given by Z. L. Gouldsmith on ‘What do parents owe their children?’ Saturday before noon three papers were read and the remainder of the time spent in discussing the question, ‘Is the custom of offering rewards as an inducement to secure better attendance or better preparation of the lesson a proper method to pursue.’ It was considered pro and con and the consensus of opinion was that it was not a good plan.”

Convention Calendar.

Alabama, Lone Star, Friday, 3 p. m., March 9, 1906.

Eastern Colorado, Denver, March 1 and 2, 1906.

Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.

Southern California, (Sunday-school and Religio,) Garden Grove, March 2, 1.30 p. m.

Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Northern California, Sacramento, March 2, 1906.

Send your dates as soon as fixed.

God keeps a school for his children here on earth, and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in his handling, sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same old school-master, Disappointment.—Theodore L. Cuyler, in *World Evangel*.

Whatever you are by nature, keep to it; never desert your line of talent. Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing.—Sidney Smith.

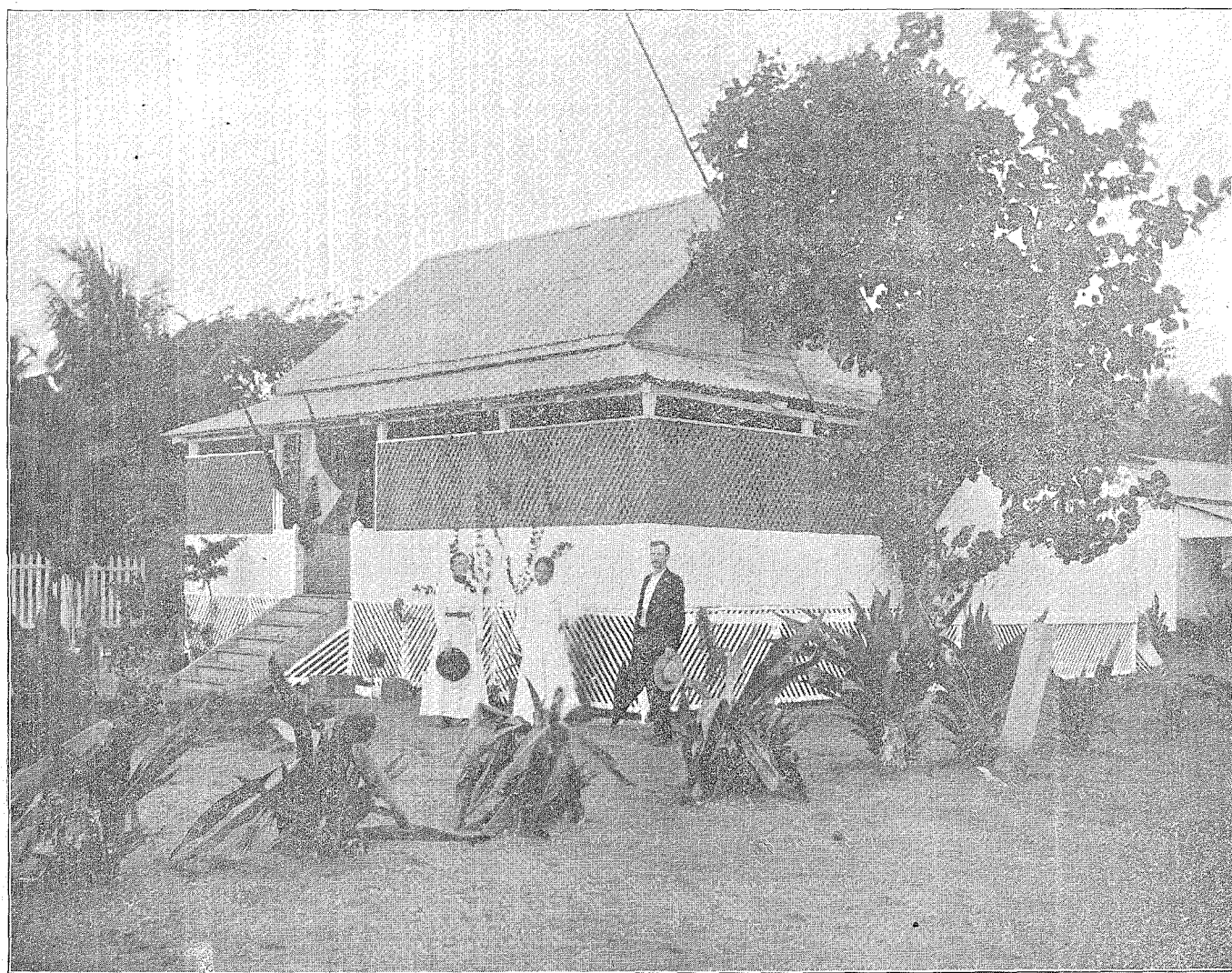
The Sunday School Exponent

Ethel Skank 26

VOLUME 1

APRIL, 1906

NUMBER 4



MISSION HOUSE AT PAPEETE, TAHITI, DESTROYED BY THE STORM
FEBRUARY 7 AND 8, 1906

(The Sunday-school Association has about One Thousand Members in the Society Islands)

See page 95

The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

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the Sunday-school

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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, APRIL, 1906

NUMBER 4

EDITORIAL

“Hark the bells of Easter morning,
Ringing out their message clear;
Listen, children, to their story,
Joyfully they seem to say,
‘Christ the Savior rose in glory
On his holy Easter day.’”—Selected.

Easter Services.

Ere another issue reaches our readers, Easter will have come and gone. A splendid opportunity to do good in your Sunday-school by the celebration of our Savior’s resurrection. A properly arranged Easter program will instill into the minds of all participating therein a love and a veneration for the event of the resurrection that will not be acquired in any other way. It will be a special day for your school and the usual attendant good will come from that fact. No very elaborate preparation is necessary. The program can and should be short and simple and appropriate to the occasion. Give all something to do as nearly as you can. Decorations should be nice but simple. Potted plants can usually be had and are very appropriate, especially lilies. Do not make the matter of program or decorating burdensome, as that is not necessary. The chief aim of the exercises is to teach the lesson of the resurrection and make it impressive. All schools should make the day special to some extent at least. The impression made in this way upon the child mind is never erased. Some of our workers will be at the General Conventions and Conference at this time but there are usually enough left at home to make the work a success. And if you can not have a regular and complete Easter program, prepare some special features for the day. Do not let it pass unobserved.

Are You Going to the General Convention?

By the time this reaches the readers, many of us will be making preparations to attend the forthcoming General Conventions. Year by year the interest in the auxiliary societies has increased and the attendance at the General Conventions has grown to such an extent that the number present exceeds that of General Conference of but

few years ago. The assemblies have settled down to solid business, done in a businesslike way. The association work is being extended and the districts are becoming better organized and the officers more proficient in their work. The work has largely passed the experimental stage and is now running in well-tried paths. And as from year to year we meet in the General Conventions, it is with a better understanding of the needs of the work and the possibilities too. And we might naturally expect that the conventions would be more interesting to the delegates and useful to the work.

We shall be much pleased to see a full delegation from every district or school. Distance and other circumstances will prevent any large number of representatives from some localities, but we trust such districts may be able to send at least one delegate. We want the many different sections and conditions of the workers represented. The greatest good to the greatest number is what we desire.

It is due to you and it is due to your school or district that you meet with the workers from all over the world. It will broaden your conception of the work and possibly remold your thoughts in many lines. It will increase your usefulness and make you glad you are a Sunday-school worker. Come. Bring with you your fellow workers and unite with us in an effort to make this convention one of the most useful and at the same time most enjoyable that we have yet had. Pray that He in whose work we are engaged will bless us and guide us and help us to make it so.

About the Convention Calendar.

Last month several notices of conventions for February reached us too late for the February EXPONENT. We regret this but we are obliged to close the forms by the 12th or 13th of the preceding month in order that the magazine may be mailed on time. It is a little unfortunate that we are unable to get the convention dates sooner, but till secretaries acquire the habit of sending us their dates as soon as set, it will continue to be as it is. However, the secretaries are not always at

fault. We have known many instances where dates were left to district officers and the time not settled till within the month. This is not as it should be. Districts which leave their dates thus are suffering a loss that they need not have. Conventions may not be able to set their dates at the time but they can and should be set two months ahead and that would give ample time to get the date into the convention calendar. Form the habit of fixing your dates earlier and you will find it to your best interests.

Send your dates to us and if too late to be used in the EXPONENT, we will forward to the *Herald*. These calendars are a very beneficial thing to the work and should be patronized by all districts. Will you not coöperate with us in making it complete?

To Missionaries and Others.

Several of the brethren of the missionary force have written us thanking us for the "very kind offer to send the EXPONENT to the missionaries free." There is a mistake in reference to this as the offer has not been made. We wish such a thing were possible and we would very gladly give free subscriptions to all missionaries with the EXPONENT as we do with the Senior *Quarterly*, but the financial status of the matter will not admit of it. The missionaries need it and deserve it and as soon as finances will admit of it, it certainly will be done. The EXPONENT as yet is far from self-sustaining and all editorial work is being done gratuitously. And while the list is well up to the five-hundred mark and growing rapidly every day, it is yet far below the point of being self-sustaining financially. Many have gladly helped us and are endeavoring to swell the subscription-list all they can and we assure them that we appreciate their efforts. No individual has any financial interest in the enterprise. It belongs wholly to the General Sunday-school Association. And for this reason with many others so many of the workers have volunteered to help launch the enterprise. But we need many more subscribers. Will you not help us?

At the start an offer was made to give a free yearly subscription to the EXPONENT to any one sending us five paid subscriptions for same length of time. Many of the missionaries as well as others have succeeded in getting the five subscribers and receive their own paper free. Can you, brother missionary, not get the five subscribers? Many of you can. At least, get what you can and write me about it. We can provide for you in some way. And we assure you we will not ask

this much when the EXPONENT is self-sustaining financially. The General Association voluntarily and without solicitation gave the *Quarterlies* free to all regularly appointed missionaries. And while no thought of financial gain entered into the consideration, it has, nevertheless, proved a profitable investment. We could make the venture with the *Quarterly* and not jeopardize our finances. But with the EXPONENT we do not feel that it can be done at the present time. Coöperation on the part of all would soon place the EXPONENT list where it would be entirely safe to place every missionary on the free list.

A SMALL REQUEST, FOR SPECIAL EFFORT.

Let us raise the subscription-list for the EXPONENT to one thousand by the time the General Convention and Conference closes. If this can be done, the new list of missionaries can be supplied for the ensuing year. An average of two more copies to each school will bring it to the mark. Allowing for some who can not or do not succeed, an average of three more to the school will raise the list to the one-thousand mark. It is well worthy the effort. Let Sunday-school officers take hold of the matter and make a special effort to get the required number. Some schools are providing their teachers who are not able to provide themselves with a copy of the EXPONENT. Several individuals have paid for from two or three to ten subscriptions and have said to "send them to worthy and interested persons." Others have sent the names to the office themselves. A little from each one will be a great deal when it is aggregated. We would urge you to please be prompt in the matter. All should start in as nearly at the beginning as possible as some of the departments should be followed continuously. Who will be first to respond with their three extra copies for the year?

Make Your Own Hectograph.

Many persons are in need of some duplicating device but do not have sufficient work to justify the outlay for a mimeograph, hectograph, or any of the other duplicators on the market. Sr. Ethel Skank has kindly furnished us the recipe for a duplicator that is easily and cheaply made and works very satisfactorily. It is as follows: Six ounces white glue, seven ounces water, and fourteen ounces glycerine. Soak the glue in the water a half hour. Add the glycerine and boil till the glue is melted and cook fifteen minutes longer. Pour into a cake-tin about nine by eleven inches, set away to cool, removing all bubbles with a knife.

The recipe will make the pad of this size about one half inch thick. The pad should be fastened firmly to a board of proper size. The cost of the material should not exceed one dollar.

To use the duplicator, secure a bottle of hectograph ink of whatever color is desired (red being plainest and will make most copies) and write whatever you wish to copy with a medium coarse pen on well sized paper of proper size and shape. Let it dry without using a blotter. With warm water and a cloth wash lightly your pad and dry with newspaper or blotter. Turn the copy you have made face down on the pad pressing it firmly but not *too* closely onto the pad. Let it remain about two minutes then carefully pull or peel it off. You are then ready to make your duplicate copies, and it should be done at once. Place your blank sheets face down upon the pad, pressing them sufficiently to insure contact at all points, and peel off. Continue till you have the desired number of copies. From seventy-five to one hundred copies can be made with red ink. About one half as many with blue, green, or black ink. When done, set the pad away and give it two days to let the ink scatter into the pad before using that side again. However the reverse side may be used immediately.

When the pad becomes rough with use, as it will do, take it out and cook it again. This can be done many times. The pads are quite durable and very nice work can be done on them with but little experience. Pen drawings, designs, writing, etc., are very easily and nicely reproduced.

The Fremont, Iowa, Convention.

The following brief synopsis of the late Fremont, Iowa, Sunday-school and Religio convention was furnished us by the kindness of Sr. Emily Fry, Tabor, Iowa:

After a short time spent in prayer-service Friday morning the business was next in order. Delegates were present from Thurman, Henderson, and Tabor. Reports showed but little change in membership, etc., since last convention. The circulating library has been well patronized by the schools which have adopted it. The district learned with regret that Sr. Emma Hougas declined to serve longer as their superintendent but sought to make the best of the situation by electing her assistant, Bro. Joseph Roberts, to fill that position. Charles Forney was chosen assistant superintendent, Bethana Redfield secretary, and Grace Kerns treasurer. Sr. Ethel Skank was reelected librarian by unanimous vote. Delegates were then chosen to represent us at the General Convention.

At the afternoon session the theme, "What to read," was taken up. A paper was read by Sr. Laura Gaylord, "What I would have my children read." Another by Mamie Pace, "What I recommend my Sunday-school scholars to read," was read by Nettie Moore. Sr. J. F. Green was also pre-

pared with her paper, "What place has fiction in the Sunday-school library." Bro. Roberts gave a talk on "Books I can recommend because of the influence they have had on my life." He spoke of the kind of books rather than of any books in particular and thought those having the best influence on his life were, apart from the sacred books, books of history, travels, and biography. Bro. Forney and his paper were both absent but his subject was discussed by different ones present and the prevailing opinion was that while "literary merit" was always desirable "moral and spiritual worth" should be given first place.

General discussion of the several papers and the subject generally brought out the thoughts that we should read for self-improvement and select for ourselves or our children that which will build up the weak places and help in the formation of good, strong characters. Read history, biography, travels, poetry, church-books and papers, nature-studies, some of the best fiction, and a very few favored some good fairy-stories.

At the evening session Bro. Lentz read a good paper on "Inherited tendencies," showing the tendency of "like to produce like" in all forms of life. He spoke of the wonders wrought in plant-life by continual selection and development but mentioned the impossibility of like results being obtained in the human race because here all kinds were allowed to grow and increase. God only did the selecting here and at times the tendency to evil was so strong that a nation or a world were destroyed; as when Israel entered Canaan, or the flood covered the earth. I would like to make that thought plain if I can as I heard two missionaries say they would not take anything for it. It answers the statement of the infidel that God is cruel and unjust in destroying little children. He permits their destruction because they are full of "inherited tendencies" to do evil.

In his talk on "Environment" Bro. Roberts mentioned the situation of the home, whether on high or low ground, in the crowded city or the free country, and thought the best place was one where we could have a good, broad view and plenty of room to grow. He also spoke of clothing, food, and reading as environment affecting character. Bro. Badham showed that "precept" amounted to but little unless backed up by example. It does no good for a father to punish a child for swearing, when he himself is guilty of the wrong. Be careful what kind of stories you tell in the presence of the children as they are born imitators. "If father did so many wrong things when he was a boy and turned out to be such a good man I can do them too."

Sr. Lulu Kemp's reading, "The voice in the twilight," page 88 of *Afterglow*, was a fitting close to a very good program.

What can we do? What are we doing? What have we done? These are our questions for the future, and for the present, and for the past. They are not to be considered all at once, but we have to make and to meet the answers to them in the passing time; and their result reaches into eternity. Our heeding this thought, or failing to do so, marks our improvement of life, or our failure to improve. Lowell says:

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night."

—*Sunday School Times*,

Our Boys and Girls

By Mrs. D. Sandiland

Words can not measure the breadth and depth of this subject upon which volumes might be written. Neither can words express the love that we have for our boys and girls. It can only be lived. Let us think for a few moments of these four words and find the depth of their meaning to us and realize if we can the blessings of these treasures that God has intrusted to our care, fathers and mothers. I am sure there will well up in our hearts feelings of joy and pride that no other possessions on earth could cause and with these feelings will come also thoughts of pity and deep sympathy for those whose homes have been denied or deprived of these blessings, the boys and the girls. Our carnal possessions,—farms, comfortable homes, wealth,—we enjoy for time alone. Our boys and girls we hope to enjoy in eternity. True, years are required of patient labor and untold care to form characters that shall be strong to meet and resist the temptations of life. Well has it been said:

“The bravest battle that ever was fought;
Need I tell you where or when?
On the maps of the world you will find it not;
It was fought by the mothers of men.”

A thoughtful mother as she looks upon her young child thinks: Can I train up this little one in the way it should go? Truly a subject that requires much thought, fervent prayer, and constant watching of not only the child but ourselves as well, for like the seed-corn, some good, others bad and worthless, so the words and deeds of the parents sink into the fertile mind of the child to spring up and bear fruit either of honor or dishonor. We are told in the Scriptures to provoke not our children to wrath but to bring them up in the nurture and admonition of the Lord. Were this rule followed I am sure it would prove infallible. The mind of the parent should always be superior to that of the child. To correct a child in anger, or to cause one to become angry, is only to lower our minds to the level of the child, and instead of receiving respect and loving obedience we receive disrespect and willful disobedience and often wonder why it is so. Is it not because we do not take time to study the natures and dispositions of our children as we should, and often judge them wrongfully? The heart of a child is so tender and very sensitive to either kind or unkind words from those he loves. Then let us have faith in our children, not believing

“That they are the worst of their kind,
In league with the army of Satan,

And only to evil inclined;
But daily to guide and control them
Our wisdom and patience employ,
And then when old age comes upon us,
Their filial love we'll enjoy.”

The homes of our boys and girls should be made bright and pleasant, with as much indulgence as is consistent after due consideration, that they may see not only the labor on the farm, but also its many pleasures. A happy, healthy childhood makes strong hearts to meet the cares and trials that may come to them in after-years. Have your children pets? Make much of them. A boy may not care for endearing words as does a girl, but pet the boy's dog and it touches the heart as words fail to do. The greatest virtue that parents need to possess is patience. Do the unkind, passionate words rise to your lips for utterance when your boy, in a hurry to read the daily papers or perhaps some interesting book, comes in, not having cleaned his shoes quite as carefully as you have so many times told him to do? Or in lying down upon the couch to rest, perhaps crushes a sofa pillow that has taken so much of your time to make or launder? Yet be patient, check the unkind word. I am sure he meant to obey you, and after all, what are these material things when compared with the love of your boys? Remember that many a boy has been driven away from home by the thought that none believed in his goodness or dreamed of the battle he fought.

“So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.”

We desire that our boys and girls should be successful in their life-work, and that is right. It should not be our highest thought for them; but it is an ambition we have for them. The first essential toward success is education. One needs special education in the occupation or profession he intends to follow. A common-school education every boy and girl should have. It is our duty as parents to see that they attend the home school as regularly as it can be made possible. Then where there is a will there can in most cases be found a way too for attendance at the high school, which fully prepares them for the common duties of life. If a higher education is desired to more fully prepare one for the life-work he has chosen, the college doors are open wide to receive all who will come. If finances are limited, still one may not be excluded, for there are many ways provided whereby he

who seeks may find. Is it not possible that one who has had some experience in both sides of college life is better equipped for life's work than he who knows only the student's side? Many of our farm boys come back to the reliable farm and see its possibilities and beauties as they had never seen it before. A close observer can usually tell whether or not a boy or girl will make a success in life. A studious boy who is also alive to and interested in the good that is going on about him, even the popular games of the day to a reasonable extent, and who is alert and watchful for a chance to earn an honest nickel or dime, and has an idea how to use it well, has made a good start towards success. The girl who has learned the rare art of keeping her hands white by bathing them in dish-water often while her mother rests will be a success. She may never have attended college, may not even have graduated from the high school; but she will make a bright and happy home; that is a success. Let us take heed that we have not too high ambitions for our boys and girls lest we find in after-years that they are not filling the positions in life for which they are by nature better fitted, and thus their lives become almost failures.

The question is often asked, "Should parents choose for their children the profession or occupation that they should follow?" I fear if that were done, mistakes would be made in many cases. To explain my meaning more fully I will read a few verses taken from the *Western Farmer*, entitled "Jim":

Four brave, brawny boys—and our fond, foolish hearts
 Beat high in their joy and their pride;
 Four treasures immortal intrusted to us
 To rear and to guard and to guide.
 It was ours to fathom the gifts of each mind,
 To study the depths of each heart,
 And discern, if we might, the labor of life
 That Dame Nature designed for their part.
 We had pondered it long, but 'twas settled at last
 That our Henry a teacher should be,
 And our John, you should see, for a lawyer was born,
 And our Joseph should make an M. D. ;
 But the fourth was so quiet and queer in a way
 That 'twas hard to decide about him,
 And we needed his help, so we said with a sigh,
 "We'll just make a farmer of Jim."
 So the three went forth from the farmyard gate
 In the kingdom of books to toil,
 To delve in the scholastic lore—while Jim
 He delved in the farm's rich soil.
 'Twas a goodly sum we had garnered by
 For use in the hour of need;
 'Twas the savings slow of the frugal years
 But 'twas spent with a reckless speed.
 'Twas a goodly sum—like the wind it went,
 And the three never knew how we planned,

How we worked, and scrimped, and struggled, and saved
 To furnish their large demand,
 And Jim—how he toiled through the ceaseless round
 Till each wearisome day was done;
 Undaunted he by the scathing storm
 Or the noontide's scorching sun.

With the plow and sickle, through crowded days,
 He wrought till the fields were shorn,
 And girded in sheaves was the harvest's grain,
 And garnered the golden corn.
 It was hard—so hard—through the weary months,
 Yet no complaint from Jim.
 Yet all went out to the three abroad,
 And nothing remained to him.

Deeds grand and bold has the soldier done
 In the midst of the battle's strife,
 Yet naught that is nobler will e'er be known
 Than this patient, unselfish life.
 But 'twas over at last, and from college halls
 Came forth the children three,
 Full of unknown words, and of high ideas,
 And of hopes for the days to be.

And they went abroad in the world's highway
 To learn that a language dead
 And that classic lore was a worthless stock
 To exchange for their daily bread.
 And what of Jim? He had read in books
 Of the great and good of yore,
 Of the glories of empire passed away
 And of nations to rise no more.

But it was from the pages of Nature's book,
 From the blossom and bird and bee,
 From the soft, green earth and the tender skies,
 From the mountain and surging sea,
 That he learned of the deeper meaning of life
 Learned its scheme and scope sublime,
 And in realms that brood in the solitude,
 Learned the needs of the soul divine.

Unfettered by rule of measure or school,
 His mind looked up from the sod,
 And his thoughts grew broad as the universe,
 And deep as the things of God.
 And the people came and besought our Jim
 Of his knowledge to impart,
 And he taught with the simple eloquence
 That thrills through the human heart.

And they bowed them down to this son of toil,
 And they cried that the nation's need
 Was the steady brain and noble heart
 And his honor in word and deed.
 And they came from the near and they came from the
 far,
 And they wouldn't take "no" from him,
 And they crowned him with title and wealth and fame,
 And they made a statesman of Jim.

The years they are by, and I sit and sigh
 O'er the fate of the children three.
 For the world's been unkind to the lawyer born,
 And the M. D. and Ph. D. ;
 I think of their starving, struggling lives,
 And then I think of Jim
 And we're truly thankful we had the sense
 To make a farmer of him.

HOME DEPARTMENT

By MRS. T. A. HOUGAS
Henderson, Iowa

Results of Effort.

Bro. Charles A. Gurwell, who is in charge of the home department work in the city of Chicago, in reply to our letter asking of his success, methods, etc., says many very good things. It is well worthy a careful reading, as it gives practical hints on taking hold of the work in the cities. It illustrates or emphasizes two points, viz.: that there is work to be done and there is a way to do it. His letter and his circular letter to his patrons will inform you as to the extent of his success as far as he has told us of it. It ought to inspire many a one to try to make good his neglect in his own locality.

Chicago's greatest need, "workers who will consecrate themselves to the Lord for his service," is the great need in every locality. Why this is so we do not understand, for in every branch we hear many who testify that they are willing to do all in their power to help carry on this great work. All can not be Sunday-school officers and teachers, neither can they be elders, priests, teachers, or deacons, but all may labor in some capacity in this department of church-work. As the Sunday-school opened up an entirely new field for labor, so the home department has given additional opportunity for labor. In this field the young as well as the old can find opportunity wherever they may go. Almost every boy and girl is qualified to act in the capacity of home class visitor in a limited way. Why the cry for visitors to carry the supplies? If you are not a Sunday-school officer or teacher ask your superintendent today for supplies and before another week rolls round have at least one new name to present to the superintendent for enrollment on the home class record. You will surely reap an abundant reward.

"Take time to work:
Know what a privilege it is to work
with God, to have thy hand
Engaged for him, thy energies develop-
ing 'neath his command.
To share the store of grace and truth
Which to his faithful ones are given;
In service to maintain thy youth,
And hear the Lord's 'Well done!' in
heaven.
Therefore take time to work."

"CHICAGO, Illinois, Feb. 7, 1906.

"MRS. T. A. HOUGAS, Henderson, Ia.

"Dear Sister Hougas: Your letter of January 22 came to hand promptly, but I have delayed answering as I did not know just what to write. I am endeavoring to effect a more thorough organization of the home department in this city and waited to know the outcome. It is not yet accomplished, so I will just say that the Lord has greatly prospered our work to the present time; so much so that I take it that he is working among the people, and when the Lord works is the time for man to work; hence my endeavor to secure a better organization.

"Last August we had but four members of the home department in the city, these in our own school—Hope of Israel. I was asked to take charge of the home department work in Central Branch school, and secured twelve members in that quarter. The next quarter increased them to twenty-three, when Sr. Bessie Clark accepted the home department work for their school and has added to the number until there are now over thirty.

"In October I began a campaign of visiting among absentees of our own branch (First Chicago), and by the end of the year had enrolled nearly fifty and of the number eight were transferred to the main school and have become regular attendants. More have been added since (home department).

"I inclose two letters that I sent out at the dates given; the first, to Hope of Israel school only, as Central Branch did not feel that they could afford to give all the collection to the jubilee fund. The report shows that the letter had a good effect and I believe added very materially to the amount contributed. The Lord always blesses when we consecrate to him. I have found it so.

"The great need here in Chicago is for visitors who will consecrate themselves to the Lord for his service. I am praying that he will send more help. We expect to begin another 'campaign' at once. I ask your prayers for wicked Chicago. You will probably hear further from us. Of my own efforts I secured five subscriptions to the *Ensign*, two to the *Herald*, and sold an Inspired Translation of the

Scriptures. The others can do as well when they become a little better acquainted with the work. There are ten SUNDAY SCHOOL EXPONENTS taken. "Your brother in the Master's service,
"CHAS. A. GURWELL.

"To the Members of the Home Department of the L. D. S., Chicago.

"Dear Friends: Herewith find report of the work accomplished during the last quarter of 1905, in the three Sunday-schools of the Reorganized Church of Jesus Christ of Latter Day Saints in this city:

"Hope of Israel Sunday-school: number of members, 20; lessons studied, 206; average lessons studied, 10 $\frac{2}{3}$; contribution, \$9.90; average contribution, 41c; number who studied all, 13.

"Central Branch Sunday-school: number of members, 12; lessons studied, 111; average lessons studied, 9 $\frac{1}{4}$; contribution, \$3.13; average contribution, 26c; number who studied all, 3.

"West Pullman Sunday-school: number of members, 1; lessons studied, 4; average lessons studied, 4; contribution, 25c; average contribution, 25c; number who studied all, 0.

"As members are not added to the Sunday-school until they have attended the regular sessions of the school four times in succession, so we have not counted any as members of the home department who have not studied at least four lessons during the quarter. Many were unable to do so this last quarter, but have promised, and expect to do much better during the present one. If you try to arrange for it, you will find it easy to spend a few minutes at a time, or on Sunday afternoon, until you have gone over the entire lesson. You see that sixteen studied all the lessons of the quarter. I trust that the first quarter of 1906 will show a much better record of study.

"Dear friends, the important part of it all,—the study. Of course it costs something to carry on this work, but, the purpose of it all is to secure a systematic study of God's word, that we may be "thoroughly furnished unto every good work." It will also lead us to unite our prayers in consequence of our studying the same scriptures and thus tend to bring about that unity of spirit that the Lord prayed for when he said, "that they also may be one in us." (John 17:21.)

"This is a new departure in Sunday-school work for many in the city, but I am sure you will enjoy it greatly and find it bringing a great blessing into your life if you will carry it out faithfully. So many have found it so in the

past that we know it is no experiment and it is for the purpose of bringing this joy into your life that we ask you to join us in this study.

"By appointment of Bro. James C. Page, district superintendent, I have charge of the work in this city. I am also superintendent of the home department of Hope of Israel Sunday-school; Sr. Bessie Clark is superintendent of the Central Branch Sunday-school, and Sr. Mary E. Morgan of the West Pullman Sunday-school. There are four visitors who assist me on the west side, and two assist Sr. Clark.

"We ask your prayers in our behalf that we may do the work of the Lord faithfully and wisely, and that others may be persuaded to join with us in seeking to know more of the Lord and his work.

"The district conference meets in this city on Saturday and Sunday of this week, at Hygeia Hall, on Rorey Street, at the corner of Ogden Avenue, commencing at ten o'clock Saturday and half past ten Sunday morning, the district Sunday-school convention at west side hall, 989 West Harrison Street, on Friday, beginning at ten o'clock in the forenoon, and the entertainment will be held at this hall in the evening at half past seven o'clock. All the home department members are specially invited to attend all these sessions.

"Again asking your earnest prayers upon this work, that the Lord may raise up other helpers to extend this work, in our midst, I remain,
Your humble brother in the Lord,

"CHARLES A. GURWELL.

"1664 Lexington St., Jan. 16, 1906."

"Home Department."

THE POSSIBILITIES, ADAPTABILITY AND PRACTICABILITY.

The possibilities of the home department work in any Sunday-school can only be measured by the possibilities of the open Bible in the home. And surely the need for such work is as great as the need for the Sunday-school itself or even the preaching-service of the church.

If there is any one thing which the church, the state, and our whole nation most needs, it is more vital religion in the homes of the people, and such religion is never found in homes where the Bible is a closed and unused book.

"What is home without a mother?" asks the old familiar song, as if nothing could be quite so bad; and as if the question was unanswerable. But we

think "What is home without a Bible" is as hard a question as the other and almost as pathetic. Full many a home could better be without its fretting, scolding, worldly, fashion-loving, un-saved, and unsanctified mother than to be without the refining, quieting, peaceful, happy, and holy influence of the word of God, loved, revered, and daily read and studied. Better a Bible-loving, Bible-teaching stepmother, or a hired housekeeper, in a family of growing children than a mother in whose heart and life Christ and the Bible have no place. Is this a strong statement? Is it too strong? How can anything be too strong which pleads earnestly for more vital religion in the home? Indeed, we will venture to emphasize the thought a little further by saying that there are thousands and tens of thousands of godly Sunday-school teachers who are truer mothers to the children in their classes than are the mothers who bore them.

The sole object of the home department of the Sunday-school is to open the Bible in the homes of the people, and persuade those persons who can not or will not attend the Bible study service of the church, to study the current Sunday-school lessons one half hour or more every week. Such regular, systematic study, aided by our splendid "Lesson Helps," even for a half hour a week, can not fail of spiritual and moral benefit, for it gives God a chance to speak to, and the Holy Ghost an entrance into, the heart of him or her who reads the open book. And this is why the possibilities of the home department can only be measured by the possibilities of the open Bible in the home, as we said in the outset.

Wherever the Bible should go, the home department can take it, and

wherever it does go, the home department can follow, and provide helps for the study of it. This is what makes it applicable to every home and to every community. Think not for one moment that the home department is not suited to city, town, or country Sunday-schools. Wherever people are neglecting the weekly study of the current Sunday-school lessons, right there the home department fits. In all our experience we have never yet found a misfit, though we are compelled to admit that mistakes and mismanagement have often resulted in total failure in home department effort. Still we think that most schools which have tried it and failed, failed because they were content to fail, and really preferred failure to success.—*World Evangelist*.

From The Field.

Last June we sent literature to Bro. Peterson, Omaha, Nebraska, to be used in their convention. It was the initial effort for the home department in that district. As a result of the work done at that time Bro. Peterson writes: "We have about fifteen members and I understand that they are going to organize a Sunday-school in that vicinity next Sunday. So I think we can only feel encouraged about the same."

We have a report from Buffalo, New York, stating a good work is being done there by means of the home department under the supervision of Sr. J. S. Schofield. About one year ago we sent the "outfit" to Sr. Schofield and she began work with six members. Now they have a small organized Sunday-school meeting in private houses and there is some talk of organizing a branch there.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY
Lamoni, Iowa

Theory and Practice.

Lesson V.

HOW TO SECURE AND HOLD ATTENTION.

Importance.

The importance of having the attention of the members of the class in the teaching process can not well be over-estimated for the reason that there can not be teaching without it. We have

seen that there is no teaching by a teacher unless there be at the same time learning by a learner. And giving the attention—directing the mind and thought to the subject—is an indispensable condition of learning. In fact, our ability to grasp and comprehend, is about in proportion to our ability to concentrate and hold our attention upon the object of thought under contempla-

tion to the exclusion of everything else. Who can estimate the height and depth and extent, to which we might go, could we absolutely confine our minds to a single thing as long a time as we please, shutting out everything else? He that can do this has the world at his feet, so to speak.

Very few people can to any considerable extent give their attention to two or more distinct objects of thought at the same time. We are, perhaps, familiar with the circumstance of the telegraph operator who could take down a message in writing with one hand, and send one with the other at the same time. But that man was a genius, and this peculiar ability was enough to give him almost world-wide reputation. We are not dealing with geniuses, hence to secure results in our efforts both teacher and pupil must be attentive.

How.

In this, as in many other things, it is easier to say than to do. But, while there are no absolute rules, the following of which insures success, there are some principles governing discovered by years of experience and observation which may be decidedly helpful, especially to the inexperienced teacher; and it will be our purpose to be helpful to such especially, and to all. We do not believe much in the utility of theories unless they have been, or are, capable of being reduced to practice. First, then, among the suggestions we have to offer is this:

The Teacher Must Prepare to teach the lesson by getting so full of it that it just won't stay back but gushes forth spontaneously whenever the mouth is opened before the class. "My word shall be in you a well of water springing up into everlasting life." Teachers, remember, "shall be *in you* a well of water." The teacher should then "get full" of the word in order that it may spring up. The promise is made by the Master, "Blessed are they that hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." Now one who hungers and thirsts for food and drink will make an effort to satisfy the desire where the means to satisfy is at hand. So we should understand this satisfying of the hungering and thirsting after righteousness is to be realized by effort upon the part of each of us. The Holy Ghost is not given except we are worthy, and we can not be worthy except we strive earnestly to secure it. When the teacher gets thus filled with the subject-matter of the lesson, and with the word of God, and with the Holy Ghost,

there will be little necessity usually to give much thought and effort to securing attention.

Have Pupils Prepare for the class-hour by studying at home. This is one of the difficult features of your work. So many scholars do not make this preparation, and, do what you will, it seems as if you can not get them to do so. But it is of sufficient importance to justify a persistent effort to bring it about. Have you ever tried assigning special topics to the different members of the class for them to make preparation upon and thus gradually get them in the habit of home study? Have you visited the homes of your boys and girls and become acquainted with their home life and surroundings? Have you solicited the helpful coöperation of the parents in prevailing upon the children to study the lessons at home? Have you ever called the superintendent into your class to talk to them of the importance of such an effort by them? Did you ever invite the class to your home to study the lesson with them, and show them how to study? Have you frequently had a quiet but serious talk with those especially indifferent in this regard? Try some of these suggestions.

Teacher Must Come to the Level of the Scholar before he can teach—before the scholar can learn. Whether it means to get *up* or get *down* to such level, is immaterial, probably in most cases, it means a getting *down* in order to get *up*. Anyhow, the teacher must start where the scholar is. You must recognize what the scholar knows in order to build upon a foundation. From what he knows you lead him to the unknown to become acquainted with it. If the boys *will* talk about the show, or the girls about the party, why, you must talk show or party, too, until you are able to divert their attention from show and party to the lesson. If the boys have circus in their minds, ask them if they saw the lion and the bear, and tell them that the time is coming when the lion will eat straw like the ox, and a little child shall lead them. Tell the girls there is to be a great wedding-party some day and they may be guests, if they will live right. You can then divert their attention to the lesson which will tell them how they may prepare for that great time.

"*Give Me Your Attention*," or a similar command, is not sufficient. There is no use in scolding, or finding fault. You know they will not give attention just because asked to do so. You must secure it in spite of themselves.

A Chart, Map, or Blackboard in class will aid much. They need not be used so very much, but judiciously used will do much to break up listlessness in class-work. The teacher may call attention to the location of places, or write important names, or dates, or something else upon the board, or ask some of the class to do so. On the principle that if you get one to working for anything you get him interested it is a splendid idea to have the various members of the class participate in such a way as indicated.

Keep All Busy is an important element in holding attention. Children are naturally active, and they like to keep things moving. The teacher must recognize this activity and provide for it. The teacher being perfectly familiar with the lesson should put questions rapidly and if one scholar is listless or inattentive a question put to him when he is not expecting it will have a tendency to hold his attention. A part of the class should never be engaged by the teacher to the neglect of another part, for the neglected part will usually engage in mischief-making to the discomfiture of the teacher.

Praising Rather than Scolding will be found far better in securing and holding attention. A worthy effort should be commended, while to scold because of some mean little trick rarely does any good. If a reprimand must be given it may be better given privately. However, I would not say a public reprimand should never be given, but it would be an extreme case. A scolding teacher, or one who is constantly nagging at the class, is in the wrong place.

Review Frequently. Children delight to tell what they are certain they know. When the interest is seen to be dragging, a few questions in reviewing familiar matter will be found to enliven the interest and to fasten the attention. Children are not able to voluntarily confine their attention to any considerable extent, and hence their attention has to be caught and held, like an untrained colt.

The Teacher's Attitude Before the Class has much to do with holding their attention. Where the class is small, and with little children, the ideal arrangement seems to be to have the class seated in a semicircle with the teacher seated in the center of the circle facing each child and near enough to touch each one with the hand. It will be seen that this means a small number, not to exceed eight or ten. With larger children and larger

classes it is probably better that the teacher stand facing the class so as to see into the face of every one. The teacher must look into the eyes of the pupils and let them look into the eyes of the teacher. You may have seen preachers who instead of looking into the eyes of the members of the congregation persisted in looking at the ceiling, or floor, or book, or manuscripts, and you have not forgotten what an unfavorable impression you received. If your conscience be perfectly clear you will have no trouble in looking into the souls of your scholars and letting them look into your soul, for the eye is the window of the soul.

Be Patient and Persistent. With all these and a score of other suggestions you will sometimes seem to fail. What then? Remember one thing, that sometimes when you seem to make an entire failure is when you have made the best impression. Therefore keep right on doing your very best. Your very best, did I say? Yes. Let me repeat it. The critical moment of decision comes in the life of each individual, and it may be that to-day, at this very hour, some one of your class is passing that vital point of life. Your words and influence to-day may turn the decision for or against the right. Let that influence be the holiest you are capable of exerting, for you will be called to render an account for the manner in which you have wielded it. Never think of giving up, but with an earnest prayer and sincere desire press steadily forward and the crown will be yours sparkling with many a gem.

Lesson VI.

TEACHING POINTS.

Closely connected with the question of "How to secure and hold attention" is that of "Teaching points," and Professor H. M. Hamill, in his book, *The Sunday School Teacher*, has so tersely and fittingly given expression to so many good, practical ideas that it would be perhaps better to quote from him than try to give something original. From this book we take the following:

I. AS TO MANNER.

Be natural. Do not wear your "photograph smile" before the class. The scholars know what is natural and what is forced.

Be friendly. "Whoso would have friends must show himself friendly." Your manner will make or unmake friends.

Be cheerful. Leave headache and heartache at home, as far as possible.

You have no right to overcloud the optimism of childhood with personal sorrows and vexations.

Be cordial. Many boys and girls come to Sunday-school from homes of scant courtesy. The teacher's hearty hand-shake and welcome will win the heart all the more because of lack of consideration at home.

Be tender. If you could know all the heartaches of the scholars, you would need no such admonition. Children have troubles as real as our own, and a little tenderness goes a long way with them.

Be patient. To be patient is to suffer, for that is the meaning of the word. The last place for fretfulness or irritability is before a Sunday-school class. Do not see or hear things of a worrying kind. Look beyond them to a better day. Make up your mind to suffer, which is the sure road to patience.

Use your eyes. If you are a slave to the "help habit," referring constantly to the teaching helps while teaching, break your fetters and teach eye to eye. A well-aimed eye has hypnotic power. Look the scholars squarely in the face as you teach, and make them feel that the teacher's eye sees every motion of mind or body.

Be serious. The Sunday-school hour is not a time for jokes and pleasantries. Brightness, gladness, a smile, a pleasant word, are in place; but not laughter nor levity. Nor is gossip or mere chit-chat in order. The laughter and loose tongue of one who is dealing with young souls is like the "crackling of thorns under a pot."

II. AS TO INTEREST.

Come early to your place, before inattention gets a footing. The teacher ought to be in his seat fully fifteen minutes before the session begins, to put things in order, distribute song-books and Bibles, to engage the earlier comers, to preoccupy the ground socially and mentally. Enough restlessness and mischief may be generated in the first idle minutes of the belated teacher's hour to spoil a day's work. The battle is won or lost in the five minutes before and after the superintendent's signal-bell.

Set the scholars at work as quickly as possible. Give them Bible texts bearing upon the lesson to look up. Have them find the lesson place in their Bibles. Make up the day's report of absentees, offerings, etc., with their help. If they must talk, let the teacher lead and control the talking, and turn it to good account for the day's work.

Resolve to *have attention*, and then set to work to carry out the resolve. A firm will to have it will go far toward securing it. Scholars are quick to gauge a teacher's mettle, and to take color from his strength or weakness. A steady eye, a cool head, a still tongue, a firm hand of control, will be contagious.

Have a plan, and follow it. Plan each step of the day's work beforehand. Have in mind especially the class disturbers, and allow no opportunity for them to get in the lead. Plan the lesson study for them; know what and how much you intend to review of last Sunday's lesson. Select the texts that will set in order the "connecting links" and have the scholars turn to them. Make a list of the obscure words and allusions of the day's lesson, and set the class at work upon them. Have questions ready in mind or on paper, simple and direct; and plan in advance what scholars shall answer them.

Arrest inattention the moment it begins. A look, a touch of the hand, a quick question, an instant use of the inattentive scholar in any way whatever, will bring him back into line. Silence for a moment, without a look or word to indicate why you are silent, will prove an effective device.

Make the scholars think. Give them time to do their thinking. Do not hurry from one point to another. Much inattention comes from mental indigestion. Set a question before the class within their capacity, and encourage and stimulate their thinking upon it.

Take pains to make plain. Once get a boy or girl to see a new idea plainly, and to know it clearly, and you will not be troubled by his lack of interest. Taking verse by verse the lesson, and making each verse so plain that the scholar can put it into his own language, is fine Bible teaching. If only one thing in the lesson for a Sunday is set in clear light in the scholar's mind, he will become a help to your teaching.

Shun routine teaching. Never go in routine order around your class. Put each scholar on his mettle by surprising him. Let the one lacking in interest bear the heavier burden of questioning work. Ply him with special tasks, and he will soon take the hint.

Do not *fret* over inattention. If you fail to get it, say nothing and keep on trying. Fretting is a sure note of defeat, and an invitation to greater inattention. Better disorder than irritability.

Rest your class from time to time by

a story or a picture or some illustrative object. If only a word or a crude picture on the class slate or paper, the act of putting it before the eyes of the class will banish restlessness and regain attention. Let it tell upon the lesson.

Commend the attentive. Do this sparingly, and be sure it is specially deserved. Unmerited compliments soon nauseate, but a timely word of approval may win hearty cooperation from one on whom it is wisely bestowed.

Discourage the "smart" scholars. There are some of these in every class. They are quicker mentally, or have better home help, and are apt to take the lead of the class. They grow more pert, while the dull ones grow duller. Give them the hard work of the lesson, but do not let them monopolize it. Draw out the dull scholars. Find something in range for them to do.

III. AS TO TEACHING.

Do not teach *too much*. One or two good points will be enough for the day.

Do not stress the *unimportant things*. Merely glance at them and pass on. Make the geography, history, customs, etc., a means to an end. Do not waste the hour on nonessentials.

Do not have the lesson "read round." It is a waste of time and a bar to attention.

Test home study. Expect it, insist upon it, question about it, assign advance tasks that will secure it.

Stick to the *lesson text*. Have it always before the eye. Have it read directly from the Bible. Take care as to its hard and strange words. Form the habit in your scholars of noting what the Bible says, word for word.

Do not tell the scholar what he already knows or ought to know. Make him tell it to you. Draw out his knowledge, and repress your own until needed.

Encourage questioning if along the line of the lesson, but discourage mere discussion. Decide doubtful points with authority, and pass on.

Never ask questions that answer themselves. Make your questions simple, direct, incisive, so that they can not be answered without thought.

Gather up the threads. Before the lesson ends, review its strong points and set in order as you would have it carried home. Take time to do this.

Make a personal application. Never close without it. The lesson has a saving truth in it, or a truth that edifies and makes for character. Prove what this is both in mind and life yourself. Be sure to press it lovingly and prayerfully, as the one thing of the days' work.

Scripture Study.

Lesson VI.

The history of the Bible is one of the most wonderful, but to give it in full would fill several volumes. The first inspired manuscripts were written fifteen hundred years before Christ, and the latest a little less than one hundred years after Christ. The originals were in Hebrew and Greek. Only the connecting links between the original manuscripts and the Bible as we have it now can be given.

In our last lesson you were told about the oldest manuscripts, and the lesson closed with a description of the *uncials*, or manuscripts in the original languages. We come on now to later manuscripts.

The cursive manuscripts followed in order and were so called because written more in a running hand. There are about fifteen hundred *cursive* and one hundred *uncials* known to scholars; the *uncials* only are usually spoken of as manuscripts, and others are called copies or translations. There are the Spanish, the German, the French and Italian Hebrew manuscripts.

Principal Greek Manuscripts are about three in number. 1.—The Alexandrian Manuscript (*Codex Alexandrinus*), one of the oldest and most celebrated, said to have been brought from Alexandria. It is on thin vellum, and consists of four folio volumes. It was probably written in Egypt, and is in the British Museum. 2. The Vatican Manuscript (*Codex Vaticanus*), preserved in the Vatican at Rome. This is believed to be the oldest one in existence. It is written on vellum in capital letters, and consists of over seven hundred leaves about twelve inches square bound in a book. 3. The Sinaitic Manuscript (*Codex Sinaiticus*), procured from a convent at the foot of Mt. Sinai.

These three great manuscripts are probably from the fourth and fifth centuries, probably 300 to 450 A. D. Not one of them is entirely perfect; parts of the Old and New Testaments are lacking in the first two named. The last contains the New Testament complete. Neither of them were known at the time the Authorized Version was prepared and issued, but were all accessible when the Revised Version was issued.

ENGLISH VERSIONS OF THE BIBLE.

There are several Anglo-Saxon versions mentioned as having been made in the eighth century.

Wycliffe's Version was the first complete Bible in English, based upon the Vulgate. This translation was intended for the plain people, being a work of reform, and grew in popular favor, in spite of efforts to suppress it by act of Parliament and in other ways. Many readers of this book were burned at the stake, and parents were executed for teaching their children the Lord's Prayer and Ten Commandments in English. A complete copy of the Bible based upon this translation was printed by Johann Gutenberg in 1450, being the first book ever printed.

Tyndale's Version; so called from the name of the translator, who was born in 1483 and was strangled and burned at the stake in 1536 because of his Bible and teachings. He prosecuted his labors under very adverse conditions being persecuted and driven by the priests and bishops, but finally brought out the first complete printed New Testament in English. Everything was done to suppress it. The bishops preached against it, forbade the people to read it, and bought up and burned all they could get hold of. This was the first translation to go back to the Greek and Hebrew texts, all previous translations having been from the Latin.

The Coverdale Version, printed in 1535 A. D. was the first entire English printed Bible by Myles Coverdale. It was in inferior version.

Mathew's Bible, printed in 1537 A. D. by John Rogers, who assumed the name of Mathews. He was martyred in Queen Mary's reign. Henry VIII in 1539 ordered that a copy should be provided for every parish church. This was, therefore, the first authorized English Bible.

The Geneva Bible was published in 1557, by Wittingham, Gilby, Sampson, and others. It was based on Tyndale's.

The Bishop's Bible was promoted by Archbishop Parker, and of those engaged upon it eight were bishops, hence its name. It was based upon Cranmer's, and Cranmer's was a revision of Mathews.

Authorized Version (King James). The different versions failed to give satisfaction and serious objections were made, until King James of England, yielding to the demand of a conference of bishops and clergy in 1604, sanctioned a new translation. Fifty-four learned men representing scholars, professors, linguists, and theologians were appointed to do the work. They were divided into six companies, but owing to the death of some, and others being prevented, only forty-seven engaged in

the work. Their translation was based upon the Bishop's Bible and was completed in 1611, after four years of labor. This Authorized Version gradually came into use and was at last accepted by the Protestant church.

THE REVISED BIBLE, 1880-1885.

With the development of the nineteenth century came a demand for a better version of the Bible. Modern research and investigation had brought to light great stores of valuable information which it was claimed would make possible a version much nearer the text of the original manuscripts.

The church of England, headed by Bishop Wilberforce took action which resulted in the formation of two committees, one on the Old Testament and one on the New Testament, and later two similar committees were formed in America.

The actual work of revision was commenced by the New Testament company June 22, 1870, in the Jerusalem Chamber of Westminster Abby. The time occupied was ten and one half years on the New Testament, and nearly fifteen years on the Old Testament. The New Testament was published November 11, 1880, and the Old Testament May 5, 1885.

Much interest was manifested in the new revision. On the day the New Testament was received in New York the entire book was telegraphed from New York to Chicago, printed in the papers that night and sold on the streets next morning. The Old Testament created much less sensation, and gradually the revision is being brought into use. Some publishers have printed their lesson helps with the Authorized and Revised Versions in parallel columns; and complete Bibles have been published in the same way. Clergymen and scholars are endeavoring to secure its general adoption.

SUMMARY—OUR ENGLISH BIBLE.

Original Manuscripts.—Written by hand on parchment, and later on papyrus, at God's command by holy men as they were moved by the Holy Ghost, preserved at first in the ark, and later in the temple, then in the synagogues; but in the early persecutions of the church the originals were all lost.

Manuscript Copies, about sixteen hundred in number, but none certainly known to be directly from the inspired originals.

Principal Greek Manuscripts are (1) Alexandrian, (*Codex Alexandrinus*), now in the British Museum; (2) Vati-

can Manuscript, (*Codex Vaticanus*), in the Vatican at Rome; (3) Sinaitic Manuscript, (*Codex Sinaiticus*), in the Imperial Library at St. Petersburg, Russia.

Versions of the Bible are as follows: (1) The Targums—Interpretations. (2) The Septuagint, in Greek, by "the Seventy" in Egypt. (3) Latin Vulgate (or Current Text), is the present standard of the Roman Catholic Church.

English Versions: (1) Wycliffe's

Bible, 1383-1388 A. D. First book printed 1450 A. D. (2) Tyndale's Version, 1525 A. D., at Worms. (3) Coverdale Bible, 1535 A. D. (4) Matthews' Bible, 1537 A. D., by John Rogers. (5) Geneva Bible, 1557 A. D., Wittingham and others. (6) Bishops' Bible, 1568 A. D., Archbishop Parker and others. (7) Authorized Version, 1611 A. D., by King James of England. (8) Revised Version, 1880-1885 A. D., by British and American committees.

THE LESSONS FOR APRIL

By MRS. CHRISTIANA SALYARDS
Lamoni, Iowa



LESSON 1, for April 1.

THE OPPRESSION IN EGYPT. Text, Exodus 1:1-14.

Life in Egypt in the Time of the Oppression.

It may be a new thought to our readers that in the time of which we write, native Egyptians as well as the Hebrews were under heavy burdens of toil and poverty. Thalheimer tells us that, in the reign of Rameses II, called the Great, this king "tormented both his subjects and his captives, using them merely as instruments of his passion for military and architectural display. It was this king who drove the Israelites to desperation by his inhuman oppression, especially by commanding every male child to be drowned in the Nile."

NO "PEOPLE" IN EGYPT.

The inhabitants of Egypt were divided into four classes or ranks, distinguished by occupations. The priests stood highest, the soldiers next; below these were husbandmen (including gardeners, boatmen, artisans of various kinds), and shepherds (including goatherds and swineherds.) Thalheimer says the land belonged exclusively to the king, the priests, and the soldiers.

In harmony with this, Geikie says the lower classes were treated as slaves by the higher castes. He says: "There was no reverence for man as man, no recognition of the personal freedom of the population at large. The Pharaohs boasted of descent from the gods, and were worshiped even during their life as divine, and the whole land and all the people in it belonged to them. If a

portion of the soil were left to the peasant it was an act of grace. There was, in fact, no 'people' in Egypt; only slaves. They were forced to toil, at the royal will, in raising temples, pyramids, and cities, under the eyes of remorseless 'drivers.' Nor was any sympathy for the suffering multitudes shown by the priests, who steadily ranged themselves on the side of power."

It will readily be understood why the soldiers received more consideration than the husbandmen and shepherds, though they, too, must have felt the heavy hand of oppression to a great extent. A despot, who keeps his subjects true by physical force, must have an army, and he can not with impunity keep that army in those extreme conditions of physical suffering that goad men to desperation which was the common lot of the lower classes in Egypt in the time of which we are now studying.

SLAVE-HUNTING EXPEDITIONS.

In Hours With the Bible we read this: "When slaves could not be had in sufficient numbers, after the close of the Syrian wars, great slave-hunting *razzias* to Ethiopia were organized, to harry the far south and drag off thousands of victims, in chains, to toil in the brick-field, the quarry, or the temple precincts. All the foreign tribes of Semitic origin who had settled in the Delta were oppressed by forced labor."

A LETTER OF THE PERIOD

still exists and tells those who read how "the tax-collector arrives (in his barge) at the wharf of the district, to receive the government share of the crops. His men, armed with clubs, are with him, and his negroes, with batons of

palm-wood, cry out, 'Where's your wheat?' and there is no way of checking their exactions. If they are not satisfied, they seize the poor wretch, throw him on the ground, bind him, drag him off to the canal at hand, and throw him in, head first; the neighbors running off to take care of their own grain and leaving the poor creature to his fate. His wife is bound, and she and his children carried off."

This letter refers to the oppression of the native population and shows us that they had little, if any, more regard shown them than had foreign slaves.

SERFS OF EGYPT.

"The social condition of the ancient *fellah* [peasant] was mainly that of serfdom. He formed part of the rich landowner's estate; and, if the estate were sold, he went with the soil which his ancestors had tilled for immemorial generations. Yet he was not a slave. He was under the direct protection and supervision of the law. He was bound, for instance, to present himself at stated periods before the government scribes, who entered his name, age, and special employment in the official rolls, together with a description of his person, and a note as to his good or bad conduct during the year. This is a scene often depicted in the tomb-paintings. If sent by his master from one part of the country to another, the serf was required to carry a written passport. If he ran away, he could be pursued only by the police, and judged only by the magistrate. His owner, though wielding a paternal right of corporal punishment, was evidently no irresponsible proprietor of a human chattel. The stick might be laid freely enough across the back of an idle laborer; the bastinado might be applied to the soles of his feet; but the master could not, in the old Egyptian phrase, 'give breath.' In other words, he exercised no power of life and death."—Hours With the Bible.

This condition is not called slavery, but how much above slavery was it?

WORKMEN OF EGYPT.

An old papyrus of Egypt describes the condition of the workmen of Egypt as being even more wretched than that of the *fellahs*. "The workman lived on the premises of his master and plied his craft in shops superintended by his master's overseers. . . . Every landed proprietor numbered among his hereditary bondsmen a staff of masons, joiners, carvers, weavers, glass-blowers, metal-workers, and the like, whose labor belonged to their master, and

whose lives were consumed in toiling for his pleasure." The writer of old whose papyrus has come down to us tells us that "the metal-worker not only toils all day, but works at night by torch-light; the mason, exposed to every bitter wind, is a prey to sickness; the dyer's eyes are worn with sleeplessness, and his hand never rests; the blacksmith's fingers are rough as crocodile-skin, and the back of the stone-cutter is well-nigh broken. The weaver, imprisoned inside the house, is more helpless than a woman. He sits crouching, his knees higher than his heart. He tastes not the free air. If for a single day he fail to weave the prescribed length of stuff, he is bound with cords, like a bundle of marsh-lotus. It is only by bribing the store-keeper with gifts of bread that he gets out to look on the light of day.

"The painted tombs of Thebes and Beni Hassan show that this picture is not exaggerated. In the pictures, all these workmen named in the papyrus are seen at their work, and there is always an overseer, stick in hand, with them. How cruel the tyranny of this petty tyrant was may also be seen from the frequent pictures of the bastinado inflicted by his orders on men, women, and even young children."—Geikie.

INDEPENDENT WORKMEN.

"A few craftsmen, like a few peasants, were independent, working for wages, on their own account, but living, even in good times, only from hand to mouth. The great majority of town workmen, however, like the peasantry, as a rule, were serfs."—Geikie.

HOW WAGES WERE PAID.

Coined money had not yet been invented. In commerce commodities were exchanged, or payment for them was made in gold and silver in the form of rings, or in coils or bars of metal. "The circulating medium needed in daily life, and the current cash in ancient Egypt was corn, which took the place of money from the earliest date of which we have record. The state granaries were the public banks, and an order for so many measures of corn was equivalent to a draft on the treasury. Taxes were paid in corn. The soldier, the civil functionary, the crown pensioner were all paid in corn. . . . As with the soldiers' pay, so with the wages of the workmen. Corn for long payments, bread for short payments, was everywhere the rule. For a workman, two loaves of bread, for a soldier, three, was the daily allowance;

a measure of oil being sometimes added to the workman's allowance where his task was especially laborious, as in the case of dragging heavy stones."

Our Treasury.

"It is not right that any man should be in bondage one to another." This is the word of the Lord declared to us in the revelations of our time, and declared to us also by our own hearts and minds which tell us that such conditions as prevailed in Egypt in the time of the Great Oppression are a violation of right principle.

Rameses II, called the Great, has left many evidences of his vanity, of his pride, of the heartless cruelty, of the degradation of fellow mortals by which he built up the glory of his kingdom. That kingdom which shall stand for ever, the kingdom of God, will be built up in the liberty of its people, and the intelligence of the people, their righteousness, their humility, their mutual kindness one to another will be the glory of that kingdom as they are the glory of Him who shall be its ruler. Therefore let us add these qualities to our characters.

Review.

In —.

S —.

R — and — built by them.

Afflicted but —.

Edict of the —.

Lives made — with hard —.

This outline represents the leading points of the lesson. With a little help even second primaries can fill it out, as we have found by using similar outlines in previous lessons. After supplying the missing words which may be discovered in the lesson text, read several times in concert to fix the points in the mind; then erase all but the initial letters which form the word ISRAEL, and let the class or individual members of it read from memory.

The Oppression in Egypt.

Elder Duncan Campbell.

The children of Israel went to live in the best of the land of Egypt on the invitation of Joseph, urgently seconded by Pharaoh. The invitation was prompted by a spirit of filial kindness and tenderness on the part of Joseph, and of good will on the part of Pharaoh, that the family of Jacob might be located where plenty of food might be

obtained during the years of the famine. But after a time a sad change in their fortunes occurred. The dynasty under which Joseph was raised to such a high place of trust and influence was replaced by one which failed to recognize the signal benefits that had been conferred upon the land by the foresight and wisdom of Joseph in the administration of the government. Instead of the amity that had formerly existed a feeling of jealousy and fear was aroused by the exceedingly rapid increase of the Israelites in number. It was feared that the Israelites might join the enemies of the Egyptians in warfare against them, and so they adopted very oppressive measures to check their multiplication, but they only multiplied the more.

Paul, in speaking of the varied experiences of the Israelites, says, "All these things happened unto them for ensamples," or "types," as the marginal reading renders it. (1 Corinthians 10:11.) In the oppression which they suffered in the early part of their history, while they were in Egypt, the Israelites were an ensample, or type, of many other nations, notably of the American people. Later on it is intended to bring out more fully the proofs of this general law: that all nations and peoples have, at the outset of their history, passed through a period of oppression or restraint, in one form or another.

Senior Notes.

Mrs. Callie B. Stebbins.

There is opportunity in the opening verses of the text of this lesson for a little memory-drill in naming the sons of Jacob. This, however, should occupy but a few moments.

Verse 5 will suggest a review of the figures given with Lesson 8 of last quarter, showing the number of the house of Israel. This should be short.

The first six paragraphs of the Study of the Text are in the nature of an introduction. Beginning with this, the introduction proper may be left to the close. After the first paragraph, the substance of which may be brought out by questions, the drill in the names and the review of the numbers may serve to awaken the class and bring them into harmony; and having disposed of these points thus early will avoid the interruption in the lesson which they might make later.

Then taking up the passage from Genesis relating to Abraham's experi-

ence, and the word of the Lord to him and to Joseph, the lesson follows smoothly concerning the fulfillment of the predictions.

There is a large amount of very interesting historical matter given in the lesson and in the EXPONENT—too large an amount to be covered in the class, if the teacher depends upon having it all read there. If some of the notes and EXPONENT articles have been assigned to the different members of the class to study beforehand, so that they can tell readily what they have learned from them, and if the teacher knows just where each piece of information applies to the lesson, much time will be saved.

The teacher should have in mind the points from each statement to be emphasized, calling attention to them as given and touching upon more important ones in the summing up of the lesson, so that a clear idea of the whole may remain with the class.

Calling especial attention to the names of the Pharaohs who ruled at this period may serve to fix them in the minds of the class. Those who saw the facsimiles of the mummies of Seti I and Rameses II at the World's Fair (Chicago) felt a keener interest because of knowing their connection with Bible history.

The Outline may be used as a guide for a final glance over the lesson. Study the review questions for help in this.

Bring out the thoughts of the Introduction in connection with the Teaching Points.

The thought in Our Treasury is one worthy of being impressed upon the class.

LESSON 2, for April 8.

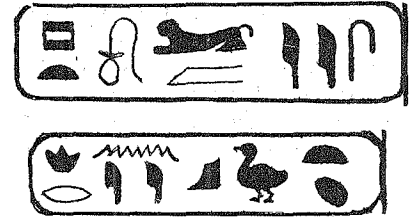
THE BIRTH OF MOSES. Text, Exodus 2:1-10.

The Account of Josephus.

This Jewish historian tells us that the birth of Moses was foretold by an Egyptian scribe, that this scribe predicted that "there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages." He says it was the fear of the king,

roused by this prediction, that caused him to give the command for all male children to be cast into the Nile at birth.

Josephus says further that Amram, the father of Moses, was a man of the nobler sort of the Jews, and that he betook himself to prayer concerning the



TWO PROPER NAMES IN EGYPTIAN
HIEROGLYPHICS.

afflictions of his nation, that the Lord spoke to Amram and informed him that the child destined to be the deliverer of his people should be his son and that he should be safely concealed from danger and be preserved to accomplish his work.

In connection with this statement of Josephus read the words of Paul in Hebrews 11:23, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment."

Bear in mind also that Joseph, who spoke in prophecy before his death and foretold the bondage of the Hebrews and named Moses as the deliverer of his nation, was the uncle of Jochebed, the mother of Moses. It seems altogether likely that the knowledge of the prophecy was had by the family in which Moses was born, and it is altogether in harmony with God's manner of working, that it should be made known to the parents of Moses that he was the child destined to be the deliverer of his afflicted people.

Who Were Phthah, Osiris, and Ra?

Phthah was the local god of Memphis; that is, he was worshiped there but not universally throughout Egypt. He was regarded by his worshippers as the creator. His temple in Memphis attracted countless devotees and maintained a rich and learned priesthood. The sacred bull, Apis, was housed in it with luxury, being regarded as the incarnation of Phthah.

Osiris was the judge of men. Ra was the national divinity. He was the Sun-god, so called because the sun was regarded as a representation of him. At On, also called Heliopolis, a magnificent temple was built to Ra, and in

it was kept the sacred calf, Mnevis, in which the soul of Ra was supposed to reside.

The king of Egypt was supposed to represent the deity on earth. This was why he bore the title of Pharaoh, a word which corresponds to P-ra or Ph-ra and means *the sun*. Each king in his turn was worshiped as the incarnate Sun-god.

The "city of Phthah" referred to in the quotation from Rawlinson in the *Quarterly* was Memphis, the city in which the temple of Phthah was located.

Universities.

Rawlinson mentions two great universities as existing in the time of Moses, but Geikie names four. The university of On or Heliopolis was probably the leading one, since it was connected with the temple of the Sun.

"Great colleges of priests lived in chambers built for them within its holy precincts, and, besides taking charge of the sacred animals, attended to the services of the many gods honored in its worship. In addition to these, there were numbers of learned priests with the medical, theological, and historical faculties of the temple; and the special depositories of the science, religious and secular, for which Egypt was renowned. The observatory of the temple was famous, and it is to its priest-astronomers we are indebted for the exact computation of the length of the year."

One God.

The mass of the common people of Egypt may have believed that there were many gods, but students of Egyptian life have pointed out to us that "the various deities were mere emblematic representations of the One and Sole God." They tell us that the priests understood that there is one God, and that, in performing their adorations to any particular deity, they addressed themselves to the sole ruler of the universe through that particular form. To them, each of the various gods represented one of the attributes of the one supreme ruler or parts of the nature which he had created, considered as informed and inspired by him.

"Num or Kneph represented the creative mind; Phthah, the creative hand or act of creating; Maut represented matter, Ra the sun, Khons the moon, Seb the earth, Khem the generative power in nature, Nut the upper hemisphere of

heaven, Athor the lower world, or under hemisphere; Thoth personified the divine wisdom, Ammon perhaps the divine mysteriousness or incomprehensibility, Osiris (according to some) the divine goodness. . . . No educated priest . . . conceived of the popular gods as really separated and distinct beings. All knew that there was but one God, and understood that when worship was offered to Khem, or Kneph, or Phthah, or Maut, or Thoth, or Ammon, the One God was worshiped in some one of his forms, or in some one of his aspects. . . . Ra was not a Sun-deity with a distinct and separate existence, but the supreme God acting in the sun, making his light shine forth on the earth, warming, cheering, and blessing it."—Rawlinson.

In a Hymn to the God Ammon these lines are found:

"One only art thou, thou Creator of beings,
And thou only makest all that is created.

He is the One only, Alone, without equal,

Dwelling alone in the holiest of holies."
—Taken from Geikie.

Our Treasury.

Paul earnestly admonished some of the saints of his day not to permit their minds to become corrupted from "the simplicity that is in Christ."

Compare the simple gospel of Christ with the mass of superstitious rites and ceremonies that made up the Egyptian religion, and then bear in mind that those people must have descended from an ancestry who had knowledge of the one true and living God. They had become corrupted from the simplicity of that faith and gradually had accumulated that which our lesson depicts to us as their religion.

We might show that Israel repeated this mistake, that God led them from Egypt, gave them his law, and settled them in Canaan, and that, when Christ came, he found that they had heaped to themselves corrupt teachers and had substituted man-made laws and precepts for the law and precepts of God. They had lost the simplicity of the faith that had been committed to them.

Christ established his church anew, giving to it the pure, simple gospel, but not many years passed after Paul admonished the saints to beware lest they become corrupted, before the

church went astray and followed in the steps of previous apostates. Mosheim tells us that its features became full of deformity, that its guardians became equally destitute of knowledge and virtue, that the heads of the church, instead of exhibiting models of piety, held forth in their conduct scandalous examples of the most flagitious crimes. The people were sunk in the grossest superstition, and employed all their zeal in the worship of images and relics, and in the performance of a trifling round of ceremonies, imposed upon them by the tyranny of a despotic priesthood. The more learned, it is true, retained still some notions of truth, which, however, they obscured and corrupted by a wretched mixture of opinions and precepts of which some were ludicrous, some pernicious, and most of them equally destitute of truth and utility.

And again, in the latter days, when the gospel was restored in its plainness and purity, the spirit of apostasy swept over a portion of the church and corrupted many from the simplicity that is in Christ. They followed in the wake of their predecessors and manufactured a mass of rites and ceremonies not authorized in the gospel of Christ and not in harmony with it. They lost both the purity of the faith and purity of life.

Thus has it ever been in the world since "the serpent beguiled Eve through his subtilty." Therefore have we great need to add to our treasury of good character a strong love for the simplicity of truth.

"Let every man beware lest he do that which is not in truth and righteousness before me," is the warning of the Lord to us. If we are careful to be always true in our acts and words, we shall never be corrupted from the simplicity that is in Christ. To be true is the only way in which we can be safe from the danger of departure.

Review.

M— baby brother.
On the — in a little —.
Saved by the —.
Educated as the
S— of Pharaoh's —.

This outline is prepared for intermediate and second primary grades. The last two lines are to be read together. Ask such question as the following: Whose baby brother was Moses? Had Miriam another little brother? What was his name? How much older than Moses was he? Who placed the baby Moses on the water? Why did she do

so? Tell how he was saved. Tell of his home with the princess who saved him. Do not limit yourselves to these questions. They only indicate how the outline may be the basis of a review.

After having filled out and read, erase as suggested with the preceding review and test the memory of the class by asking them to read from the initial letters only.

The Birth of Moses.

By Elder Duncan Campbell.

There is a striking resemblance between some of the circumstances attending the birth of Moses and the birth of Jesus. When certain wise men came from the east to Jerusalem asking about the child that was born king of the Jews, Herod, the then reigning king, was greatly troubled, fearing for the lasting of his throne if the prophecies concerning this child should be fulfilled. Calling together those versed in the prophecies, he learned from them that Bethlehem was the place where this new king was to be born. Having been foiled in his attempt to learn through the wise men the exact location of the child Jesus, and being determined to remove him from the path of his ambition, he had all the children under two years of age, in Bethlehem and its vicinity, put to death. The life of the infant Jesus was saved by flight into Egypt, his parents having been warned of the impending danger in a vision.

In a general way this is like what Josephus tells about Moses. He says: "One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that according to this man's opinion he commanded that they should cast every male child, who was born to the Israelites, into the river, and destroy it." The life of Moses was saved by the daughter of the king, who recovered him from the ark of bulrushes in which he was placed by his mother. Further use will be made of these circumstances later on.

"Thoroughly to teach another is the best way to learn for yourself."—Tryon Edwards.

Senior Notes.

Mrs. Callie B. Stebbins.

Starting with the subject of the lesson, call for the Golden Text and the Memory Verse in connection with the thought in the Introduction.

In considering the parentage of Moses, notice that his father, Amram, was the son of Kohath, the son of Levi, while his mother, Jochebed, was the sister of Kohath and, therefore, the daughter of Levi. In the *Quarterly* note, Levi is spoken of as the brother of Joseph to show the possibility that the prophecy concerning Moses which was given through Joseph would be known by members of the family so slightly removed from him as were the father and mother of Moses. Under the heading, "The Account of Josephus," may be found added thoughts upon this point.

In connection with the note upon the finding of the baby Moses by the king's daughter, consider the first Teaching Point.

Notice that the name Moses was not bestowed by those who were familiar with the prophecy which foretold it, but by the king's daughter.

The lesson text is short, leaving time for a fuller consideration of the conditions under which Moses was reared and prepared for the work to which God had ordained him. A study of the articles in these columns which tell of the one God and the many gods of the Egyptians, and of their universities, will add much of interest to what is already given in the *Quarterly* in regard to the education and surroundings of Moses.

Follow the talk upon Moses' life of preparation with the second Teaching Point. Moses was not only being prepared to deliver the people of Israel but also to give to the world his writings which have been so great a power for good through succeeding centuries. Truly he did "obtain glory that would be remembered through ages."

Our Treasury suggests to us enough for a complete lesson, if we could stop to consider the departure in different ages from "the simplicity that is in Christ" by those who once held the truth. A mere glimpse, however, will be helpful, especially if it be followed by giving plainly the idea of what we should gain from its lesson to add to

our treasury of good character. The text, "Let every man beware lest he do that which is not in truth and righteousness before me," is a good one for a closing thought, and may be better retained if repeated in concert.

LESSON 3, for April 15.

THE CHOICE OF MOSES.

Text, Exodus 2:11-15.

Some Statistics.

Josephus says the Hebrews were in Egypt two hundred and fifteen years. Later lessons will show reasons for believing this to be correct. It was not until Moses was eighty years old that they were led out of Egypt. At the time of his birth, they had, therefore, been in that land one hundred and thirty-five years.

Joseph was thirty-nine years old when Jacob and his family went to Egypt. He lived to be one hundred and ten years of age. He therefore lived seventy-one years after his brethren came to him in Egypt. Sixty-four years elapsed between his death and the birth of Moses, whose great-uncle Joseph was, on the mother's side.

Levi was one of the brothers of Joseph who went into Egypt. The mother of Moses was Levi's daughter who was born after the migration to Egypt.

We have strong reason for believing the remarkable prophecy of Joseph concerning the bondage and subsequent deliverance of his brethren was held in remembrance by the family in which Moses was born. There was a good reason why Moses supposed the Hebrews would understand that the Lord would deliver them through him.

Joseph Kept From Burial.

Rawlinson says: "The embalmed body of the deceased, encased in its wooden coffin, was not deposited in the chamber [of the tomb], but in an excavation under one of the walls which was carefully closed up after the coffin had been placed inside it. The chamber was used by the relatives for sacred rites, sacrificial feasts, and the like, held in honor of the deceased, especially on the anniversary of his death."

In the light of this explanation, we can understand the statement of the Inspired Version, that Joseph was kept from burial by his brethren. His body was prepared for burial but was not walled up in the tomb according to the

common custom. It may have been kept in the chamber of the tomb, easily accessible when the time came to bear it hence.

The Object of Embalming.

"Believing that the soul survives death, the Egyptians linked its weal with the preservation of the body, from which they could not conceive its destiny to be wholly dis severed. Thus arose the universal practice of embalming the dead."—Fisher.

The Judgment of the Dead.

"Death was a great equalizer among the Egyptians; king and peasant alike must appear before the dread tribunal of Osiris and render an account of the deeds done in the body."

"An old Egyptian papyrus contains a picture representing the judgment of the dead. Before Osiris on his throne, the heart of the deceased person is being weighed in the scales of truth. The soul stands by watching the weighing. If the heart was not found wanting the soul was pronounced justified and was welcomed to the companionship of the good Osiris. The fate of the unjustified seems to have been annihilation."—From Meyers.

At death all became equal; the king or the highest pontiff equally with the lowest swineherd must be acquitted by the judges before his body was permitted to pass the sacred lake and be buried with his fathers. Every *nome* had its sacred lake, across which all the funeral-processions passed on their way to the city of the dead. On the side nearest the abodes of the living have been found the remains of multitudes who failed to pass the ordeal, and whose bodies were ignominiously returned to their friends, to be disposed of in the speediest manner.

The Judgment-Seat.

"Besides the earthly tribunal of forty-two judges, who decided the fate of the body, it was believed that the soul must pass before the divine judgment-seat before it could enter the abodes of the blessed."—Thalheimer.

Thalheimer's description of the trial of the soul before Osiris corresponds with that by Meyers.

The Negative Confession.

Before the judgment-seat of Osiris, the soul sought justification in such dec-

larations as these, called the Negative Confession:

"I have not blasphemed; I have not stolen; I have not slain any one treacherously; I have not slandered any one or made false accusation; I have not reviled the face of my father; I have not eaten my heart through with envy."

Meyers, from whom we have quoted, remarks, "It will be noted that these are in substance the equivalent of six of the Ten Commandments of the Hebrews. In other declarations of the confession we find a singularly close approach to Christian morality, as for instance in this: 'I have given bread to the hungry and drink to him who was athirst; I have clothed the naked with garments.'"

Professor Sayce writes: "In the judgment-hall of Osiris we find the first expression of the doctrine which was echoed so many ages later by the Hebrew prophets, that the gods require mercy and righteousness rather than the orthodoxy of belief."

Our Treasury.

Perhaps the most striking instance in sacred history in which choice was made by man between the pleasures of this world and love for humanity is the choice of Moses, in spirit so like the sacrifice of the Son of God in coming from his Father's court of glory to dwell among the poor of men.

The story of Moses may read to us like poetry, and we may admire the chivalrous spirit of the man who left the refinement of Pharaoh's court to give his splendid ability to the uplifting of his brethren. It is so easy to read of the great things others have done and to see only the achievement, only the brightness, only the success, only the victory.

Must there not, in fact, have been much plain, hard, often uncomfortable prose in the experiences of Moses when he went down among those slaves and lived with them? Were there no pure pleasures in the king's court that might have been more enjoyable to him, had not suffering humanity called to him to deliver it, to raise it up into higher life?

Now, what of ourselves? The choice of Moses is before us; for Christ has said, "If any man will come after me, let him deny himself and take up his cross and follow me. And now for a man to take up his cross is to deny himself all ungodliness, and every worldly lust, and keep my commandments."

There may be things in the world that call to us as pleasingly as did the

pleasures of Egypt to Moses, things that in their nature may not be sinful, but that become so, in a sense, if we permit them to prevent our giving to the work of God any service that it is in our power to yield him. The needs of humanity to-day are such that no man should live for himself alone, but each should contribute his ability for the general uplifting of society. And let no one forget that to give himself to the service of Christ means to enter into a life of real sacrifice, to partake of tribulation in the world as well as to partake of the Master's peace. Both experiences are necessary to work out in us that complete development of which we are capable. All sunshine in life will not do it, neither will all gloom.

The Culture of the Cross.

In his *Mind of the Master*, Ian MacLaren has a chapter with the above heading intended to show the real significance of the cross of Christ. He says in this chapter that Jesus was willing to undertake the culture of every man's soul, but that he knew no other way than the cross, that he did not walk one way himself and propose another way to his disciples, but that he invited them to his experiences, if they desired to reach what he had attained.

The writer asserts that the cross has now become, sometimes an ornament wrought of gold to enhance the beauty of a light-hearted maiden, sometimes to ornament the costly binding of the Bibles of the rich who go to church in carriages, sometimes to ornament the exterior of churches that are filled with easy-going people; that painters place Christ and his cross on canvass where men and women inspect and criticise it from the standpoint of art and then turn back to their pleasures, unmindful of the meaning of the picture; that the story of Christ and his cross has been written in stately oratorios of music that have affected fashionable audiences to tears; that the cross of Jesus has been taken out of his hands and smothered with flowers, that "it has become what he would have hated, a source of graceful ideas and agreeable emotions."

We understand the writer here to mean that Jesus would have hated the thought that the cross represents only that which is beautiful and agreeable to the emotions of man, for he goes on in his chapter to express the belief that when Jesus presented the cross to his disciples as the means of their salvation, "he was not thinking of a senti-

ment which would not disturb any man's life," but that he had in mind an unsightly beam like his own cross, upon which men must sacrifice their own pleasures when it is necessary, and that the jagged nails of the real cross have their counterpart in the severe experiences that must pierce our own souls as we deny ourselves of ungodliness and worldly lusts and grow into the likeness of Christ.

The cross of Christ was a hard one; the sacrifice of Moses was a real one. Can you and I expect the cross to be a thing only of beauty and pleasure to us?

The historian Meyers says the story of Cinderella and the glass slipper was originally written for the express amusement of the little son of Rameses II.

The Choice of Moses.

Elder Duncan Campbell.

Moses was adopted by the daughter of Pharaoh as her own son. Josephus says he was educated with great care. Stephen says he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. He became a great general. Having been placed at the head of the Egyptian armies after they had been shamefully routed in battle with the Ethiopians, he turned the defeat into a signal victory. But notwithstanding the glory and honor to which he had attained on account of this success, he still continued to be an object of suspicion among the Egyptians because they remembered the oracle which had been delivered concerning him; that he would bring the Egyptian dominion low, and would raise the Israelites.

After these things it came into his heart to visit his own people, and, doubtless, he was forcibly struck with the contrast between the hollowness of the pomp and circumstance which obtained at the Egyptian court, and the sincerity of the humble piety which reigned in the homes of the Israelites. Low as was the spiritual condition of his people he could still discern among them some faint rays of the light of truth and he determined to cast his lot with them for better or for worse; because, as it is said in Hebrews, he esteemed the reproach of Christ greater riches than the treasures in Egypt.

The experience of Moses at the court of Egypt was, doubtless, of inestimable value to him later in his negotiations with Pharaoh for the release of

the Israelites, and his leadership of the Egyptian army gave him that practice in command which prepared him to conduct the children of Israel successfully against the many enemies which they encountered on their journey to the promised land.

Senior Notes.

Mrs. Callie B. Stebbins.

Do you have Bibles used in the class?

When you call for the reading of some portion of the lesson, are you careful to arrange so that all can hear?

This lesson upon the choice of Moses is one that can be made to appeal to the heart. The very subject suggests the thought, "Moses made a good choice; I, too, must make choice between pleasure and duty." And the depth of feeling expressed in the Golden Text is a help to make the choice of duty.

The quotations from Acts and Hebrews add much to the plainness and beauty of this story of Moses. Examine them carefully in connection with the text from Exodus.

Moses gave up much. But if he had remained at the court of Egypt his pleasure would have been but "for a season." And even that which was pure enjoyment would have become to him "the pleasures of sin" when it was not right for him to be there. His sacrifice was great but his gain was far greater. While he chose hardship and reproach, he chose the true riches.

The facts of chronology given in the note on verse 25, together with those in this paper under the heading, "Some Statistics," show plainly the length of time from Joseph's prophecy concerning the deliverance of his people until it began to be fulfilled in Moses. These points may have been established in the minds of some by our last lesson. To such this will serve as a review.

The articles upon embalming and the judgment of the dead throw light upon the position of Moses after having slain and buried the Egyptian.

How are the Teaching Points sustained by what is found in the lesson?

Our Treasury and "The culture of the cross" contain thoughts which may well be associated with the Golden Text and the Memory Verse.

LESSON 4, for April 22.

MOSES A SHEPHERD.

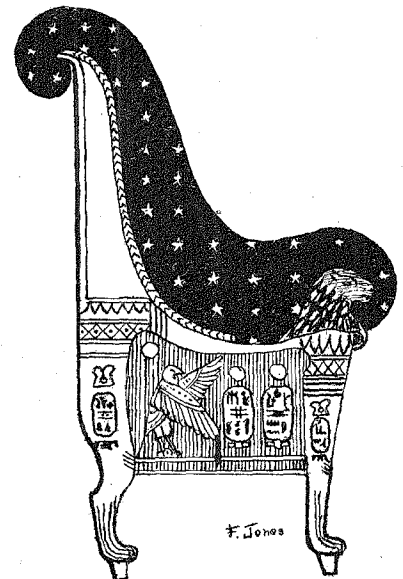
Text, Exodus 2:15-25.

The Early Surroundings of Moses.

Ebers, the famed student of the past civilization of Egypt, in his introduction to his book *Uarda* says: "I shall venture to content myself with the simple statement that I have introduced nothing as proper to Egypt and to the period of Rameses that can not be proved by some authority; the numerous monuments which have descended to us from the time of Rameses, in fact, enable the inquirer to understand much of the aspect and arrangement of Egyptian life, and to follow it step by step through the details of religious and private life, even of particular individuals."

The book which he introduces with this statement describes to us some of the apartments in the homes of the king and his courtiers. From it we quote the following as suggestive of the surroundings with which Moses was probably familiar in his early years:

"Brisk activity reigned in the palace of Rameses, for a hundred gardeners watered the turf, the flower-borders, the shrubs and trees; companies of



AN EGYPTIAN CHAIR.

guards passed hither and thither; horses were being trained and broken; and the princess's wing was as full as a beehive of servants and maids, officers and priests."

In describing a certain apartment of the princess, the writer says: "The large room commanded the river. A doorway, closed with light curtains, opened onto a long balcony with a

finely worked balustrade of copper-gilt, to which hung a climbing rose with pink flowers. The room was high and airy, and its furniture consisted in costly but simple necessaries; the lower part of the wall was lined with cool tiles of white and violet earthenware, on each of which was pictured a star. Above these the walls were covered with a beautiful dark-green material brought from Sais, and the same stuff was used to cover the long divans by the wall. Chairs and stools, made of cane, stood round a very large table in the middle of this room; out of which several others opened, all handsome, comfortable and harmonious in aspect. Rare and magnificent plants artistically arranged on stands stood in the corners of many of the rooms. In others, there were tall obelisks of ebony, which bore saucers of incense, which all Egyptians loved, and which was prescribed by their physicians to purify and perfume their dwellings."

A room in another dwelling is thus described: "The carpets were made of sky-blue and silver brocade from Damascus, the seats and couches were covered with stuff embroidered in feathers by the Ethiopian women, which looked like the breasts of birds. The images of the goddess Hathor which stood on the house-altar, were of an imitation of emerald, which was called Mafkat, and other little figures, which were placed near their patroness, were of lapis-luzuli, malachite, agate, and bronze, overlaid with gold. On the toilet-table stood a collection of unguent boxes and cups of ebony and ivory finely carved, and everything being arranged with the utmost taste."

Our limited space will not permit us to continue the description further, but this glimpse of a life of luxury in Egypt will enable us to realize faintly the contrast experienced by Moses when he left these surroundings and went to Midian.

Life in Midian.

By way of contrast, we offer now a quotation from the book, *Moses, His Life and Times*, which will give us some idea of the surroundings of Moses in Midian.

"For the most part, the Sinaitic region is one of unvarying calm and stillness. By day the sun rises through a dull haze in the east, then springs into a clear and speckless sky, through which it slowly moves hour after hour in constant unclouded majesty, bathing the earth in an unvarying flood of

light, until, towards evening, it begins to sink into the purple haze that lies along the west, and, turning for a moment into an ensanguined sea, drops below the horizon and is hid. Night at once closes in—the glow in the west rapidly fades away—darkness descends upon the face of the earth, and with darkness a hush of silence, even deeper than that of day. One by one the stars come out in the solemn, blue-black sky, till all their hosts are marshaled, but only to look with many-colored eyes—yellow, and red, and white, and violet—without noise and without motion—on the sleeping earth beneath them. Even when the yellow glory of the moon rises above the horizon and walks, or rather floats, in the softness of the limpid firmament, there is little stir of life, or sound, or movement. Bats perhaps come out and flutter their wings; the cry of a hyena or a jackal is heard in the distance; but such sights and sounds are 'few and far between,' and when they occur, seem rather to intensify the stillness than to break it.

"The pastoral life is always one that favors contemplation. In the East, the shepherd rises with the early dawn, and leads forth his flock from the rough sheep-folds in which they have passed the night, going before them and guiding them to the pastures whereon he intends them to browse during the ensuing day. . . . When he has brought them to the spot where he intends them to graze, they scatter themselves, while he seats himself and rests on some convenient knoll, or bank, or stone, whence he can command a view of the beasts under his care, and see that they do not wander too far. . . . There would be long hours during each day when he [Moses] would be practically by himself, face to face with Nature and with God, unconsciously drinking in the influences of his surroundings, gaining mental strength and vigor from his contact with the simplicity and solemnity of nature. At the same time, he would be disciplining his body by spare and simple meals, by much walking in the open air, by sleep on the ground, short nights, and early risings; while he invigorated his whole character by communing with himself and with God."

Senior Notes.

Mrs. Callie E. Stebbins.

How will you teach this lesson?

These notes are intended to be only suggestive. Each teacher should have

in mind the way of presenting the lesson which will be most satisfying to himself and best adapted to his own class.

At some time in the preparation of the lesson it is necessary to read everything given in the *Quarterly* lesson, from the Responsive Reading to the Memory Verse, with the lesson text and all citations, together, if possible, with the articles in this lesson department. When this has been done the teacher may be ready to form his plan of using the lesson.

At times each part of the lesson may best be used in the order in which it is given. At other times, while we recognize that each part is properly placed in the formation of the lesson, we may see how fitting certain parts together may make them more impressive. Matter contained in the Introduction, giving an outlook over the lesson, may hold a deeper significance after the study of the text with all the light that can be thrown upon it. The Golden Text may fit in the middle of the lesson and find no appropriate place later.

The Lesson Outline may often be used as a guide in calling for the recitation by topics, but it does not always cover all of the lesson. As in the case of this lesson, "Moses in Midian," it does not cover what is said of the children of Israel and how the Lord harkened to their cry. But by using the Memory Verse as an additional topic, calling out what has been their condition and what led up to the statement contained in this verse, then examining the verse itself with the light given in the *Quarterly* note, the whole of the lesson may be covered.

By the aid of the Teaching Points, the spiritual lessons may be made prominent.

Moses a Shepherd.

Elder Duncan Campbell.

But the education of Moses was not complete though he was forty years old and had enjoyed all the advantages attaching to his position in the household of the king of Egypt previous to his flight from that country on account of the discovery of his slaying an Egyptian whom he found smiting one of his brethren. Reaching the land of Midian in his flight he was introduced into the family of the priest of that nation, marrying one of his daughters and caring for his flocks.

Here he had an opportunity of being more fully instructed in the knowledge of the true God. His father-in-law, Jethro, was a priest of the Most High; and under his hands Moses received the holy priesthood. Those who possess this priesthood have the privilege of communing with the heavens and having its mysteries opened unto them. Moses now became educated in spiritual things. We have noticed that he was versed in all the wisdom of Egypt, and as in that country "the priests were the sole depositories of all knowledge, human and divine," Moses was doubtless initiated into the mysteries of the Egyptian priesthood.

In Midian through the true priesthood he was made acquainted with the mysteries of the kingdom of heaven, and received a revelation of the creation of the earth and its inhabitants. He saw God face to face and talked with him; and he also had a manifestation of Satan. The quiet occupation of a shepherd permitted him to meditate deeply upon what he had seen and heard, enabling him to fix in his mind the principles of the gospel in which he was now being instructed, and qualified him to teach it to his own people if they had been prepared to receive it.

LESSON 5, for April 29.
THE CALL OF MOSES.
Text, Exodus 3:1-22.

Egyptian Jewels.

In 1894, De Morgan, while exploring certain pyramids of Egypt, found a treasure in the floor of one of the galleries. It was a treasure of gold and jewels, the finest the art of the Egyptian gold-workers could produce. The valuables had originally been placed in a wooden box inlaid with gold. The box was destroyed, as the wood was rotten, and the treasure lay in the sands. Breastplates of gold and precious stones, golden necklaces, bracelets, shells made of gold, which were strung on chains, were mixed with *scarabæi* of amethyst, lapis-lazuli, or enamel, which were set in golden rings, together with silver mirrors and beautiful vases. All these articles show great skill in workmanship, and give laudable proof of the art and taste of the Egyptian goldsmiths. The jewels themselves probably ornamented the persons of two princesses, whose tombs are situated near the spot where they were found.

IN ANOTHER PYRAMID

was found the tomb of a certain king and, near it, that of a princess. The mummy of the monarch lay in its ebony coffin, ornamented with a golden inscription. A gold mask set with crystal eyes covered its head; breastplates and other ornaments of value decorated the moral remains of the ruler. A wonderful statue of the protecting deity of the king, nearly four feet high and here and there ornamented with gold plates, was also discovered in a wooden box which had the form of a shrine.

The sepulchral chamber of the princess had been quite undisturbed. All the objects were in the same place as when deposited at the time of the funeral four thousand years ago. The mummy of the princess lay peacefully in its coffin of acacia-wood, which was ornamented with gold stripes. A silver diadem encircled her head, and a rich necklace of gold and carnelian beads, the ends of which ended in the heads of hawks, surrounded her neck. A pretty little dagger stuck in her belt. Her arms and ankles were ornamented with circlets of beads of gold, carnelian, and emeralds. On her brow shone the royal insignia, — a golden eagle's head and the head of the Uræus serpent, which were inlaid with emeralds and carnelians. Near her, besides a club, were also deposited other signs of royalty, a scepter and a whip, both of very artistic workmanship. — Taken from the writings of Professor George Steindorff in Hillprecht's *Explorations in Bible Lands During the Nineteenth Century*.

Are You Always There?

A lady making a call at the home of a friend met one of the children of the household at the gate and asked if there was any one at home, to which the child replied brightly and confidently, "Oh, yes, there is one who is always there." It was the mother to whom she referred and who was smilingly informed by the visitor of the answer she had received from the little one at the gate.

That mother's post of duty was at home, and, according to the report of her child, she was always there. Of course, this must be somewhat modified to be accurately true, but it was the rule that the children coming home from school found her there.

Couple with this a letter written several years ago to a department superintendent of one of our large schools which came to notice a few days ago

in a book seldom used. This is the letter:

"Dear Sister: I am unable to attend Sunday-school to-day on account of a severe cold. Please tell my girls that I am unable to come, as they always wonder why I am not there when I am absent. Lovingly,

"_____"

She who wrote this letter is never with us now. Her work is done, and with mingled feelings of pain and pleasure comes to us this little reminder of her past efforts. There is pain because her activity is a thing of the past; there is pleasure because of this evidence of her faithfulness while she labored.

How are you and I working? Are we always in the place of duty, or are we often absent from that place we tacitly promised to fill when we accepted it and its responsibilities?

The Call of Moses.

Elder Duncan Campbell.

The call of Moses included several things. 1. He was to deliver the people of Israel from Egyptian bondage. 2. He was to lead them back to the land of Canaan, the promised land. 3. He was to be their lawgiver. The education, training, and discipline he received, both in Egypt and in Midian, prepared him to do these things. He was forty years in Egypt, forty years in Midian, and forty years in bringing Israel to the borders of Canaan. It required a well-trying and well-trained man to deal with such a peculiar people as Israel was, and so he received eighty years of preparation for his work.

Jeremiah says in Lamentations 3:27, "It is good for a man that he bear the yoke in his youth." While Moses was not called upon in his youth to bear the same kind of a yoke as his brethren of Israel, yet there was a yoke laid upon him which greatly restricted his natural liberty. Being brought up at the royal court he would be required to observe the forms and ceremonies that ruled there, many of which were exceedingly burdensome to a liberty-loving boy. The physical and mental restraints which are associated with the first steps in acquiring an education are usually found very oppressive by the lad running over with buoyant life and natural energy, and we may be sure Moses had his own share of those qualities. Again, his success as a general and leader of armies implies that he must have submitted to the rigid disci-

pline of military training as a preparation for it. And, lastly, though he was no longer young when he reached Midian, he found himself in a new environment, subjected to new conditions, the recipient of a new kind of education, because he was being prepared for a new kind of work.

Senior Notes.

Mrs. Callie B. Stebbins.

The teacher needs adaptability. If all the class be present at the opening of the lesson he might begin, as he had planned, with a certain portion of the lesson; while, if unfortunate enough to have some scholars who would be likely to come in later, he might prefer to wait until all were there before taking up that part.

The most efficient teacher is prepared to commence the lesson with something which will command attention at once. Contrast this method with the habit of saying, "Well, now, I don't know much about this lesson, but we'll see what we can get out of it."

Have you read Lesson 4 on Theory and Practice in the "Normal Department" of the March EXPONENT? Do you not agree that you would be likely to get much more out of a lesson if you had studied it long enough beforehand to give time for meditation upon it? You would have time to gain a better understanding of it for yourself and to formulate a better plan for presenting it.

A good beginning in teaching this lesson is to ask for the subject, then to call for the Golden Text, which embodies the call of Moses, and then the Memory Verse, the Lord's assurance of his presence to be with Moses in the work to which he was calling him. The recitation of these texts now, with slight explanation, will prepare the mind to give special heed to them when they occur later in the lesson.

The Introduction follows naturally, with opportunity for a few review questions in connection with it, and then the examination of the lesson text.

The Memory Verse is the text above others of the lesson for personal application. It emphasizes the comforting truth that when the Lord calls any one to do work for him, he will be with that one. And other scriptures war-

rant us in believing that it applies also to those who are working in accordance with his general commands.

The evidence from Genesis 15 and from the Book of Mormon in regard to the people who were driven out of the land of Canaan satisfies our sense of justice by showing that they would not have been driven out had they not been ripe in iniquity.

There is a similar gratification in the rendering of the word which is translated *borrow* in verse 21, to mean *ask* or *demand*. There can be no injustice in God and he leads no one to do evil, and if in anything he is made to appear to us untrue it is because we lack understanding of the matter.

Intermediate Notes.

Are your pupils supplied with Bibles? If you try to get along without using the Bible in class, perhaps you do not know how much little boys just promoted from the primary grade appreciate the opportunity to read the Bible in class. A certain little boy who had become quite dissatisfied with remaining in the primary room, expressed to his mother after his promotion his new-found interest in Sunday-school, which arose from the fact that, in the intermediate grade, he was permitted to read in the Bible. If you are not using the Bible in your class, try it and see if there is not an improvement.

After you become interested in your lesson yourself, does it ever occur to you to notice the scholars seated at the ends of your class, if that is the way you are arranged? Does the thought ever occur to you that the ones on the end seats or on the outskirts of the class may not hear you, that they may not be listening?

Once I saw a teacher seated where he could command the view of only three or four of his class. Those in the back seat sat quiet but listlessly gazing about the room. They did not misbehave, but they simply did nothing. They needed some one to talk with them and to lead them to think and to talk with him.

The greatest attraction the Sunday-school can offer to the average child above first primary age is an interesting lesson. Just let an observant person watch the little ones file into Sunday-school on Sunday morning, and the classes that are filled are those

whose teachers are punctual themselves and who tell them something that attracts them. If the lesson be made interesting to them, it will draw them when they would not come for marching, for merit cards, or banners, or anything else offered as a special inducement. Because, you know, children are endowed with ability to think, and they love to think and to learn, if we keep near enough to them for them to understand us.

Once a man, a minister, undertook to teach some little children, and he made a mistake. He stood up before them, and, as he was tall, they were a long way below him. And the man just stood and talked over their heads, literally and figuratively both. He did not look at the children. He looked over them at vacancy, and he did not talk either at them or to them; he talked into vacancy, for the little little things, not understanding him at all, wisely busied themselves with each other and their own thoughts. And he never noticed it, or else he did not care. He stood and talked until the time was ended, and I wondered if he was really interested in what he was doing, or if he was merely filling in time and performing a ministerial duty.

The teacher who will do his class good is the one who does care whether they learn or not. He is genuinely and deeply interested in enlisting their interest in the lesson for the good it may do them. And his loving interest in them is the well-spring of all the good he does them.

A Sunday-school scholar said recently, "My teacher seems to see only two or three of the class who sit immediately before him."

Teachers, talk with your classes, not to them or at them or about them, but with them. That means that they shall talk as well as you.

"Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where the deviations from truth will end."—Johnson.

"There never was any heart truly great and generous that was not also tender and compassionate."—South.

BUSINESS DEPARTMENT

By D. J. KRAHL
Lamoni, Iowa



The Papeete Mission House and Chapel.

The mission house recently demolished in Papeete was originally built by Bro. T. W. Smith during his mission to the South Sea Islands. It was originally 16 by 24 or thereabouts, with a shed kitchen on the back 8 by 24 divided into two rooms. A portico was built over the front door about 6 by 6. Like most of the buildings in those islands it was what is called a box house, built of flooring throughout. It had neither studding, sheeting, ceiling, lath, or plaster, simply flooring put on perpendicularly, planed and puttied and painted white outside and pale blue inside. The roof was of corrugated galvanized iron put on with galvanized nails as was also the flooring in the entire house. Nails not galvanized would rust off in a few years. One may imagine the heat in such a house of a hot day. Bro. and Sr. Burton had the kitchen ceiled, I believe. When we arrived there the church and mission house stood back quite a distance at the back of the tract of land owned by the church and called by the islanders Taronā (Sharon). That was also the name of the chapel. During Bro. Burton's stay there the natives had bought a large tract of land and several small houses adjoining Taronā and thereafter the entire tract was called Taronā. Taronā is also the name of the oleander, as a kind of rose of Sharon, I presume. Our daughter Fern Taronā is named for this flower.

When we arrived there fencing had been ordered and I assisted to put it in place. It was of the best New Zealand blue-gum, the most lasting wood in the world so far as I know. Bro. Burton remarked when it was put up, "I suppose that fence will be there when Christ comes." A few months after we arrived there the mission house and church were moved out to the beach road facing the sea and only a few rods from the beach on ground not more than two or three feet above sea-level. The church was set on coral pillars about eighteen inches above the ground and the mission house on blue-gum posts about three feet above the ground, as one can see by the cut on front page. After the mission house was moved a porch extending along the

entire front was added. This I afterwards inclosed with flooring and lattice-work as also the space under and around the entire house and also put a porch across one end, inclosing a part for a bishop's office, in which I put a safe and also stored the old press in it. That press was the old press the *Herald* was printed on in Plano but afterward sold to the natives. Both of them, if not broken up by the storm and waves, were doubtless ruined by the salt seawater.

Neither the mission house nor the church had any windows, but window-shutters were supplied to both. The mission house was in a cool, pleasant place for that country, and I hear Bro. Burton had it ceiled overhead, which would make it better in the middle of the day.

The church, Taronā, and one several miles up the beach, were moved near the mission house and sat one behind the other, sixteen feet between. The one in the back was originally intended for a printing-house, but the ends of each were removed and the space between roofed and floored, and on each side a porch extended the entire length sixteen feet wide and was used for a conference house, while the church in the front was used as a chapel for the people of Taronā. All of this was completely destroyed together with the fence and several buildings besides, located on the land of Taronā.

J. W. PETERSON.

A Call From Germany.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."—Acts 16:9.

The following excerpt from a letter from Bro. J. A. Becker will reveal some of the difficulties encountered in the prosecution of the work in that field. While we may not be able to go "over and help" can we not assist in a material way?

"By the advice of our missionary in charge we abandoned our work in Hamburg for the present and have moved to the above place. We held fourteen sessions of Sabbath-school in Hamburg with an average attendance of twenty-

six. Our school was a very interesting one although we were handicapped in that we did not have even the *Quarterly* to assist us.

Thut Busze, und lasse sich ein Jeglicher taufen auf den Namen Jesu Christi zur Vergebung der Sünden; so werdet ihr empfangen die Gabe des heiligen Geistes. Denn euer und eurer Kinder ist diese Verheissung, und Aller, die ferne sind, welche Gott, unser Herr. herzu rufen wird.

Apostelg. 2:38, 39.

Jhr Männer von Galiläa, was stehet ihr, und sehet gen Himmel? Dieser Jesus welch von euch ist aufgenommen gen Himmel, wird kommen, wie ihr ihn gesehen habt gen Himmel fahren.

Apostelg. 1:11.

"I inclose two small 'Zettel' so you may have an idea how we accomplished our work. I had to set type three times to print the large one. These cards were all I had to work on. We handed them out at the close of the session with instructions to commit to memory for next Sunday. Then we would comment upon the contents. You will see I had to do most of the talking myself and could not draw out the minds of the children as they had nothing outside of the verse to study. I believe if we had a typewriter and mimeograph we could prepare lessons similar to those in the *Quarterly* and be enabled to do a good work that way.

"We are now comfortably located in Rendsburg and have a nice room on the ground floor, size 12 by 21, which we are fitting for a service room. We expect to renew our efforts along the line of Sunday-school work, working as we did in Hamburg until we are equipped to do more effectual work. We get somewhat discouraged at times, especially in the church-work, because we have so little to work with. We should have the Book of Mormon and Doctrine and Covenants at once as well as several suitable tracts. The fact that there are two churches claiming successorship to the original church is unknown here but they do know something about the Mormons. We have nothing in print to show the difference. When we say we are Latter Day Saints but not connected with the Utah church they say: 'Show us your evidence.' They want to see something published by authority of the church. We have reason to believe we

will be successful in our work in this place. If so, we will send you a photograph of our school for future use if you deem it wise. Very sorry we can not send you one as per your request. I believe it would create an interest in our work. Will you kindly see that I receive the *Quarterly*?

Trusting that you may have a good spiritual Convention and Conference and that the interest of the needy will be fully considered and passed favorably upon, we remain,

In the conflict,

J. A. BECKER.

RENDSBURG, Germany, Feb. 8, 1906.

Sunday-School Work in Nauvoo.

On the eighteenth day of February, nineteen hundred and six, there was organized on the temple lot in Nauvoo a Sunday-school with a full corps of officers. So far as known to the writer that meeting was the first to be held on the temple lot by Latter Day Saints since the city's desertion, except a few in the city hall last fall. That night a series of meetings began in the same hall and continued one week with more or less ill success owing to rain and snow and a scarcity of sidewalks.

An illustration will appear in the current issue of the *Autumn Leaves* showing a winter scene in the city park, just across the street east of the temple lot. In this park it is hoped may be held the coming autumn a Sunday-school institute or some other Sunday-school gathering. This is the park offered for that purpose by the Nauvoo city council backed by a petition of four hundred and thirty names. A public well is located on the north and one on the west side of the park. A band-stand is located near the center and the calaboose on the south-east corner, built of stone formerly in old temple.

The park is well shaded in the summer and is a desirable place for a summer gathering. It is located high above the river and quite well protected by trees and buildings in time of wind-storm. This feature will be appreciated by those accustomed to tenting.

If the time has come to separate the conventions from the General Conference the way is open and the invitation extended to start housekeeping for themselves in the beautiful city of Nauvoo, the corner stake of Zion.

Board and lodging is cheap in Nauvoo and fruit will be in abundance in August and September, grapes especially. Let us separate from the General Conference for their good and ours and gather

to Nauvoo the coming autumn and enjoy a profitable time long to be remembered.

All aboard for Nauvoo.

J. W. PETERSON.

MISCELLANEOUS.

Effective Help.

Sr. Julia A. Condit, American Falls, Idaho, writes: "The seven copies of the EXPONENT I ordered for the Hagerman school and myself are received and we are much pleased with them. I am sure they will be a great help to the Sunday-school workers. Have written to the other schools in the district trying to get them to subscribe and hope they have done so. Will do all I can to increase the subscription-list for the EXPONENT." We very much appreciate Sr. Condit's efforts and thank her for the same. If all did as well, the problem of finances with the EXPONENT would be solved at once. Well-directed effort will usually accomplish whatever is to be done. Let us make a strong effort to put the new periodical onto a paying basis ere the General Convention is on.

Bro. James C. Page, superintendent of the Northeastern Illinois District association, writes: "I am interested in the Sunday-school and in the EXPONENT. I have procured four subscribers and am now trying for the fifth. Have written about a dozen letters to home class scholars to get them to subscribe. Only one has replied as yet." Thus here and there the EXPONENT is finding friends that are glad to help us out in the matter of getting subscriptions.

Convention Notes.

Sr. Carrie M. Lewis, superintendent of the Far West District, Missouri, Sunday-school association, writing of their late convention says: "Bro. J. A. Gunsolley was present at our convention and conference at St. Joseph last Friday, Saturday, and Sunday. We had a fine time all the way through, best of feeling existing, not a jar throughout. . . . The election of officers resulted as follows: Carrie M. Lewis, superintendent; David H. Schmidt, assistant; Mary Kinnaman, secretary; Grace Kinnaman, librarian."

Bro. James C. Page writes of their convention: "The convention of the Northeastern Illinois District Sunday-school association was held at 989 West

Harrison Street, Chicago, Illinois, on January 19, 1906, at 10.30 a. m. Bro. James C. Page, district superintendent, was chosen to preside and Sr. Mabel Sanderson assistant. In the absence of the secretary Bro. Joseph Blakely was chosen secretary pro. tem. The attendance was small at the morning session owing to some misunderstanding. The afternoon attendance was much better. The two sessions were very profitably spent. The main topic of discussion was the home department work, which we think resulted in good and a much better understanding was arrived at regarding this part of the Sunday-school work, and some interest was aroused. The election resulted in the reelection of all the old officers: Bro. James C. Page, superintendent; Sr. Mabel Sanderson, assistant superintendent; Sr. Mary Anderson, secretary and treasurer, and Sr. Bessie Clark, librarian. The reports as a whole were of an encouraging nature. In the evening there was a splendid program rendered by the association to a crowded house, Bro. O. O. Randall in charge. The convention adjourned subject to the call of the district superintendents."

Convention Calendar.

Far West, Missouri, Stewartsville, June 1, 10 a. m.

Fremont, Iowa, (Sunday-school and Religio,) Hamburg, May 31, 7.30 p. m. and June 1.

Little Sioux, Iowa, Magnolia, May 31, 7.30 p. m. and June 1.

Nodaway, Missouri, Sweet Home Branch, June 1, 1906.

Send your dates as soon as fixed.

Smile once in a while,

'T will make your heart seem lighter,
Smile once in a while,

'T will make your pathway brighter.

Life's a mirror, if we smile

Smiles come back to greet us;

If we're frowning all the while

Frowns for ever meet us.

—Selected.

Wherever through the ages rise

The altars of self-sacrifice,

Where love its arms has opened wide

Or man for man has calmly died,

I see the same white wings outspread

That hovered o'er the Master's head.

—Selected.

Forsake the valleys of low desire and dwell upon the mountain tops of high purpose if you would be happy.

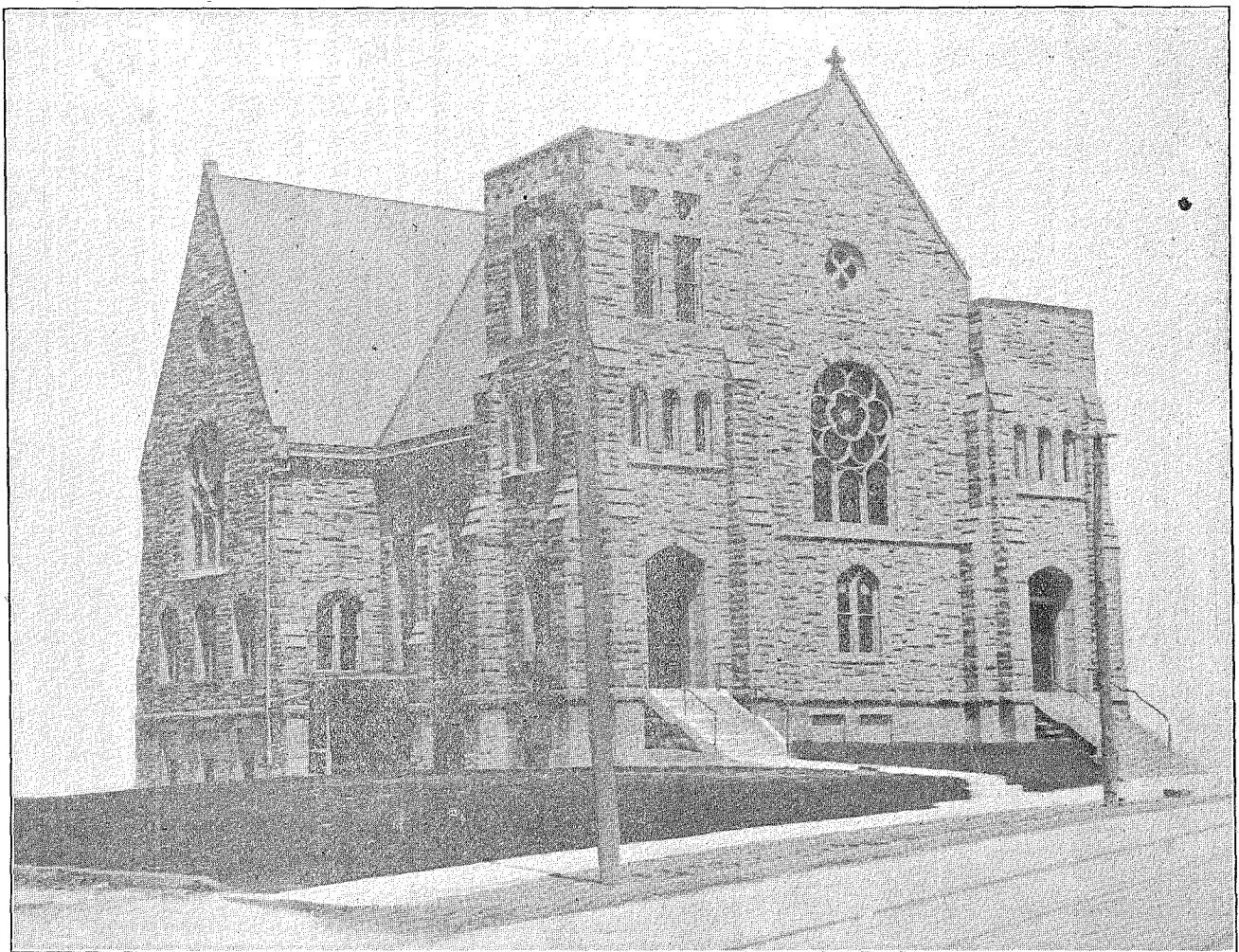
The Sunday School Exponent

Ethel Skank

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MAY, 1906

NUMBER 5



INDEPENDENCE, MISSOURI, CHURCH

Where the Saints Gathered in Conventions and Conference April 3-18, 1906



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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the Sunday-school

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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, MAY, 1906

NUMBER 5

EDITORIAL



“So close is glory to our dust,
So near is God to man,
When duty whispers low, ‘I must,’
Then youth replies, ‘I can.’”

OWING to a desire to give the reports of the general officers in the convention number it will be necessary to dispense with a portion of the regular departments for this issue. They will be resumed again in the next.

The General Conventions Past.

Many have through the medium of other church publications had much concerning the doings of the general conventions lately closed, but a brief review of the same will be proper and interesting here. The authentic minutes will appear later.

ZION'S RELIGIO-LITERARY SOCIETY.

The annual convention of the Religio has passed into history and the workers are rejoicing over a profitable and peaceful session. Very early the delegates began pouring into Independence and at time of opening the convention there was the largest representation that we have ever seen so early in the convention, we believe. This is certainly indicative of a growing interest in the work of the Religio Society. The sessions were full of life and peace, a combination not always found. The business, done in unbroken harmony, looks to the betterment of the work during the coming years.

NOT MANY CHANGES.

No very great questions or points of unusual interest were handled, and not many changes of import were made. The president of the society, Bro. J. A. Gunsolley, was sustained by a very complimentary vote, which would indicate that his efforts in the advancement of the society's interest were appreciated by the delegates and will be a strength to him in his labors for another year. Bro. Walter W. Smith was sustained as vice-president, an indorsement of his efforts during the year passed.

Sr. Etta M. Hitchcock, who has for several years served as secretary and whose earnest work has commended her to the good will of all the Religians and church-workers, declined to be reelected. It was with regret that she was released. Sr. M. A. Etzenhouser, of Independence, Missouri, was chosen to succeed Sr. Hitchcock. We bid her God-speed in her duties.

We congratulate the officers and delegates of the convention upon the good work done and the earnestness and willingness of the members and the good that was done for the work.

It may not be amiss here to state that the Religio Convention passed necessary resolutions looking to the holding a reunion in conjunction with the Sunday-school Association at Nauvoo, Illinois, in August of this year. More will be heard from it a little later on.

THE SUNDAY-SCHOOL CONVENTION.

At half past ten o'clock the morning of the 4th of April the General Sunday-school Convention was called to order by the association officers. The delegates had just closed a very successful and enjoyable convention of Religio work and, though some were a little tired, entered the oncoming convention with anticipations of good. A credentials committee had been previously appointed and had prepared a report of all credentials in hand and were ready to present it as soon as the convention was opened. This facilitated matters considerably. The organization was completed and all necessary preparations for work were made before adjournment for the noon hour.

THE REPORTS.

The reports of the association officers and standing committees will be given in full or in part in another place and no mention of them here need be made except to note that without exception they showed much advancement made. The reports are a source of information and guidance to the convention and it is quite important to note the different observations of the different officers, all working to one end but in different departments of work and looking from different viewpoints.

THE BUSINESS DONE.

We entered the convention with naught but routine business before us. And with one or two

exceptions routine business was all that was transacted. By routine business we mean such items as must come before the convention annually to prepare for the running of the association for the ensuing year, or such business as naturally grows out thereof. The exception to this was the question of

AWARDING BANNERS

in connection with the Christmas offering. A communication from the Lamoni Stake convention asked the convention to give its views upon the propriety of awarding banners as an incentive to increase the Christmas offering. And to get it before the convention for consideration a motion "that we indorse the awarding of banners as an incentive to increase the Christmas offering" was made. It was discussed considerably and a vote taken. The result was an overwhelming majority against the resolution. Thus the convention refused to indorse the plan. And while the wording or form of the motion did not put the convention on record as disfavoring the plan, it was well understood that this was the meaning of the vote.

Another resolution "that we look with disfavor upon the giving of prizes, rolls of honor, and other incentives to punctuality and study" was presented. This, too, was discussed at some length and very earnestly, but when brought to vote it, too, was denied by an equally overwhelming majority. Thus it would seem that the convention, while it would not favor awarding banners in connection with the Christmas offering, would not discourage the use of various incentives to punctuality, studiousness, etc. We do not yet see the harmony in the two acts of the convention, but the vote was so very decided in each case it must be that the delegates were settled in mind as to what they wanted whether or not they made it clear.

THE ELECTION.

At the election of officers, some changes were made. The general superintendent was elected to succeed himself by a small majority.

Bro. Mark H. Seigfreid, of Ferris, Illinois, was elected to succeed Bro. J. A. Gunsolley as first assistant superintendent.

Bro. A. F. McLean, of Toronto, Canada, was elected to succeed Bro. A. Carmichael as second assistant superintendent. We extend to both of these young brethren the fraternal hand and bid them a hearty God-speed in their newly accepted responsibilities.

The secretary, Bro. D. J. Krahl, the treasurer, Bro. John Smith, and the librarian, Sr. Lucina Etzenhouser, were each sustained by very complimentary majorities. Sr. T. A. Hougas was reap-

pointed superintendent of the home department by the executive officers.

THE "EXPONENT" THE OFFICIAL ORGAN.

By action of the convention the EXPONENT was declared the official organ of the association. The work of editing and publishing was left with the executive officers to provide for. In fact, the executive officers of the association were by special resolution made a "board of publication" for the Sunday-school association. Thus the SUNDAY SCHOOL EXPONENT is fairly launched as the organ of the association in whose interests it appears. We would ask that all help to make it a periodical that will supply the wants and satisfy the patrons. The price will be reduced to fifty cents per year for all subscriptions taken in the year 1906, and if the list can be raised to two thousand subscribers, this price will be made permanent. Will you not help us? Read the announcement in another column.

THE NAUVOO REUNION.

At our General Convention in 1905 a petition bearing several hundred names of citizens and business men of Nauvoo was presented to the convention. The petition asked us as a society to come to Nauvoo and hold a convention. The matter was favorably considered then and placed in the hands of the executive officers to investigate the conditions and report to the convention just closed. The same program was carried out with the Religio Society. The matter was reported favorably and it was resolved by both societies to unite and hold a reunion at Nauvoo in the month of August, 1906. This meeting is looked forward to by many with anticipations of a profitable and pleasant time. The work of preparation was left in the hands of the executive officers of the two societies. These officers in joint session have appointed the superintendent of the Sunday-school association and the president of the Religio, together with the missionary in charge of that mission, a committee to make all necessary arrangements for the meeting. The matter is well under way and announcements will be made a little later on. In the meantime plan to go. There will probably be but the one held there and you ought not to miss this chance. Watch for the notices from time to time.

Report of General Superintendent.

Beloved Brethren, Fellow Sunday-School Workers, in Convention Assembled; Greeting: We are happy to meet with the workers this morning and to make to you a brief report of the more important events of the convention year and to

offer such suggestions as may seem proper for us to make.

Conditions as far as we are informed are very satisfactory. There are instances in which we might wish for the better, but as a whole we have much over which to rejoice. Much very efficient work is being done in many districts by local workers and missionaries. Schools are well organized in most places where such organization is practicable. And in many places where schools are quite out of the question, nice home classes are formed and maintained. Many of the schools are being equipped with choice Sunday-school libraries. Bibles and song-books are more plentiful whereas but few years ago they were few indeed. Many of the schools are being equipped with separate classrooms either by wall or by curtain, which greatly increases the usefulness of the class hour. All of these items seem to indicate that the work is making a decided move in the direction of improvement, even though that movement be a little slow. And while our reports this year have not been as full as we would have liked, we are certain that a year of good work has been done. Statistics will be furnished in the several departmental reports and need not be given here. Suffice it to say that our secretary will report about 21,000 Sunday-school scholars and teachers, a gain in the fifteen years of our existence of about 20,000.

What will the next like period bring?

OUR WORK.

During the past year we have done a very large portion of our work from the desk. We have made but four trips outside of our immediate locality for Sunday-school work. Such work as can be done from the desk has been done and results seem good and future prospects bright. The work of correspondence has been growing lighter from year to year probably owing to the fact that the work is becoming better understood in the many localities. And, too, the whole work is being so divided into departments, and the several officers pushing their respective lines so well, that it has materially lightened the work of the general superintendent.

The editorial work on the EXPONENT has not lightened our load, but we feel considerable pleasure therein and are truly grateful if some good comes from our efforts.

"THE SUNDAY SCHOOL EXPONENT."

The last General Convention made provision for a "teacher's quarterly" to be published. The executive officers took the matter under advisement and after protracted consideration it was decided that the proper disposition of the order was to issue a monthly Sunday-school paper in which the desired additional helps for teachers would be supplied. It was further provided that this periodical should meet the wants for normal work or training work for the teachers, and also furnish an adequate medium for such other matter as would be of general interest or benefit to the cause. We were well aware that the issuing of an additional publication by the General Sunday-school Association would entail some financial loss, and that it would require a vast amount of labor to prepare and publish it and to introduce it to the Sunday-school people. But the way seemed open and the time opportune, and after much careful preparation, the EXPONENT made its "bow" and is now in the hands of many of the workers. What it is most of you have had opportunity to know. And while it is not what we would like it to be or what we may be able to make it, we, nevertheless, feel a certain degree of satisfaction with it, and are grateful to the Giver of all good for what he has done for us in the work of planning and preparing the magazine. It is now in the hands of the association. The executive officers have done what

seemed their duty to do and so report. If the periodical meets your approval, we believe it should be made the "official organ" of the association by action of the convention. But if in its present form it does not meet the approval of the workers, it should be so remodeled as to fill the requirements. We repeat, the EXPONENT is in your hands; make such disposition of it as may seem proper.

We would add that, thus far, the editorial work has all been done gratuitously. But whether or not this plan can be continued we are unable to say. The work is heavy at times and draws heavily upon the time and strength of workers already overburdened. But allow me at this point to publicly express my appreciation both as editor and officer of the good work done by our assistant editors. Work willingly and well done, with only thoughts of anxiety that the enterprise should be a success, is deserving of commendation and will surely be rewarded in due time.

THE NAUVOO PETITION.

At our last General Convention a petition was presented by many of the citizens of Nauvoo asking that we accept of their hospitality and hold our convention at that place in 1906. After consideration, the matter was referred to the superintendency for investigation and report. And from what we can learn from those closely connected with the work there and the feelings of the people, we are persuaded that a joint convention or reunion of Sunday-school and Religio workers at that place would be productive of great good to the cause in many ways. But that the greatest good should come from the reunion, it is necessary that a good representation of the workers from many places be present. It seems it would be well to place the matter in proper hands to ascertain the possibilities and to take such action as would seem to them wise, even to the extent of providing for and carrying out a reunion on some proper plan. Let us move in harmony with the Religio in the matter.

THE JUBILEE OFFERING.

Early last year our beloved sister and fellow worker, Sr. M. Walker, desiring to make a special effort in line of a Christmas offering, conceived the idea of calling it a "Jubilee" offering. It was decided to make an effort to raise seven thousand dollars for a Christmas offering. The mark was high but it was worthy the effort. To get the matter before the schools we issued a circular letter and mailed it to all districts with a request for coöperation to make the effort a success. To this many responded heartily. The effort was sustained to the last of the year and hundreds of schools and scholars helped to swell the amount, not to the seven thousand dollars, but to the splendid sum of five thousand, seven hundred and forty-two dollars, almost double what it had ever been before.

This is but the result of concerted and persistent effort in a worthy cause. Any good cause will succeed beyond our expectations if we work earnestly and persistently. We congratulate the Sunday-school scholars everywhere upon what they have accomplished. We will perhaps never know what good we may have done in presenting this splendid offering to the missionary force for the spread of truth. God knows and will amply reward every one who sacrificed for the good that it might do.

A FIELD SECRETARY.

We believe that the needs of the work would justify the placing in the field either alone or jointly with the Religio a field secretary who would be sustained and who would devote

his entire time to the work of building up. We are losing much valuable time and missing many good opportunities to do good by not having a specialist who can assist local workers to establish and improve the work. Now that the EXPONENT is giving to the people a course of normal training, it is very necessary that we begin to establish normal classes and train our forthcoming workers to greater degrees of efficiency. It can be done. It is practical. But it will not do itself. And in many places the local workers are unable to make a proper start in the work. Our greatest need at the present time is competent and earnest teachers. We have them, many of them, but not a fraction of what we should and could have with proper effort put forth.

There are many localities that are in need of help in the simplest forms of organization. The people need to be awakened to their opportunities. They need enthusiasm. Send a live, competent, and enthusiastic field secretary amongst them and the situation will soon be much improved.

What is a field secretary? An individual who is a specialist in all lines of Sunday-school work and whose duty it is to go where sent to organize, to train, to build up, to enthuse, and all else that may become necessary to be done for the good of the work he represents. He is not a missionary in the sense that the word is generally used, just a secretary.

We suggest that the body appoint a committee to consider the matter and report as soon as practicable.

THE DEPARTMENTS.

The several departments, the library, the home, business, finances, editorial, and normal, will each be reported by the proper officer. But we are pleased to say that unusual interest has been manifested during the past conference year in almost all these departments. All our work when well known or understood appeals to the workers and wins favor therewith. Show the benefit of the home class work to Saints and you secure a member. Teach the people the influence of reading upon the mind and character, and you have a convert to the need of a good library. This the department workers are doing and gratifying results are apparent.

THE "QUARTERLIES."

The *Gospel Quarterlies* continue to be appreciated by the workers in the great field. The circulation increases from year to year, now numbering about twenty-two thousand in all grades together. Certain it is that the truth is being studied weekly by an army of young and old. The good that will come from this God only knows. Our earnest solicitation is that God will continue to bless and guide those who bear the responsibility of preparing the lessons for the *Quarterlies*, that all error may be eliminated and truth may be taught in its purity.

FREE "QUARTERLIES."

We have continued to furnish free *Quarterlies* to all the brethren under General Conference appointment, and are happy that we are able to do so. The policy will gladly be continued, and we trust that all missionaries who have not for some reason availed themselves of the opportunity, will do so the ensuing year. It is for the good of the work in general that this be done. And we desire that all have the benefit, small though it may be.

We have been seriously handicapped during the year past with an undue amount of business matters. We hope for the better but at present we do not see our way out. We have done all that we could and the best we could, but that has been far from satisfactory to ourselves. The office of general superintendent should be filled by one with considerable time at his disposal. The office should push the work and not merely attend to what comes to it. The one is a progressive way, the other is nonprogressive. As an association we are doing quite well now, but we could do better if all the officers had the necessary time at their disposal to plan and push the work at each opportunity. When will we be able to so provide?

Concluding, let us congratulate the delegates on the unity and good will manifested throughout the recent conventions, and exhort all to an effort to make this convention even more harmonious and fruitful than those that are past. Consider patiently and soberly whatever may be placed before us for disposal. Let charity and love prevail at all times and the Lord will be pleased with our efforts.

May He who has so often loved and blessed his children continue to guard and guide his work and bless his servants, is our humble prayer.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, Lamoni, Iowa

Theory and Practice.

Lesson VII.

QUESTIONING.

We in our last lessons have learned about how to secure and hold attention and also the teaching points, and in this we shall study the subject of questioning. It will be remembered one of the methods of teaching discussed previously was the question and answer method, and it is quite as necessary to know how to apply the method as to understand what the method is.

THE VALUE OF QUESTIONING.

Questioning has its place in all teaching, more or less; and it is an accom-

plishment to be a good questioner; and to be such it is necessary to know what ends are to be served by questioning. The greatest of all teachers was a skillful questioner. He silenced his opponents and baffled the wise of his time by asking them questions. The use of questions may serve the following, and doubtless other, uses:

To Test the Knowledge of the Scholars and Their Preparation of the Lesson.—Before the teacher can teach what the pupil does not know, it must be found out first what he does know. Some questioning is necessary to determine this, for though a topical recitation

might be good, there will likely be points which would be omitted that could be brought out by questions, and that had been mastered in the preparation. Having discovered the limit of knowledge acquired in the preparation the teacher may then proceed and lead the learner from step to step to the desired destination.

To Secure and Fix Attention.—The listless child may be turned to the lesson by a question properly directed, and his attention kept upon the subject by a succession of wise questions, put by a skillful teacher.

To Stimulate Effort.—Let it be known that he is to be assailed by a series of close questioning and he is likely to put forth effort to be prepared for it, for the conscientious boy or girl does not like to fail to make a reasonable showing. There is a species of unrest ac-

companies inability to answer which provokes a desire to know.

To Review.—Reviews are always in order, and especially as a closing feature of the lesson hour. By judicious questioning the teacher not only brings again to view the points already made, but also adds here and there by way of special emphasis, or additional information. A good class review renders less necessary the superintendent's review, which many times is a review only in name.

To Test the Teacher's Efficiency.—There is, perhaps, no better way for the teacher to test the efficiency of his work than by questions. He may think the point clearly fixed in the pupil's mind. Indeed, the pupil may be able to repeat readily the correct answer, or statement of principle, and yet not have the slightest conception of the meaning, and hence, of course, not having learned the truth at all. Repeating words and sentences is not in itself giving expression to thought. The teacher, therefore, by asking questions first from one viewpoint and then from another, discerns whether the pupil has been getting thought and an understanding of truth, or simply learning to repeat words.

To Promote Good Discipline.—Often-times teachers apparently finish the lesson before the class period closes and the pupils are left with nothing to do. This condition of do-nothing usually results in something being done which had better be left undone. Active boys and girls will find something to occupy idle moments, and lucky for the teacher if this little spell does not work a lasting detriment to good discipline not only of the class, but possibly of the school as well; for one noisy class can, and does, affect more or less the whole school. The alert teacher will plan to prevent such happenings by proper use of questions by way of review, or supplementary to the lesson, or making application.

HOW TO PREPARE QUESTIONS.

It is not safe to wait until the lesson hour when the class is assembled before deciding what questions to ask. Of course the teacher should depend upon the guidance of the Spirit to prompt him in his work. But the Spirit leads and guides into all truth, as well as brings to remembrance. Therefore a certain preparation of questions is important.

Based Upon Lesson Text.—In your study of the text have your pencil and paper at hand and write down questions as they occur to you upon the meaning

of the various words and passages, upon the geography, history, manners, and customs, and upon the spiritual truths.

Keep Your Class in Mind.—Your selection of questions will depend upon the nature of your class; hence you must keep them in mind collectively and individually. Only such questions should be used as are within the comprehension of the pupils. Many teachers fail in part because the questions shoot above the heads of the class—they aim too high. You must not forget that you have dull scholars as well as bright ones, comparatively speaking. You should think of the home surroundings, and the spiritual influences affecting the lives of each.

Questions From the "Quarterly."—Now study the questions in the *Quarterly*. Do not think it necessary to use them all. Neither think you must reject some of them. Sometimes, perhaps, it may be well to use all the printed questions in the *Quarterly*, and sometimes it may be better to use none of them. It will depend upon the teacher and upon the class and upon the lesson.

Revise Your Questions.—When you have prepared the list you should then study it carefully, rejecting and modifying according to your ideas of the points to be taught and objects to be attained, and the time to be given to class work. After you have carefully revised and studied your questions and become quite familiar with them, consign them to the flames, and resign yourself to the mercies of Him of whom it is written "he shall bring all things to your remembrance," and determine to follow his promptings.

THINGS TO AVOID IN QUESTIONING.

Avoid Rote Questioning.—That is, going round the class in regular succession. This method makes a listless class, for the idea will obtain that the question is meant only for the one to whom directed, and the others will give their attention to something else. It should not be known to whom the next question will be given, and if there be one not giving attention he should get the next question. A good way is to ask the question first and designate by name the one to answer. This keeps all upon the alert and ready for the answer.

Avoid General Questions.—By this is meant, to ask the questions and leave to any one to answer. This results in the forward, "smart," ones doing nearly all the answering. It may do as a diversion in a review or something of that kind, but is not a good method

to be used generally. It can not have the effect that results from putting the question directly to the individual. The direct appeal is the ideal method of securing response, and can be used to advantage by the Sunday-school teacher as well as by the business man, the politician, or the evangelist.

Avoid Leading Questions, or those so framed that by their form they suggest the answer. Any bright child can by carefully noticing the question give a fairly accurate answer without any previous study, or at least with little. These questions may usually be answered by "yes" or "no." As examples of such questions are, "Was not Joseph the favorite son?" "Was Ephraim the younger son of Joseph?" Such questions encourage lack of preparation, and beget dullness upon the part of both teacher and class.

Avoid Answers in One Word.—As a rule answers in one word should not be permitted. For instance, "Where were Joseph's sons Ephraim and Manasseh born?" Answer: "Egypt." "Where was Jacob buried?" Answer: "Canaan." The child remembers that which is impressed upon the memory, and the deeper the impression the more lasting and vivid the remembrance. Such questions as these result in about this kind of remembrance: The parent asks the child what their lesson was about and the answer comes, "Egypt," or "Canaan." "But what did you learn about Egypt or Canaan?" and the reply is, "Don't know. The teacher asked a question and I answered Egypt, and it was right." Now "Egypt" was all the child said about the one question, and his saying it made the impression sufficiently deep to result in remembrance. The question should have been something like this, "Tell in what land the sons of Joseph were born." Answer: "The sons of Joseph were born in Egypt." "Tell where Jacob was buried." Answer: "Jacob was buried in Canaan." Here the complete thought is impressed and not a single word. And when asked what he learned, the child would answer, "I answered a question," and "What did you answer?" "Jacob was buried in Canaan." It is what the pupil tells back that measures the extent of his learning, and not the number of questions he can answer by "yes" or "no" or by "Egypt" or "Canaan."

Avoid Repeating Questions too Often.—Better to ask a different question, or the same question in different language, than to repeat the same question in the same words; for the words of the

answer may have been remembered rather than the thought. And besides the thought will arise, "What is the use of answering the same thing over again?" The disposition of most children is that when a thing is once done correctly that should end the matter, and repeating questions encourages inattention and resulting disorder.

Avoid Obscure Questions.—Technical questions, and those of doubtful meaning and propriety, should be avoided as a rule. Such may be used occasionally to provoke research—the obscure but not the doubtful ones. Ambiguous questions belong to this class—those which may be answered in several different ways. As an example of ambiguous questions, consider "What was Joseph?" A dozen answers of equal truth and propriety could be given to this. Questions should be made definite, and definite answers should be required.

In Addison Pinneo Foster's work entitled *Manual of Sunday-school Methods* is some good material along this line, and from him the following is taken.

"How Should Questioning be Done.—This point has been so often considered that it is impossible to discuss it here without repeating to some extent thoughts that others have already presented.

"1. *Clearness.*—Manifestly the questions should be clear. If they are vague, half a dozen different answers may be possible, and a slovenly habit of carelessness in answering is developed. There is no proper test of knowledge in the class when a vague question comes before it and no one knows exactly what it means. When two or more entirely different answers to the same question are given, the teacher may reasonably ask himself if the fault is not his, and if the trouble does not lie in the fact that he has framed his question in a faulty way.

"2. *Brevity.*—If clearness is demanded, then brevity is a necessity also. The ordinary class in Sunday-school is incapable of holding in mind a long and involved question. Brevity is really essential to clearness. But more brevity is needed in order to keep the attention. An involved question is sure to cause the child's mind to wander. He can not hold it in his memory from beginning to end.

"3. *Stimulating to Thought.*—The questions asked should invariably set the pupil to thinking. If they are so framed that he knows from them what the answer should be, he loses benefit

from them. The teacher needs to avoid falling into a rut in his questions, else the pupil, who is generally keen in reading human nature, soon learns his teacher's peculiarities and how he expects his questions answered. Leading questions that contain in their very phraseology an implied answer to the question are ordinarily destructive to scholarship, and should be used only to encourage a timid pupil or to secure a concession as a basis for a more important question.

"4. *Logical Succession.*—The questions should be arranged in logical order. If they are to bring out the story, they must be put chronologically, i. e., with reference to the events that occurred. But questions are also to bring out the moral truths that lie in the lesson, and this often demands a logical order in questioning. It was said of some great lawyer, that his questions were in themselves an argument. He would himself get such complete hold of the facts as to be able to arrange his questions chronologically and logically. One after another his questions—carefully prepared beforehand—would bring out facts in the case, until at last, out of the answers of ignorant and confused men, there stood before the jury an orderly narrative, so convincingly arranged that after it little argument was needed. As teachers we should study a similar art. We may so ask the questions in the class as in time to bring all to absolute conviction of the truth.

"HOW SHOULD ANSWERS BE RECEIVED.

"1. *With Respect.*—It is a great thing for a child, timid and perhaps trembling at his attempt to venture an answer in reply to the teacher's question. Never laugh at the answer. It is too important for that. It shows for one thing that the child is thinking and is trying to meet the wish of the teacher. Never check any such effort by a slight upon the answer, however unsatisfactory. Agree with it so far as possible and then quietly and kindly lead the pupil to the further thought you had in mind. Almost every answer, if it does not convey the whole truth, at least conveys a half truth.

"Often times the answer is so pertinent and suggestive that it deserves to be repeated to the whole class. Accept the answer so far as possible and add the points that are lacking without calling unnecessary attention to the deficiencies of the answer.

"At any rate the answer, no matter how imperfect or incorrect, is sure to

show the needs of the pupil and very likely the needs of his family. Heed the answers, then, no matter how crude and unsatisfactory they are. They are unconscious testimony of the needs of the pupil, and so of great value.'

"2. *As Suggestive of Further Questions.*—Every question answered starts a score of others. Such an answer furnishes a common standing-place from which question and answer may start out on a long journey. Any answer is better than none and should be gratefully received. It is certain to help to open up the way for a further discussion and a more correct understanding. No matter what answer is given, then, do not slight it, but use your prerogative as teacher in weighing it and in correcting as may seem to you best.'"

Scripture Study.

HOLY SCRIPTURES—INSPIRED TRANSLATION.

What It Is.

The subject of versions or translations of the Bible would be incomplete without considering this one, which is one of the distinctive features of the restored gospel. Strictly speaking it is not a translation in the sense that it is taken from ancient manuscripts or other languages, but is, rather, a correction of the King James, or Authorized Version, by command and direct inspiration of God. From the Church History and records the following facts are gleaned:

"This work is given to the Church of Jesus Christ of Latter Day Saints and to the public in pursuance of the commandment of God.

"As concerning the manner of translation and correction, it is evident, from the MSS. and the testimony of those who were conversant with the facts, that it was done by direct revelation from God."—Preface to Inspired Translation.

The work of translation is mentioned a number of times in the revelations to the church showing that God directed in the undertaking; as,

"Behold, I say unto you, that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy and for your sakes."—Doctrine and Covenants 37:1.

"And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given."—Doctrine and Covenants 42:5.

"Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full."—Doctrine and Covenants 42:15.

"Now, verily I say unto you, my servants Joseph Smith, Jr., and Sidney Rigdon, saith the Lord, It is expedient to translate again, and, inasmuch as it is practicable, to preach in the regions round about until conference, and after that it is expedient to continue the work of translation until it be finished."—Doctrine and Covenants 73:2.

"And verily I say unto, that it is my will that you should hasten to translate my scriptures."—Doctrine and Covenants 90:12.

"And again, verily I say unto you, The second lot on the south shall be dedicated unto me, for the building of an house unto me, for the work of the printing of the translation of my scriptures."—Doctrine and Covenants 91:3.

Necessity.

The necessity for such a correction is evident from the facts as set forth in the preface, from which the following are gathered:

"For behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have been taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles."—1 Nephi 3:40.

"And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and peoples, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they can not be saved; and they must come according to the words

which shall be established by the mouth of the Lamb."—1 Nephi 3:43.

These statements of the Book of Mormon are substantiated by many writers of recognized authority.

Professor William Whiston, in his translation of Josephus, chapter 11, book 9, Antiquities of the Jews; Dupin in Complete History of the Canon and Writers of the Books of the Old and New Testament; St. Chrysostom in Simons' Critical History of the New Testament; March's Introduction, volume 2, page 846, and Penn's Annotations. These all bear testimony to the lack of harmony among early manuscripts, and to variations and changes amounting to corruptions in the various early translations, which furnished the ground-work of the King James, or Authorized Version. The Book of Mormon, already quoted, testifies that changes were made that they might "pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men." Hence it is, that the Lord in the work of the restoration among other things restored those "plain and precious" things which had been taken away from the divine record and gave to the world the Inspired Translation through the latter-day prophet.

History.

From the Preface we learn concerning the translation:

"It was begun in June, 1830, and was finished July 2, 1833."

"Joseph Smith was born December, 1805, and was, at the finishing of the MSS. of this work, in the twenty-eighth year of his age."

"The MSS., at his death, in 1844, were left in the hands of his widow, where they remained until the spring of 1866, when they were delivered to William Marks, I. L. Rogers, and William W. Blair, a committee appointed by the annual conference of April, 1866, to procure them for publication; and were by them, delivered to the Committee of Publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson, and are now presented as they came into our hands."

On the 10th of April, 1866, at the annual conference of the church this resolution was adopted: "Resolved, that the time has arrived for the church to publish the New Translation immediately."—Church History, vol. 3, p. 430.

On the 12th of April, same session of conference, the following was passed:

"Resolved, that the presidents of missions and of districts and branches

are hereby authorized to solicit subscriptions and donations, for the publishing of the New Translation of the Scriptures made by Joseph Smith, and forward the same to the Bishop; and it is agreed that each person subscribing for this object shall receive one copy at cost."

"That William Marks, I. L. Rogers, and W. W. Blair be appointed a committee to confer with Sister Emma Bidamon respecting the relinquishment of the manuscripts of the New Translation of the Scriptures, for the purpose of publishing the same to the church and to the world, and that said committee be empowered to enter into and fulfill the contract for the same."

"That the manuscript of the Scriptures be engrossed, and the engrossed copy be put into the hands of the printer, with a view to the preservation of the original copy."

"That President J. Smith, I. L. Rogers, and Ebenezer Robinson, be appointed a committee to publish the New Translation, and that they may be empowered to act in the name of the church, to take all necessary steps to secure its speedy completion." (Same volume, pages 433-434.)

"The last *Herald* of the year brought to the waiting Saints the tidings that that *Inspired Translation* of the Holy Scriptures was at last ready for mailing, five hundred out of the first edition of five thousand having just been received at the *Herald Office*."—Church History, vol. 3, p. 485.

Elder J. W. Briggs in 1868 at a conference at Birmingham, England, September 6 and 7, said, speaking of the preservation of the manuscript and the publication of the Inspired Translation, among other things, that, "the great man of the West had tried every stratagem and means to possess himself of it, but Emma was strong enough to preserve them." (Church History, vol. 3, p. 504.)

The following was adopted at the semiannual conference of the church held at Gallands Grove, Iowa, September, 7, 1878:

"Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures as revised, corrected, and translated by the Spirit of revelation, by Joseph Smith, Jr., the Seer, and as published by the church we represent."—Church History, vol. 4, p. 238.

Those who may read the Inspired Version may inquire why the Songs of Solomon were omitted, and we can only

say that it is reported that the prophet and translator said that they were not of sufficient importance, or of doubtful inspiration; and hence were omitted.

Thus we have a brief statement of the object and character of this remarkable work, and a history of its coming forth. The superiority of this over other versions must be apparent to every one who will compare it with others. It removes many of the contradictions of the King James resulting

from mistakes due to the work of man. It makes plain the fact of the antiquity of the gospel showing clearly that the ordinances of the gospel were administered in Adam's time. It also sets forth more clearly the results of gospel administration in the history of Enoch and his people.

Sunday-school teachers who desire to enjoy the best success should possess this remarkable book, and make it their constant companion in study.

into the under world as prefigured in the experience of the prophet Jonah, saying, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

The Gathering of the Elders.

When the Lord spoke to Moses from the burning bush, he told him to return to Egypt and gather together the elders of Israel and to inform them that the God of their fathers had appeared to him and had promised to deliver them out of their afflictions and to lead them to the land of Canaan from which their ancestors had come. He told Moses the elders would believe him, and that he should take them with him when he went to the king to request the privilege of going out of the land to worship their God.

Rawlinson says of this: "It must have been a grand gathering. From Zoan and its suburb, Pa-Ramesses, from Pa-Tum or Pithom, from On or Heliopolis, from Pi-Bast or Bubastis, from Memphis, and perhaps from towns still further distant, from all the many villages in the 'field of Zoan' and the 'land of Goshen', came trooping the grey-beards, drawn together by an unwonted summons, to hear they knew not what, from the mouths of two men unknown to most of them. The place of meeting was, no doubt, in some purely Hebrew district, some part of Goshen, probably towards the eastern border, where the assembly would be least likely to draw attention. When all were come together, the two brothers appeared before them and delivered the message which God had sent them by Moses."

In the presence of these elders of Israel, the miracles were repeated with the rod of Moses which were first done when Moses stood before the burning bush at Mount Horeb. The Lord's prediction was fulfilled. Moses and Aaron were received as the messengers of God.

The Rod of Moses.

Had the rod of Moses any power in itself to do miracles? We must answer that it had not. What purpose, then, did it serve in the working of the miracles wrought by the Lord through Moses and Aaron? Why did the Lord direct Moses to use the rod? Why was it carried with the Israelites in all their long journey to Canaan? Why was it used to divide waters, to bring water from the desert rock, to turn the

THE LESSONS FOR MAY

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 6, for May 6.

THE RETURN OF MOSES TO EGYPT.

Text Exodus 4:1-17.

Preparation for the Exodus.

Could we see the end of things from the beginning, we might wait with greater patience for developments that often come slowly and imperceptibly. When Moses struck down the Egyptian, supposing his brethren would recognize in him the long-promised deliverer who would free them from their bondage, he did not foresee that he must spend forty years in Midian before God's time would arrive for him to proclaim liberty to the enslaved Hebrews in Egypt. Neither did he realize that, before he could enter upon his work, God must prepare the way for him in the hearts of the people who were to follow him as their leader.

During the time Moses spent in Midian, in its seclusion being prepared in God's own way for the great work of his life, a preparatory work was also going on among the Israelites in their hard bondage. We gather this from the closing lines of Exodus 2, where it is stated that God looked upon the children of Israel and had respect unto them. In the original Hebrew, this means that the Lord knew or became acquainted with the people of Israel. The Greek Bible (the Septuagint) translates it, "God became known unto them."

We are not told in detail how God made himself known to his benighted people. We know that he communed with Aaron and directed him to go to meet Moses as he was on his way to Egypt. It is altogether probable that there were others also in Egypt in the

various tribes whom God prepared for the announcement Moses and Aaron would bring to the enslaved nation.

The Return of Moses to Egypt.

Elder Duncan Campbell.

When he was instructed by the Lord to return to Egypt for the deliverance of the Israelites from the cruel bondage which they were suffering there. Moses remembered some of the things that happened in that country before his flight to the land of Midian. He recalled how his brethren failed to recognize in him the one chosen by God to set them free from the slavery of their hard taskmasters when he took the life of the Egyptian who was smiting one of his brethren. He expected that the same blindness and unbelief would confront him on his return, and he told the Lord that the people of Israel would not believe him nor hearken to his voice.

The Lord then gave Moses certain signs,—his rod turning into a serpent and back into a rod again; his hand becoming leprous and being restored, and the turning of water into blood,—that he was to offer the people in proof of his divine mission. On reaching Egypt all the elders of the Israelites were called together and Aaron, the brother of Moses, told them of the things which the Lord proposed to do for them. Moses confirmed the words of Aaron by doing the signs in the sight of the people. On the strength of these evidences the people believed and accepted Moses as their leader.

At a later time the descendants of this people remembered this precedent and when a greater deliverer than Moses appeared among them they demanded of him a sign from heaven. He gave them the sign of his descent

waters of Egypt to blood, to give victory in battle?

The faith of Israel was so weak that it required a visible object that signified to them the power of God exerted in their behalf. From its association with great miracles in which the Lord directed it to be used, it became to them "the rod of God," the emblem of infinite power.

Geikie tells us that all Egyptian officials carried rods in their hands, as indications of their rank, etc. When Moses came to his people, he carried his simple shepherd's rod, which became to them (when they had seen the miracles he did with it) the insignia of his office to which he had been called and in which he was empowered to act by the Lord God of their fathers, the God of Abraham, and of Isaac, and of Jacob.

"Not by Might, Nor by Power."

Moses himself seems not to have fully realized with what power he was invested when he was commissioned by the Lord to go to Egypt and lead Israel out, when there was placed in his hand the symbol of his office, the rod of power. He seems not to have gathered the full import of the words of the Lord when he told him that, at first, the king of Egypt would not let Israel go, but that he would finally yield after the Lord had stretched forth his hand and had smitten Egypt with all his wonders. (Exodus 3:20.)

But there came to Moses, as he entered upon the work assigned him, the consciousness that God was working with him and that Israel had but to place themselves under the care of God and to follow his guidance to be brought out victors in the struggle for their freedom. The word of the Lord to Zechariah, centuries later, might also have been spoken to Moses concerning Israel in his time, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." So might the word that came to Hosea in his time have been spoken to Moses, "I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horsemen."

Thus was Israel to be brought out from the bondage of Egypt, not in their own strength, but by the strength of the Lord. This was a truth that even Moses had to learn by experience.

The Convent of Mount Sinai.

Henry M. Field, who visited this convent, says of it: "The Convent does

not stand, as I had supposed, high up on the side of Mount Sinai . . . but at its foot, and not in front, but on one side between two mountains, where indeed it fills up almost the whole pass. . . . In this confined space the monks have made a paradise in the wilderness. As we approached, we were delighted with the sight of blossoming trees. Mingled with the dark foliage of cypress-trees were trees in full bloom—the almond, the cherry, the peach, and the apricot, the olive, and the orange, and a single fine specimen of the carob-tree. . . . Was there ever a sight more grateful to the eyes of weary travelers, after a long journey on the desert?

"The Convent is a range of buildings grouped in a quadrangle of such extent that hundreds of pilgrims could easily be lodged within its numerous courts. . . . Its walls are like ramparts, with port-holes and watch-towers, and a strong gateway like one that opens into a fort. Indeed it is not fifty years ago that strangers who found shelter there were not admitted by a gate, but were drawn up in a basket, and swung into a third or fourth story. The great rope still hangs outside in token of its former use. . . . But this danger has passed away of later years, since Russia has taken the Convent under its protection; and now it has an arched portal, through which a party mounted on camels can ride into an outer court.

"It gives one an idea of the age of the Convent to remember that it is older than Mahomet: it was founded by the Emperor Justinian in the year 555, so that it has been standing more than thirteen centuries! The early monks felt the need of making friends with the new power which had just arisen in Arabia and was attacking and destroying on every side, and so sought and received from Mahomet a pledge of his protection. He could not write, but dipping his broad hand in ink (it might have been blood, for the color is red) gave the imprint of his open palm. This was a signature which could not be mistaken. A copy of this bloody hand is hung up in the room in which I am now writing; the original is said to be in Constantinople, though I can hear of no one who has seen it; but tradition supports the fact of its existence; and to this pledge of the Prophet the monks have often appealed, and it is due to it that the Convent has not been long since destroyed."

Palmer also devotes a chapter in *The Desert of the Exodus* to a description

of this convent and life within its walls. He says that, according to popular tradition, Justinian fortified and endowed the little church built by Helena, the mother of Constantine, "on the spot where God spake with Moses." It was first dedicated to the Transfiguration, until the removal thither of the relics of St. Katharine gave that lady a share in the patronage; and since then it has been generally called the Convent of St. Katharine.

In the Chapel of the Burning Bush is an altar overlaid with a beautifully chased silver plate. This altar stands upon the spot where the sacred bush is supposed to have grown, and the lamps upon it are never allowed to be extinguished. It is said that the sunlight penetrates this room only one day in the year, entering through a little window over the altar.

Senior Notes.

Mrs. Callie B. Stebbins.

Chapter 4 continues the Lord's instruction to Moses at the time of his call. The lesson will be more satisfactory if commenced with a review bringing out the length of time Moses had been in Midian, his occupation there, the Lord's appearing to him in the burning bush and the chief points in his communication with Moses as far as told in chapter 3.

In connection with verse 1, refer to the first statement in verse 18 of chapter 3. Consider the Introduction with these verses. Moses had learned a sad lesson when he found those who he supposed would be ready for the Lord's work so unbelieving that they were ready, instead, to cast him out, though he knew that he was called to be their deliverer. It was necessary for him to learn to wait for God's guidance, and to feel that he must depend upon the Lord for support, but he seems to have been affected even beyond this, so that, in the face of the Lord's words, "They shall hearken to thy voice," and his assurance, "Certainly I will be with thee," Moses was still so skeptical concerning them as to answer in the words of verse 1.

In the zeal of newly acquired faith many in these days have been eager to carry the restored gospel to friends, feeling sure that they would accept it, and have met with sore disappointment at finding their message rejected and themselves cast out as evil. From their experience and from that of Moses we may learn the lesson that we

need wisdom with our zeal, that we ought not to lose all confidence in people because they are not ready at once for the truth of God, and that whatever others have done we ought not to allow ourselves to doubt the word of God.

With verses 2 and 3, see EXPONENT article on "The rod of Moses."

Verses 10, 11, and 12, with the notes, contain an important lesson which ought to be made prominent.

The Lord called Aaron through Moses. He also spoke to Aaron and told him to go to meet Moses, that he might receive the message from him. Verse 14 says, "When he seeth thee he will be glad in his heart." There would be cause for gladness in the promise of Israel's deliverance as well as in the meeting of the brothers after their long separation, and coming together as they did by the direct command of God the presence of the Holy Spirit would give them joy in their hearts.

Do not fail to notice in the class the better rendering of the Inspired Version of verse 21, showing that it was Pharaoh himself, and not the Lord, who hardened his heart.

Verse 27 tells us that Aaron met Moses "in the Mount of God." In chapter 3, verse 1, we find Horeb called "the mountain of God." The note on verse 26 speaks of the time when Moses' wife and sons joined him at Sinai. We find in Exodus 18:5 that this was at the mount of God. One author says that Horeb was one of the peaks of the Sinai mountains; another that "probably Horeb is the name of the district, Sinai of the mountain."

In verse 30, notice that it was Aaron who not only "spake all the words," but also "did the signs" which Moses had first been commanded to do.

The Teaching Points may be called for with those parts of the lesson to which they apply. The Golden Text will also occur in the study of the text. Both parts of the third teaching point are suggested to us in the experience of Moses at the two periods. He could not have succeeded as he first attempted to do his work, because it was in his own way and in his own strength; in this lesson he shows weakness in distrust of self and of God.

The Memory Verse tells the latter part of the story and illustrates the

fourth teaching point. There can be no better closing for the lesson than the picture presented in this verse. God had worked with those whom he had called. The people were convinced. They were just coming to realize the mercy of the Lord in that he had looked upon their affliction and was coming to their deliverance. Their hearts were touched; their heads were bowed; and in faith and gratitude they worshiped.

LESSON 7, for May 13.

BRICKS WITHOUT STRAW.

Text, Exodus 5:1-23.

The Name of the Lord.

As early as the time of Abraham, the name Jehovah was applied to the Lord. (Genesis 22:14.)

Young's concordance defines it to mean *the existing one*, and says it is the incommunicable name of the God of Israel, which is generally, though improperly, translated *the Lord*.

From the concordance we learn also that *Jah* is an abbreviation of *Jehovah*. In Psalm 68:4 we read, "Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him." Such names as *Obadiah*, *Zedekiah*, *Abijah*, *Joel*, *Joram*, *Jochebed* are in part made up of this abbreviated form of the name *Jehovah*.

Obadiah means *servant of Jah*; *Zedekiah*, *Jah is my might*; *Abijah*, *my father is Jah*; *Joel*, *Jah is God*; *Joram*, *Jah is high*; *Jochebed*, *Jah is honor*.

The presence of such names in Israelite history centuries before the time of Moses is evidence that God was known by his name Jehovah in the beginning of the nation and that the Inspired Version is right in its rendition of Exodus 6:3.

Menephtah.

Menephtah was the Pharaoh who reigned when Moses returned to Egypt from Midian. He was the thirteenth son of Rameses II. He was a man of about sixty when he ascended the throne a short time before the return of Moses. He held his court habitually in Lower Egypt; at Memphis, On, and Tanis or Zoan, where monuments bearing his name still exist, thus corroborating the statement of the Bible, that it was at Zoan Moses encountered him in the long struggle that ended in the deliverance of Israel. (Psalm 78:12, 13.) —From Hours With the Bible.

An Ode to Menephtah.

This was one of the odes addressed to Menephtah by a court laureate:

"Thou art, as it were, the image of thy father, the Sun

Who rises in heaven. . . . No place is without thy goodness.

Thy sayings are the law of every land. . . .

Bright is thy eye above the stars of heaven; able to gaze at

The sun. Whatever is spoken, even in secret, ascends to

Thine ears. Whatever is done in secret, thy eye sees it,

O! Beaura Meriamen, merciful Lord, creator of breath!"

The above is translated from an ancient papyrus. Beaura Meriamen is a name of Menephtah II. The expression that he was the true living representative of Deity on earth was doubtless sincere, for all men in Egypt, as has been already said, worshiped the Pharaoh as the incarnate Sun-god. Proofs of this are met constantly. —Hours With the Bible.

Time of the Year.

Geikie thinks it must have been about the end of April when the Israelites were scattered abroad throughout Egypt to find their own straw. He says that the wheat harvest is then just over in Egypt and leaves the plains of the Delta covered with standing straw —soon to be gathered and torn or trampled to pieces for fodder: the reapers in ancient as in modern Egypt cutting the grain close to the ear.

He says the Nile would be at its lowest, and the hot sand wind from the Sahara would have begun to blow, as it does for fifty days together at that season, making the heat almost unendurable. This the Hebrews had to face and waste their strength and lives on their impossible task.

Character of Menephtah.

He was, in reality, a weak prince, capricious, changeful, timid; but his vanity was excessive, and his self-assertion equal to that of any former monarch. It was a bold thing to confront such a monarch in his palace, on his throne, among his courtiers, and to urge on him an unpalatable request. Moses and Aaron, when they appeared before him, took their lives in their hands. He was an irresponsible despot; and, although it was part of the duty of a Pharaoh to give audience to all

who approached him in the authorized way, and to allow them to prefer their petitions, yet there was no security against an outbreak of irrepressible anger, if the petition was considered an improper one, and, during the outbreak, a sign might be made, or a word spoken, dooming the petitioners to death.—From Moses, His Life and Times.

The Request of Moses.

The Egyptians could readily appreciate the idea of a great sacrifice, and of a great national gathering to celebrate it, since such gatherings were not uncommon among themselves. Pharaoh could not therefore affect surprise at such a request. Nor could he well object to the "three days' journey into the wilderness," since he would understand the desire of the people to hold their national festivals by themselves, at a distance from those who at best would be curious lookers-on, and might be deriders of their ceremonies. But he meets and refuses the request on two grounds—(1) The God, whose commands are reported to him, is not *his* God, has no authority over *him*, is, in fact, wholly unknown to him (Exodus 5:2); and (2) He needs the Israelites' labors, and will not have them interrupted (verse 4). . . . Jehovah is nothing to him; the Israelites are his bondsmen; Jehovah's words are therefore to him as nothing; and he will do with the Israelites as he pleases—he will exact from them the utmost labor that is possible. Even Moses and Aaron ought to be at work at the kilns or in the brick-fields—he dismisses them therefore with the short, sharp phrase—"Get you unto your burdens."—Rawlinson.

Bricks Without Straw.

1 Ider Duncan Campbell.

The first efforts of Moses and Aaron to obtain the freedom of the Israelites were very discouraging. The first effect was to increase their burdens and to make their slavery harder. They were no longer furnished straw to make brick as heretofore, but were obliged to gather for themselves stubble instead of straw. This added immensely to their labor, for they were required to produce each day as many bricks as before. On this account the Israelites reproached Moses and Aaron for being the cause of their increasing hardships.

Moses seems to have had a very low estimate of his own powers of speech

and for that reason the Lord gave him a spokesman in the person of Aaron, his brother. Moses received the word from the Lord, he told it to Aaron, who spoke it to the people. Moses was like some other great men in being distrustful of his own ability as a speaker. His plea before the Lord that some other be sent in his place was that he was not eloquent, but was slow of speech and of a slow tongue.

Enoch was greatly surprised that he had found favor in the sight of the Lord as he was but a lad and thought the people hated him because he was slow of speech. Nevertheless, the Lord promised to give him utterance and we read that "all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." And the apostle Paul, who did such wonderful things in the establishment of Gentile Christianity, writes that he "came not with excellency of speech," and refers to the saying of some who declared that his bodily presence was weak and his speech contemptible.

Yet through the grace of God all of these men did wonderful work in spite of lack of eloquence.

Senior Notes.

Mrs. Callie B. Stebbins.

If the pupils have studied the lesson, they will be able to answer questions on the Introduction from memory. If they have not, they may answer with the *Quarterly* before them. Questions like the following may be framed so as to bring out all the points: By whom and in what way had Moses and Aaron been accepted? To whom had they next to present themselves and for what purpose? What was the name of the king? How did his age compare with that of Moses? What does Rawlinson say of the appearance of Moses and Aaron before this king? To emphasize the last words of the answer to this question, ask for the words again: How was the king looked upon? Who lavished praise upon him? What names does Geikie say they bestowed upon him? By what titles does Rawlinson tell us this king was called? And so on through the remaining paragraph.

The first note on verse 1 may be made to include something more of a review, if desired, ending with the events recorded in the close of chapter 4. Here will be a good opportunity to test the memory of the class by calling

for the repeating of the Memory Verse of last lesson.

The note on verse 2 contains a thought concerning the courage of Moses and Aaron as the result of their faith in God which deserves to be made prominent. The same thought is expressed in the Introduction. They were not afraid to ask a favor for the despised bondmen, because they trusted in the living God. A similar trust in the living God will inspire his servants now with the same kind of courage.

The note on verse 23 tells us that Moses, as well as the people of Israel, needed to learn to trust God in times of deepest affliction. This is a hard lesson to learn, but one which, when learned, brings the greatest comfort. With all the record of God's care over his people before us it ought to be easier for us to trust in him than for those who had not this help. We know that while they were doubting, the Lord's purpose was steadily working to bring about their relief.

The remainder of this note presents comforting thoughts of God's pity for his suffering people. He understood and had only encouraging words for them when he spoke to Moses, though "they hearkened not for anguish of spirit and for cruel bondage." Looking at them in this light, if a thought of censure for their unbelief had arisen, it must have been quickly dispelled.

With the third teaching point notice that the first eight verses of chapter 6 tell what the Lord said he would do for his people at this time, ending with the words, "I the Lord will do it." (Inspired Version.) The Golden Text and the Memory Verse give some of these promises. Knowing of the wonderful fulfillment of these words increases our faith in all that he has spoken.

LESSON 8, for May 20.

MIRACLES DONE BEFORE PHARAOH.

Text, Exodus 7:1-12.

Aaron, the Spokesman of Moses.

In Exodus 4:10-16, we have read that, when first told that he had been chosen to go to Pharaoh with the command of the Lord to let Israel go out of his land, Moses presented his lack of eloquence, his slowness of speech, as an obstacle in the way of his performing

such a work. In verse 14 we read these words: "And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words into his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

From the fact that the Lord was displeased with Moses when he informed him that a spokesman was to be provided for him, the question arises in the mind, Would the Lord have appointed Aaron as a spokesman if Moses had manifested more faith instead of the extreme reluctance to enter upon his mission to Israel?

The answer is to be found in Genesis 50:34, 35, Inspired Version, in which the following language occurs: "I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod. And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron."

This language occurs in the prophecy of Joseph spoken a generation before the birth of Moses, and is therefore evidence that it was then already decreed in the mind of the Lord that Aaron should be the spokesman of Moses.

The Lord was displeased with the extreme diffidence of Moses which amounted to a lack of faith in him, but Aaron was already chosen in the mind of God to fill the office of spokesman for his brother.

The Savior of All Men.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezekiel 33:11.

As we study of the judgments sent upon Egypt, it may be necessary for us to guard against the unwarranted thought that the Lord was an enemy to the Egyptian people. The Lord is the enemy of evil and wrong-doing, but he

is the Friend and Savior of men. He desires to bless all and to bring to pass their salvation, but this can be accomplished only by bringing them into the way of truth, only by leading them to use their agency in harmony with principles of truth.

When God looked down upon Egypt and saw the toiling masses of Israel driven to their tasks like beasts, when he saw their ignorance and spiritual darkness, he must have pitied them; and when he looked upon the Egyptians bowing down before their beast-gods and giving their lives to a round of superstitious folly, must he not have pitied them also? Was he a respecter of persons? Was he willing to bring Israel out of the land of bondage, to raise them up and make them a free, intelligent people, blessed with the enlightenment of his Spirit, and to leave the Egyptians to grope in darkness without an effort to lift them also into the light?

It was not so that he dealt with Egypt. As we shall study succeeding lessons, we shall see that with great patience he strove to teach them, that he did not suddenly cut them off in their sins, or leave them in darkness without having been given opportunity to know him.

"They shall know that I am the Lord," were his words to Moses. They were given opportunity to know it to their joy and exaltation. That they learned to their sorrow was not the fault of the Lord but of their own unyielding hearts.

Even Israel followed in the way where he led with many doubtings and murmurings, with many wanderings. They, too, were in darkness, but they set their faces toward the light and went forward, though their progress was slow, because their faith was weak.

The Purpose of Miracles.

Elder Duncan Campbell.

The purpose of miracles, signs, and wonders is not to beget faith, but to confirm the faith begotten by the word. In Romans 10:16 we are told, "Faith cometh by hearing, and hearing by the word of God." Just before his ascension to heaven the Lord promised the eleven that certain signs should follow them that believe. And we read that the apostles "went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." And so in Acts 8 the word preached by Philip was confirmed by the signs following. And

also in Romans 15:18, 19, where Paul speaks of the mighty signs and wonders wrought by the power of the Spirit of God in the places where he had fully preached the gospel of Christ.

The history of Pharaoh and the Egyptians that we are studying proves that such faith as may be the result of seeing signs and wonders does not produce true conversion. Simon, the sorcerer, who was baptized by Philip, as recorded in Acts 8, was evidently largely influenced by wonder in seeing the miracles and signs which were done, and the sequel shows that he was still in the gall of bitterness, and in the bond of iniquity.

The true intent of signs and gifts is set forth in Doctrine and Covenants 46:4 as follows: "Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts." Such people will not be deceived by signs of the character of those wrought by the magicians of Egypt, neither are men led into truth in that way.

Questions for Teachers.

Do you feel pleased with the results of your efforts in Sunday-school work, or are you just about to give up trying to help?

Do you prepare yourself during the week for your work on Sunday? Do you go early with your lesson well in mind, or do you come in a little late looking and feeling hurried, or, worse than that, do you saunter in indifferently and tell your class that you do not know anything about the lesson, that you have not even looked at it? Do you think any progressive community would long tolerate a public-school teacher who would deal so with the duties of his position?

Do you think the church-work is really of importance? Do you think its demands upon us are as great as those of our secular labor? Do you think a teacher in the public school who works for money is under greater responsibility to do good work than the teacher in Sunday-school who receives no reward except that which the Lord shall bestow, if his works be such that he merits reward?

Do you work harder for money than you do from love? Are you more attentive to the task that brings you money than you are to the one that helps a little child to know God?

Be Cheerful.

We ought not to do our work in a dreary, lifeless way. We ought not to tell the gospel promises in a way to take all the music out of them, but we ought to be of that cheerful countenance and deportment that the Lord enjoins upon the people of his church.

Of the cheerful teacher we may say:

“Her face is like the May-time;
Her voice is like the bird’s;
The sweetest of all music
Is in her lightsome words.”

The cheerful, pleasant Sunday-school teacher, habitually regular in her attendance, prepared with her lesson and plans of work, will, even then, find disheartening things in her way at times, but she comes that much nearer being a perfect teacher, which we all should strive to be.

The Meaning of the Golden Text.

A little girl, vivacious, restless, thoughtless, too, she might have seemed to many, was being taught her golden text by her mother as she put the finishing touches to the child’s preparation for Sunday-school. “Her ways are ways of pleasantness.” This was the text.

“But do you know what it means?” asked the mother after the child had said the words of the text.

“O yes, I know what it means,” answered the little girl, skipping about in her eagerness to go. “I know, because it’s just like my Sunday-school teacher. ‘Her ways are ways of pleasantness.’”

What words of praise for a teacher, to come from the honest lips of a child!

This is no fanciful story. The child, now grown tall, and the teacher whose ways are ways of pleasantness are of our own. Well would it be for those we try to teach, if we were all faithful exponents of the principles of life and peace, if, with our lives as well as with our words, we could impress others with the beauty of God’s truth.

Senior Notes.

Mrs. Callie B. Stebbins.

With the first paragraph of the Introduction, verses 21 to 23 and verse 9

of chapter 6 might be referred to in review.

The second paragraph of the Introduction contains a fine thought that is further expressed in the note upon verse 5, from which the Golden Text is taken. We may think of the words of this text as being spoken in vengeance, but, while we recognize that the justice of God must administer punishment where he sees it to be necessary, it is good to remember that he wills that all men shall have opportunity to know him. Simeon said of Christ that he was “a light to lighten the Gentiles, and the glory of thy people Israel,” and the Memory Verse of this lesson expresses a similar thought. Read the article in this department, “The Savior of all men.”

As we come upon the differences between the two versions of the Bible, let us note carefully what an improvement there is in the reading of the Inspired Version.

In some classes it will be found advisable to finish the lesson with the exception of the discussion upon the miracle-working power, covering the Teaching Points, and then returning to verses 8 and 9 of the lesson text with which the subject is introduced, for the discussion of this subject will be likely to occupy the remainder of the time.

The note on verse 12 mentions Israel as the covenant people of the Lord. The question may arise in the minds of some students, Why were they called the covenant people?

When the Lord called Abraham to go out from his country and from his father’s house, it was for the purpose of founding a nation of believing people, with whom the faith of the living God might be preserved.

At that time he made great promises to Abraham concerning his posterity and said, “In thee shall all nations of the earth be blessed.” (Genesis 12:2, 3.) In Genesis 15, these promises are repeated, and after Abraham had offered sacrifice and the Lord had foretold to him the affliction of his posterity in Egypt, verse 18 tells us, “In the same day the Lord made a covenant with Abraham.” Genesis 17 deals with this subject of the covenant and with circumcision as the sign of the covenant. See especially verses 2, 4, 7, 9, 10, 13, and 19.

After Abraham had obeyed the command of the Lord to offer his son,

Isaac, the Lord said to him, “In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.” This covenant was renewed with Isaac (Genesis 26:3, 4) and with Jacob (Genesis 35:11, 12).

Genesis 17:7 reads, “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.” When the Lord spoke to Moses, he said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,” and he told him to tell the people of Israel, “The God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

In our last lesson, in the message the Lord sent to his burdened people, he said (Exodus 6:7), “I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God.” And, in verse 8, he refers to his covenant with Abraham, Isaac, and Jacob. We shall see as we study further how the people entered into this covenant with the Lord at Sinai. Galatians 4:17 tells us that the covenant which began four hundred and thirty years before the law was given at Sinai (with Abraham) was “confirmed of God in Christ.”

LESSON 9, for May 27.

THE PLAGUES OF EGYPT.

Text, Exodus 7:14-25.

An Ancient Hymn to the Nile.

“Hail to thee, O Nile!
Thou who hast revealed thyself to
this land,
Coming in peace, to give life to
Egypt!
Hidden god! who bringest what is
dark to light,
As is always thy delight!
Thou who waterest the fields created
by the Sun-god;
To give life to all the world of living
things.
Thou it is who coverest all the land
with water.
Thy path, as thou comest, is from
heaven!
Thou art the god Set, the friend of
bread!
Thou art the god Neptra, the giver of
grain!
Thou art the god Ptah, who lightenest
every dwelling!

Lord of Fishes, when thou risest over
the flooded lands
Thou protectest the fields from the
birds.
Creator of wheat: Producer of barley;
Thou sustainest the temples.
When the hands of millions of the
wretched are idle, he grieves.
If he do not rise, the gods in heaven
fall on their faces, and men die.
He makes the whole land open before
the plow of the oxen,
And great and small rejoice.
Men invoke him when he delays his
coming,
And then he appears as the life-
giving god, Khnoum.
When he rises the land is filled with
gladness,
Every mouth rejoices: all living
things have nourishment: all
teeth their food.
Bringer of Food! Creator of all
things!
Lord of all things choice and delight-
ful,
If there be offerings, it is thanks to
thee!
He maketh grass to grow for the
oxen;
He prepares sacrifices for every god,
The choice incense is that which he
supplies!
He can not be brought into the sanc-
tuary,
His abode is not known;
There is no house that can contain
him!
There is no one who is his counselor!
He wipes away tears from all eyes!

O Nile, hymns are sung to thee on the
harp;
Offerings are made to thee: Oxen are
slain to thee;
Great festivals are kept for thee:
fowls are sacrificed to thee:
Incense ascends unto heaven:
Oxen, bulls, fowls, are burned!
Mortals, extol him! and ye cycle of
gods!
His Son (the Pharaoh) is made Lord
of all,
To enlighten all Egypt.
Shine forth, shine forth, O Nile, shine
forth!"

—From Hours With the Bible.

The above is translated from an an-
cient papyrus.

The Plagues of Egypt.

Elder Duncan Campbell.

The plagues of Egypt may be taken
as typical of the punishment and chas-
tisement of those who, in every age

and place, are disobedient and resist
God and his truth. The afflictions suf-
fered by the Egyptians, like all chas-
tisements that come from the hand of
God, were corrective rather than vin-
dictive in their character. The purpose
of these plagues was to induce the
Egyptian king to let the people of Is-
rael go free. If the commandment of
the Lord to let the people go had at
first been heeded, there would have
been no plagues, and they always ceased
immediately as soon as the children of
Israel were promised their liberty, and
new plagues were sent only after Pha-
raoh had broken his sacred promise to
set the people free.

Another thought is worth noticing.
The nature of the plagues grew worse
with each repeated failure of the king
to honor his pledged agreements until
at last the hand of the Lord was so
heavy upon him that, in a manner, he
was compelled to yield. The final over-
throw of himself and army occurred
when he undertook to bring the people
back after having let them go. Then
the cup of his iniquity was indeed full,
for he had shown himself utterly un-
trustworthy and had proved that there
was no faith in him. All this goes to
show that the final and extreme punish-
ment will not fall upon the impenitent
until the overtures of mercy have been
completely and utterly rejected. The
last act of Pharaoh may be regarded as
typical of the unpardonable sin, for he
had time and again tasted of the power
of God and his mercy, and it may truly
be said that he had sinned against light
and knowledge, for he had experienced
both the power and the forgiveness of
God, in an outward, though not in an
inward and spiritual sense.

The Red Nile.

Rawlinson tells us that occasionally
the Nile does turn red, owing to the
presence in the water of microscopic
cryptogams and infusoria. He sug-
gests that Pharaoh may have persuaded
himself that what he saw was a mere
aggravation of an ordinary phenomenon.

Geikie quotes from the writings of
Mr. Osburn as follows: "The sun was
just rising over the Arabian hills, and
I was surprised to see that the moment
its beams struck the water a deep red
reflection was caused. The intensity
of the red grew with the increase of
the light, so that even before the disk
of the sun had risen completely above
the hills the Nile offered the appear-
ance of a river of blood. Suspecting
some illusion, I rose quickly, and lean-
ing over the side of the boat, found my

first impression confirmed. The entire
mass of the water was opaque, and of
a dark red, more like blood than any-
thing else to which I could compare it.
At the same time I saw the river had
risen some inches during the night, and
the Arabs came to tell me it was *the
Red Nile.*"

Geikie ventures the assertion, how-
ever, that this familiar phenomenon
does not explain the first plague of the
Exodus, since the water of the Nile
"is never more healthy, more delicious,
or more refreshing" than when thus
discolored. During the time of the first
plague, the water was so affected that
the fish in it died and the people could
not drink of it.

Geikie says further that Ehrenberg
traces the phenomenon of the Red Nile
to the presence and rapid growth of
infusoria and minute cryptogamous
plants of a red color. (Cryptogamous
plants are such as ferns, mosses,
lichens, algæ, and fungi, or mush-
rooms.) Ehrenberg himself, in 1823,
saw the whole bay of the Red Sea, at
Sinai, turned to the color of blood by
the presence of such plants. (Remem-
ber that these plants are microscopic.)
Similarly the Elbe ran with what
seemed blood, for several days, in the
beginning of this century.

Though it may be admitted that the
Nile has, at times, been red and blood-
like for months, we should observe
that the instance recorded in Exodus
tells us that Moses smote the waters of
the river in the sight of the king and
his servants and that immediately they
turned to blood. The change in the
waters came at the command of Moses,
the servant of God. It was a miracle
at this time, even if the waters did
run red at other times.

The Increase of the Nile Registered.

So much depended upon the Nile that
the height of its waters was carefully
watched. Geikie says that when the
Nile was beginning to rise, the daily
increase of the river was carefully
registered under the personal super-
vision of the king, who announced the
god to be worshiped that day: for a
different god presided over every new
phase of the waters. In one of the
temples in Memphis dedicated to Apis,
was kept the Nilometer where the
yearly rise of the waters was recorded.

Geikie suggests also that, when
Moses and Aaron placed themselves in
the king's way as he went to the
water, he was "apparently at the head
of a religious procession, on the formal
visit usually made each day at sunrise,

to note the height of the waters and to pay religious homage to the river."

Praise to the Nile.

Irwin saw a troop of maidens go out, at midnight, dancing and singing, to the banks of the Nile, then beginning to rise. After bathing in its holy waters, they sang the praises of the stream.—Irwin's Incidents.

The Plague of Frogs.

"The frog was regarded by the Egyptians as the symbol of renewed life after death. It was connected with the most ancient forms of nature worship. It was embalmed and honored with burial at Thebes.

"When the Nile and its canals are full, in the height of the inundation, the abounding moisture quickens inconceivable myriads of frogs and toads, which swarm everywhere even in ordinary years."—From Hours With the Bible.

But, though frogs are so abundant in Egypt, even in ordinary years, the visitation of the second plague was shown to be sent by the power of God, for they came at once after Moses had stretched forth his rod and had commanded them to come upon the land of Egypt, and, when the king relented, Moses particularly asked him to name the time when they should be banished. When the king had set the time (Exodus 8:10) the frogs died out of the land.

They came at the command of Moses the servant of God; they died according to the prayer of Moses, evidently at the time appointed in the conversation between Moses and the king.

Comments on Sunday-School Teaching.

A prominent Sunday-school worker, in trying to impress a certain need upon other teachers, advised them to put their lesson to soak early in the week. It was his way of saying that, early in the week, they should take into their minds the lesson material. As some substances yield their strength only after soaking, so does a lesson yield its best truths only after being subjected to much thought.

When a teacher goes to his class on Sunday, he should be as eager to enter upon the lesson, as interested in teaching its best points as any little primary child is to tell his lesson to his teacher.

The teacher may be more self-controlled than the child and may wait with decorum until the proper time to begin work with the class, but, if there is the proper degree of interest in the work, there will be this happy enthusiasm that gives life and animation to a class.

Enthusiasm may not always express itself in bustle and many words, but it will always be manifest in earnestness and devotion to the work. The enthusiastic teacher is never a listless one.

It is not sufficient that the teacher be enthusiastic. The class should be too. The enthusiastic teacher has need to keep a watch upon himself sometimes, lest, in his energy, he make no demands upon his class and they remain listless, or become so.

One time a teacher went before his class of senior scholars. He spent all the time in talking to them. He asked no one a question. He offered no opportunity for any one else to ask any. He talked. He did not know whether the class understood his thoughts or not, or whether they accepted them or not. He talked.

He made a statement with which some did not agree, but there was no opportunity for any one to give expression to his disagreement, for the teacher had the floor, and he talked.

What plan do you think would have been better than this lecture method?

Senior Notes.

Mrs. Callie B. Stebbins.

In connection with verse 15 and its note, also verse 21 and the note following, see EXPONENT articles, "An ancient hymn to the Nile," "The increase of the Nile registered," and "Praise to the Nile."

The hymn to the Nile is full of meaning and of instruction concerning the dependence of the country upon the inundations of the river.

It may sometimes be well to take up each teaching point at its appropriate place in the lesson and then to review them all at the close. It is worth while to seek to fasten these points in the minds of the class. A truth is found to be taught in the scripture lesson; in the comments it is amplified; in the Teaching Points it is stated in its concise form, so that by repeating a few

words, the whole lesson from which it is drawn is brought before the mind.

The last line of verse 16, with the note following, suggests the first teaching point.

The second teaching point finds application with verses 16, 22, and 23 of chapter 7, and with verses 15 and 19 of chapter 8.

Verse 18 and 19 illustrate the third teaching point which is supported by the citation from 2 Thessalonians 2:7.

The fourth teaching point is illustrated in the more serious nature of each succeeding plague. See the article by Elder Duncan Campbell on "The plagues of Egypt."

The note concerning Pharaoh's broken promise (verses 8 and 15) contains a suggestion of serious import. There are those who, when afflicted seemingly unto death, have promised the Lord that, if he would spare their lives, they would obey the gospel, but with returning health they have been forgetful of the Lord and of their promise to him. It is better not to promise than to promise and not to fulfill.

The saying of the magicians in the Memory Verse was an admission that they were learning the truth of the words of Moses, given in the Golden Text. Both of these texts may well be associated with the Introduction, either at the beginning or at the ending of the lesson.

Keeping Near to Childhood.

Older people are not so far away from childhood as they sometimes like to imagine. Often we find it easier to get near to the heart of a child if we acknowledge how near we are to him in weakness and ignorance. We can often increase our store of knowledge, as well as our good influence over a child, if we study with him some of the things which make him so enthusiastic. It is a privilege and a duty to instruct children. But it helps us wonderfully in gaining the friendship of a child if we look sometimes into his eyes when he questions us, and say, "Little one, I don't know. Perhaps we can find out together." We ought to know more than children know, but, since the number of things knowable is infinite, we can not have less to learn than children have. A good teacher is always an eager learner.—Selected.

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, *Independence, Missouri*

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

THE TRUE university of modern times is a collection of books.—Carlyle.

EDUCATION is the one thing worthy the deep, controlling anxiety of the thoughtful man.—Wendell Phillips.

The Influence of Reading.

"From the abundance of the heart the mouth speaketh," and we may add "the feet walketh and the hands doeth." Our actions are directed by the workings of the heart—the mind. The condition of the mind, we say, determines the act. Frequent repetition of the act induces a habit, and habit, it is said, rules the life of every one. So we see that the formation of habits has an important bearing upon the growth of character. But going back to our starting-point we ask, What determines the condition of the mind? It is partially determined by heritage but largely by the influence of environments and opportunity. In this paper, our efforts will be to show the influence upon the character of reading.

The mind is a sponge and absorbs a portion of all with which it comes in actual contact. And like a sponge it (if unhindered) sucks up the impure almost as readily as the pure. By reading, we unconsciously gather into our own character some of the virtues or vices of those we read about.

Our new and excellent publication, the SUNDAY SCHOOL EXPONENT, gives this example of the influence of reading: "An English tanner whose leather had gained a great reputation said he should not have made it so good had he not read Carlyle."

Another example is found in the experience of the writer. When quite a young girl, there fell into my hands a book entitled *The Royal Path of Life*. The thread of the story has gone from my memory. Only this remains: One of the characters of the book was that of a young married woman who took up the duties of life in a new country with such cheerfulness and courage that it made a deep impression upon my mind. I formed a mental picture of her that remains with me still—tall of stature, blue-eyed, and face full of patience, gentleness, and fortitude. Often, when

impulsiveness or quick temper caused me to do or say that which was not right, the image of that kind face appeared before my mental vision and acted as a gentle, though potent reproof.

Examples of the good influence of reading are numerous but not more so than those showing bad influences. A school-teacher once told me that a spirit of mischief had taken possession of her school and manifested itself in such pranks as placing gun-caps on the stove to "go off" in school-time. When she afterwards told me that she was reading *The Hoosier School Master* to her pupils, I was not surprised at the condition of her school. I would think my pupils very stupid or my manner of reading seriously at fault, if they did not catch the spirit of what I read to them.

Instances are known where the worst of crimes have been traced to their source and that was found to be—the printed page. It is said that those famous car-barn robbers that were hanged in Chicago a few years ago were readers of a bad class of books. Young men they were, one scarcely twenty-three years of age, but their youth made them all the more susceptible to evil influences. Sometime during their wicked career, a certain Chicago daily published the details of a train-robbery that took place between Chicago and St. Louis. Now that was just what those young robbers wanted—the details—the plan that the other robbers had taken to make their nefarious work a success, and they acted upon it. Nor were these Chicago outlaws the only ones to take advantage of this publication. In various parts of the country, following the issue of that daily paper, robberies were committed. One especially, in Massachusetts, was traced directly back to the reading of that article in the newspaper.

Right here let me say that I believe the daily paper more of a curse than a blessing to humanity. Not that there are no good dailies but there are so many bad ones. The publicity given to crime serves only to increase crime. A lawyer once told me he thought that the publishing of the details of criminal

suits ought to be forbidden by law. "Only the points of law involved," said he, "should be printed."

One of our best Iowa educators, Henry Sabin, has this to say of the influence of literature: "Books can not be read without exerting some influence. They elevate or degrade; they strengthen or weaken; they add to or subtract from mental force. One man reaps tares and another gathers golden grain in the same field because of the seed sown somewhere in his early life."

Notice that Mr. Sabin speaks of seeds sown in *early* life. Another has said that from ten to sixteen is the golden period for the reading of good books. Recognizing this to be true, the Sunday-school Association is putting forth its best efforts to establish (though yet on a small scale) libraries where our youths may find "food with which to build character—spiritual and intellectual."

We quote the following from our general librarian: "We all know how impressionable the young mind is, how susceptible to influences, and books are like companions. It is said that between the ages of seven and fourteen the mind is in the most receptive condition. It is at this period that the child begins to want to know about things, and just here is the golden opportunity. Place within his reach pure, healthful, energizing, intellectual food—not too strong to digest easily, at first—and what have you not accomplished?"

Phillips Brooks, also, speaks along this line: "So in this critical time of ours not the least critical sign is this: that the golden gate stands wide open, that childhood is exposed and sensitive to new impressions and ideas. Is it for good or for evil? The wider open the gate, the better, if only the truth can be poured in. The more receptive the children's life the better, if only they who train the children can thoroughly believe that there is a manly and beautiful religion of which the child is capable and work with God to bring their children to it."

We believe it to be the duty of all who have any responsibility in the training of a child, to see to it that he is supplied with good literature, as well as shielded from the influence of the bad. There is truth in the statement that "we are like the books we read."

ETHEL I. SKANK.

HENDERSON, Iowa.

[Sr. Ethel I. Skank is the progressive district librarian of the Fremont District, Iowa.—EDITOR.]

JUVENILE DEPARTMENT.

(Life and Nature Books—Continued.)

A Song of Life. By Margaret Warner Morley. Illustrated by the author and Robert Forsyth. Size $5\frac{1}{2}$ by $7\frac{1}{2}$ inches, about 160 pages, cloth 60 cents. McClurg & Co., Chicago.

"A Song of Life describes with artistic delicacy the transmission of life in both the plant and animal existence. This difficult subject is treated with such intelligence and charm of manner that children may read it. It is especially suitable for the young seniors."

[Sample Page.]

"THE WORLD'S CRADLE.

—"busily grow and divide, grouping themselves about and below the embryo, until they have formed a body-wall quite around it. Here is a side view. That which we now see is the work done by the cells in the outer layer of the blastodermic membrane. These cells continue to group themselves, forming muscles and skin and bone; and now behold our mysterious animal with a tail; cell after cell builds itself into the forming body until we are at last sure that an animal which we can recognize is coming. Here he is beyond a doubt—the most interesting baby frog, or tadpole, as he prefers to be called, that our eyes ever beheld; for have we not seen him grow up, cell by cell, from the very foundation?"

Little Mitchell. The story of a mountain squirrel. By Margaret Warner Morley. Illustrated. Size $5\frac{1}{2}$ by $7\frac{1}{2}$ inches, about 230 pages. Cloth, 60 cents. McClurg & Co., Chicago.

"This is 'just a story' which will fascinate the little folks—one of the best books to make children love reading. And it is all true, and incidentally the child will learn from it many interesting facts of Life and Nature. There are incidents of travel, descriptions of scenery, and many things which attract and interest while broadening the child's mental outlook."

[Sample Page.]

"LITTLE MITCHELL.

—"stairs, when she put him in his little box, which he didn't like at all, you may be sure. But there was a fire now, so the room was warm; and soon his lady brought him his breakfast of warm milk and a little piece of sugar cake.

"Of course the lady always remembered the baby bunny asleep in his nest at home when she went out to walk, and if she saw anything she thought he would like, she brought it home to him.

One day she brought him some chestnuts. They were the very first ones to get ripe. Indeed they were not ripe enough to fall out of their burrs of themselves; but when their burrs were pounded, out they slipped, fine, fat shiny brown ones. And so big they were! That is because they grew on the dear and lovely Grandmother Mountain which"

Lady Lee and Other Animal Stories. By Hermon Lee Ensign. Illustrated. Size $5\frac{1}{2}$ by $7\frac{1}{2}$. About 175 pages, cloth, 75 cents. McClurg & Co., Wabash Avenue, Chicago.

[Sample Page.]

"GENTLEMAN JACK.

"He was one of the smallest canine creatures I ever saw, on the day I received him, nicely packed in a basket direct from the company of his mother, brothers, and sisters. His newly opened eyes blinked inquiringly, as the cover was taken from the basket; and when I lifted him out and placed him on the table he cried pitifully, as though he felt lost and homeless. I stroked his soft fur gently, and at the touch he turned and licked my hand, piteously begging me not to harm him. 'Poor little Jack,' I thought, 'only two weeks in this world, and cast out upon the uncertain mercy of mankind! One who knows the brutality of man can not wonder that you plead for tenderness.' I felt drawn toward the little fellow from the"

This book is suitable for the middle grades, and should be read by every boy and girl. It contains ten true stories of domestic animals, told with a depth of insight and a sympathy that can only come from a sincere and strong affection for them. Many, wondrous, humorous, and deeply touching are the instances of heroism and devotion displayed by domestic animals, from the thoroughbred horse to the mongrel dog.

Birds of the Rockies. By Leander S. Keyser. Illustrated. Size $5\frac{1}{2}$ by $7\frac{1}{2}$ inches. About 180 pages. Cloth, 75c. McClurg & Company, Wabash Avenue, Chicago.

"Suitable for the young seniors. Doctor Keyser, one of the greatest of authorities on this branch of nature study, has made a most important contribution to this volume. It is written in an easy style, but it contains a wealth of exact and interesting information. In Mr. John Burroughs' famous paper on 'Real and sham natural history,' he says: 'Mr. Leander S. Keyser's Birds of the Rockies tells me just what I want to

know about the Western birds—their place in the landscape and in the season and how they agree with and differ from our Eastern species. Mr. Keyser belongs to the noble order of walkers and trampers, and is a true observer and bird-lover.'"

[Sample Page.]

"INTRODUCTION TO SOME SPECIES.

—"the room being too small to permit of his turning around in it. Thinking the nest might be occupied in a tentative way I tossed a small club up among the branches, when to my surprise a magpie sprang out of the nest, and, making no outcry, swung around among the trees, appearing quite nervous and shy. When she saw me climbing the tree, she set up such a heart-broken series of cries that I permitted sentiment to get the better of me, and clambered down as fast as I could, rather than prolong her distress. Since then I have greatly regretted my failure to climb up to the nest and examine its contents, which might have been done without the least injury to the owner's valuable treasures. A nest full of magpie's eggs or bairns would have been a gratifying sight to my bird-hungry eyes.

One bird which is familiar in the East as well as the West deserves attention on account of its choice of haunts. I refer to the turtle-dove, which is much hardier than its mild and innocent looks would seem to indicate. It may be remarked in passing, that very few birds are found in the deep canyons and gorges leading up to the higher localities, but the doves seem to constitute the one exception to the rule; for I saw them in some of the gloomiest defiles through which the train scurried in crossing the mountains. For instance, in the canyon of the Arkansas River many of them were seen from the car window, a pair"

Suitable reading for any of the grades, from twelve years up.

Stephen, a Soldier of the Cross. By Florence Morse Kingsley. 12mo., cloth. (Postage 12 cents.) Price 54 cents.

"The story of Stephen is little known; only the last day of his life stands out with any clearness in the writings of past ages. The ancient alchemists are said to have possessed the power of resurrecting from the ashes of a perished flower a dim ghost of the flower itself. Mrs. Kingsley has gathered the dust of this vanished life and built from it an image of its forgotten beauty."

"Since Ben Hur no story has so vividly portrayed the times of the Christ."

GENERAL SUNDAY-SCHOOL ASSOCIATION

Report of Districts and Schools for the Year Ending December 31, 1905

DISTRICTS AND SCHOOLS	No. of Schools				Membership						Superintendent	Secretary
	Last Report	1905	Loss	Gain	Last Report	1905	Loss	Gain	Classes	Officers		
Alabama	2	2			75	105		30	10	13	Bertha D. Harper	M. S. Wiggins
Alabama, Mobile	2	5		3	90	160		70	20	25	Frank P. Scarcliff	Edna J. Cochran
Australia, New South Wales	5	5			240						G. R. Wells	Albert H. Ford
California, Central	4	4			128	139		11	19	28	J. B. Carmichael	Evie Carmichael
California, Northern	5	8		3	234	248		14	36	50	Mrs. M. A. Saxe	Lizzie Day
California, Southern	4	4			229	182	47		20	25	T. W. Williams	Pearl Pankey
Colorado, Eastern	9	9			284	310		26	40	45	Mrs. L. A. Schmutz	Mrs. Louisa Fishburn
Idaho	8	5	3		278	162	116		16	24	J. A. Condit	Francelle Grimmett
Illinois, Central	3	3			192	198		6	16	20	M. R. Shoemaker	J. G. Ettinger
Illinois, Kewanee	7	9		2	248	289		41	28	51	O. E. Sade	Mrs. Nellie Elvin
Illinois, Nauvoo	7	6	1		247	206	41		24	38	George. P. Lambert	Jessie J. Ward
Illinois, Northeastern	8	8			332	360		28	32	55	James. C. Page	Mary Anderson
Illinois, Southeastern	5	5			152	214		62	12	33	F. L. Sawley	A. H. Burroughs
Iowa, Des Moines	13	13			393	323	70		37	53	Wardell Christy	Elsie E. Russell
Iowa, Eastern	6	7		1	112	147		35	23	29	John Heide	Cora E. Weir
Iowa, Fremont	8	8			363	375		12	11	13	Mrs. Emma Hougas	Lulu P. Kemp
Iowa, Gallands Grove	10	9	1		329	341		12	40	55	J. L. Butterworth	Mrs. Floy Holcomb
Iowa, Lamoni Stake	13	13			1147	1226		79	129	111	J. A. Gunsolley	Nellie M. Anderson
Iowa, Little Sioux	17	16	1		847	806	41		63	80	Fred Lampher	Annie Stuart
Iowa, Pottawattamie	9	9			429	446		17	42	62	Frank G. Haugh	E. H. Carlile
Kansas, Northeastern	7	7			221	170	51		21	37	Frank G. Hedrick	Lillian Gowell
Kansas, Northwestern	3	3			140	168		28	12	9	F. E. Taylor	Myrtle Coop
Kansas, Spring River	11	12		1	428	601		173	57	78	Mollie Davis	Mabel C. Holsworth
Maine, Western	5	3	2		847	143	704		13	20	C. H. Lake	Mary L. Carter
Massachusetts	11	10	1		684	741		57	81	80	W. A. Sinclair	Mrs. Ora H. Whipple
Michigan, Eastern	14	16		2	595	621		26	60	81	O. J. Hawn	Mary O. Harvey
Michigan, Northern	33	34		1	841	870		29			E. A. Goodwin	H. A. Doty
Michigan, S. and N. Indiana	5	9		4	179	241		62	30	45	Mrs. J. H. Royce	Mrs. Elsie Lockerby
Minnesota	5	5			237	219	18		15	25	T. J. Martin	P. W. Martin
Missouri, Clinton	10	10			296	271	25		41	64	Iva Keck	Mrs. Martha Cool
Missouri, Far West	13	13			705	759		54	67	90	Carrie M. Lewis	Madge E. Head
Missouri, Independence	14	13	1		1514	1731		217	143	94	Mrs. David H. Blair	Mrs. J. A. Gardner
Missouri, Nodaway	4				118						W. B. Torrance	Eliza Byergo
Missouri, Northeastern	3	3			220	259		39	23	25	Lizzie Miller	Hattie Williams
Missouri, St. Louis	8				338	374		36			W. R. Weidman	E. J. Cook
Missouri, Southern	4				145							
Montana	3	3			128	99	29		11	22	Jerome Wycroff	Anna Wyckoff
New York and Philadelphia	4	4			243	337		94	30	29	O. T. Christy	E. B. Hull
Nebraska, Central	3				110							
Nebraska, Northern	5	5			203	191	12		20	29	Alice C. Schwartz	LeRoy Wood
Nebraska, Southern	5	8		3	350	187	163		20	35	W. M. Self	Mrs. H. A. Higgins
Nebraska, W'rn and Black Hills	4	4			60	40	20		9	18	S. D. Payne	Mrs. Grace E. Kipp
Ohio	6				203							
Ohio, Kirtland	8	8			387	334	53		37	51	D. A. Anderson	V. D. Schaar
Oklahoma	5				199							
Ontario, Chatham	11	13		2	390	443		53	42	60	John Wesley Badder	Mary M. Green
Ontario, London	36	40		4	1394	1443		49	147	214	A. F. McLean	Jennie Morrison
Oregon, S'thw'n (organized 1905)	5	3		1	62	84		22	9	17	D. E. Stitt	Ethel M. Boyd
Pennsylvania, Pittsburg	5	5			224	331		107	25	29	Joseph E. Ebeling	Louis A. Serig
South Sea Islands	21				850	800	50				Tapu	Emma Burton
Texas, N'thea'n and Choctaw	6				263							
Utah	5	5			177	160	17		18	31	J. E. Vanderwood	Mary P. Smith
Wash'n, Seattle and British Col.	6	7		1	139	114	25		55	27	William Johnson	Mrs. H. A. Briggs
Wisconsin, Northern	5	5			149	185		36	20	23	A. V. Closson	R. Moore
Wisconsin, Southern	3	4		1	59	128		69	18	29	George J. Brooner	Mrs. F. A. Ball
SCHOOLS NOT IN DISTRICTS												
Arizona, Bisbee	1	1			15	19		4	3	6	Sr. C. F. Rehwald	Sr. G. E. Balchen
Hawaiian Territory, Honolulu	1	1			48	35	13		3	6	G. J. Waller	Sr. Alice Kanui
Hawaiian Territory, Waikiki	1	1			27	20	7		2	5	G. J. Waller	Kapua
Indiana, Birdseye	1	1			20	21		1	4	3	Lizzie Baggerly	
Maine, Beals	1				21						Fred G. Beale	Miss Mary Merchant
New York, Greenwood	1				27							
Scotland, Glasgow (disorgan'z'd)												
Saskatchewan, Fillmore		1				17		17	2		David Sandage	D. W. Walker
Texas, Oklaunion	1				30							
Texas, Cookes Point	1				24						Mrs. B. A. Nunley	May Pressley
Texas, San Antonio	1	1				56		56	6	5	E. N. McRae	Ruth Gifford
Oregon, Bandon (see S'n Ore. Dis)												
Ore., Myrtle P't (see S'n O. Dis.)												
West Virginia, Goose Creek	1				42							
Washington, Spokane	1				51						Mrs. E. M. Bell	Mrs. Jessie Smith

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa

The Exponent Now Fifty Cents.

With a desire to place this magazine in the home of every Latter Day Saint the officers have fixed the price at fifty cents per year for the year 1906, with a view of making it permanent if the subscription list reaches 2,000. That there will be a deficit on the EXPONENT account the ensuing year is very probable, but the amount of that deficit can be greatly reduced and perhaps overcome entirely if all the workers will be diligent in extending the circulation.

From the first the thought of expense has not been of much consideration, but the primary object has been and is to help those who need help. Every teacher and officer must have the EXPONENT. Fifty cents per year surely ought to place it in their hands.

Those who have already subscribed at an advanced rate will receive the benefit of the reduction and their time of subscription be extended to adjust the difference.

Let every subscriber manifest his interest in this movement by procuring new subscriptions and forwarding at once to the publishing house.

Minutes of General Convention.

The fifteenth convention of the General Sunday-school Association convened in the Saints' church, Independence, Missouri, Wednesday, April 4, 1906, at ten minutes to ten o'clock in the forenoon, superintendent T. A. Hougas presiding.

No. 9, Zion's Praises, was sung; prayer was offered by Patriarch A. H. Smith.

The chair announced the selection of a credential committee consisting of Bro. W. R. Adams, Iowa, Sr. Clara McPhee, Massachusetts, Bro. A. F. McLean, Canada, which reported as follows:

INDEPENDENCE, Mo., April 4, 1906.

We, your committee, appointed to examine the credentials of the delegates to the General Sunday-school Convention, report that we have examined those presented, and find:

Alabama, Mobile—Alma Booker, Fayette Booker, Julia Booker; Vida DePriest, Albert Miller; Edna Cochran. 160 members, 16 votes.

California, Central—C. W. Earle, A. Carmichael, C. E. Crumley, F. C.

Smith, Sr. F. C. Smith; Sr. Jessie Smith. 139 members, 13 votes.

California, Northern—J. M. Cockerton, Sr. J. M. Cockerton, C. A. Parkin, Sr. C. A. Parkin, Sr. W. W. Morrison, C. E. Crumley, J. M. Terry. 248 members, 24 votes.

California, Southern—A. Carmichael, Joseph Burton, Emma Burton, Maggie Pankey, Gertrude Howland, Pearl Pankey, Daniel Hougas, Sr. Daniel Hougas, T. Newcome, C. E. Crumley, T. W. Williams, T. W. Chatburn. 182 members, 18 votes.

Colorado, Eastern—J. W. Morgan, J. F. Curtis, J. D. Woolsey, Sadie Wolfe, Laura Gilbert, Jennie Bozarth, J. W. Gilbert, James Kemp, E. D. Bullard, C. E. Everett, Mrs. J. C. Powers, Eva Powers, Mae Everett, Mrs. L. A. Schmutz, Mrs. L. Fishburn, I. C. Edwards, Mrs. Mary Edwards, A. A. Baker. 310 members, 31 votes.

Honolulu, Hawaii Islands—R. S. Salyards. 35 members, 3 votes.

Honolulu, Waikiki—R. S. Salyards. 20 members, 2 votes.

Idaho—J. H. Condit, A. J. Layland, S. D. Condit. 162 members, 16 votes.

Illinois, Central—Sr. S. Stonger, Sr. C. Lilly, Sr. A. Cox, Sr. V. Mannering, Sr. A. Wildermuth, Sr. S. Simpson, W. H. Mannering, J. Wildermuth, R. T. Walters, L. Simpson, S. J. Bartlett. 198 members, 19 votes.

Illinois, Kawanee—O. H. Bailey, F. A. Russell, Amos Berve, O. E. Sade, Joseph Terry, Mary Gillen, Anna Epperson, John Chisnall, Florence Holmes, George Thorburn, William Norris. 289 members, 28 votes.

Illinois, Nauvoo—Carolyn Jarvis Edith Jarvis, E. A. Smith, Sr. E. A. Smith, J. W. Peterson, James McKiernan, G. P. Lambert, M. H. Seigfreid, Ethel Lacey, Ida M. Manifold, R. Rodgers, Clara Alcott, Hattie McKiernan, Eber McKiernan, Sr. C. Bierman. 206 members, 20 votes.

Illinois, Northeastern—W. A. McDowell, F. M. Pitt, F. M. Cooper, Jennie Cooper, Mamie Pitt, James Page, S. C. Good, Guy Fairbanks, Joseph Camp, Grace Johnson, Bessie Clark, E. J. Goodenough, Mable Fairbanks, Alta Goff, Bro. Williamson. 360 members, 36 votes.

Illinois, Southeastern—David Smith, Nancy Swan. 203 members, 20 votes.

Iowa, Des Moines—W. Christy, J. F.

Mintun, S. M. Reiste, Winifred Hall, C. J. Peters, Fanny Grows, J. S. Roth, Zoe Carpenter, J. M. Park, Elsie Russell, Emma Park, E. J. Clark, Nancy P. Park, Pearl Shannon, Minnie Mather, Mattie Hughes, Jesse Roberts, George E. Davis, Maggie Davis, H. A. McCoy, John Hall, Lydia Hall. 323 members, 32 votes.

Iowa, Eastern—J. B. Wildermuth, F. B. Farr, James McKiernan, Sr. Louise Hills, Adda Wright, L. E. Hills, Sr. L. E. Hills, Robert Smith. 147 members, 14 votes.

Iowa, Fremont—Charles Fry, Emily Fry, Rachel Goode, M. W. Gaylord, Sr. M. W. Gaylord, Mirian Dunsdon, George Kemp, Henry Kemp, M. H. Cook, J. B. Lentz, A. Badham, J. C. Moore, D. R. Chambers, C. W. Forney, T. A. Hougas, Sr. T. A. Hougas, Melinda Walling, Sr. Clarke. 375 members, 37 votes.

Iowa, Gallands Grove—J. C. Crabb, C. J. Hunt, C. E. Butterworth, J. L. Butterworth, N. V. Sheldon, A. H. Rudd, R. Wight, William McKim, W. A. Smith, J. M. Baker, John Jordison, F. E. Cohrt. 341 members, 34 votes.

Iowa, Lamoni Stake—T. M. Walters, Lulu Scott, Ethel Shakespeare, Martha Martin, Allie Thorburn, Lenor Christy, Anna Dancer, Kate Smith, Bess Blair, A. M. Chase, Eliza Chase, Anna Salyards, Sr. W. W. Blair, Flora Scott, Mattie Gunsolley, Minnie Nicholson, Maggie Baguley, David Anderson, Roxanna Anderson, Audentia Anderson; Duncan Campbell, Ethel Burch, Charles White, Frank White, Robert Zimmerman, Alice Cobb, Annie Allen, Sr. J. R. Lambert, Vina McHarness, J. W. Wight, Callie B. Stebbins, J. A. Gunsolley, Lucy L. Resseguie, Columbus Scott, Mary Whittier, Eva Sheldon, Bertha Anderson, Clara Lambert, D. L. Morgan, Vida Morgan, Josephine Beck, Victoria Beck, Letha Tilton, Katie White, A. L. Keen, J. C. Cackler, Bertha A. Greer, Vida Smith, Oscar Anderson, D. F. Nicholson, Ellen Turpen, Alice Marble, J. R. Evans, W. E. Williams, Sr. E. E. Williams, Margaret Campbell, R. S. Salyards, Charles Jones, L. G. Holloway, F. P. Hitchcock, Price McPeak, S. M. Reiste, Anna Reiste, G. W. Blair, A. K. Anderson, John Garver, John Smith, Sr. J. W. Wight, M. M. Turpen, George W. Thorburn, David T. Reese, Eli Hayer, Belle Hayer, John T. Watkins, W. A. France, Ruby Sommers, Carrie Silsbee, Berta Johnson, J. W. Peterson, Mary Banta, Lillie Peterson, Wardell Christy, Audie Hayer, Jessie Campbell, James J. Johnson, A. B. Young, Lyman Fike,

Moroni Traxler, Roy Young, J. W. Lipe, Charles Brackenbury, L. A. Gould, Pauline Anthony, Gertie Keown, J. A. Simpson, Rufus Willey, W. A. Grenawalt, D. J. Krahl, Joseph Anderson, Lucretia Hitchcock, Pearl Simpson, Heman C. Smith, Jessie Thorburn, Isaac Carlile, Roscoe Willey, Mynn Hayer, May Skinner, F. M. Smith, Ruth L. Smith, Belle Kelley, H. Hale Smith, D. J. Williams, W. S. Jenkins, W. T. Shakespeare, William Lane, Ed Giles, Isaac Monroe, William Dexter, Laura Kelley, Kate Hiscock, W. H. Kephart. 1,226 members, 122 votes.

Iowa, Little Sioux—J. M. Baker, W. R. Adams, Annie Stewart, Rose Adams, G. H. Shearer, Joseph Lane, Sarah J. Hoffman, Raymond Smith, J. V. Newberry, Esther Kennedy, Chloe Grigsby, Lou G. Mann, S. B. Kibler, Oscar Case, Jessie C. Case, Nellie Seeley, Adelle Hawley, George Meggers, A. J. Smith, Mrs. A. J. Smith, James Crabb, W. A. Smith, Martha Shearer, F. E. Cohrt, Mrs. F. E. Cohrt, Joseph Thurman, W. W. Baker, F. W. Lamphere, Mrs. J. M. Baker, G. M. Scott, C. M. Wilder, D. A. Hutchings, Myrtle Ballantyne, Lillie Larson, Roy Parker, Mrs. Roy Parker, Charles Crabb, Chloe Runkle, Sidney Pitt, Josephine Chambers, W. F. Fallow, Mrs. George Meggers, Mrs. G. M. Scott. 806 members, 80 votes.

Iowa, Pottawattamie—John Hansen, Sr. John Hansen, C. B. Bardsley, J. P. Hansen, M. H. Cook, Robert McKenzie, J. B. Lentz, Edna Elswick, F. G. Hough, Samuel Harding, Sr. S. Harding, J. P. Carlile, J. Carlile, E. H. Carlile, J. P. Christensen, Thomas Scott, D. P. Cooper, Sr. D. P. Cooper, Sr. Blanche Andrews, H. N. Hansen, Sr. C. A. Beebe. 446 members, 44 votes.

Kansas, Northeastern—Frank G. Hedrick, Emma Hedrick, Anna Murphy, W. H. Murphy, Samuel Twombly, V. F. Rogers, Arthur Smith, Mahlon Smith, H. U. Bradt, M. F. Gowell, Lillian Gowell. 170 members, 17 votes.

Kansas, Spring River—Mollie Davis, S. G. Carrou, J. T. Riley, O. P. Sutherland, Edith Bradford, W. S. Taylor, W. Crestenson, Nellie Crestenson, Sr. Riley, F. Freeman, W. Kirk, Sr. W. Kirk, F. C. Keck, Bro. Bailey, F. J. Chatburn, Bro. Thurman, Bro. Herke, Lee Quick, Evan Davis, Frank Connor, F. Cowen, Sr. F. Cowen, Bro. Hemple, Bro. Cushman, Emma Holsworth, George Hart, Meddie Jones, Crawford Connor, Sr. Crawford Connor, W. N. Robinson, Sr. W. N. Robinson, Orval James; Belle James. 601 members, 60 votes.

Massachusetts—F. M. Sheehy, F. G. Pitt, Sr. C. C. Pitt, R. W. Farrell, R. Bullard, H. J. Davison, G. H. Davison, C. H. Rich, G. H. A. Gates, William Talbot, Arthur Phillips, Ora Holmes Whipple, Lillian Farrell, Tamsey Newcomb, M. C. Fisher, Maude Wood, Clara McPhee, Ruth M. Leeka, Kate Davison, Mary O. Lewis. 741 members, 74 votes.

Michigan, Eastern—J. W. Davis, O. J. Hawn, G. M. Shippy, William Grice, William Davis, Mary C. Harvey, David Dowker, Tension Summers, William McTaggard, J. J. Bailey, W. F. Smith, P. G. Hager, Willard Campbell, A. Barr, E. Harriman, Amelia Hinds, Bertha Hinds, George Clark, Mary McInnis, Grace McInnis, B. F. Pheteplice, William Cargill, Mary C. Stevens, Anna Thomas, Hildah Baxter, Philip Jones, John Simmons. 621 members, 62 votes.

Michigan, Northern—J. A. Grant, Sr. J. A. Grant, E. A. Goodwin, Sr. E. A. Goodwin, B. S. Lambkin, A. Harper, Sr. A. Harper, Levi Phelps, Sr. Levi Phelps, Fred Methner, G. A. Pringle, Sr. G. A. Pringle, E. S. White, Sr. E. S. White, H. A. Doty, Sr. S. Methner, D. G. Burch, Sr. D. G. Burch, H. J. Badder, Sr. H. J. Badder, C. G. Lewis, J. C. Goodman, Sr. J. C. Goodman, Edith C. Groves, W. Alldread, Sr. W. Alldread, Hugh Clark, Sr. Hugh Clark, J. A. Dowker, Sr. J. A. Dowker, D. Smith, Sr. D. Smith, Cyrus Smith, Sr. Cyrus Smith, Noble Harper, Sr. Noble Harper, Charles Burch, Sr. Charles Burch, D. R. Yager, Sr. D. R. Yager, H. Morley, Sr. H. Morley, Mrs. H. A. Doty, W. Hanscomb, J. Smith, Sr. J. Smith, A. Harder, LeEtta Duncan, J. D. Duncan, I. Harder, B. McNamara, Addie Harder, N. Smith, Sr. N. Smith, W. J. Bennett, J. C. Maynard, Sr. J. C. Maynard, James Davis, Sr. James Davis, Emma Nichols, Ella Hansen, Etta Hansen, James Tanner, Sr. James Tanner, William Sield, Sr. William Sield, James Burkett, Roy Morgan, J. Schruer, Sr. J. Schruer, Thomas Goheen, Sr. Thomas Goheen, L. E. Ellis, Sr. L. E. Ellis, Alice Joslyn, Victoria Conway, H. E. Nelson. 870 members, 87 votes.

Michigan, Southern and Northern Indiana—F. Granger, John T. Scott, F. J. D. Earl, D. B. Teeters, Maggie Lindsay, S. W. L. Scott, E. A. Blakeslee, G. A. Smith, S. Stroh, C. Scott, Star Corless, Mary Corless, Asa Cochran, John Lake, Charles Fish, E. K. Evans, Emma Wheaton, Ola Green, Lydia Clark, J. B. Prettyman, Mollie Pierson, Cynthia Granger, Jesse Cor-

less, Otto Story. 241 members, 24 votes.

Missouri, Clinton—Iva Keck, Sadie Dempsey, Pearl Dempsey, J. S. Andes, Minnie Andes, S. C. Andes, J. W. Noyes, Ida Noyes, F. C. Keck, Sr. S. A. Snodgrass. 271 members 27 votes.

Missouri, Independence—A. H. Parsons, Mrs. D. H. Blair, H. E. Moler, Alex McIntosh, Fred Cleveland, J. A. Koehler, George Sherman, Thomas Lentell, L. R. Devore, Mrs. L. R. Devore, W. J. Mather, Mrs. E. S. McNichols, Mrs. R. Brocaw, Mrs. W. A. Blair, Mrs. F. C. Warnky, W. S. Brown, Cassie Haines, W. O. Hand, Mrs. W. O. Hand, Dora Young, F. J. Chatburn, Mrs. J. J. Schimmel, Mrs. F. O. Thomason, J. E. Smith, Eva Bailey, Anna Tannehill, Mrs. T. T. Grabske, Susie Lewis, Margeret Robertson, Amy Winning, Harvey Sandy, Mary Warnky, Estella Wight, R. O. Self, Mrs. R. O. Self, Earl Corthell, Mrs. Corthell, E. C. Harrington, Mrs. E. C. Harrington, J. A. Gardner, Mrs. J. A. Gardner, Mrs. Gillispie, Albert T. Davis, Catherine McIntosh, Harry Ringer, George Jenkins, Mrs. B. C. Smith, Mrs. M. A. Etzenhouser, Fred Koehler, John Kaler, Allen Tannehill, Charles Barren, R. B. Trowbridge, Julia Braidwood, Della Braidwood, F. M. Slover, Leonard Willoughby, David Hepworth, Mrs. David Hepworth, Marie Morgan, L. A. Fowler, W. H. Gould, Mrs. J. A. Harrington, Fred Frankenburg, Paul Craig, Madge Craig, Mrs. Fred Gerber, George Holt, J. A. Harrington, W. S. Macrae, Fred Scarcliff, F. A. McWethy, George M. Hiles, Emma Carstenson, William Clow, Lester Brackenbury, Charles Crane, Mable Crane, Elias Daw, B. C. Loar, Mrs. Loar, James Gray, Mrs. Gray, Cora Kelley, Mattie Sherman, Bro. Byerly, Sr. Byerly, Cora Catlin, Jessie Seafriet, Mrs. Doctor Berg, J. A. Gillen, Lola Johnson, V. C. Hartigan, Mat Jarvis, H. T. Jones, Harry Hattey, Lizzie Jones, Wesley Raveill, Lafe Fender, G. H. Hulmes, Mrs. G. H. Hulmes, J. W. Layton, Mrs. Layton, A. L. Ashbald, Eva Gustead, John Moneymaker, Mrs. Moneymaker, Mrs. John Doty, Bertie Grimes, J. F. Grimes, E. L. Henson, Sarah Manley, Maude Babcock, J. A. Roberts, Horace Roberts, Mrs. Horace Roberts, Mrs. B. F. Resch, George Madden, Mrs. Madden, Walter Criley, Mrs. J. A. Hilliard, Arthur Allen, Alfred White, Clara Slover, Mrs. Ammon White, W. O. Skinner, Mrs. Russell Warnky, W. H. Garrett, J. D. White, J. Arber,

Flo Phillips, Edith Stenvenson, Clark Brower, Robert Warnock, Mrs. R. Warnock, Jane Wiedman, Mrs. R. Kemp, Blanche Allen, Mrs. E. L. Kelley, Francis Williamson, W. E. Peak, Mrs. W. E. Peak, Bro. Ahrens, Mrs. M. T. Short, Mrs. Clifton Resch, F. C. Warnky, Maude Warnky, Eli Etzenhouser, Mrs. Eli Etzenhouser, A. L. Yingling, Edna Yingling, W. R. Odell, Margaret Cleveland, Stella Burwell, Cora Money-maker, Mrs. H. J. Smith, Bina Nesbit, Fred Anderson, Mrs. Loosemore, Jessie Tucker, John Tucker, Bro. Kinney, Ella Monroe, Ada Roberts, William Beckett, R. A. Penny, Mrs. Penny, Mrs. J. A. Koehler, Myrtle Robertson, J. R. Sutton, Francis Brown, Mrs. A. J. Brackenbury, Ammon White. 1,731 members, 173 votes.

Missouri, Far West—T. J. Sheldon; Carrie M. Lewis, Bro. Mohler, Guy Carpenter, Zella Moore, Emma Lewis, Edith Fifer, Mary Kinnaman, Mary White, Sr. Shaw, C. P. Faul, T. T. Hinderks, Sr. I. N. Roberts, Sr. Randall, Martha Vobries, J. L. Bear, D. H. Smidt, Robert Garlish, Sr. Koehler, Ethel Kinnaman, Bro. Summerfield, Sr. Guilloland, Sr. S. P. Carpenter, Pearl Best, Sr. J. L. Bear, Sr. T. J. Sheldon, Bro. B. Constance, G. W. Best, Sr. G. W. Best, A. R. Daniels, Coventry Archibald, Fannie Ehlers, Sr. Guy Carpenter, E. T. Atkinson, Bert White, Ada Kinnaman, Sr. Ripley, Cora Morten, William Hill, H. B. Taddicken, Sr. H. B. Taddicken, C. W. Ethridge, Madge Head, H. D. Ennis, Sr. H. D. Ennis, William Laurenson, Sr. William Laurenson, Charles Morton, Anna Taddicken, Sr. Ellis, Sr. McGrew, J. O. Worden, Roy Tilden, Austin Dobson, Bro. McClellan, W. J. Guffey, Grace Price, Charles Christenson, W. G. Bronson, Sr. W. G. Bronson, I. N. Roberts, Davie Wilkie, Pauline Ripley. 759 members, 75 votes.

Missouri, Nodaway—A. B. McCord, E. S. Fannon, W. B. Torrance, Eliza Byergo, J. T. Ford, R. K. Ross, Annie Ivie, W. S. Bond, Will Haden, Lettie Ivia, John Holley, J. W. Powell, Sr. C. C. Nelson, A. B. Anderson, Tom Ivie, Robert Nelson, Ben Holley. 118 members, 11 votes.

Missouri, Northeastern—W. B. Richards, Lizzie Miller, W. C. Chapman, Josie Dockstader, Ed C. Thomas, Maggie J. Richards, J. A. Tanner, M. A. Richards, Lizzie Raw, P. J. Raw, Ellen Davis, Pacah Tanner, Floy Walker, Blanche Dixon, Hattie Williams, Margaret Thomas, James Salyards, Naomi Ruch, Kate Rogers, F. T. Mussell, Thomas Holmes, W. J. Richards, C.

Tanner, Susie Derigne, Charles Edmunds. 259 members, 25 votes.

Missouri, St. Louis—S. A. Burgess, T. J. Elliot, Pauline Elliott, Frank Smith, Ruth Volz, Arthur Allen, Olive Taylor, Sr. M. Swift, Adele Peters, Mrs. S. R. Burgess, Mrs. M. McKeivitt, Harriett Roberts, Sr. G. Trowbridge, W. C. Carl, Sr. Whitney, Harold Burgess. 374 members, 37 votes.

Montana—J. D. Stead, W. H. Kelley. 88 members, 8 votes.

New York and Philadelphia—John Zimmermann, W. W. Smith, Joseph Squire, Sr., Eunice Smith, Elizabeth Squire, Frank Sheehy, A. D. Angus, George Potts, William Lewis. 337 members, 33 votes.

Nebraska, Central District—Levi Gamet, C. W. Prettyman, H. N. Hansen, W. W. Whiting, Dolpha Whiting, Eliza Gamet, Lorinda Lewis, Ella Butler, E. Downey. 110 members, 11 votes.

Nebraska, Northern—Alice Schwartz, Mrs. J. F. Weston, Mrs. J. F. Francis, Charles Fry, H. H. Robinson, Rogene Smith, H. W. Smith, H. S. Lytle, Mrs. F. R. Shafer, E. Rannie, H. N. Mann, H. S. McDonald, Frank Case, James Case, Edgar Butts, George Murie, H. N. Hansen, J. M. Stubbart. 191 members, 19 votes.

Nebraska, Southern—W. M. Self, C. H. Porter, James Teeter, Wilber Savage, J. R. Sutton, H. N. Hansen, J. W. Waldsmith. 187 members, 18 votes.

Nebraska, Western and Black Hills—S. D. Payne, C. W. Prettyman, R. O. Self, J. L. Detrick. 40 members, 4 votes.

Ohio District—F. J. Ebeling, U. W. Greene, S. J. Jeffers. 203 members, 20 votes.

Ohio, Kirtland—D. A. Anderson, Sr. D. A. Anderson, Sr. Melzine Russell, U. W. Greene, Richard Baldwin, G. A. Smith, G. T. Griffiths, I. M. Smith, M. Solemberger, A. Koehler, Sr. R. Baldwin, Sr. G. T. Griffiths, E. C. Briggs, V. M. Goodrich, Sr. V. M. Goodrich, E. Miller, Sr. Lorenzo Powell, W. G. Kimball, L. W. Powell, Bro. Strachan, Sr. Strachan, Bro. Tanberg, Sr. Tanberg, D. R. Jones, Sr. D. R. Jones, A. E. Stone, J. W. Moxen. 334 members, 33 votes.

Oklahoma, Terilton Sunday-school—Alice M. McGeorge.

Ontario, Chatham—Elder R. C. Russett, Orlow Coburn. 443 members, 44 votes.

Ontario, London—A. F. McLean, Floralice Miller, R. C. Evans, Hiram Dickhout, R. C. Russell, Fred Gregory, T. J. Jordan. 1,443 members, 144 votes.

Oregon, Southwestern—E. Keeler,

Sr. E. Keeler, Robert Hunt, Guy Buell, D. E. Stitt. 84 members, 8 votes.

Pennsylvania, Pittsburg—J. E. Ebeling, U. W. Greene, R. M. Elvin, R. Etzenhouser, L. D. Ullom, Myron Thomas, C. Ed Miller, Annie Miller. 331 members, 33 votes.

South Sea Islands—J. F. Burton, Emma Burton. 800 members, 80 votes.

Utah—A. J. Layland, William H. Kelley, David Lundquist, Fred M. Smith, Ruth Smith, Rachel LaRue, Alice Wilson. 160 members, 16 votes.

Washington, Seattle and British Columbia—L. G. Holloway, N. C. Enge, Bertha McCulloch, Nettie Davis. 114 members, 11 votes.

Washington, Spokane school—T. W. Chatburn, Emma Bell, M. Fordham. 51 members, 5 votes.

Wisconsin, Northern—J. W. Wight, W. P. Robinson, W. A. McDowell, Mary Shedd, Murry Shed, S. E. Livingston, C. H. Burr, James Moir, Jr., A. E. Lampman, Minnie Lampman, Phoebe Beringer, J. W. Hooker, William Livingston. 187 members, 18 votes.

Wisconsin, Southern—W. P. Robinson, C. H. Burr, George Brookover, J. O. Dutton, J. W. Wight, August Gratz, J. T. Hackett, C. E. Gaylord, J. H. Baumer. 128 members, 12 votes.

The report was adopted and committee continued.

Sr. Belle James and Bro. J. F. Mintun were appointed as assistant secretaries.

Bro. D. A. Anderson was chosen chorister, and Sr. Nellie Brocaw organist.

Bro. Horace Roberts was placed in charge of the ushers, ventilation, etc., with privilege of selecting assistants.

On motion the time of meeting and adjournment was left in charge of the superintendency.

By motion the courtesies of the floor were extended to all present.

It was moved and seconded that the chair appoint a committee to inform the First Presidency and Quorum of Twelve that the Sunday-school Association is in session and ready to receive any communication they may have for them.

The chair appointed as such committee, Elders Edward Rannie, Charles Fry, and R. O. Self.

The chair was on motion authorized to appoint a press committee and he appointed, Elders R. Etzenhouser and E. A. Smith.

No. 226 Zion's Praises was sung. Benediction by Superintendent J. A. Gunsolley.

Adjourned until two o'clock in the afternoon.

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Superintendent's Report.

Dear Sunday-School Workers in Convention Assembled: Our work for the past year has proven to our satisfaction that the home department is one of the aids to general Sunday-school work that has come to stay. At no time in the past has there been manifested the interest in this department that is now being realized. Very encouraging reports are every week reaching us from districts that are just getting where they feel proud to report their success. We would be pleased to be able to give you a few statistics but will leave that for the general secretary to do.

Our most fertile fields at present seem to be the cities and among the isolated and scattered Saints. At present we have reported to us, home classes in Fall River, Massachusetts; Buffalo, New York; Chicago, Illinois; Omaha, Nebraska; Kansas City, Missouri. We hope other cities have taken up the work but no others have reported to us. Many districts have appointed home department superintendents and are doing good work. Out in the fields where there are no branches several of our missionaries are doing all that they can to push the Sunday-school work. Many isolated ones whom the missionaries do not reach have written me and I have them enrolled in my record as scattered members.

Out in the world, away from the branches, our most efficient workers are the missionaries, and even in the organized districts the superintendents many times report they were greatly aided by the missionary.

"By their fruits ye shall know them." Thus we recognize wherein lies the power for the spreading of the home class work. We feel to plead with the missionary, especially you who go out into unorganized territory where there are no branches. We plead for the little ones who are growing up without a thorough knowledge of Christ and this glorious gospel. Do not allow the isolated ones to believe in the Bible and other church books as they do in carpets and curtains, but teach them to bring down their books from the shelf and study them. Many times when the Bible is read the one reading does not understand what he is reading and does not know how to go at it to get the meaning of the passage, and if aided by

the *Quarterly* or other available helps would enjoy the study far better. It seems to me if I were isolated from church and Sunday-school privileges it would be a great comfort and I would appreciate it as one of God's special blessings to know when I opened my Bible Sunday morning the exact passages that thousands of my brothers and sisters were reading and discussing. What unity of study the home department affords the scattered ones. It lessens the distance from church. We can almost feel the presence of those left behind when we know they have their minds centered upon the same gospel theme we are studying. And again, the home class member is not alone in his study of the lesson. If he has the *Quarterly* and the EXPONENT he has the minds of several on the same subject. Think you it is not a privilege any true Saint will not appreciate? The only way successfully to carry this part of the work to the scattered ones is by the missionary. I do hope, and I feel that more will take hold of this work next year. I have learned incidentally by reading the church papers that many were doing work who did not report that they were making any effort in that line.

The executive officers have kindly furnished all supplies free for the extending of this work and I trust in the future any missionary will be furnished all necessary supplies for introducing the home class study. We appreciate the help we have received from the missionaries and bespeak a hearty support from them for the coming conference year.

My correspondence has been heavy this year but I have enjoyed the work feeling I was working for the Master.

Yours for the work,

MRS. T. A. HOUGAS,

H. D. Superintendent.

Are We Doing the Best We Can?

We may not be able to do as well as we would like to do. We may not even be able to do as well as our neighbor does. But we are able to do as well as we can do. God, who sees us as we are, and understands our lack of power and our desire for more power than we have, will judge us according to our doing within our limits of power and in

our circumstances. Have we done in all things to-day as well as we could do in view of our ability and circumstances, and of our understanding of duty? Are we doing our best just now? We ought to be.—*Sunday School Times*.

Practicability.

To say a thing is "practical" is equivalent to saying "You can do it," and that is what we would like to say to every Sunday-school in the world, "You can do it." That is, you can have a Home Department.

But "can do it" and "will do it" are not, alas! twin brothers. Can always can, but unfortunately will often won't, and there's the end of it!

How is it with you, reader? WILL you or Won't you?—*World's Evangel*.

MISCELLANEOUS.

Convention Minutes.

The Lamoni Stake Sunday-school and Religio associations convened at Lamoni, Iowa, March 8 and 9, 1906. The following program was carried out. (See program elsewhere in this issue.)

The officers elected for Sunday-school are as follows: Superintendent, John F. Garver; assistant superintendent, Rufus Willey; secretary, Nellie Anderson; treasurer, John Lovell; librarian, Eliza Chase. One hundred and twenty-one delegates were chosen to represent the association at the General Convention.

The officers elected for the Religio association were: President, David L. Morgan; vice-president, H. H. Gold; secretary, Allie Thorburn; treasurer, J. A. Simpson; librarian, Flora Scott. Sixty-one delegates were chosen to represent the association at the General Convention. Nellie M. Anderson, secretary Sunday-school association; Allie Thorburn, secretary Religio association.

Convention Calendar.

Far West, Missouri, Stewartsville, June 1, 10 a. m.

Fremont, Iowa, (Sunday-school and Religio,) Hamburg, May 31, 7.30 p. m. and June 1.

Little Sioux, Iowa, (Sunday-school and Religio,) May 31, 7.30 p. m., and June 1.

Massachusetts, (Sunday-school and Religio,) Haverhill, May 12 and 13.

Nodaway, Missouri, Sweet Home Branch, June 1, 1906.

Northern Wisconsin, Necedah, June 1, 1906.

Western Maine, Stonington, May 6, 1906.

Send your dates as soon as fixed.

The Sunday School Exponent

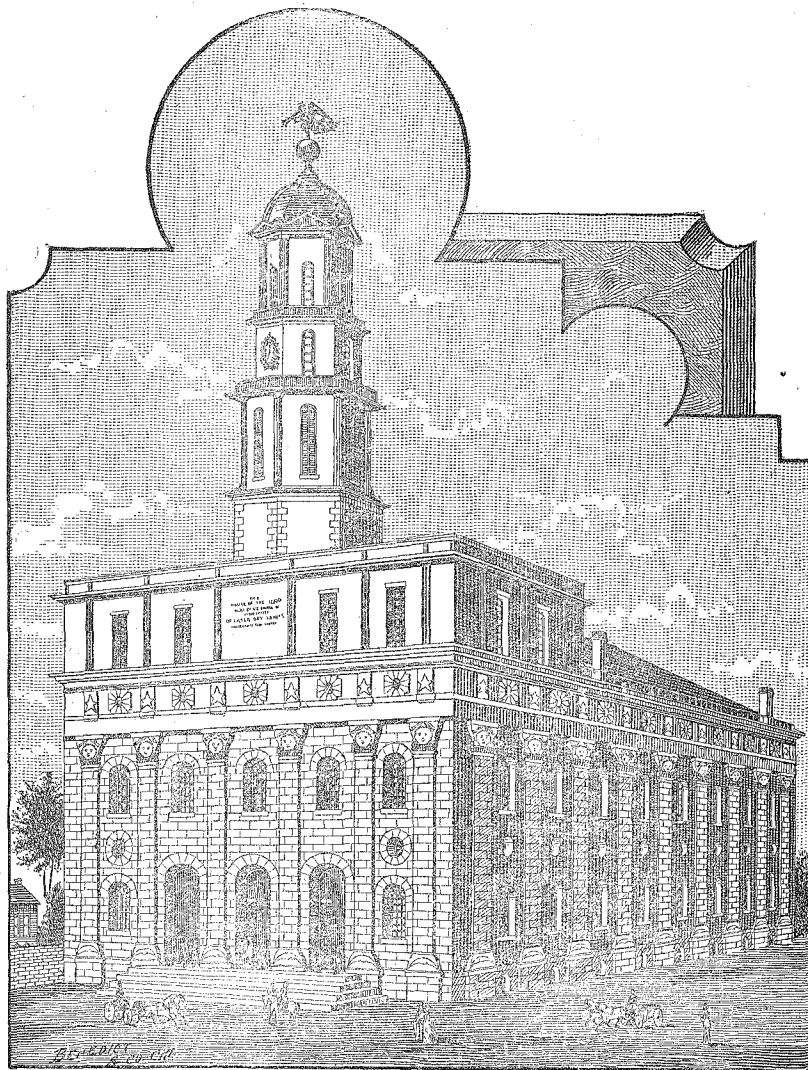
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NUMBER 6

THE NAUVOO TEMPLE
DESTROYED BY FIRE IN 1848



*The Sunday-
School-Religio
Reunion at
Nauvoo, Illinois,
July 28-
August 5, 1906.
See page 124.*

Courtesy Nauvoo Independent

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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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, JUNE, 1906

NUMBER 6

EDITORIAL



Have You and I.

Have you and I to-day
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith his face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For him at any cost? Have we to-day
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpaths meant for you and me.—Selected.

Price of Exponent Reduced.

The subscription price of the EXPONENT has been reduced to fifty cents per year for all subscriptions received during the year 1906 and this will be made the permanent price if sufficient subscribers are obtained to make the paper self-sustaining financially. This can be done and should be done. The EXPONENT should be freely circulated wherever there are those interested in the Sunday-school work or the lessons. It is a paper that is needed by all, but especially by the officers and teachers and advanced scholars in every Sunday-school. Those who do not have it are missing what they can not afford to miss. If you wish to do the best for the work in your care, get the EXPONENT. It will furnish you helps that you will not be able to get from any other source both in the study of the lesson and the work in your school or class. The price of the EXPONENT has been put very much below the cost of production for the purpose of putting it into the hands of the many Sunday-school people for the good it may do them. And we trust that all officers and others will help to get the matter before the people and increase the subscription list as it should be. Will you not announce this to the schools and try to interest them in the work of the EXPONENT?

Please allow us to repeat here what we have said before, perhaps more than once, and that is that this is not an individual enterprise. It belongs to the General Sunday-school Association and all that is done to help it along is helping the Sunday-school work in every way. All the editorial work is being done gratuitously in order that expenses may be made as low as possible that we may put the price of the periodical low; and all this that it may get into the hands of the thousands instead of the hundreds. Let us bend our efforts together to get it introduced at once.

“THE EXPONENT” THE “OFFICIAL ORGAN.”

By action of the late General Convention the SUNDAY SCHOOL EXPONENT was declared the “official organ of the association.” And from it you may expect to obtain such matter as might properly come from such organ. It is in direct charge of the officers of the association and will naturally reflect their opinions, their plans, their hopes and desires. It will be a medium between the association officers and the workers that will conserve a splendid purpose if utilized by all as it may be. And that the greatest good may come from our efforts we earnestly ask the hearty support of all who are interested in the success of our cause. Write us a short article upon some pertinent subject. Write us items of news and progress in your field or locality. What you may be doing to improve or what you may have planned to do. Write us wherein we can make the EXPONENT better. Send us a few subscriptions. Help us to make it fill its mission as well as it can.

“THE EXPONENT” AND SENIOR “QUARTERLY” FREE TO MISSIONARIES.

The General Association will be pleased to send the EXPONENT and the Senior Grade *Quarterly* free to all missionaries laboring under General Conference appointment if they will send us their names and field or mission addresses. We wish them to reach the missionary in the field and for this reason insist that they be sent to the mission address if you have one. Otherwise it may go to the home address where it can be remailed when received there. To those who are now receiving the *Quarterly* let us say that owing to so very many changes in mission addresses after each General Conference it becomes necessary to make up a

new list each conference year. It will require only a postal card and a few words addressed to the General Superintendent. The EXPONENT will be started in at once but the *Quarterly* will not start till the July issue unless you state otherwise, as most of the brethren have their *Quarterlies* for the current quarter. Write us as soon as you determine what your address is or will be.

SAMPLE COPIES.

If in your travels you find any who might be interested in either of the publications, we would like to send them sample copies of either or both publications if you will kindly give us names and addresses. We want to get the Sunday-school periodicals before those who might be bettered by reading them.

FREE "QUARTERLIES" TO SCHOOLS.

It often happens that new schools could be organized and started but for a lack of funds with which to purchase their supplies. In such cases the association will furnish *Quarterlies* free for the first quarter, or until they are able to pay for them. Again, some families that are isolated would take up the Home Class work if they could afford the *Quarterlies*. We will furnish these free to get them started, or as long as may be necessary. In any of these cases write the General Superintendent, who will forward the necessary supplies. If it is necessary to have free *Quarterlies* for a time, do not hesitate to ask for them. The good of the work is the first in thought, other matters afterward.

SOME ANNOUNCEMENTS.

A new department: Beginning with the July issue there will be introduced a new department in the EXPONENT, the "Parents' Department." And as its name signifies it will be in the interests of the work of the parents as allied to the work of the Sunday-school and the home. It will be in close connection with the now existing "Home Department" and will be under the same management. The further details of the work we will leave for the editor to announce.

A series of articles: The General Superintendent will begin a series of short articles upon the practical workings of a Sunday-school in the next issue in which he will aim to touch upon the most necessary or practical usages of successful schools and workers, with a hope to present them in simplicity and plainness sufficient to meet the needs of the beginner in the work. Short articles from others on various subjects will also appear along same lines.

The Nauvoo Reunion.

Many are aware that for more than a year the thought of holding a Sunday-school and Religio reunion at the beautiful little and, to us, interesting town of Nauvoo, Illinois, has been uppermost in the minds of many Sunday-school and Religio workers. It has been looked forward to with much anticipation as a time of both enjoyment and real interest. It is a place to which every Latter Day Saint should make a trip some time in his life for the good it may do him in an educational as well as a spiritual way. We doubt if any true Saint could make a careful and thoughtful visit to the old landmark and not go away a better man or woman. It brings to mind many things and puts them before us in a way that no other place or associations could do. We all need just such a lesson as we may learn there. And now that it has been decided to hold a reunion at Nauvoo July 28 to August 5, 1906, we hope that as many as possibly can will plan to attend. It is for your own good and also you will be doing the general church-work good by being there. Many can plan to take their vacation at that time and come and have a spiritual feast with their annual outing. Begin now and lay well your plans.

THE ARRANGEMENTS.

We are not prepared at present writing to make definite announcements concerning the arrangements, but we believe we are quite safe in making the following statements, having reasons to believe they can be carried out:

Railroad rates will be the usual one and one third for round trip on the certificate plan. But we expect to be able to assure the proper number ere we start from home. This in the territory usually covered by the General Convention and Conference rates.

Boarding arrangements will be made in several ways. A few can be accommodated at the hotels in Nauvoo; two large halls can be provided for lodgings, one for men and one for women; boarding-hall on the grounds. Tents, cots, bed-springs, etc., for those who wish to rent them. All else usually provided for the comfort and convenience of the camp will be arranged for. There is good water in abundance on the grounds. And while all these are only prospective, there having been no definite arrangements made for them, there seems nothing in the way of completing arrangements therefor. Notice will be given through the EXPONENT and other church papers from time to time. Keep watch for them as they may appear.

THE PROGRAM.

The work of the reunion will be composed of institute-work for both Sunday-school and Religio, prayer-service, recitals, etc., in the daytime. Night services and Sundays will be devoted to preaching. It is expected that some of our specialists in line of Sunday-school, Religio, reading, music, and the like will be present and taking part. Some of the representative men of the church will take charge of the preaching-services. We look forward to this meeting as one of unusual interest and hope it may be within the reach of many to attend and enjoy the same.

LET US HEAR FROM YOU.

We would like to hear from all that think of attending. Especially from such as play some instrument suitable to use in the orchestra, as violin, violincello or double bass, cornet, trombone, clarinet, etc. We are anxious to know previously what we may expect. Also those who are in habit of singing solos, reading, etc. Address T. A. Hougas, Henderson, Iowa. Further notices later.

HEMAN C. SMITH,
J. A. GUNSOLLEY,
T. A. HOUGAS,
Committee.

Appointment.

By concurrence with the General Home Department Superintendent, Sr. Floralice Miller, Dunville, Ontario, has been appointed Home Department Superintendent for the Dominion of Canada for the conference year of 1906-7. We trust that all concerned will take notice and coöperate with Sr. Miller in building up the work in this department of service. The Home Department work of Canada will be under her care and direction. Write her at above address.

For the good of the work,
T. A. HOUGAS,
Supt. Gen. S. S. Assn.

HENDERSON, Iowa, May 5, 1906.

The Banners.

EDITOR SUNDAY SCHOOL EXPONENT.

Dear Brother: I trust you will allow me space for a brief article, while the action of your recent Sunday-school convention is yet fresh in the memory of those who attended, as also those who read the reports of the same.

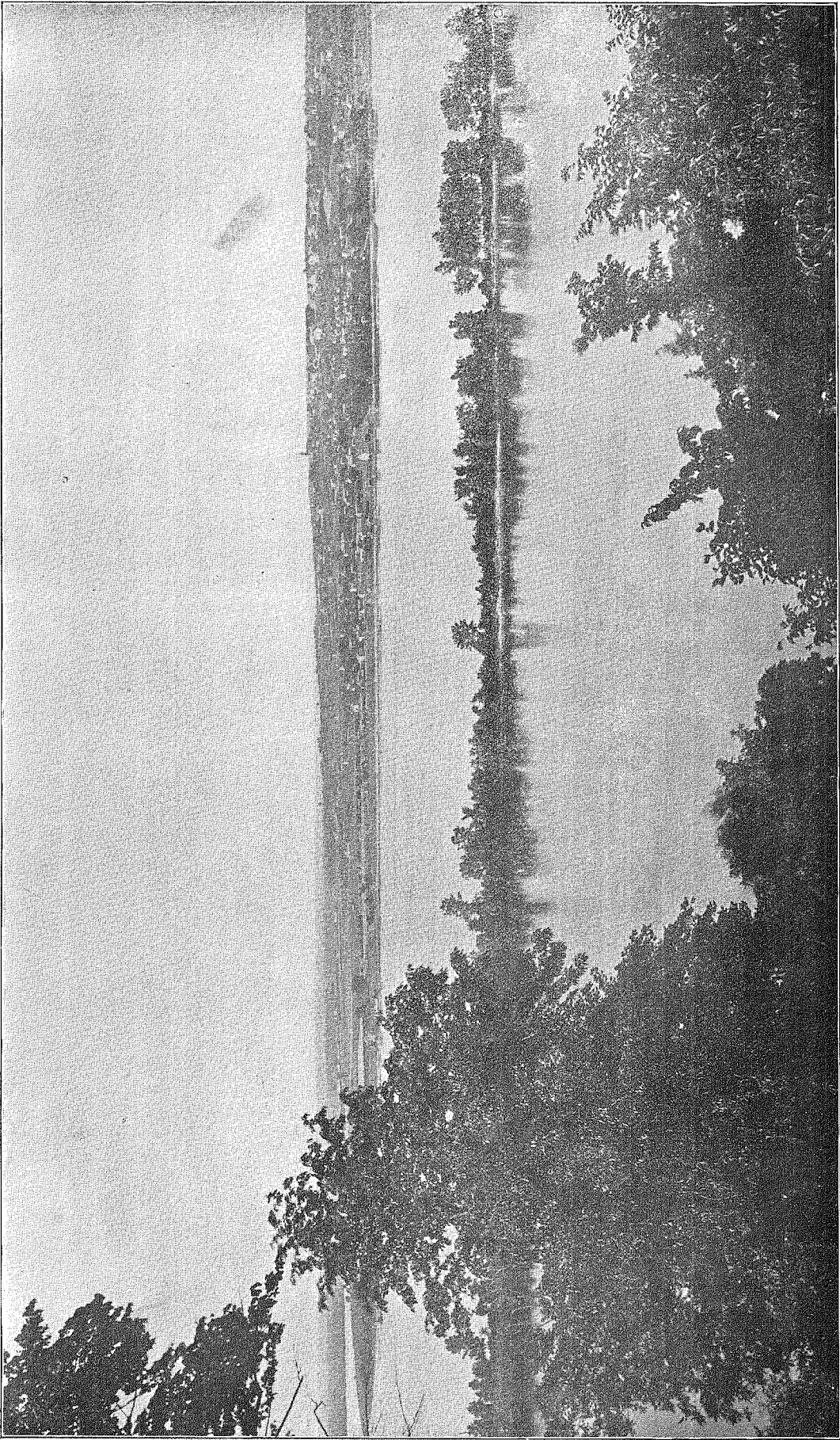
That the action of the convention in relation to the banner or banners offered by the editors of *Zion's Hope* was disappointing to me as an individual, I freely admit, for I had thought that the wisdom of the thoughtful would prevail, and that many if not all would go deeper than the mere surface appearance and at the bedrock would discover the underlying principle and when discovered would recognize it

as one of the fundamental truths or principles in the great economy of God and Nature: *an incentive to action*. And this action not for self, not for any personal or ambitious aim, but purely and solely for the advancement of the cause of Christ—the spreading of that gospel which must be preached in all the world for a witness before the end can come.

But in this I was mistaken. The convention did not see it in that light and while aware of the fact that as a convention they have not the slightest jurisdiction in the matter, (that of right and courtesy belongs to the Board of Publication,) I yet feel that they most certainly have a just right both to hold and to publicly express their honest conviction in the matter and while feeling that not one valid objection (so far as I can learn) has been brought against it yet I am willing to say with Paul (and for the same reason), "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Yet Timothy tells us that "God has created [meats] to be received with thanksgiving." I am still as firmly persuaded in my own mind that placing a proper incentive before any one, child or adult as the case may be, is just as fully in harmony with the economy and will of God as the eating of meat or any other substance which properly taken tends to develop the physical man, is in such harmony. The chief or principal objection, to the best of my knowledge, is that a spirit of emulation or rivalry is created, and again that no matter how earnestly each school may strive, but one school in the same class can win.

In answer to the first objection I ask: Is a spirit of rivalry or emulation always wrong? Are we never to be urged to do the very best we can do? If so, then Paul made a grievous mistake in some of his methods, as witness the record in 2 Corinthians ninth chapter. And yet despite this *seeming* emulation or rivalry which he was urging upon the saints of Macedonia and Achaia he makes this statement—a statement which should ever be borne in mind—especially when we are dealing with those who have little (as men count money) to give: "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." I think it was plain to the mind of Paul, that it was right and just to stir up the minds of the saints to the need which then existed and still exists for money to forward the work of God. To urge those who were able to give, that they give liberally and comfort those not able to give liberally with the assurance that God accepted the willing mind, Christ did not condemn the act of the poor widow though she gave all that she had. Is it then right for us to object to the poor being offered the privilege of giving or shall we refrain from urging the children who can afford to give because there are some who can not afford to give? Let us remember that the mites of the widow in the sight of God outweighed all the gifts cast into the treasury. And if the poor boy or girl has little to give let the teacher assure them as Paul did, that God looks upon the willing mind. If we have it in the heart to give and can not give, God will reward just according to what he knows we would do if we could.

The second objection—that but one school can win the banner—is due simply to the imperfection of the human. The banner is not a reward. Let me make here the broad but none the less true statement that none but God can reward and he has reserved to himself that privilege. If the ability of the *Hope* editors was not limited they would gladly have placed an incentive before each child. This we could not do, hence it was placed collectively. No injustice could be done unless we departed from the terms of agree-



THE CITY OF NAUVOO, ILLINOIS
From the Iowa Side of the River. Will You be There July 28-August 5?

ment. I was told that when I referred to this by citing the words of Jesus in the parable of the laborers in the vineyard that it was answered the parable referred to the different dispensations. It was not the parable neither that to which it referred, but the *principle* laid down as to the agreement justifying the compact to which I wished to call attention: "Friend, I do thee no wrong. Didst thou not *agree with me* for a penny a day?" Each school knew that but one school could win. They recognized the fact that it was not possible for the editors to do more, simply because they were finite and lacked the infinite power of God.

The convention has decided that they disapprove of any special incentive because of our limited powers, but could there have been placed before them in one long scroll just a title of the good which has come to mankind through the agency of incentives to action—could they have realized that the banners were an incentive to the children to sow the seeds of labor and self-sacrifice, in order that they might reap the reward in the great day of the harvest, I think they would have hesitated to decide as they did.

Faithfully yours,

M. WALKER.



A Few Words Regarding Office of Assistant District Superintendent

J. R. Epperson, Des Moines, Iowa

It has been assigned each district officer to write in regard to his or her respective office, the duties connected with it, necessary qualifications on the part of the one holding the office, hindrances that are met and methods of overcoming these hindrances, etc.

I do not know that I shall touch upon all these features in detail as assistant superintendent.

As to the

DUTIES OF ASSISTANT SUPERINTENDENT.

Briefly stated, they are to assist the superintendent as occasion demands, and to perform all the duties of the superintendent in the absence of the latter.

"As occasion demands" differs considerably owing to the dictates of the superintendent. In some instances occasion demands but very little on the part of the assistant while in others it demands a great deal. In a great many cases, both in district and local work, the assistant is an officer in name only, an honorary member, always seen, but never heard, as "occasion" (the superintendent) never demands it. In the absence of the superintendent it is the duty of the assistant to perform *all* the duties of the superintendent. The best way for the superintendent to prepare his assistant for an ordeal of this kind is, of course, to keep him in the background and do all the work himself. The assistant then knows just how and where to take up the work in the absence of the superintendent. I thus dwell upon the non-use of assistant superintendents because I have seen so much of it since coming into the church and because I am in such a good position to speak of it without bringing reproach upon our superintendent along this line or from a selfish standpoint. The following extract from one of his letters to me recently will make this clear: "I

am taxed to the full capacity of my strength without the Sunday-school work. I simply lay down the bars and insist that you occupy as wisdom may direct." You see I have no complaint to make and no ax to grind as he does not seem to think me a very good ornament, but insists that I help in the work. I am not anxious for the work but I do feel it would be well for district superintendents, and our local superintendents also, to follow his example and urge their assistants to assist. If we had more superintendents who would take this stand we would have more assistants being trained for this responsible position by means of actual experience, which is the best training we can get.

QUALIFICATIONS.

If the assistant is made continual use of as he should be and is to perform all the duties of the superintendent when he is absent, his qualifications should not differ materially from those of the superintendent. His experience to begin with might be less, but his qualifications ought not.

But in connection with the subject of qualifications comes the thought, How are we going to have people possessing these qualifications? Are we going to seek to *prepare* our brothers and sisters for these positions of trust and responsibility, or are we expecting them to "just grow up" like Topsy did in Uncle Tom's day? There are some qualifications necessary besides being "Latter Day Saints in good standing."

There are some natural qualifications, but not all are natural. There are a few that have to be cultivated and attained in various ways. A little normal instruction and training might do some good towards helping to acquire the qualifications that we do not possess naturally.

And closely connected with this thought comes some of

THE HINDRANCES

as I see them. We see work that needs to be done and we lay plans for doing it. But where are those who are qualified to do it? We listen for an answer, but echo answers, Where? Only last week I was talking with a brother worker in regard to one of the subjects of our program, that of having district departments and special appointees to look after each one, and I expressed the hope that the discussion of this subject here might awaken much interest and result in some action along that line. He thought it would be a good thing, but, he says, "Where are your workers who are qualified to take it up?" There is the hindrance. Where is the remedy? My suggestion as a remedy is to make a start with what we have, and make it now. Just so long as we stay in the ruts we have traveled for years just so long our present condition and lack of qualified workers will remain the same. We will never have anything better. Let us make a start. Give one person one certain line or department to look after and let him develop the one department by giving

it special study and he certainly can develop better methods of work and better develop himself and thus all the departments be developed better than if one or two had to look after all the work.

These several special appointees as they develop new or better methods of work can suggest them to all the locals of the district and thus all our work be built up and improved and our workers be better qualified for their several duties. This would also give us a foundation for normal work to be taken up at annual conventions or institutes. I see my personal interest is carrying me farther than I can go in this article, but I do ask that you give this serious thought and let us begin now some systematic line of work for the betterment of our work and the qualifying of our workers. I have taken up "duties," "qualifications," "the greatest hindrance," and have suggested a "remedy" and have made it to apply to all work as well as to the work of the assistant superintendent. I leave it to your good judgment and pleasure as to what action you may take.

For the district convention.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, Lamoni, Iowa

Theory and Practice.

Lesson VIII.

ILLUSTRATIONS.

"Without a parable spake he not unto them."

The meaning of *illustration* is the act of making clear, and distinct; of lighting up; or illuminating. How many times the result of an effort to illustrate is quite the opposite. Sometimes instead of the thought being lighted up by a so-called illustration, it is only befogged and covered from view.

Every teacher uses illustration more or less, sometimes unconsciously, perhaps; and the best teachers use to a great extent this means of making the thought clear. Jesus, the Teacher of teachers, made this feature prominent in his instruction. It is a mighty power in the teaching process—for good, if rightly understood and used, for bad, if abused.

Professor Hamill says, "A child's mind has two gates, 'eye-gate' and 'ear-gate.' More passes through the former than through the latter, hence the need of the objective in teaching."

The classes of illustrations are numerous; the principal ones being maps,

charts, pictures, diagrams, symbols, objects, stories, parables, etc. Some of these appeal to the mind through the sight—"eye-gate," and some through the hearing—"ear-gate." Hence we may divide them into two classes, *verbal*, or those spoken, without being accompanied by any sort of object, picture, drawing, or the like, and *visible*, or those accompanied by some objective device, outline, object, or the like.

Verbal Illustrations.

This class includes stories and parables, comparisons and contrasts. We find Jesus making free use of this method of illustration. "Behold a sower went forth to sow," etc.; "A certain man had two sons," etc.; "The kingdom of heaven is like a net cast into the sea," etc., are examples familiar to all Sunday-school teachers; and one desirous of improving in this phase of his teaching could study the Lord's parables with much profit.

As already stated, illustrations are to light up, to illuminate, to make clear and distinct, and this result is reached in various ways as follows: 1, by attracting attention; 2, by preparing the mind for the truth; 3, by explain-

ing the truth; 4, by impressing the truth; 5, by helping the imagination; 6, by helping the memory; 7, by condensing the truth. Hence the kind of illustration to be used depends upon the special object desired to be reached by its use.

Should be Pointed.—The stories and parables should be pointed, that is, direct and brief. Many an illustration in itself good, loses its force by not coming soon enough to the point. Its potency, or power, is spent along the way. Too many unimportant details are brought in so that the main idea is buried by useless and meaningless words.

Should be Simple.—The strongest impressions are made by simple stories. The whole effort of the mind is then given to the application, since but little, if any, effort is required to understand the story.

Should be True.—Descriptions, contrasts and comparisons, and statements of fact, should be true. The after-experience of the child should constantly reveal the truth of what he has been taught to believe to be true. So that, like the people of Samaria, they may be able to say, "Now we believe, not because of thy saying: for we have heard him ourselves." *The realities of experience should harmonize with the theories of the classroom.* Not necessarily that the actual circumstance related in the story should have

occurred, but the subject-matter and details should be such as are of common and familiar occurrence. This is true in the teaching of the Master.

Should be Adapted.—The illustration should be selected from things familiar to the pupil. In a class of city boys, for instance, it would not be wise to refer to farm incidents, such as making hay, or plowing corn. Nor could you refer to the shop or mill to explain a point to a class of country boys. It would be like talking to them in an unknown tongue, to tell a story of unfamiliar things, or draw comparisons from scenes unknown. You could talk to the city children of street-cars, delivery-wagons, newsboys, and so on; and to the country children of the wild flowers, the fields, the barn-yard, and so forth.

Not only should the illustration be adapted to the knowledge and capacity of the child, but it should be adapted to the truth to be impressed by it. In *Preparing to Teach* is to be found the following: "We lately listened to a speaker who, in endeavoring to elucidate the idea of consecration, introduced the organ with its pipes and keys, its wondrous harmony and countless variations of sound, as manipulated by human fingers. He then rattled on, as fancy seemed to dictate, to locomotives and coal- and iron-fields, for a quarter of an hour. He spoke gracefully and earnestly, but his subject was muddled rather than made clear, from utter lack of adaptation in his illustrations; in fact, as used by the speaker, they seemed to have no relation whatever to the subject. Teachers and speakers often fail utterly at this point. A story is told which perchance swallows up the truth instead of illustrating and fastening it. A figure or simile is introduced which has little or nothing to do with the subject in hand."

I well remember an attempted illustration of faith I once heard of. A minister related that on one occasion a public speaker was talking to a class of boys upon this subject. "Now," said he, "boys, if I were to tell you that out there in the yard stands a liberty pole, and there is a monkey climbing the pole, and you were to believe it, that would be faith. Now, boys, what is faith?" and promptly from one of the boys comes the answer, "Faith is a monkey climbing a liberty pole."

A good story well told always finds ready listeners, and if it be the right kind, brief and well adapted, it is a means of effectively impressing the thought. But caution needs to be exer-

cised in the use of stories, lest an appetite be created which can not be satisfied except by this kind of food.

Visible Illustration.

In this class are blackboard, maps, pictures, and objects. These appeal to the mind chiefly through the "eye-gate," and should be used whenever their use will help to "make light" the lesson to be taught.

Like verbal illustrations, they should be simple, true, to the point, and adapted to the learner and to the truth to be taught.

You might talk to a child about a locomotive very enthusiastically, but unless that child has seen a locomotive, your talk must be largely in vain. But show him a picture of a locomotive and explain the various parts, and you enable him to understand the illustration.

The Blackboard.—Many persons recognize the value of the blackboard in illustrating who think they can not use one. This is largely not true, for any one can do something with it. It is a mistake to suppose one needs to be an artist to do blackboard-work. A few simple marks often will answer the desired end much better than an elaborate drawing, skillfully executed. The chief merit in the use of the blackboard is in drawing and concentrating the attention upon the thought under consideration. You take a crayon and step to the board as if about to write and instantly you have the attention of every one in the room—they are all eyes and ears; so that though you write but little or draw not at all, you will be heard in what you have to say.

As an aid in review, the blackboard seems most useful. A few leading words, or a simple outline, or an acrostic, or some peculiar arrangement of words or initial letters, will seem both to hold attention and to "light up" the subject-matter. Write the first word or two of the Golden Text as aids to the memory at first, and then erase all but the first letter, and finally erase all, and let it be recited wholly from memory.

Write the names of the important persons, places, or things of the lesson and ask about them, or have different ones tell about them. Then erase all but the initial letters, and have the children recall what was said about them.

And so with principles and doctrines. Suppose baptism were the subject; write a big B on the board and ask what it stands for. Then write the word by adding the other letters. Talk

to them about what baptism is and draw out the thought of its being born again, and complete the phrase by adding to the initial letter. This would give the design as follows:

BAPTISM BORN AGAIN

When the lesson wherein Judah offered himself a ransom for Benjamin was being studied this was used: A large J was placed upon the board accompanied with this statement: "I am thinking of a man in the lesson whose name begins with this letter. Who can tell who it is?" And the answer came quickly "Joseph." Then inquiry was made why Joseph should be thought of, and various responses came; some mentioning some good thing about him and some another, especial stress being given to the thought that he was great and good because he was obedient to God's commands, and that in the same way, and only in the same way, might any of us be truly great. Then the statement was made, "I am thinking of another man in this lesson whose name begins with this letter. Who can tell who it is?" The answer came, "Judah." "What did he do that made us think of him?" The answer came, "He offered himself for his brother." Then comment was made upon this noble act of Judah. Then this statement was made, "I am thinking of another man not mentioned in this lesson whose name begins with this same letter. He also gave himself for his brethren, and all mankind, and he was a descendant from this Judah. Who can tell who it is?" Some of the older ones answered, "Jesus." Then followed some discussion and remarks about what made Jesus great, and that we ought to live like him and do as he did, so that we may live with him when he comes. This design when completed upon the board was like this:

JESUS
JOSEPH
JUDAH

placing Jesus at the top because he was the greatest of all.

Where it is desired to place something more elaborate and artistic upon the board, it can be outlined in obscure lines, invisible to the audience, but which may be traced with crayon by the one doing the blackboard-work. This outlining should be done with a lead pencil or some pointed instrument before the school assembles, as it is better to develop the work on the board in the presence of the school as the review

or lesson progresses. Where the work is all put upon the board beforehand, the children take in the whole thing at once and it becomes more or less an old story before the work is completed, like the child taking the new reader and reading it through in advance, and the lessons thus all being old before he comes to them. But when the work is developed as the review progresses, it is all new, each successive point being a surprise, and hence the attention and interest is held throughout.

For this previous invisible outlining stencils can be procured from school-supply manufacturers which will enable the unskilled hand to execute fairly artistic work.

But if you do not have a blackboard, what then? Get one. They do not cost much. But while you are waiting for it, you can use paper and pencil or crayon. One of our institute workers found himself on one occasion at a reunion where no blackboard was available, and desiring to give an exhibition of board-work, he procured some wrapping paper, and went into the woods and found some small pieces of soft stone or hard clay which would mark, and soon had a nice blackboard review in progress.

A class slate or blackboard is a good aid in the hands of a live and careful teacher, or a large tablet and pencil serve the same purpose. By its use the geography of the country, towns, mountains, rivers, etc., can be located and impressed. Historical dates, events, and persons may also be firmly fixed in the mind in this manner. In the class the pupils can do some of the work of illustrating which, if wisely directed, will add to the efficiency of the work.

Maps.—An equipment for illustrating could hardly be complete without maps. Our teachers' Bibles afford a good supply for class use; but the school should have some maps of Palestine, and of the missionary journeys of Paul, for use in the general review and other general lessons.

Pictures.—These are a source of interest and instruction, if carefully selected and rightly used. They should be used as correctly as possible represent Bible scenes, and are more useful in primary classes and younger intermediates. Pictures should be shown only when used, to preserve their charm and freshness, for if hung upon the wall or kept before the pupils they become stale and uninteresting.

Objects.—In teaching man's duty to be subject to government and higher powers, Jesus held up to the view of

his disciples a Roman penny and asked whose inscription was thereon, and they said "Cæsar's." He said "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Upon another occasion he called a little child and set him in the midst of them, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And so we find his teaching abounding in object-lessons. Objects are so plentiful that no teacher *need* to be without them, and they are so helpful that no one *should* be without them. Fruit, flowers, a faded leaf, growing grain, the babbling brook, the fleecy clouds, the little acorn, and so one might go on without number, among the countless objects in art and nature.

It should not, however, be overdone. It should not be expected the teacher will have her pocket full of stones, or her basket or bag full of curiosities, to satisfy the demand for something new merely. But the object should be selected in the light of what is to be taught.

Neither should it be overdone, nor wrongly done. Sometimes the object may run away with the attention which should be directed to the subject. From *Preparing to Teach* we quote the following: "A distinguished personage was lately called upon to address a large school in a neighboring city. He chose the resurrection for his subject. In his well-meant zeal to illustrate it he took to the school a live chicken. He had obtained something to represent an artificial shell, and the chicken was made to appear to have broken the shell and to seem to be just coming out of it. A decided sensation was produced. The chicken demonstrated long and loud. But the chicken swallowed the subject, and left an impression on the school which the judicious superintendent will not care to have reproduced. The performance was worse than a failure; it was a farce."

From the Westminster Teacher Training Course are taken the following suggestions which we give in conclusion:

"Illustrations Are Found:

"1. *In the Bible.* Too much can not be said, nor can it be repeated too frequently, concerning the necessity that the teacher of spiritual truth should be familiar with the Bible. For the purpose of illustration the Bible is an exhaustless mine. Alas! that it is not better worked.

"2. *In nature.* Jesus was not only a profound and appreciative student of

the Bible, but also of nature, to which he constantly referred in his teaching, and from which he drew many telling illustrations.

"3. *In every-day life.* "Last week, when I was coming along Walnut Street, I saw"—the teacher gets no farther than this before every eye in the class is fixed upon her and every ear is attent to hear what she is going to say, because an appeal is being made along the plane of the pupils every-day life.

"4. *In reading.* A successful teacher of teachers declares that he gets many of his illustrations from the *newspapers*. *History* and *biography* are teeming with striking illustrations for our Sabbath-school lessons. From his reading in *science* the teacher will get many helpful illustrations. In a word, all that the teacher reads or studies may be made contributory to his power in making clear the word of God.

"5. *In conversation.* The good things that are heard in ordinary conversation are too frequently neglected by those who need only to form the habit of preserving them to be continuously increasing their resources for effective illustrating of the Sabbath-school lesson.

"Perhaps the difficulty is not so much in obtaining illustrations as in preserving them so that they will be available for use when required.

"Illustrations May Be Preserved:

"1. *In the memory.* This is the very best place in which to preserve an illustration. But how can I get it there and keep it there? The answer is simple. As soon as possible after hearing a good illustration tell it to some one. Then tell it *again* and *again*. The way to make it your own is to give it away.

"2. *In a note-book.* If it is impossible to tell the good thing that you have received, the second best method of retaining it is to write it down. A note-book should be kept for the purpose of preserving good illustrations, but beware of leaving them in the book unused.

"3. *In a scrap-book.* This is for clippings and for pictures.

"4. *In a card index.* Better than a scrap-book is a box of cards like those used for library catalogues on which may be written or pasted illustrations, which should be arranged alphabetically according to subjects.

"5. *In a cabinet.* Pictures, objects, symbols, drawings, etc., may be preserved in a cabinet. This may be nothing more than a paper-box or it may be as elaborate as a collector's taste may

dictate or his means allow. It will be of little value, however, unless an alphabetical index of its contents is made and used."

Scripture Study.

Lesson VIII.

It is our purpose now to take up Bible history, and since the editor can hardly pose as an historian, the lessons on this part of the course will be largely, if not wholly taken from books published on the subject. There are a great many excellent courses in print, but the one which seems to be rather better suited to our needs is the one published by The Westminster Press, Philadelphia, (the Westminster Teacher Training Course,) from which the greater part of this lesson is gleaned.

With reference to the dates of Biblical events the following appears:

"There is much chronological data in the Bible, but it has not yet been arranged into an entirely satisfactory order. The dates found in our reference Bibles are those computed by Archbishop Ussher (A. D. 1581-1656). Their inaccuracy in many cases is well established. It is now generally agreed that the period from Adam to Christ is much longer than 4,000 years. The dates given in these lessons are for the most part simply approximate, and are not uniformly accepted by the most competent scholars."

The scheme of history as set forth in the Bible is conveniently divided as follows:

- I. Adam to Moses.
- II. Moses to Saul.
- III. Saul to the Babylonian Captivity.
- IV. The Babylonian Captivity to Christ.
- V. The Life of Christ.
- VI. The Life of Paul.
- VII. The Apostolic Church.

ADAM TO MOSES.

I. THE BOOK OF GENESIS treats of this period, and this book ought to be read through in preparation for this lesson.

II. THE PROGRESS OF THE HISTORY OF THE WORLD from the Creation to the Exodus of Israel from Egypt is traced through seven epochal events:

- (1) *The Creation of Man.*
- (2) *The Introduction of Sin.*
- (3) *The Deluge.*
- (4) *The Dispersion.*
- (5) *The Call of Abraham.*
- (6) *The Wanderings of Jacob.*
- (7) *The Descent of Israel into Egypt.*

III. THESE EVENTS ARE DEEPLY SIGNIFICANT to the purpose of the Bible, which is to show God's connection with the world and with men, and his self-revelation to men; and this record of them is concerned solely with this religious purpose.

IV. THE HISTORICAL RELIGIOUS VALUE OF THESE EPOCHAL EVENTS may be indicated briefly as follows:

(1) *The Creation of Man* (Genesis 1:1 to 2:25).

(a) God was the Creator of all things, including our first parents, who were the very crown and glory of creation, and who were made in the image of God.

(b) The date of this event can not be determined in the present state of our knowledge, but there is general agreement among scholars that it was so remote that the 4,000 years ordinarily assigned between it and the birth of Christ are but a small fraction of the interval.

(2) *The Introduction of Sin* (Genesis 3:1-24).

(a) This disastrous event began in a temptation to man to yield to the gratification of his lower physical nature rather than to follow the command of God.

(b) It was due to man's voluntary and willful disobedience of God's command.

(c) It came at the end of a severe moral struggle.

(d) It involved both parents.

(e) It entailed terrible consequences upon man in his relation to God, to himself, to the rest of creation; e. g., sin, enmity, sorrow, death.

(f) It gave birth to a hope of a redemption from all of these terrible consequences, expressed in the first promise, the "protevangelium" (Genesis 3:15).

(3) *The Deluge* (Genesis 6:1 to 10:32).

(a) This wide-spread natural calamity, involving the whole race, revealed man's close connection with nature, so that his moral conduct is rightly regarded as at times a cause of natural phenomena; God's close connection with nature so that he is really the power back of natural processes; God's merciful concern for the race, so that he did not utterly destroy it as it justly deserved because of its sins.

(b) The Deluge was followed by new religious rites (Genesis 8:20); new emphasis of God's close relations with man and his merciful intentions toward him (Genesis 9:8-17).

(4) *The dispersion of the Race* (Genesis 11:1-9).

(a) This was due to God's displeasure at man's conduct and moral condition.

(b) It resulted in the destruction of the bonds of unity among men and in the origin of the various races.

(5) *The call of Abraham* (Genesis 12:1 to 25:10).

(a) Abraham, a native of Mesopotamia, is called of God to leave his people and go into an unknown land, where, according to the divine promise, he would become the father of a mighty nation.

(b) In Palestine, the land of promise to him and his seed for ever, he is not permitted to have a fixed abode, but in his wanderings he consecrates the land to the one God by erecting altars to his worship.

(c) In his old age God gave him a son, Isaac, who became the heir to the divine promise, and whose son Jacob was the father of the Hebrews.

(d) Through Abraham the Hebrews were close of kin to the powerful nations that subsequently were their neighbors and often their enemies.

(e) The distinguishing characteristic of Abraham was his faith in God, and he is called the father of all those who believe (Galatians 3:6, 7).

(6) *The Wanderings of Jacob* (Genesis 25:19 to 36:43).

(a) To this point in the narrative righteousness and sin have been represented as embodied in different individuals, but now they are embodied in the same individual, Jacob, causing a complex character.

(b) The divine purpose is wrought out through all the good and bad in Jacob, who suffers for his sin, grows in goodness, and advances in the knowledge of God.

(c) The divine promise, the right to which he obtained in his youth from his brother Esau by fraud, he subsequently received from God on the basis of character.

(7) *The Descent of Israel into Egypt* (Genesis 37:1 to 50:26).

(a) Of all the children of Jacob, the history selects Joseph as the one whose life-story is of deepest significance, because through him the Hebrews are brought into Egypt, where, under the bitter discipline of slavery, the beginnings of their national life are nurtured.

(b) The providence of God is conspicuous in the overruling of the follies and sins of Jacob, of his sons, and of Joseph's enemies in Egypt.

(c) Moral worth is now seen (in Joseph's life) not always to bring its temporal reward, but it does not thereby lose its worthiness.

V. THROUGH THESE EPOCHAL EVENTS THE BOOK OF GENESIS TRACES THE ORIGIN of man, of sin, of the great divisions of mankind, of languages, of the nations kindred to the Hebrews, of the Hebrew tribes, and of their separated life. Thus is the history of the race

rapidly sketched from the creation of man to the death of Joseph, a long and indefinite period, with the manifest religious purpose of showing God's character, his agency in human history, and his unfolding plan to save the world.

from the balls of ox-dung in which it lays its eggs, and which it afterwards buries in the ground; and hence, as the Egyptians did not suspect the presence of these eggs, it was chosen as the emblem of the creative principle. It was regarded also as an emblem of the sun, which was at times symbolized by an idol with the form or head of a scarabæus. . . .

The scarabæus beetle was also considered the emblem of the abiding life of the soul, notwithstanding any change of body in future stages of its existence. It was sculptured on every monument, painted on every tomb, and on every mummy-chest; engraved on gems, worn round the neck as an amulet, and honored in ten thousand images of every size and of all materials. That it, among other insects, should be multiplied into a plague, was a blow at idolatry that would come home to all. —Geikie.

The beetles everywhere covered the ground as the frogs had done; they swarmed into the houses; they destroyed the produce of the land; Pharaoh's palace was not exempt from their intrusion; its goodly furniture became their prey; its dainty viands were covered with their hideous forms. Being beetles, they were sacred, emblems of the sun, and emanations from his effulgence, types of creative power, representatives of Kephra, the Sun-god considered as Creator, who was commonly figured under the form of a beetle, or as a man with a beetle for his head. It was therefore unlawful to destroy them, and their ravages had to be submitted to unresistingly. —Rawlinson.

The Plagues of Egypt.

Elder Duncan Campbell.

This lesson furnishes a striking proof of the personality of God, and likewise gives a clear instance of the exercise of his individual will. It makes manifest that Deity is much more than a blind force acting without intelligence or judgment. While the houses of the Egyptians were full of swarms of flies, the land of Goshen in which the children of Israel dwelt was kept free of them, showing that the Lord had put a division between his people and the Egyptians, and that he could protect his own people while punishing their neighbors for their disobedience in refusing to give their proper liberty to the Israelites.

In making this distinction between the Israelites and the Egyptians, the Lord made it manifest that he main-

THE LESSONS FOR JUNE

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 10. for June.

THE PLAGUES OF EGYPT.

Text, Exodus 8:20-32.

Announcement of the Fourth Plague.

Pharaoh had once more gone "forth to the water" (Exodus 8:20) to celebrate, as it would seem, another Nile festival. The time was early in the morning, perhaps while the opal tints still held possession of the sky, and before the rosy fingers of the dawn had meddled with them. The silence and freshness of the hour had a peculiar charm, and Pharaoh, with his attendant priests and courtiers, may have been sensible of it. The bitterness of death seemed to be past; calm had succeeded storm. Surely Egypt had suffered enough affliction, and was now about to enjoy a time of repose. To the dismay of the king and the court, the profound silence is suddenly broken by the familiar, and now hated, cry: "Thus saith Jehovah, Let my people go, that they may serve me." The importunate Hebrews, Moses and Aaron, are there before the king, and break in upon his intended ceremonial with their unaltered, unalterable request. And with the request is coupled a threat: "Else, if thou wilt not let my people go, behold, I will send the *arob* upon thee, and upon thy servants, and upon thy people; and the houses of the Egyptians shall be full of the *arob*, and also the ground whereon they are." —Moses, His Life and Times.

The Arob.

The Hebrew word *arob* appears to include winged pests of all kinds, as might be expected in a country in which, as in Egypt, flies swarm in clouds of which inhabitants of northern countries have no idea. Their countless myriads fill the air in October and November, after the season of frogs is over. One eats them, drinks them, and breathes them. I remember seeing the eyes of an infant at Thebes fringed

with a row of them which the little creature never tried to drive away, being so used to them. . . .

Stinging flies were added to the visitation: vast swarms of them, perhaps, being blown northwards toward Lower Egypt, from the great marshes of the Upper Nile, by the south wind, as sometimes happens still. Among these the cattle-fly, which is far worse in its bite than the mosquito, is perhaps especially meant. Coming in immense clouds, it covers all objects with its black and loathsome masses, and causes severe inflammation by its bites. Indeed, in Abyssinia, it is still so much dreaded, that at its approach in the rainy season, the inhabitants move off with their herds; man and beasts alike being unable to endure them. —Hours With the Bible.

The Common Fly in Egypt.

The trouble caused by the common fly in Egypt is almost indescribable. When the country is mostly under water, during the height of the inundation, they increase to a fearful extent. No curtains, or other precautions, can exclude them. Their food being diminished by the great amount of land under water, they seem literally mad with hunger, and light in countless numbers upon whatever promises to satisfy it. Every drinking vessel is filled with them, and they cover every article of food in a moment. If, however, it be thus in some years even now, what must it have been when they came in such millions, that Egypt seemed turned into a region as much to be loathed as it was formerly loved. —Geikie.

The Scarabæus Beetle.

The scarabæus, or common dung beetle of the country, must have been part of the plague. This insect, which I have often seen busy at its task, . . . was believed to be produced directly

tained his power in the earth, that he ruled in fact as well as in name, and that he recognized his own people in their afflictions, preserving them from the plagues that tormented their oppressors, and as he said to Pharaoh through Moses, "To the end that thou mayest know that I am the Lord in the midst of the earth."

It should be strongly impressed upon the minds of the scholars that God does rule and reign in the earth; that his purposes are being accomplished in the earth notwithstanding all the opposition that may be offered by unbelieving and disobedient men. In spite of all the seeming confusion in the world the Lord is moving right along in the carrying out of his plans and designs. It is as true now as it ever was that "the works, and the designs, and the purposes of God can not be frustrated, neither can they come to nought." Our darkened understandings may not always be able to perceive the truth of this statement, but it is true all the same.

The Heavens Do Rule.

A large portion of the human race who do not seek to know God appear to think that, because they do not acknowledge his power and authority, he, therefore, has nothing to do with them or their affairs. They appear to think themselves independent of his rule.

But those who look into this matter find that the Lord keeps a close supervision, not only over the affairs of his church, but also over the whole world.

In Psalm 75:6, 7 we read: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another." In Daniel 2:21 we find it stated of the Lord that "he removeth kings, and setteth up kings."

In Jeremiah 27 we may read an incident pertaining to the history of ancient Babylon, in the time when Nebuchadnezzar reigned as its king. The Jewish prophet, Jeremiah, was commanded by the Lord to make bonds and yokes, to put one of those yokes upon his own neck and to send others by messengers to the kings of Edom, Moab, Tyre, Sidon, and of the Ammonites. And to those kings was to be sent with the yokes and bonds the following message from the Lord: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." Then followed the informa-

tion that the Lord had decreed that Nebuchadnezzar should reign for a time over all these various nations, and that afterwards many nations and great kings should be served by him.

We shall not inquire into the reasons for this, our object at present being to show that the Lord rules in the affairs of men of the world who do not acknowledge themselves his subjects as well as in the affairs of his church.

We have read in the foregoing what the Lord said to Jeremiah, the Jewish prophet, on this subject. In Daniel 4 we may read what the Lord said to Nebuchadnezzar, king of Babylon.

In a dream he saw a great and beautiful tree that gave shelter to beasts of the field and to the birds of the air. He saw holy beings come down from heaven and give command that the tree be cut down. The command closed with these words: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

When Daniel interpreted the dream to Nebuchadnezzar, he told him that the great and beautiful tree represented the king himself, that his glory should be taken from him and that he should be humbled to the level of the beasts of the field till he realized "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Nebuchadnezzar was assured that his kingdom should be restored to him after he had learned that "the heavens do rule."

Sacred history tells us that this king passed through the experience foretold in his dream. At the end of his period of humiliation, his understanding returned to him, he was restored to authority over his kingdom, and he lifted up his voice and blessed God who lives for ever and ever and who is able to abase those who walk in pride.

The statement of our lesson to-day is that Pharaoh ruled by the express purpose of the Lord. He had not come to the throne merely because he was the successor of his father, but the Lord placed him there to teach again that lesson needed in Nebuchadnezzar's time "the heavens do rule." The pride and obstinacy of Pharaoh prevented his experience ending as happily as did that of Nebuchadnezzar. He refused to be convinced of his own errors and of the power of the God of Israel, who is the ruler of all nations.

Why Was Pharaoh Raised Up?

The answer is given in verse 16 of our lesson text and in Romans 9:17. It was that the power of the Lord might be shown in him, and that the Lord's name might be declared throughout all the earth.

In his teaching, Jesus one time employed the illustration of a candle being placed on a candlestick instead of under a bushel, in order that it might be of benefit. He said, "Do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house."

Men place those things that are to give light in positions of prominence. The light that is to send its rays far abroad is placed high. If a good man be given a place of prominence and power, like a candle lighted and placed on a candlestick, he shows others the way of righteousness.

But those who readily understand this may not be able to see why a base man should be given prominence and power, as was the Pharaoh of the Exodus. The man's prominence attracts to him the attention of the multitude; the more prominent he is, the greater is the number of people who know the character of his deeds. Pharaoh stood at the head of the world in his time, the most prominent figure of his day. The manner in which the Lord dealt with him, showing forth power, mercy, patience, and just judgments upon him when his rebellion had reached the limit of forbearance, was known not only in Egypt but in the neighboring nations. The news ran before the Israelites into Canaan striking terror to the wicked inhabitants. (See Joshua 2:9-11.) Even to our day has the story come, warning us of the destruction that will come upon all those who fight against the commands of the righteous Lord who is the creator and the ruler of all flesh.

Pharaoh was raised up, not as one whom God approved, but as a prominent example of the final end of those who follow a course of which God can not approve. He serves as a danger-signal to warn others to steer clear of the rocks on which he wrecked his bark.

Senior Notes.

Mrs. Callie B. Stebbins.

Wisdom in the use of time in the class is one of the greatest needs in the qualification of a teacher.

To cover the lesson in such a way as to leave it clearly defined in the minds

of the class when it is finished should be the object. In order to do this, it needs to be very clear in the mind of the teacher before coming to class.

If there is not likely to be time for the whole of the lesson, decide how it can be condensed so as to bring out the principal points and not leave the lesson incomplete, even though you can not consider all the points as fully as you would like.

On the other hand, never be satisfied to stop short of occupying all the time allotted for class work. There is no lesson given in which the teacher should not be able to find sufficient material to occupy all the time. Proper study of the lesson with all the helps that can be found will furnish so much to talk about that the time will be only too short.

The text of this lesson is long, and it would be a serious loss of time to read it all through in the class before commenting on its teaching.

Much tact is sometimes needed to prevent spending too much time in class over some difficult point, such, for instance, as the one presented in verse 16 of chapter 9. A good solution of this troublesome question of predestination, as suggested in this case, is given in the Introduction. It is to be hoped that this will be found satisfactory, so that undue discussion may not be indulged in.

The Memory Verse is evidence of the correctness of the position taken upon this point in the Introduction. Pharaoh, in common with all other men, had his agency and could choose good or evil. This would not have been the case had it been the Lord who hardened his heart.

Before six of the plagues, the Lord commanded Moses to go before Pharaoh, each time with the same command, "Let my people go, that they may serve me," and each time with a warning of what would follow in case he did not heed the command. On four of these occasions, Moses was told to say, "Thus saith the Lord God of the Hebrews," and, in order that Pharaoh might understand that the Lord God of the Hebrews was the great God over all, the Lord sent various messages to him through Moses concerning the plagues by which he would show his power.

Before the river was turned to blood, he said, "In this thou shalt know that

I am the Lord." When Pharaoh entreated that the frogs might be taken away, Moses said, "Be it according to thy word, that thou mayest know that there is none like unto the Lord, our God." The word of the Lord to Pharaoh when he told him there should be no swarms of flies in Goshen was, "to the end that thou mayest know that I am the Lord in the midst of the earth." Before the storm of hail, he said, "That thou mayest know that there is none like me in all the earth." When Moses promised that the hail should cease, he told Pharaoh it should be so that he might know "that the earth is the Lord's."

In connection with the foregoing read the first article on The Plagues of Egypt, by Elder Duncan Campbell. This shows the great purpose of God as expressed in the lesson.

In verse 25, chapter 8, the words of the king, "Go ye and sacrifice to your God in the land," evidently meant that they should remain in the land of Goshen while offering their sacrifices. Moses showed why this would not be meet, and insisted upon going into the wilderness, as the Lord had commanded. (See Exodus 7:16.)

LESSON 12, for June 17.

THE PASSOVER.

Text, Exodus 11:1-7.

Duration of the Plagues of Egypt.

Both Geikie and Rawlinson estimate that it must have been nearly a year from the time when Moses and Aaron appeared before Pharaoh with the command of the Lord to him to let Israel go until the time when they finally went out in haste.

Geikie thinks it was after the wheat-harvest in April that the Israelites were scattered abroad to find their own straw in the stubble-fields. (See Exodus 5:12.) It was now April again when the paschal lamb was slain. The long and hard struggle with Pharaoh had probably occupied about one year.

Were the Egyptians Warned of the Last Plague?

In Exodus 4:21-23 we read that, when the Lord spoke to Moses in Midian and told him to go into Egypt to deliver Israel, he directed him to go to Pharaoh and to say to the king: "Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go,

behold, I will slay thy son, even thy first-born."

Moses may have delivered this message to the king in their first interview with him, though no mention is made of his having done so then or at a later time. The reasonable thing is to believe that the command of the Lord to warn Pharaoh was obeyed by Moses at some time and probably in the beginning of the struggle.

In the closing verses of chapter 10 we are told that, after the plague of dense darkness, Pharaoh had an interview with Moses which closed with the threat on the part of Pharaoh that, if Moses came again into his presence, he should be put to death. It is well to note the reply of Moses, "Thou hast spoken well, I will see thy face again no more."

The next chapter goes on to tell us of the Lord's revelation to Moses concerning the last plague that he would send upon the Egyptians in accomplishing the deliverance of his people. This plague was the death of the first-born of all the people of Egypt and of all their beasts. If we read the chapter, especially in the Inspired Version, we do not find ourselves warranted in believing the warning was uttered at this time to the Egyptians. The whole tenor of the chapter is as if spoken to the Israelites concerning the Egyptians, unless with the possible exception of the last verse. Remembering, however, the statement of Moses that Pharaoh should not see his face again, it may be that this verse refers to the same time as that referred to in the close of the preceding chapter when Pharaoh was in great anger.

It is not clear to us that the king was warned immediately prior to the fall of punishment. It seems to have come upon the nation as a great and terrible surprise.

A Difference Between the Egyptians and Israel.

The question arises, Did the Israelites suffer from any of the plagues that troubled the Egyptians?

Josephus tells us that they did not suffer from the first plague but that the water of the Nile was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be.

The plague of frogs was predicted especially against the Egyptians (see Exodus 8:3, 4); that of the lice was throughout all Egypt. There is no statement by which we may positively know whether the Israelites suffered from these plagues or not.

The fact that the announcement of the fourth plague particularly stated that Goshen should be exempt from the plague seems to indicate that before it had not been exempt but had suffered in common with the rest of Egypt.

The fifth plague of murrain came not upon the Israelites. The sixth plague, that of boils, was "upon all the Egyptians," nothing being said of the Israelites. The hail did not touch the land of Goshen. The locusts were predicted as a scourge upon the Egyptians (see Exodus 10:6); nothing is said of the Israelites. The darkness was not in the dwellings of the Israelites.

It is hardly to be supposed that, after the announcement that the Lord would make a division between his people and the people of Egypt, any of the subsequent plagues came upon them. This was in the warning of the coming of the fourth plague.

But may not the statement, "I will sever in that day the land of Goshen, in which my people dwell," indicate to us that, before this, the Israelites may have experienced the power of the Lord in common with the Egyptians?

Why Should the Israelites Suffer From Any of the Plagues?

The plagues seem to have been sent upon Egypt to prove to the people the power of the God whom the Israelites professed to worship. Had not the Israelites themselves need to learn this lesson in the beginning? Had they not refused to hearken to the encouraging promises of the Lord to them through his servant Moses? (See Exodus 6:9.)

While we do not assert that it is positively shown that they did suffer from any of the plagues, we believe that, if they did, it was that they might learn to believe in the power of the Lord to deliver them, which at first they doubted. When they had learned this, there came no more plagues upon them, as there would have come no more upon the Egyptians, had they learned to acknowledge the power of God and to submit to be guided by him who proved himself to be not only powerful but merciful in repeatedly removing the affliction when the king momentarily humbled himself and asked for relief, promising obedience.

Israel Prepared to Leave Egypt.

Josephus says that Moses "got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them in together in one place."

This was in their own land of Goshen. All things had to be explained by Moses to the people that they might be ready to start at a sudden call.

"Each householder was to assemble his family around him; all were to be prepared as for a journey, their long garments girt up about their loins, their shoes on their feet, and their staffs in their hands; a lamb was to be sacrificed, and the blood to be splashed on the lintels and the two door-posts of the houses; then the lamb was to be roasted and unleavened bread hastily prepared to eat with it; and the households were to wait in silent expectation."

The Lamb of Sacrifice.

This lamb might be either a young sheep or a young goat.

It was required to be under one year in age.

It was required to be without spot or blemish, a type of the spotless Son of God who, in time, would be offered a sacrifice for the world.

It was not to be boiled in water, as the Israelites usually cooked their meat, but it was to be roasted.

It was not to be eaten raw, as the Egyptians ate meat in honor of their gods.

It was to be roasted whole, the intestines probably being removed but not the heart, liver, etc. It is written of Christ that, when he was offered up on the cross, not a bone of him was broken. In this the paschal lamb was a type of his sacrifice.

If there were not enough persons in a family to consume a lamb, it was directed to join with another family to make the number large enough. In later times, it became customary for not fewer than ten persons and not more than twenty to partake of one lamb.

No fragments of the sacrifice were to be left after the feast. What was not eaten was to be burned with fire. It would not be proper to allow anything set apart as holy to remain to become corrupt, or to be eaten by animals or by people who could not discern the meaning of the sacrifice. Thus are we warned not to partake of the emblems of our Lord's broken body and shed blood, if we do not discern in them this significance.

Who Were Saved by the Blood of the Lamb?

All who trusted in the promise of God to pass over the houses upon which the blood of the lamb was

sprinkled. All who hearkened to his word and obeyed his command to prepare for the time when his angel should go through Egypt smiting the homes of the disobedient with death.

As a nation Israel obeyed; as a nation they were redeemed from the death that came upon the Egyptians. But this whole generation with a very few exceptions died in the wilderness and failed to reach the land of Canaan for which they set out on the night of this first passover; they failed through unbelief and disobedience.

So with us, after we have been redeemed from death by the blood of Christ, the Lamb of God, we must continue in faith and obedience during all the journey of life; otherwise we also shall fail; for it is written in the word of the Lord to us, "My blood shall not cleanse them, if they hear me not."

For Primary Teachers.

In this lesson, we suggest that you begin immediately with the Lesson Story. Leave the subject, Golden Text, and Lesson Theme for notice later.

Know your lesson thoroughly before going to class. You can not do the best work, if you depend on your ability to gather it as you go along with the lesson.

For a little change from following the questions out as prepared in the *Quarterly*, you might begin to use the story in a conversational way, telling enough to keep it going and waiting expectantly at times for the children to furnish the items you wish them to supply. This will keep you all talking together, which is a thing to be desired.

After you have gone over the Lesson Story, cover the Children's Review, letting the children read, turn about, if they can read well enough, but, if too much time is likely to be consumed in this way, let the teacher read, and the children fill in missing words. However, as this is much like the plan suggested for covering the Lesson Story, you might vary the work by letting some child review the story in his own language while the others of the class listen and correct mistakes or add items that may be omitted by the one giving the review.

After the points of the lesson are well in mind, call attention to the subject of the lesson. Show the children

that it is made up of the two words *pass over*. Ask if any one can think why this lesson should be called the *pass over*.

Take up the Lesson Theme and try to have each child memorize its two topics, that, in the passover, the Israelites were saved by the blood of the Lamb, and that the Egyptians were smitten. This is in brief the lesson. The minor points will cluster around them.

The Golden Text of the primary lesson is always the same one chosen for the senior and intermediate lessons. The editor is required to use the same text for all the lessons, and this accounts for the texts sometimes being difficult for the little children.

The Golden Text opens up another thought, one not touched upon in the Lesson Story. If you wish to use and explain it, tell the children that the little lambs were sacrificed by the Israelites at the command of God to save the people of Israel on that night when the angel of death passed over Egypt. Their blood was shed and they suffered death, but they were the means of saving the people who obeyed God.

Long after this time, Christ suffered death to save the people who will obey God. His blood was shed to save us, and this is why we say, "Christ our passover is sacrificed for us."

Let us repeat that it will be well to leave this explanation of the Golden Text until the last thing.

Review.

The following is offered as suggestive of a talk with seniors. It may be used in class by the teacher after having finished the lessons or by some one reviewing the senior department of a large school.

The leading thoughts to be brought out by it are these: that Christ is our Passover, that we are to be saved by heeding his teachings, that his teachings encourage us to cultivate the qualities indicated in the outline.

- OUR PASSOVER {
- Charity.
- Humility.
- Righteousness.
- Intelligence.
- Simplicity.
- Truth.

As we have made the name *Christ* stand for these qualities, so does the Christ himself stand as the exponent of

them. These are the things he taught, and, if we shall heed his teachings, he will be to us, in very deed, our Passover, redeeming us from death and all evil.

The Passover.

Elder Duncan Campbell.

The passover was a shadow of an eternal and universal principle. To the Israelites it was given to keep them and their generations in mind of their deliverance from Egyptian bondage. It also fore-shadowed the sacrifice of Jesus Christ, the Lamb of God, to deliver his people from the bondage of the world, its carnal appetites, lusts, and unholy ambitions. In addition there is underlying it a practical, every-day principle referring to the struggle and the sacrifice each of us has to make in order to overcome the things of our carnal natures that are in opposition to the life of a child of God and the character to be developed in him.

The apostle, Paul, had in mind the passover instituted on the deliverance of Israel from Egypt when he wrote to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."—1 Corinthians 5:7. In the passover of Israel a lamb was to be sacrificed and its flesh eaten with unleavened bread, so, in the next verse, the apostle goes on to exhort the saints how to observe the gospel feast, saying, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The old leaven and the old lump refer to the old man, the carnal nature, with the corrupt affections and lusts; the new leaven and lump point to the new man in Christ Jesus, renewed in knowledge and bringing forth the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. The lusts of the flesh are to be sacrificed that there may be an entrance into the liberty of the Spirit.

LESSON 11, for June 10.
THE PLAGUES OF EGYPT.
Text, Exodus 10:1-29.

The Plague of Locusts.

The *Quarterly* devotes so much space to the consideration of this plague that we add no more information on that

subject, but call your attention to the fact that Pharaoh's courtiers were so alarmed at the announcement of the coming of the locusts that they besought the king to accede to the request of Moses and Aaron and let the Israelites go to worship their God. Upon this, the king recalled the men to his presence and seemed about to grant the request but hardened his will again when he learned that the whole nation of Israel with all their cattle were included in the request.

Upon his refusal, the scourge of the locusts came and devoured the crops that had been left after the hail-storm had done its havoc.

Notice also the agitation of mind in which Pharaoh then called for Moses and Aaron and confessed that he had sinned against the Lord and against them, the Lord's messengers to him. Notice that, upon his entreaty that the Lord should be besought to remove the locusts, they were taken away, every one, and cast into the Red Sea. Notice in Exodus 8:31 that, when the swarms of flies were removed by the Lord, the respite of the Egyptians was as complete as in the removal of the locusts. There remained not one of the pests that had almost destroyed Egypt.

Rawlinson's Description of this Plague.

"The locusts came in myriads; they covered and hid the ground, which their brown forms darkened; they settled on every herb of the field that the hail had left, on the wheat and rye crops, on the esculent grasses, on the clover and lupines and lentils, on the garlic and onions and leeks and gourds and cucumbers, and further upon the fruit-trees—the date-bearing palms, the figs, the pomegranates, mulberries, vines, olives, peach, plum, and apple-trees—they ate the fruit where it was formed, the blossom, the buds, the leaves, the bark, and even the more tender twigs: they utterly destroyed every green thing; where the land was as the garden of Eden before them, behind them it was a desolate wilderness."

A Visitation of Locusts at Novgorod.

Rawlinson quotes from Doctor Pusey's Minor Prophets With a Commentary the following account of the visitation of locusts at Novgorod in 1646, as described by an intelligent traveler:

"The ground was all covered with them, and the air was so full of them that I could not eat in my chamber without a candle, all the houses being

full of them, even the stables, barns, chambers, garrets, and cellars. I caused cannon-powder and sulphur to be burnt to expel them, but to no purpose; for when the door was opened, an infinite number came in, and others went fluttering about; and it was a troublesome thing when a man went abroad to be hit on the face by these creatures, on the nose, eyes, or cheeks, so that there was no opening one's mouth but some would get in. Yet all this was nothing; for when we were to eat, they gave us no respite; and when we went to cut a piece of meat, we cut a locust with it, and when a man opened his mouth to put in a morsel, he was sure to chew one of them."

Three Days of Darkness.

Several points in the account of this plague should be noticed. The darkness was so great as to be felt. It lasted three days. During that time there was no artificial light, and the people were compelled to remain wherever they were when the darkness overtook them.

In the Book of Mormon, (page 438, small edition,) we have an account of three days of darkness that came upon the land of Zarahemla. This darkness lasted the same length of time as that which came upon Egypt in the ninth plague. The darkness of Zarahemla was so thick that the people could feel the vapor of it. No artificial light could be had, either of candles, or torches, or fires, for they would not burn. There was no glimmer of light from sun, moon, or stars.

Notice the similarity in the two accounts of these different instances in which God sent darkness in judgment upon wicked people.

Light in the Dwellings of Israel.

It is written in the text of our lesson that, when the thick veil of darkness fell upon the Egyptian people, all the children of Israel had light in their dwellings.

Why were the Egyptians in darkness? Because they rejected God, the author of light.

Why were the Israelites in the light? Because they accepted the God of their fathers and trusted in him.

The necessity confronts us of choosing whether we shall be children of darkness or children of the light. If we desire the light of God to be in our dwellings, we must obey the words of God. Rejection of them will work for us what it did for the Egyptians.

The Plagues of Egypt.

Elder Duncan Campbell.

The physical darkness that shrouded the land of Egypt for three days as one of the plagues that was sent upon its people because of Pharaoh's refusal to liberate the Israelites may be considered typical of the spiritual darkness that envelops the minds of the disobedient in all ages and nations of the world though outwardly there may be an appearance of power and a display of pride and haughtiness because of apparent prosperity. So also the light that was in the dwellings of the Israelites when darkness so dense that it might be felt overspread all the country around may be taken as a type of the spiritual enlightenment enjoyed by the faithful and obedient children of God in all ages of the world wherever they may be.

The prophet Isaiah, speaking of the glory of Zion at a much later date, said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee." Thus Zion, the pure in heart, shall be in the light of truth and divine knowledge and enjoy its splendid glory while the impure and corrupt inhabitants of the earth shall be sunk in the abyss of spiritual darkness and ignorance. Concerning whom Paul, the apostle, said, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The glorious promise of the latter day is, "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."—Doctrine and Covenants 85: 18.

For Intermediate Teachers.

We desire to have the children become acquainted with the Bible. We want them to know what it says. We want them to become familiar with the use of it. We want them to learn to love it from their familiarity with it.

This is why the Intermediate *Quarterly* is arranged as it is. Instead of the lesson being in a story, questions are asked, the answers of which are to be found in the verses of the Bible as indicated.

Either at home in preparing the lesson or in the Sunday-school class-hour, the child should be required to use the Bible to find for himself the answers to the questions in the lesson.

The easy thing for the mother or the teacher is to tell the child the answers, but the better thing to be done is for the mother or the teacher to be a guide and a help, if necessary, while the child himself learns to seek for knowledge.

We should not go to an extreme that tends to discourage children in the outset. It is a good thing to make the change from the primary to intermediate lessons gradually. The last quarter, or perhaps the last two quarters, spent in the primary grade should be used by the teacher in preparing her class to use the Bible. Ask the pupils to learn the lesson at home from the *Primary Quarterly*, but, in class on Sunday, furnish them with Bibles and begin to teach them to find the answers there.

They will be slow at first, but be patient. If you are in danger of forgetting how the child feels, peer down over his page from the top and see if you can read any faster that he can.

The answers you require the children to find in the verses at first should be very easy, perhaps only a proper name, or a word of two.

Remember that the children are not so apt to grow weary with this slow, tedious work as you are; for they are interested in learning something new.

At this stage especially classes should not be too large, for each child needs attention and help. Have the class arranged so that you can easily reach any one you need to help. If the children and the teacher can be seated in a circle, it gives her this advantage of being able to reach each child, if her number be not too large.

In the lesson for this week, make a point of talking with the class over the thought in the Memory Verse. Ask them how the Lord had shown mercy to the Egyptians before this time. Call their attention to the fact that, while God is merciful, he does not clear those who are guilty who will not give up their sins.

Talk with the children also about the thought in the Golden Text. Tell them that the people of God should always be people of the light. Tell them that we become people of the light by doing what God teaches in his command-

ments. Talk to them about some of the things we should not do, if we wish to be children of the light.

Let this talk come at the close of the lesson. Strive to leave with the children good thoughts upon the necessity of our being children of the light in our daily life.

“Walk boldly and wisely in the light thou hast; there is a hand above will lead thee on.”—Bailey.

“Walk in the light and thou shalt see Thy path, though thorny, bright; For God, by grace, shall dwell in thee, And God himself is light.”

Review.

The central thought in the lesson is found in the Golden Text. This is the thought to be impressed in our review.

Paul gave some excellent instruction upon the necessity of saints dwelling in the light. It is found in Ephesians 5:1-14.

Use these verses as a responsive reading by superintendent and school. Then place upon the board the following outline:

Shall We
Dwell In

L _____

D _____

Call the attention of the class to verse 2 of the responsive reading and ask, In what does Paul here say we should walk? Direct them to verse 8 and ask a similar question concerning this verse. Direct them to verse 14 and ask from what saints should rise. If one rises from death, to what does he rise? (Verse 6.) Upon whom is the wrath of God visited? (Verse 11.) With what should saints have no fellowship? (Verse 14.) From what should we rise?

The outline, when completed, will read:

Shall We
Dwell In

L OVE.
IGHT.
IFE.

D ISOBEDIENCE.
DARKNESS.
EATH.

The above is given only as a suggestion. You may be able to improve upon it.

QUARTERLY REVIEW.

For June 24.

The Aim of Our Sunday-School Work.

A little pamphlet entitled Notes for Sunday-school and Religio Workers, written by Bro. A. Carmichael, is introduced with this statement: “The end to be obtained is to develop the Christ character in those being taught.” Farther along in the notes, we find this: “Cold and mechanical teaching is never effective. Whatever the thought to be presented, it must be so wrought in the teacher’s being as to glow with life. Before Christ could be a teacher, the Father gave him life, that he could give it to others. So the true teacher must get life to give to others. The teacher should always keep in mind this question, ‘What change for good can I make in the life of the pupil?’”

A Glance Backward.

At this quarterly-review time, we are supposed to sum up that which we have gained from the study of the series of lessons just completed. It is not contemplated that we shall now take up each of those lessons and reexamine it in detail. The object of the quarterly review is to test ourselves to find just what we have been doing or failing to do during the three months that is just ended.

Have you been punctual in attendance at Sunday-school during the quarter? Have you studied every lesson? Has your study been more than a mere reading? Have you gathered information you did not have before studying this quarter’s lessons?

Have the lessons of this quarter been more to you than a reading of ancient history? Have they revealed to you anything of the love of God? Have they been any encouragement to you to trust him? Have they held any warnings for you?

Have you been benefited by having gone to Sunday-school this quarter? If you have not, might it have been otherwise? Where do you think the fault lies? What can be done to remedy it? Do you think it ought to be done? Are you willing to do what you can to remedy it?

The Teaching Points.

Each lesson of the quarter has contained several teaching points drawn from the lesson narrative. Let us try ourselves on a few of them and see

what we remember of the spiritual lessons enfolded in the historical ones.

What lesson of the quarter verifies the statement of Psalms, that the Lord increased his people and made them stronger than their enemies?

What event in the history of Moses taught us that what may seem to man to be an accidental occurrence may be a part of the plan of God in his great work?

What mistake of Moses should teach us that even those appointed to do the Lord’s work should wait to be guided in it?

What part of the history of Moses should teach us to be patient when life seems humdrum and uneventful?

What is there in the lessons to suggest to us that those having the elements of greatness often have a very modest opinion of themselves?

What lesson suggests to us that our faith is sometimes tried by adversity that comes after we have received promise of blessing?

What lesson suggested to us that God is interested in the salvation of all men?

How were we taught that evil workers can go no farther than God permits?

How were we taught that stubborn transgressors bring increasing troubles upon themselves?

What have we learned from the fact that God called unrighteous Pharaoh to his position of power and prominence?

What Are We Teaching the Children?

A little first-primary boy looked across a large room and spied a beautiful bird on an intermediate teacher’s hat, and it so impressed him that he talked about it at home. The teaching of his home was that birds should be protected and permitted to live, but what was the lesson he learned from the bird on the teacher’s hat?

In Sunday-school work, the culture of the heart is more than the culture of the brain, though both are to be desired. Let us who essay to teach examine ourselves and seek earnestly to walk in the light, lest when we look into the faces of the children, we feel the need of being taught their innocence and trust.

A superintendent one day chanced to ask a class of four little boys, “Well, boys, did you have a good collection to-day?”

"Not very good, answered one little fellow ruefully. "Only two cents. I gave one, and he gave one, and he wasn't here in time," indicating two other boys as he spoke.

"And I spent my money for a *Quarterly*," chimed in the fourth boy.

"Well," said the superintendent, "it seems to me you had a very good collection. Every one present did the best he could when the collection was taken."

"But it was only two cents," said the boy who was spokesman.

"But let me ask you a question," said the superintendent. "Which is more, ten cents or two cents?" They said, "Ten cents," of course. "Well," continued the superintendent, "which is a better collection, ten cents from ten boys or two cents from two boys? You see, it is not the amount of money given that makes a good collection, but it is a good collection when each one does what he should. This class did well in giving, but its collection is small, because the class is small."

The next Sunday the secretary came up saying, "We have a fine collection from that little class over there," and a few Sundays later his face fairly beamed over that same little class. They appreciated and responded to just commendation and encouragement offered them.

Those little boys have long since ceased to be such. It is to be hoped they learned what we all need to remember, that, in the Lord's work, it is not the amount of money given that commends it but the right spirit that attends the giving, and the effort made to do one's duty.

We teach many things in addition to the printed lessons. Let us be careful what they are.

Quarterly Review.

Elder Duncan Campbell.

In the review it is to be noticed that the lessons of the quarter deal with the measures taken by the Lord to deliver the people of Israel from Egyptian oppression. First, Moses was raised up to be the chief instrument in the hand of the Lord in effecting the liberation of his people. Second, the faith of the people themselves was secured through Aaron who "spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." (Exodus 4:30.) Third, the opposition of the Egyptians was overcome by means of the plagues that were brought upon them. And fourth, the

principle of sacrifice was observed by the Israelites in attaining their freedom.

Similar measures, but on a spiritual plane, are involved in the plan for securing gospel liberty to the children of God. First, Jesus Christ, typified by Moses, was raised up to be the savior and deliverer of his people from the sins and vices of the world. Second, the faith of the people is begotten by sending forth the ministry, typified by Aaron, to preach the word, the Lord working with them and confirming the word with signs following. Third, the judgments of God, typified by the plagues of Egypt, are to be poured out upon the unbelieving and rebellious who fight against Zion and deny to the children of God, the meek and the pure in heart, their rightful liberty. Fourth, the children of the gospel covenant enter upon the glorious liberty of the people of God by sacrifice, by the sacrifice of the lusts of the flesh, and the lust of the eyes, and the pride of life; for these things are not of the Father, but of the world.

Teachers, impress this thought strenuously upon your pupils.

Reviews.

The writer of the suggestive outlines given in this little article used the first one in the second primary department at the close of the first month of the Moses lessons. It was easily understood and remembered by the children.

In this review lesson, it may well be used again.

- Miram's — brother.
- On the — in a little —.
- Saved by the — —.
- Educated as a —.
- Son of — daughter.

The teacher first filled it out with the help of the children; then it was read over in concert once or twice; all but the initial letters was then erased, and as many of the children as wished to try were permitted to read the topics from memory.

On the following Sunday, just the initial letters forming the name MOSES were placed on the board, and many of the children read the topics from memory, even one little girl of only seven giving it promptly and accurately.

Following this the teacher introduced the following:

- Moses' — journey.
- Into the land of —.
- Dwelt there with —.
- In charge of Jethro's —.
- A — bush seen.
- News from Egypt brought by —.

This was taught as was the first outline.

The story of the struggle between Moses and Pharaoh will be reviewed by the use of the following outline:

- The — river turned to —.
- Egypt filled with —.
- Next troubled with —.
- Plagues of — in great swarms.
- Loss of cattle by —.
- A plague of — on men and beasts.
- Great thunder, —, and —.
- Unusual visitation of —.
- Egyptians in dense —.
- Sons of the — smitten.

This last is a little more difficult than the two preceding ones, but with drill can be memorized.

These three outlines can be made to cover the whole quarter's lessons. Questions may be asked with each topic, or different scholars may be called upon to tell what they can in connection with the various topics.

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, *Independence, Missouri*

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

Library Notes.

After the General Convention a joint meeting of the Religio and the Sunday-school librarians was held, looking to the merging of the library interests of the two organizations into a general library association, to be under the joint management of the General

Librarians of the Religio and Sunday-school associations.

It was thought for the best interests of the work, that the General Librarian of the Religio should supervise the work of his department as he had done in the past. One of the leading features of this department has been to distribute tracts, place the

church literature where it would attract the attention of the reading public and collect archæological clippings, in conformity with a rule provided by the general association.

And it was also thought that the General Librarian of the Sunday-school Association should have the conduct of the library work of that organization. An important feature of this department is the circulating library to which the Religians are to have access through the local Sunday-school librarians.

At this meeting the need for a revision of the circulating library rules was presented, and a committee of seven was appointed by the body, consisting of the General Librarians of the Religio and the Sunday-school Association, Sr. Christiana Salyards, Callie B. Stebbins, Dora Young, Floralice Miller, and Eliza Chase.

A meeting of this committee was provided for and the revision of the rules at once begun. The work was carefully done, each rule being considered separately. No new features were added, clearness and brevity being the principal objects aimed at, and personally we were gratified with the results achieved.

Three meetings were held during conference, and although not large in point of numbers, were not lacking in interest. The bulletin-board, as an advertising medium, was not a success in our case as a number of persons, who would have liked to have been present at these meetings, did not learn of them until after they were adjourned. The meetings were unconventional in character but we trust they will lead to a formal and permanent organization.

Questions and Answers.

For general information upon library work, what periodicals would you recommend?

The EXPONENT, *Library Journal*, and *Dial*. The EXPONENT is published at Lamoni, Iowa, and is the library organ of the Sunday-school Association, and an effort will be made to make it as helpful to the librarians as conditions will permit. It has been reduced from 75 cents to 50 cents a year. This brings it within reach of all. "The *Library Journal*, published at 298 Broadway, New York, is four dollars a year. In its editorials and articles it discusses library problems and covers current matters of interest. For a general periodical the *Dial*, published in Chicago, subscription price \$2, is perhaps the best for book reviews."—Congressional Librarian.

Where and at what price can the circulating library rules be had?

The circulating library rules together with rules governing the work of district librarian, arranged in leaflet form, can be had at the Ensign Publishing House at 10 cents a dozen.

Rule 3 of rules governing the work of district librarian provides for local library rules; where and at what price can they be bought?

The Ensign Publishing House has them printed on cardboard of convenient size at twenty-five cents a dozen.

Rule 10 of the rules governing the work of the district librarian requires that all library books be labeled and numbered. Where can these labels be obtained, and what is the price per hundred?

The labels referred to contain space

for name of district, school, and library number of book. Also rules governing the issuance and care of books. Until further notice they can be had of the General Librarian at 50 cents a hundred.

Where can the quarterly report blanks referred to in rule 4 of the rules governing the work of the District Librarian be procured and what is the price of them?

The Ensign Publishing House will furnish them at 10 cents a dozen. By the use of these report blanks the district librarian is kept informed of the condition of the library work in each school belonging to the district. A supply of them should be kept on hand. Order fifty cents' worth at a time and send one to each school every three months.

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Are You in Earnest?

Lose this day loitering, 'twill be the same old story
To-morrow, and the rest more dilatory.
Thus indecision brings its own delays,
And days are tormenting over days.
Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it;
Only engage, and then the mind grows heated;
Begin, and then the work will be completed. —Goethe.

Retrospect and Prospect.

When we received the official notice from the General Secretary that we were again selected to act as Superintendent of the Home Department we asked ourselves, Is it possible this is the best the association can do? In looking back over the labors performed in this capacity, trying to estimate the results, we were somewhat discouraged at the apparently little we have accomplished. Wondering if this was the best that could be done for the work, the words of a Home Class superintendent, published in one of the Sunday-school periodicals, came to my mind. In speaking of her work she remarked that "it was so discouraging

that it was interesting and I am glad they elected me for another year." The thought I wish you to glean from this quotation is not that I am glad to be appointed to do another year's work, but that our discouragements can be made interesting. That our failures may be made into fuel the fire of which will raise the temperature of our zeal and energy to the boiling point and increase our working power. We have had discouragements enough if we could evolve the plan by which they could be converted into power to arouse the many who have ambition and talent that is latent, and their possessors slumbering in ignorance of the jewel that they hold, to evangelize the whole church.

We have many young people in the church if only we could seek them out, who long to be of service in the church and in the world, who need only to be drawn out and developed to make efficient workers. We shall make an effort this year to seek out as many of these as we can.

The condition under which we take up the work this year, to our mind is better than ever before, and the prospect for success or failure correspondingly greater. We now have the SUNDAY SCHOOL EXPONENT, the official organ for the Sunday-school Association, through the avenues of which we hope to develop our department. The EXPONENT will be placed in the hands of every missionary, thus enabling him,

no matter where his field may be, to keep in touch with the Sunday-school movement. And keeping in touch, means they will feel a keener interest in Sunday-school work than they otherwise could do. The missionaries have been our strongest instruments in introducing the Home Class work. They have done more than all others outside the cities. We wish to extend an invitation to every missionary, especially you who go out among the isolated ones, to become Home Class workers, and get every church-member who does not attend Sunday-school to take up the Home Class work. If you feel that you can not personally attend to them please write me about them and we will see that they receive the proper attention. Should you find a number of Saints in one neighborhood but too widely scattered to meet together organize them into a Home Class or tell me about them that I may attend to them. If there is a bright one among them who would develop into a good visitor it would be considered a great favor if I might hear of that one. I not only invite, but I most humbly beg the assistance of the missionaries in this truly missionary work.

Another encouraging feature is the enthusiastic letters of inquiry which I receive from those newly elected to office. These are nearly all from the young who are just beginning to work. I have received quite a number, and in substance they read: I have just been elected superintendent of ——— district or school and as I am young in the work as well as in years I write to you for help. I want to begin right and at once. If you have any information which you think will help me please forward it. With God's help I mean to do the best I can in this work. Nearly every month brings me such letters of inquiry. In a recent letter of inquiry from Bro. Paul Wight, of Council Bluffs, Iowa, he tells me that they have no Home Department in their school, but he has gleaned an idea from the EXPONENT, which we hope to be able to tell you about when he has time to develop it.

With the coöperation of all interested, and of those we hope to interest in this department of Sunday-school work, we intend to have a good report to present to you next convention, and we warn you if we do not it will be your fault because you did not coöperate. We solicit the contribution, from any and all, of anything that will be of interest to the work. We also would be pleased to receive notice from any one who is

doing the home study and is not enrolled as a home class member.

Now Is the Time.

Have you a Home Department in your school? If not, start one now. Right now, to-day. If you have had one and it has died out, now is the time to revive it. This is the season of resurrection and growth, when everything betokens life and action. Every heart is light and joyous with the breath of spring and it will be much easier to get people interested in Bible study now than when it gets hot and dusty. St. Simon said, "The golden age is before us, not behind us." Let us imbibe the spirit of his words and push ahead. Do not purpose or plan or intention simply, but do it now.

Notes From the Field.

In a letter from Sr. Roxanna E. Anderson she writes of the work in the Kirtland, Ohio, District as follows: "I feel sure that you will be pleased to know that the Kirtland District has taken hold of the Home Class work. We introduced it there and secured the first Home Class member about last September. Since then we have been quite gratified to see it grow—spreading not only among the different schools in the district but among the scattered Saints' homes. The missionaries helped me greatly in furnishing me names and addresses of isolated ones, also in some cases, in talking up the work, setting forth its advantages, etc. Up to the time of our late convention we had about ninety Home Class members. The Kirtland school led the others in the district in taking hold of the work and in pushing it, and some of the first Home Class members there are now active workers in the Kirtland Sunday-school. We were told, too, that they were among their best workers. You see it is the same old story over again.

"Now Bro. J. J. Topping of Cleveland, Ohio, is the Home Department superintendent. He was appointed at the last convention and will serve one year. He is an active, wide-awake man and anxious to do all he can for the work. I feel that the Home Class work will be well taken care of by him."

Sr. Allie Thorburn reports a flourishing Home Department in the Lamoni Stake, with Sr. Allie Thorburn as superintendent.

Sr. Lizzie Day, of Sacramento, Cali-

fornia, sends her report as Home Department superintendent of the Northern California District. They have been organized six months, have a membership of forty, collected sixteen dollars and three cents; have a balance of eleven dollars and sixty-three cents. Does it pay financially to have a Home Department?

After a period of six quarters' work without missing a single lesson Sr. Dora Barker writes: "The value of systematic Bible study is unquestioned by thinking Christian people, and the good reasons for following such a course of lessons as the Home Department provides we all realize. These lessons apply with double force in the case of isolated Saints like us."

The following is an excerpt from two letters received by Bro. Rannie from two little boys at Hudson, South Dakota. These little boys, Guy and Roy Dougherty, are members of Bro. Rannie's Home Class. "I was glad to receive your letter. We have not forgotten our Sunday-school yet, and I guess we won't. We have not missed a Sunday yet. I have often wished to see you and hear you read out of that book you used to read to us. We have not seen our names in the *Blue Hope* yet, but I guess they have not forgotten us." "I have not seen our names in the *Blue Hope* yet nor have we missed a single Sunday in our Sunday-school." Do these little boys enjoy their Sunday-school? I wonder if Bro. Rannie ever preached a single sermon he reaped a greater reward for personally than he had when he received those letters from Guy and Roy. Does it pay to print the *Blue Hope*? Ask those children.

Home Department work is no longer a new thing. It has advertised itself till it is hard to find a Sunday-school worker who can not tell what it is. It is growing all the time, and proving its own worth by its own good fruits. It has been wonderfully patient though, all these years, for hundreds and thousands of schools have utterly ignored it, but it still stands knocking at their doors for admission.

Behold a friend stands at the door,
He loudly knocks, has knocked before,
Has waited long, is waiting still,
Why should you treat a friend so ill?
—Selected.

Correction.

By copy in some manner getting mixed, Lessons 11 and 12 were transposed in Lesson Department and error not discovered until that form was printed.

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa

Minutes of General Convention

(Continued from May number.)

Convention met at two o'clock in the afternoon, Superintendent T. A. Hougas in the chair.

No. 66, Zion's Praises, was sung.

Minutes of forenoon session were read and approved.

The General Superintendent, Elder T. A. Hougas, reported. (See page 100 of May issue.)

First Assistant Superintendent, Elder J. A. Gunsolley, reported:

"Since last convention my labor has been mostly local, being superintendent of Lamoni Stake association and teacher in home Sunday-school. I have been employed in Graceland College so that I could get away only during the summer months. During June, July, August, and September I labored in Omaha, Nebraska, Council Bluffs, Iowa, Akron and Wellston, Ohio, Huntsville, Stewartsville, and Pertle Springs, Missouri, and in our home stake. I attended and conducted the work at five reunions, holding about thirty sessions of special Sunday-school Institute work, in all of which I enjoyed good liberty and felt that good was accomplished. The reunion work was well received and seemed much appreciated. It seems to me that the possibilities for good from institute work were never so apparent as now.

"I have been called upon to answer quite a good deal of correspondence; and have done such executive duties as were required at my hands.

"Since the coming forth of the EXPONENT, some of my time has been occupied in editing the "Normal Department," and I have enjoyed the work, though doing it under some disadvantage on account of so many demands upon my time.

"I am anxious to see the work prosper, and to see it expand and reach out, and would delight to spend more time in its advancement, but we must be content to labor as our circumstances will allow.

"I believe on the whole the Sunday-school work is on a better footing than ever before, and that we have progressed to a goodly degree.

"I believe, however, too, that we have come to a place in our growth where a field-worker is needed very much—some one whose business shall be Sun-

day-school business a good part of his time, if not all the time.

"I trust the Holy Spirit may lead us into right paths, and assist us to right conclusions, and enable us each and all to finally reach the goal of the highest ambition of the Saints of God of all ages."

Elder A. Carmichael, Second Assistant Superintendent, reported as follows:

"To General Sunday-School in Convention Assembled; Greeting: Your Second Assistant Superintendent has very little to report.

"Have spent several days in both Northern and Southern California District conventions in instructing in normal work.

"Think I recognize the growing importance of the Sunday-school work and whenever and wherever duty calls, hope to use what little ability I have in the development of this help."

The Chair stated that he wished to add in connection with the report that Bro. Carmichael had issued a booklet on the work of the Sunday-school which was of considerable value to the workers and showed much thought and preparation.

Report of D. J. Krahl, General Secretary, was as follows:

"During the past year I have tried to perform the work of the office assigned me. I believe it has been the busiest year of my life and if the work has suffered it has been because my time was demanded in another department of the work.

"I am not of the opinion that the Sunday-school and Religio are the arms of the church but believe the church, Sunday-school, and Religio are so interwoven that it is an impossibility to tell where the duties pertaining to one begin and another end.

"The mission of the Sunday-school is to strengthen the arms of the church, I believe, by assisting in the work of proselyting and developing the membership.

"I trust along these lines the Sunday-school at this convention may take such action that will tend to help the missionaries of the church in opening up the work in new places and especially in foreign fields. That there is a grand opportunity for work is no question with me. The letter from Bro. Becker published in the EXPONENT for April

will give you more of an insight to this question.

"In the publishing of the EXPONENT there has been much work done by all of those connected with its publication. To enumerate this would be an impossibility. We have not kept an account of the number of letters written in the attempt to place the EXPONENT where it could accomplish its mission.

"The statistical report has been tabulated and printed and is now in your hands. (See volume 1, No. 5, p. 116.) There has been an apparent loss in the Maine District, which is due to an error in former report.

"The reports sent in show a gain in districts of 1, the Southwestern Oregon, and a gain of 19 schools and 170 members, making a total of 56 districts, 486 schools, and a membership of 20,459."

The General Librarian, Mrs. Lucina Etzenhouser, reported as follows:

"To the Officers and Delegates of the General Sunday-School Association: Of the work done in this department for the year just ended we find that the results of our personal efforts have fallen below our expectations. We have been handicapped by conditions, for which no one is really responsible—that have in a measure retarded the work. However, we find much to encourage us as the work done previous to last year is beginning to bear fruit. Library literature is in demand, and the circulating library system is very generally recognized where it is understood as the best means for establishing libraries in the districts.

"A good indication that the work is gaining stability is the fact that earnest, efficient workers are taking charge of the district work.

"The matter for the catalogue is ready for compilation, but for good reasons its publication has been deferred. There is a probability that the Herald Publishing House can furnish books for our Sunday-school libraries at the prices quoted by the book dealers that have received our patronage in the past. We sincerely hope that this probability will become a fact.

"Of the report blanks sent out the first of the year less than two thirds have been returned. However, this feature of the Library Department is improving. The names of the districts that have reported will be published in the EXPONENT.

"In the conduct of the work of this department in the EXPONENT, we have prayerfully sought for wisdom from that never-failing source to which we all have recourse. We are aware that

our policy is too liberal to meet with the approval of all, but we have ever had the courage of our convictions, and prefer to stand alone, with *His* approval, than sacrifice what we believe

to be the best interests of the work which you have intrusted to our care.”

Mrs. T. A. Hougas, Superintendent of the Home Department reported. (See page 120, May issue).

Treasurer John Smith reported as follows:

REPORT FROM APRIL 1, 1905, TO MARCH 31, 1906.

1905.				
April	1	Balance		\$2,034 08
“	26	Herald Publishing House	\$ 929 13	
Sept.	28	Herald Publishing House, interest on note	25 00	
“	28	Herald Publishing House	795 12	
Oct.	31	Herald Publishing House, interest on note	30 00	
Dec.	13	Herald Publishing House	703 61	
1906				
March	23	Herald Publishing House, interest on note	25 00	
“	23	Herald Publishing House	1,192 35	3,700 21
		Total		\$5,734 29
1905				
April	24	Order 166, Anna Salyards	\$ 90 00	
“	24	Order 167, 168, T. A. Hougas	43 25	
“	26	Herald Publishing House	494 43	
May	24	Order 169, J. A. Gunsolley	8 00	
July	24	Order 170, Anna Salyards	90 00	
Sept.	28	Herald Publishing House	518 03	
“	29	Herald Publishing House, order 173	2 25	
“	29	Order 171, D. J. Krahl	20 00	
“	29	Order 172, Anna Salyards	90 00	
“	29	Order 174, J. A. Gunsolley	40 00	
Nov.	7	Order 175, First Primary Committee	33 50	
Dec.	13	Herald Publishing House	534 81	
1906				
Jan.	18	Order 176, Christiana Salyards	90 00	
Feb.	24	Order 177, D. J. Krahl	20 00	
March	23	Herald Publishing House	513 60	
“	26	Order 178, Duncan Campbell	7 07	2,594 94
“	31	Balance		3,139 35
		Total		\$5,734 29

ASSETS.

One note drawing 5 per cent per annum	\$1,000 00
One note drawing 5 per cent per annum	1,200 00
Deposit in bank	939 35

The bank-book shows \$7.07 more cash than the account-book; this is caused by the check that paid order 178 not having been collected at the bank.

On motion, the Treasurer’s report was referred to an auditing committee for examination and report.

The First Assistant Superintendent offered the following financial statement:

“I have received from the association for family allowance during the time when engaged in field-work, forty dollars.”

The financial report of the General Librarian was submitted as follows:

Report from April 4, 1905, to April 4, 1906.

Balance on hand last report	\$7.87
Received since for book labels	1.25
Total	\$9.12
Expenditures.	
Stamps and Postal Cards	\$3.65
Stenographic work	4.05
Total	\$7.70
Balance	\$1.42

These two reports were on motion referred to auditing committee already provided for together with other financial reports that may be read.

The Revising Committee, composed of Elders Duncan Campbell, John Smith, and R. S. Salyards, reported as follows:

“To the General Sunday-School Convention: The members of your Revising Committee take pleasure in reporting that they have discharged the duty imposed upon them to the best of their ability. The spirit of peace and unity has been with them in all their sessions; they have experienced much satisfaction in their labor, and with confidence in the excellent matter provided in the lessons, we submit them to the kindly consideration of the workers and teachers of the Sunday-schools of the church.”

Sr. R. O. Self, field-worker for the Western Nebraska and Black Hills territory, reported:

“Faithful Workers in Sunday-School Convention; Greeting: Receiving appointment from the officer of your body as a field Sunday-school worker, I beg leave to report, not as I have so much to report, but to let you know in my weakness I have been doing what I possibly could do under existing circumstances. As it was new work to me in some respects and being hindered very much, not getting my mail for some cause, I did not get the advice I wished for and most of the time was without *Quarterlies*. However, I tried to do all I could.

“Our district is very large, yet not many Saints. We have four schools in the district. One I had no chance to meet with through the year; can not say as to the spiritual condition of the same. The great trouble in the Northwestern Nebraska District is, the Saints are so scattered that when the cold waves of winter come, the schools have to close until spring, which is a great drawback to the schools. The largest school we have, I think, numbers from twenty-five to thirty-five in attendance and so far has missed only one session this winter. There are several that we might call Home Class Sunday-schools, where there is only the family gathered for Sunday-school. One Home Class that gathered at the schoolhouse for Sunday-school through the summer had to discontinue for the winter. The mother of the family wrote: ‘We can not have our school at home because of opposition, but we study *Quarterlies* as often as possible.’

“There is great need throughout the district in all the schools for work to be done, in the Sunday-school work, also Religio work. A field-worker in the Sunday-school department is a new thing in the district, as the work is to the worker herself. Hence, opportunities have not been so many to advance the Sunday-school work as they might have been, had we all understood. However, we have counseled and advised and gotten as many to send for Sunday-school literature as was in our power to do.

“While if I have not done much good, I trust I have done no harm to the same. I still love the Sunday-school work and hope to be able to do more for the same.”

Sr. D. A. Anderson, field-worker for the Kirtland District, reported:

“Elder T. A. Hougas, Independence, Missouri.—Dear Brother: In harmony

with the resolution of the last General Convention providing for field-workers in the Sunday-school Association, I received a certificate of appointment as such worker the latter part of May, 1905, being appointed to the Kirtland District. This district includes the north half of the state of Ohio and the west-ern part of Pennsylvania.

"This feature of the work being new in the association, I wrote you for instructions and suggestions regarding my duties, also asking if notice of such appointment could not be published in our official columns together with an article outlining our duties and introducing us to the workers in general. This would have greatly aided us in our work and spared us some embarrassment. However, my communication was wholly ignored and I never received from you even a hint of what was expected of me in my work.

"I do not know now what is expected in the way of reports. I suppose, however, that at this, the close of the year, a general one will not be out of place.

"In harmony with what I knew in a general way of the duties of a field-worker, I have labored during the year to the extent of my time and opportunity. I made it a point to keep in close touch with each school in the district through correspondence as well as to visit nearly every one personally. In connection with the district superintendent I held sessions of institute work with the officers and teachers of the different schools.

"I attended regularly the Cleveland Sunday-school and was an officer and teacher therein.

"I attended one reunion and assisted in representing the Sunday-school work there. A number of profitable sessions of institute work were held and a general uplift in the work was realized.

"I succeeded in introducing the Home Department in the district and in securing nearly ninety active members in the same. This branch of the work was well received and taken hold of and until this last year has never been known in Kirtland District.

"I received material aid from the missionaries in the district in this line of work and found that they always responded cheerfully to whatever call was made upon them.

"I received from the Western and Central Passenger Associations courtesy in that they granted me half-fare rates over their lines of railroad. I found, too, the different schools and workers of the district very ready to provide for my necessitated expenses in travel, stationery, etc.

"I see the field white for the harvest and my prayer is for workers to thrust in the sickles.

"May the approaching meetings of the Sunday-school workers inspire all with new zeal in forwarding the work."

Credential committee offered further report adding the names of Bro. and Sr. W. N. Robinson and Bro. and Sr. O. L. James to the delegation from Spring River District and also delegation from Ohio District. (See main report of credential committee May number.) On motion report was adopted.

It was moved that Bro. Levi Gamet be permitted to represent the Central Nebraska District. On motion referred back to credential committee.

Moved that the recommendation of credential committee with reference to the Spokane Sunday-school be adopted, and delegates permitted to act. (See main report.)

David Smith and Nancy Swan were authorized to act as delegates from the Southeastern Illinois District.

The following petition from the Northern Michigan District was read:

"To the General Sunday-School Association Assembled in Convention at Independence, Missouri, 1906: The following resolution was passed at the last district convention held at Whittemore:

"Resolved, That this convention does hereby now petition the General Sunday-school Convention of 1906 to take such action as would result in the division of the Northern Michigan District of the Sunday-school.

"Providing the General Conference passes such measures as will divide the Northern Michigan District of the church. Boundary lines of the districts to be the same."

Moved and seconded that the petition be granted.

Moved that the petition be referred to the executive committee with full power to act when the conditions shall develop that the petition anticipates. Carried.

Resolution from the Lamoni Stake Sunday-school association relative to awarding banners in connection with Christmas Offering was read:

"To the General Sunday-School Convention Assembled at Independence, Missouri, April 4 and 5, 1906; Greeting: The Lamoni Stake Sunday-school association, in convention March 8 and 9, 1906, passed a resolution to ask the General Convention to express itself upon the question of the propriety of awarding banners in connection with the giving of the Christmas Offering."

Sang No. 166, Zion's Praises.

A decision of the Superintendent was

requested on article VII, paragraph 1, which reads as follows:

"1. *Choosing Teachers.*—The superintendent and assistant shall select teachers for the primary and intermediate classes. Other classes may, by conferring with the superintendent and assistant, select their own teachers."

"Q. For how long a term are the teachers selected?

"A. Every incoming officer has the right to provide the teachers that shall handle the school during their term. That would mean they are selected for the term, to last during the year."

It was moved and seconded that the matter of holding a normal or institute at Nauvoo be now taken up. Carried.

Moved that the Sunday-school Association hold a reunion at Nauvoo in August, 1906, the matter of time and general arrangements of program and other matters to be referred to the executive committee of Sunday-school to cooperate with the officers of the Religio.

A motion to refer to the Superintendency to consult with the Presidency, Twelve, and Bishopric as they may find necessary and report at the session tomorrow morning, prevailed.

Moved that we take up the matter referred to by the Lamoni Stake Sunday-school association relative to the offering of banners for Christmas Offering. Carried.

It was moved that we approve of the policy of awarding banners to the Sunday-school in connection with the giving of the Christmas Offering.

A letter of Sr. M. Walker was presented with the statement that she desired it read before this resolution was discussed.

On motion the request was granted. Pending the consideration of this question the chair announced that further action would be deferred until the evening session.

Sang No. 95, Zion's Praises.
Benediction by T. A. Hougas.

MISCELLANEOUS.

Convention Calendar.

Far West, Missouri, Stewartsville, June 1, 10 a. m.

Fremont, Iowa, (Sunday-school and Religio,) Hamburg, May 31, 7.30 p. m. and June 1.

Little Sioux, Iowa, (Sunday-school and Religio,) Little Sioux, May 31, 7.30 p. m. and June 1.

Nodaway, Missouri, Sweet Home Branch, June 1, 1906.

Northern Wisconsin, Necedah, June 1, 1906.

Philadelphia, Elk Mills, Maryland, June 2 and 3.

Send your convention dates as soon as fixed.

The Sunday School Exponent

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VOLUME 1

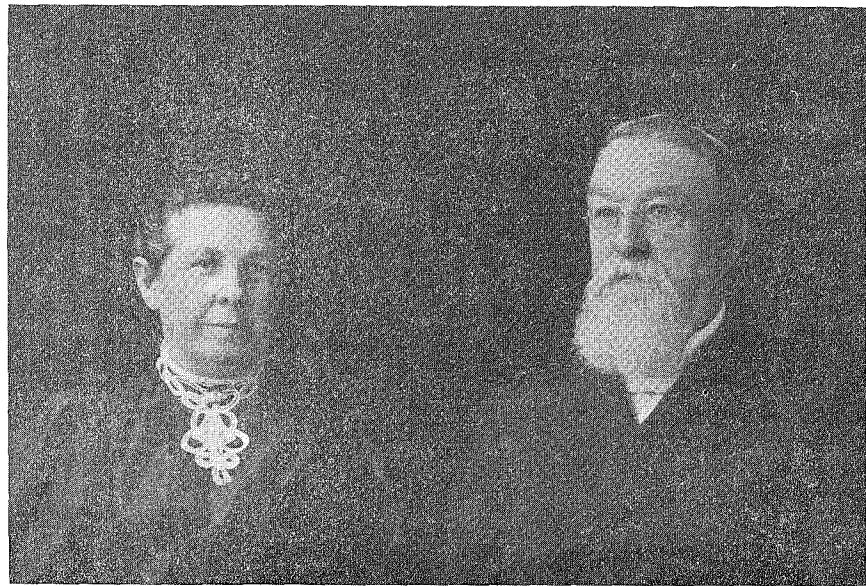
JULY, 1906

NUMBER 7

OUR MISSIONARIES TO THE SOUTH SEA ISLANDS

Sail July 1, 1906, from San Francisco on the Mariposa. They go in harmony with the direction of the Spirit given at last General Conference:

"It is necessary that some one or more be sent to the South Sea Islands. The heaving of the sea beyond its bounds has been trying to the faith of many of the saints in that far-off region. They should be visited and



BRO. AND SR. JOSEPH F. BURTON



BRO. AND SR. CHARLES H. LAKE

comforted and encouraged. Some one of experience and knowledge of the situation should be sent, accompanied by another, who should be prepared to make a stay of years, if necessary, in the mission to those islands. My servant Joseph F. Burton, though aged, will be an efficient officer and representative of the faith, and, choosing some one to go with him, may be intrusted with this difficult mission."



The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home

Official Organ of the General Sunday-school Association

T. A. HOUGAS, Editor

DEPARTMENT EDITORS

J. A. GUNSOLLEY, Normal Department
 MRS. CHRISTIANA SALYARDS, The Lessons
 MRS. E. ETZENHOUSER, Library
 MRS. T. A. HOUGAS, Home Department
 D. J. KRAHL, Business Affairs of
 the Sunday-school

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LAMONI, IOWA, JULY, 1906

NUMBER 7

EDITORIAL



Do Your Best.

One does not need to wait till he is certain that he understands all mysteries or has all knowledge before he moves out to do God's work. Doing our best will fit into God's economy some way. And there is no training that will fit us so soon for the best work as the taking hold promptly and willingly and earnestly doing our best. Doing willingly what we can gives us ability to do still more and better. God helps those who help themselves. The results may seem small, but never mind that. Men see success only in conspicuous results, but God sees the best success when we enter the work with the right spirit and move in sweet harmony with his will, no matter how it may seem to us. Do your best.

Sin or Mistake.

We too often call sin a mistake. We need to beware of talking about sin as simply folly or a sad mistake. If you do the deed knowing you are wrong, you have sinned. If you do it thinking you are right, you have made a mistake. Whatever is done with a knowledge of the wrong is plain sin and should not be tolerated for an instant. There is grave danger in becoming too tolerant toward sin. Our thoughts and our habits grow too loose and questionable. We must be tolerant to sinful or erring persons, must pity and love them and help them if we can, but we may at the same time despise the crime they have committed. Sin in any form hinders development. It destroys the soul and is in all ways God's enemy. Giving sin a soft name only makes the matter the more dangerous. Mistakes may be corrected by man but sins can only be forgiven by God. Correct your mistakes and repent of your sins. Avoid both if you can.

Class Outings.

Now that Children's Day is past there comes a time that is very opportune for other attractions to the children and youth. It is in the form of

class outings. Many a teacher has used this means of holding her class together and under her complete control. Children and youth must have considerable of the pleasant and cheerful side of life. They will not develop into their best usefulness without it. If it is not provided by the Sunday-school or church or home, it will be sought sooner or later out in the world. Shall we omit all forms of class outings, home socials, Sunday-school picnics, and other innocent provisions for their entertainment and then wonder why our young people do not care to stay at home or in our classes or school? There is no wonder about it when we consider the matter seriously. Teachers, make your class an outing. Parents, provide your children or youth home socials or picnics occasionally. They need not be ostentatious, or elaborate affairs. Usually the plainer affairs are the more enjoyable. "Swell" affairs are not called for nor desired. Just a nice, pleasant social, outing, or picnic, that will make the home a desirable place to stay or the school to attend, is all that is ever needed. The outing season is now on and our opportunity to do good is in sight. Let us bring what pleasure we can to the hearts of many who perhaps never see aught but what their school provides them.

What Constitutes a Sunday-School.—No. 1.

The request for assistance from beginning workers comes so very often that we have often wished for some circulars suitable for each case if such were possible. It is too big a subject to treat in one article, but from time to time we shall give short articles on the several subjects most important in the working of a successful school. The subjects will be taken in the order of their importance or in which they generally come in the program of the school. The subject for this issue will be that of

PREPARATION FOR WORK.

Without giving all the reasons why it is so we would say that the officers and teachers who do not make at least a reasonable preparation for their work in the school or class are coming far short of their duty, their "reasonable service." For it is within the power of every one to make a fair preparation if not a very complete or extensive one. The excuse, "I have not the time," is a

very weak one. Much in the way of a preparation for the work in the class or school can be made in one hour. Is there any one who could not find one hour during the week, a half hour twice, or a quarter hour four times during the week? I think not. See if you have not passed several times that amount of time in some idle or unnecessary way. Did you not read several minutes just now from that book, or this paper? Did you not sit and chat in an aimless way for a half hour just to pass the time away? And did this really need to be done? If you were as earnestly devoted to your Sunday-school work as to your papers, books, or friends, home work, fun, and frolic, or to your business, it is quite certain the time for preparation would come easily. We decline to make appointments when business interferes. We excuse ourselves from friends or visitors to do that which we choose to do. Then would it be impossible to find the necessary hour or two, or even more, sometime during the week to prepare for our work on the Sabbath, if we really wanted to?

Yes, be prepared either at home or at the teachers' meeting, or both. Come to the place of worship with heart full of willingness, love, cheerfulness, and determination. Show an interest in and an appreciation of the work of your fellow officer or teacher. Sympathize with them, if their task is hard. Help them if you can, and in turn they will gladly help you. "Bear one another's burdens" if burdens they be. But where all work together as we have suggested, the burdens are very light if, indeed, they could be called burdens at all.

BE PUNCTUAL.

One of the several elements that go to make up a successful school is punctuality. If officers and teachers are habitually tardy, it will not be long till the whole school is the same. It may be a little sluggish at best, but punctual officers and teachers will in time largely remove this difficulty. You are needed at the schoolroom a few minutes ahead of the time set to begin. An officer is needed to arrange the school as the scholars come in. Teachers should be on hand to arrange their own classes. New scholars will come and other irregularities will be noticed every session. These must be provided for promptly if good results are to be expected. The stranger must be welcomed and assigned a place and made to feel that you are really glad he came, and would be really glad to have him come again or to remain at the church service. All this you can not do unless you are there on time. "The teacher should be with her

class from before the start till after the finish," as a prominent Sunday-school organizer chose to put it. Any true interest or kindness shown your scholar, whether in or out of the class, will never be lost. Any pleasant greeting will bring its generous return of good. Be at your place before the session begins and welcome each scholar as he drops in. Make it a pleasant hour, and make your scholars feel that they are really wanted to come again.

With officers and teachers reasonably well prepared for their work, and at their post of duty promptly and regularly, you have the foundation of a very successful school. You have a work started that needs only to be well followed up to assure abundant success. We are now ready to begin the work of the day.

"Time is short—

If thou would'st work for God, it must be now;
If thou would'st win the garlands for thy brow,
Redeem the time!

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time is short."—*Zion's Herald*.

THE following letter from our beloved brother, Joseph F. Burton, was written just as he was ready to leave Independence for the coast enroute for his far-off mission in the South Sea Islands. The fact that all the printing or duplicating devices that the missionaries had in the Islands were swept away by the recent terrible storm there suggested the thought that a mimeograph would greatly lighten the burden of the work there and also extend its usefulness. Bro. Burton was instructed to secure a complete mimeograph outfit at the expense of the General Sunday-school Association to take with him to the mission. May they be blessed in their labors.—EDITOR.

INDEPENDENCE, Missouri, May 9, 1906.

ELDER T. A. HOU GAS, Henderson, Iowa.

Dear Brother: Your letter of the 7th inst. just received, and we are very thankful indeed for the very kind offer from the General Sunday-school Association of a mimeograph and complete outfit for the Sunday-school and Religio work at the South Sea Islands Mission, and in their behalf please accept my thanks, and inform the association that the Saints of that storm-swept land will receive this token of love and fellowship from their brethren in America with grateful hearts and joyful recognition of the brotherly kindness which pervades the hearts of the saints of God in all lands, in every clime, and always.

After I present your offerings to the islanders, will write you again.

I will not have time to get the outfit here—will get it in Los Angeles. Most respectfully,

Your brother in Christ,

J. F. BURTON.

Education

By Elder John B. Lentz

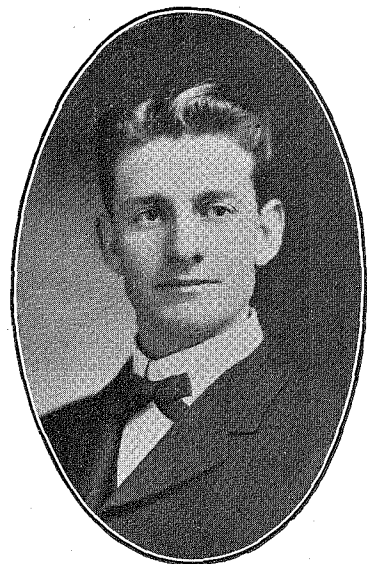
Elder John B. Lentz was born January 21, 1876, at Fontanelle, Iowa. He was baptized at the above place November 15, 1892. He was ordained a priest June 21, 1894, and began his work for the Lord at once at the early age of eighteen.

He was married to Sr. Gertrude Viner August 16, 1899.

Bro. Lentz began laboring as a missionary under General Conference appointment in the spring of 1901, being assigned to Southwestern Iowa. In April, 1903, he was called to the office of a seventy and accepted the duties of a general minister for Christ. Was assigned that year and the one following to labor in Western New York. Last year he was again assigned to the work in Southwestern Iowa.

On Sunday morning, March 25, 1906, he was proclaiming the words of truth in the little

church in Carson, Iowa, when he was stricken to his death by the fatal shaft of lightning. A true example of noble manhood and Christian earnestness, taken to his reward while faithfully standing at his post of duty.—EDITOR.



ELDER JOHN B. LENTZ.

To my mind there is no subject for the evening's discussion of more importance to us or our posterity than that of obtaining an education.

Our success in life in whatever field of labor we may be found will depend to a large extent upon our training or the preparation we have made to fill our position in life. I believe more failures are due to the lack of a thorough preparation than to all other causes combined. An education fitting us for the position we wish to fill, and a certain amount of stick-to-it-ive-ness will bring success ninety-nine times out of every one hundred. Look at the leading nations of the world to-day and you will find that their success and power is due to the encouragement they have in times past and are now giving to their citizens of obtaining an education.

When our forefathers came to find a home in the New World, one of the first and most important provisions made by them was for the education of their children. To this and the blessing of God that attended their efforts we owe the establishment and success of our beloved nation. So if we

wish to continue the good work done by our predecessors, let us see to it that our children have an opportunity to obtain an education.

Education can be divided into the following subdivisions: Religious, Business, Social, Musical, and Special.

A RELIGIOUS EDUCATION

is the most important of all. Jesus has said "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We were permitted to come to this earth for the express purpose of obtaining a religious education and preparing ourselves for the better life to come. If we fail to do this, we fail to do that which the Lord wants us to do, and we will certainly suffer loss when we pass over on the other side to receive our reward. The Doctrine and Covenants says in section 90, paragraph 6: "The glory of God is intelligence, or, in other words, light and truth." Then if we wish to emulate him, to be like him, to follow in his footsteps, we must get all the "intelligence," all the "light and truth" in this life we possibly can both by study and by faith. In this same section we are commanded to bring up our children in "light and truth" and if we neglect to do this we will surely come under condemnation as others did during the early days of the church.

Do not think because you go to church and Sunday-school that you have done your full duty in this respect. Assist the children with their Sunday-school lessons and encourage them to read and study God's word, as contained in the three standard books of the church, for there are precious gems of thought contained therein: that can be found only by deep study and prayer.

A BUSINESS EDUCATION

in this age of the world when competition is so strong is necessary for every man or woman who expects to succeed in life.

It makes no difference what our occupation may be; our chance for success is increased tenfold by having obtained a business education.

We have business or commercial schools and colleges scattered all over the country, where young men and women can go and find classes suited to the grade of work they wish to take up.

I wish I could impress upon the mind of every father and mother the importance of their child's business training, and upon the mind of every

child who is old enough to understand it, the necessity of preparing himself for this work in life. No matter if you never expect them to be anything else than a farmer or a farmer's wife, there are so many things of a scientific nature pertaining to the composition of the soil, the growing crops, raising stock, preserving fruit, and cooking for the family, that if we only knew more about it, it would be a wonderful help to us and to them. Many things of this nature are now being taught in our agricultural schools that we ought to improve every opportunity given us to attend or send our offspring that they may be better fitted and qualified for solving the problems of life.

OUR SOCIAL EDUCATION

depends largely upon our home training and self-culture with what additional knowledge we gain at school or church and in our association with other people. We can and should cultivate a liking or taste for good morals and manners. This will assist us in our social intercourse with our neighbors in warning them as the Lord has commanded. A social education is the passport into good society and often the stepping-stone to a good position in life.

A GOOD MUSICAL EDUCATION

is something all of us can not attain because of a lack of talent in that direction. However, the Lord says in Doctrine and Covenants, section

24, paragraph 3, "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads." Also in 119:6, "Let the young men and the maidens cultivate the gifts of music and of song: let not the middle aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare that they may be joyous in their triumphs." Thus we are commanded by the Lord to obtain a musical education. It is true we do not all possess the same musical talent; but we should develop the talent we have whether it be little or much. Music makes the home bright and cheerful, keeps the young people away from many questionable places of amusement, and in many ways assists us in enjoying life.

SPECIAL EDUCATION.

This is a day of specializing in almost every kind of work. It is the specialist of to-day who succeeds in life. He is the one who commands the largest salary and can do the most good in the community if he uses his God-given talent for the benefit of his fellow man and to the honor and glory of his Maker. If we find ourselves excelling others in any line of work let us give special attention to the educating and developing of ourselves in that line of work and in this way make life's work more pleasant and profitable.

November 10, 1905.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, *Lamoni, Iowa*



Theory and Practice.

Lesson IX.

REVIEWS.

The importance of reviews is frequently underestimated. The ability of the mind to recollect depends upon the depth, so to speak, of the impression made upon it. This impression is made by presenting objects and thoughts to the mind by outward influences through some of the senses. There is a vast difference in the impressions made upon the yielding iron to be shaped by the mechanic between those made by the mighty trip-hammer and by the small hammer in the hands of the blacksmith. But the effect is much the same, differing in quantity. The small hammer in the man's hands by repeated blows finally shapes and fashions the iron,

though each blow makes but slight impression. The trip-hammer by one blow may accomplish what would require a hundred blows by the small hammer. It is so in making impressions upon the mind. If the idea be presented in a very forcible manner the impression may be deep, while it might take repeated presentations of a less forcible character to make the same impressions. Hence it is that those of us teachers who can not wield the mighty trip-hammer, find it necessary to repeat frequently the light blows of the small hammer, remembering that the impression will result in time.

It is apparent, therefore, that unless the circumstances of the occasion are unusual and striking, or the manner of the teacher is very extraordinary, the

impressions made will be ordinary and it will be necessary to repeat frequently in order that the depth may be sufficient to be lasting. Every one, nearly, has had the experience of seeing something horrifying, which he says he can never forget as long as he lives; or it may be some terrible sound he has heard; or possibly it has been something he has read, the style of which was so impressive that it remained in the memory in spite of everything. A very pleasing, or exciting circumstance, will produce the same lasting impression.

Very few of us are trip-hammer teachers, and hence it is necessary to resort to repetition that our teaching may be lasting in effect. Hence reviews are for this purpose, and are always in order, and especially so at particular times.

The proper character of reviews is also greatly misunderstood, judging from some of the methods employed. For instance, the following method of review has been indulged in, probably many times:

The superintendent with his three or four grades of *Quarterlies* in hand gets up before the school to review the lesson. He opens the First Primary *Quarterly* at the lesson of the day and asks for the Golden Text, and if the little tots hesitate he prompts them, for he has it right before him so that he can do so readily. He then asks a number of the questions on the lesson, taking the precaution to use the printed questions so that he will make no mistake. The class have answered them perhaps several times in the class, and he gets quite ready responses, with the help of the teachers, and with the help he is able to give by reason of having the *Quarterly* in his hand.

A half dozen or more questions to this grade and he turns to the Primary *Quarterly* and says, "Now we will review the Primaries," and a repetition of the former five to eight minutes follows, and so on through the intermediate and senior grades; and the reason he does not continue to the Book of Mormon and Doctrine and Covenants classes is that they either have none, or else the time is gone.

Now what has been accomplished by time spent in this way? Let us reflect a moment. It was nothing new. Not a single new idea, likely, was presented. Simply asking over again the same questions—now grown stale—by one who understands less about the adaptation of the subject-matter to the class than the teacher, is called a review. While the tots are being taken through, the primaries and intermediates have been trying the wits of the teachers in an effort to have them "keep quiet, and pay attention." Attention to what? And while the intermediates and seniors have been having their review—and usually the seniors must have the lion's share, because if you shut off some one who wants to talk you may offend him—the little folks have been trying so hard to keep quiet that they have been making a great deal of confusion. All have been learning disorder and inattention, and because of being unable to conform to the repeated request of the teacher to be quiet, have lost respect in a measure for the authority of the teacher; seeds have been planted and habits cultivated that will inevitably result sooner or later in a disorderly school, discouraged teachers, and disappointed parents. About twenty to twenty-five minutes have been consumed, and to what good purpose it would be hard to see.

This is not an exaggeration nor an

isolated case. But what is the use of calling attention to this kind without suggesting something better? It is of no special value to point out the trouble without prescribing a remedy. So a few suggestions as to a proper review will be given.

Who should conduct the review? Evidently the superintendent generally should be the one to do this; but it is his privilege and right to invite others at his discretion, if he have opportunity to do so. Sometimes there are visitors who are good at this work; and sometimes different ones of the teachers may take this part to the advantage of the school. Certainly no one ever gets so proficient that he can not profit by suggestions he might get from the efforts of others.

A review ought not to take more than eight to ten minutes' time, except the quarterly review. The length of this should be governed by the circumstances. If the review in the class has been thorough, the general review can occupy less time than if most of it depends upon the review of the superintendent.

Only the main points of the lesson should be touched, linking together the successive lessons, and bringing out the obscure points—though important. Unimportant points should in the main be avoided, being used only for the purpose of holding attention, or something of the like. The idea of the reviewer should be to establish the outline of the series and bring out the fundamental principles treated therein.

The blackboard as an aid in review work is of great value, but it should not be the main thing. It should serve only as an instrument in the accomplishment of the work. Last month a full discussion of the use of the blackboard was given.

Each department should have a part in the review, and the questions should be passed around, so that none have opportunity to become listless and inattentive. Points from first one and then another lesson—department—should follow each other. It is better to direct most of the questions to the lower grades, for the reason that if they can understand, the higher ones can. Even if questions are directed to the older seniors, let them be couched in such language that the younger ones can understand. If the one conducting the review sees a tendency upon the part of any class to be inattentive the next question should be directed there.

The following outline of review though brief is good and we give it to

our readers that they may study it. By a variety of ideas presented for our consideration we may select some that we are able to put into practice. This is taken from Sunday-school Teachers' Normal Course, Second Year, by G. W. Pease, published by Fleming H. Revell Co., Chicago.

PREVIEWS AND REVIEWS.

"A. PREVIEWS.

I. Object of Previews.

"1. To gain a knowledge of the lessons as a series.

"2. To make our teachings connected.

"3. To make our teachings more easily remembered by the scholars by connecting them by a preview thought.

"4. To prepare for a review.

II. Method of Preparation.

"1. Read carefully the quarter's lessons.

"2. Select the main teaching of each lesson.

"3. Select some thought around which may be grouped the various lesson teachings.

"4. All these teachings should be selected with regard to their adaptability to the class.

"B. REVIEWS.

I. Their Value.

"1. By repetition to emphasize truth.

"2. To test what the scholars have learned.

"3. To correct mistakes of the scholars.

"4. To give a new view of much in the lessons.

"5. To stimulate teachers and scholars to do better work.

"6. To a certain extent, a measure of the teacher's teaching work.

II. Various Forms.

"1. *Catechetical*—interesting if conducted by a bright, rapid questioner, thoroughly acquainted with the lessons and the class or school.

"2. *Elliptical*—used only with the younger classes.

"3. *Symbol*—interesting and profitable in the primary department.

"4. *Word-picture*—a most interesting and profitable review, if conducted by one with a vivid imagination.

"5. *Blackboard*—many kinds. One of the best forms.

6. *Written*—the most thorough of all, and the only sure individual test. Suitable only for the advanced primary and higher grades.

"a. Questions on lessons.

"b. Descriptions of the lesson characters, scenes, etc.

"c. Mathematical reviews.

"7. *Topical*—by Golden Texts, Lesson Titles, and Lesson Outlines, useful in those classes or schools where these things are memorized.

"8. *Chart*—showing relations of the various lessons to each other, or grouping them in a way to aid the scholar's memories.

"9. A combination of some of the above for a 'Review Concert' by the whole school, or by selected departments and classes.

"III. *Preparation of Reviews.*

"1. Begin the preparation of a review at the beginning of the quarter by a preview.

"2. As the lessons are given, note thoughts to use in the review.

"3. Be on the lookout for new illustrations of the lesson-truths.

"4. Assign work in time for thorough preparation.

"5. Definitely outline the review plan to the teachers, that they may have time to prepare.

"IV. *Suggestive Hints.*

"1. M. C. Hazard says: 'A review is like an apple—it takes three months to ripen.'

"2. Do not try to re-teach through the review everything which has been taught in the advance lessons.

"3. Present the lessons briefly and brightly.

"4. Make pointed the applications rather than the illustrations.

"5. Remember the number of lessons to be reviewed, and give to each its due proportion of time.

"6. During the quarter see that the class teachers review from Sunday to Sunday.

"7. Keep at it. Success depends upon preparation and perseverance.

"8. Rewards may be given (when written reviews are used) to all who reach a certain standard. Do not give prizes.

"9. At times songs or recitations relevant to the lessons may be used to increase the interest of the reviews.

"V. *Some Practical Hints (Bishop Vincent).*

"1. The exact language of Scripture is better than our modifications of it.

"2. One's own plan of review well handled is better than a better plan inefficiently carried out.

"3. All plans are helpful to a man who has a plan of his own.

"4. Appeal to the eyes in reviewing lessons.

"5. Avoid devices which divert, by their ingenuity, from the truth to be taught.

"6. Avoid all pretense. Let the review be genuine.

"7. Know when to close a review."

The following is from *The Sunday-school Teacher*, by Professor H. M. Hamill, published by Fleming H. Revell Co., Chicago:

"I. HOW TO REVIEW.

"I. *The Purpose of Reviews.*

"The teacher's review of the lesson has several important ends in view, chief among which are:

"1. *To Test the Scholar's Learning.*—This is the chief purpose. The teacher must know this by some kind of a test, and the review, oral or written, is the only practicable one. The teacher needs to know how much and how well the things taught are being learned. To assume this without testing it is to disregard the first principles of his teaching work.

"2. *To Fix Securely in the Minds of the Scholars What Is Understood.*—Once understood, every repetition by the scholar, like the graver's tool, cuts the truth more deeply into both understanding and memory. It is a law of the mind that it sees and holds most strongly what comes oftenest before it. This is especially true of children.

"3. *To Give a Comprehensive Survey of Past Lessons.*—In the first teaching of a lesson minor details, incidents, and illustrations encumber the mind and confuse the memory. The review should omit these, and retain only the salient and strong points of the lessons, and seek to link them together systematically. The Sunday-school lessons, while based upon consecutive study, often appear disjointed and isolated. The review ought to connect these lessons as parts of a whole; otherwise they become a burden to the memory. The 'law of association' must be utilized by the reviewer to place them in some form of relationship.

"4. *To Stimulate the Scholar's Home Study.*—The review compels this by throwing upon the scholars the responsibility for understanding and retaining in memory what has been taught, and by thus arousing an interest in the coming lessons. Hence it is that in the secular schoolroom the class-hour is often given to a review of the home study.

"5. *To Prove the Teacher's Own Work.*—This is by no means least of the ends of the review. The readiness of a class in review will be the test of the teacher's efficiency. It is a severe test but a just one. If little is understood or remembered of all that he has

taught, the failure is the teacher's and not the scholar's. It is the business of the teacher so to teach that his scholars must learn.

"II. TIME FOR THE REVIEW.

"1. There should be a *preview*. In the beginning of the quarter's lessons the teacher should take time to run over the titles of the lessons, point out their connection, call attention to lessons of special importance, and arouse an interest in advance of the quarter's study. A few minutes will suffice for this, and the time will not be lost. The preview catches the attention, pre-occupies the scholar's thought, and is a guidepost to better study. For the same reason and in the same way the teacher, from Sabbath to Sabbath, should give helpful hints as to the next lesson.

"2. The review should *begin and attend every lesson*. The last lesson (or several recent lessons) should be briefly and rapidly called up in review. One of our most successful Sunday-school teachers often spends half the class-hour in thus carefully and persistently bringing up past lessons. The thoroughness of her scholars is confirmation of her wisdom.

"3. The *specialty hard points* of recent lessons should be held firmly in review from Sabbath to Sabbath until it is plain that the class has mastered them. Every teacher knows how hard some lessons are to teach in the few minutes of a single Sabbath. He knows, too, how easily some lessons slip into the minds of his scholars. It is here that the review should be seized upon in fixing the hard times of past Sabbaths.

"4. *In summing up* a lesson has its rightful place. Before closing a lesson for the day, the teacher should call up its main points in order from the scholars. The class, not the teacher, should do this summing up. The review should not degenerate into a rehearsal by the teacher, but should be a re-view (a second view) by the scholars, as proof that they understand and remember.

"5. There should invariably be a *quarterly review* at the end of the quarter. No optional lesson should be allowed to take its place. The quarterly review is the long-range test of teacher and scholars, and is evidence of how much real and permanent knowledge of the Bible is being acquired. It is in view of this fact that in recent years teachers, superintendents, and lesson-writers, who were once disposed to minimize the quarterly review, are now giving special attention to the best methods of

utilizing it. The quarterly review, however, will prove tedious and fruitless unless it is preceded by and is based upon the teacher's reviews from Sabbath to Sabbath. A Sunday-school writer has aptly said that the 'quarterly review, like an apple, takes three months to ripen.'

“III. THE SUBJECT-MATTER OF REVIEWS.

“The subject-matter of the review should include only the important things of the lessons. Many a review breaks down with the weight of the little things imposed upon it. These little things, at the time of their teaching, were useful in bringing out the strong points of a lesson; but, like the scaffolding of a building, should be put aside when their purpose is served. A wise discrimination as to what should go into the review will require the teacher's careful thought and planning. It is a grave question whether an extempore review, except by an expert, is worth the time it takes. The following suggestions as to selection of the subject-matter for reviews are given for what they are worth. They may lead to a better plan:

“1. For the primary department let the review include the *Titles and Golden Texts* of past lessons of the quarter, provided the little ones understand what these mean. A parrot recitation is worth little. Children, however small, need to understand.

“2. For the intermediate department include *Titles, Golden Texts*, and main *facts* of the lessons. The facts should include the simplest and briefest statements of the chief events.

“3. In the junior (from twelve to sixteen years) include the preceding items, and add to them a brief statement of the moral and spiritual *teachings* of the lessons. Little children should give the concrete things, but boys and girls of larger mental growth, if rightly taught, are able to pass from facts to doctrines.

“4. For young men and women of the advanced classes (the senior department), include all that is required of the younger scholars, and introduce the *topical* treatment of past lessons. This means the linking together into one connected statement by the scholar of all the points in the lesson, or series of lessons, relating to one subject.

“5. For the older Bible classes, a review is as necessary as for the younger. Indeed, the failing memory of age demands the more frequent repetition. But with their mature minds and larger experiences the review should incline the more to a study of

Bible *characters* and of the great *doctrines* of God's word. The simple facts are secondary; the teachings, ethically and spiritually, better become the maturity and seriousness of their study. The Golden Texts, however, as the “sincere milk of the word,” should be required of the old as of the young. No age or advancement in study should excuse one from “hiding the word in his heart.”

“IV. SPECIAL HINTS.

“1. Do not count time wasted if spent in review. If half the teaching be thus bestowed, there will be gain.

“2. Do not cherish the conceit of believing that you can dispense with the review. It is likely that you are much in need of it.

“3. Prepare for your review as carefully as you prepare for teaching the lesson. Do not trust to inspiration. Inspiration attends, but does not take the place of hard work.

“4. Find the connecting-chain between the lessons of the quarter, and build your reviews upon it. It is not always easy to do, and sometimes the chain of connection is more fanciful than real; but any connection, if only a compulsory one, will help your scholars' memories.

“5. Give frequent brief, spirited drills upon persons, places, texts, titles, teachings of the series of lessons. Take five minutes or more, and drill them very rapidly in concert. The memory-drill is the powder behind the ball.

“6. Make up a series of written questions from time to time, and ask them of the class, checking off those not readily answered as a hint for future reviews. Better still, have a scholar make up a list of questions, and take place as reviewer.

“7. Use the printed quarterly review questions. Assign them a week in advance and have your scholars bring in answers in writing. Then grade their papers, and report to them their grades.”

Scripture Study.

Lesson IX.

MOSES TO SAUL.

I. The chronology of this period is uncertain. In the present state of our knowledge, B. C. 1317, and B. C. 1030 are as probable as any dates for the Exodus and the coronation of Saul respectively.

II. This period may be subdivided as follows:

- (1) *The Oppression in Egypt.*
- (2) *The Exodus.*
- (3) *The Wilderness Wanderings.*
- (4) *The Conquest of Canaan.*
- (5) *The Heroes.*

(1) *The Oppression in Egypt* (Exodus 1:1 to 11:10.)

(a) Sometime subsequent to the death of Joseph, the Pharaoh reduced the Hebrews to cruel bondage, and becoming alarmed at their rapid increase in numbers and a manifest power, sought, but in vain, their extinction.

(b) God watched over this people: They came to have a growing sense of their unity and their destiny, and their exceeding bitter cry by reason of their task-masters reached unto heaven.

(c) God provided a deliverer, Moses, whose infant life he preserved and whose long training for his high mission he directed.

(2) *The Exodus* (Exodus 12:1 to 15:27).

(a) At the end of a long series of national calamities the Pharaoh permitted Moses and Aaron to lead forth Israel from Egypt, who, miraculously guided and guarded, came to Mount Sinai.

(b) Here Israel formally entered covenant with Jehovah, (Exodus 19:1 to 20:21,) renounced idolatry, received the Ten Commandments, improved their national organization and their ritual of worship.

(c) The feast of the Passover was established to celebrate their deliverance from Egypt, and the divine care.

(3) *The Wilderness Wanderings.*

(a) The remaining portion of the Pentateuch contains the data of these wanderings, which covered a period of about forty years.

(b) Notwithstanding all their experiences of the divine grace and power, Israel soon broke the covenant made at Sinai, frequently relapsed into idolatry and other gross sins, and, once and again, were punished for their follies (Numbers 11:1-3; 16:1-35; 21:4-9; 25:1-5).

(c) Their most serious error was at Kadesh-barnea, on the borders of Palestine, whither they came shortly after leaving Sinai. They lost heart because of the perils and hardships of the way and resolved to return to Egypt. Moses by his wise leadership saved them from this folly, and God mercifully pardoned their unbelief. Nevertheless, all save Joshua and Caleb were to die before the tribes entered Palestine (Numbers 13:1 to 14:38).

(d) The discipline of the wilderness gave them an increased sense of tribal unity, an army of veterans, possession

of the region east of the Jordan, and many signal evidences of God's care (Numbers 9:15-23; 20:2-13; 21:21-31).

(c) Moses, their leader, one of the greatest men of ancient times, is permitted to see but not to enter Palestine, and, having brought them to the borders of the land on the east, he dies, and Joshua becomes his successor (Numbers 27:12-23; Deuteronomy 31:14-23; 34:1-12).

(4) *The Conquest of Canaan* (Joshua 1:1 to 11:23; 15:13-19; 17:14-18; cf. Judges 1:1-36).

(a) Under the leadership of Joshua, during a period of twenty-five years, Israel crossed the Jordan, captured Jericho and other fortified places, and established themselves in Southern Palestine.

(b) But the time was not long enough, nor were they sufficiently united, to conquer the whole land or to present a united front against their numerous and powerful neighbors on the west and north.

(5.) *The Heroes* (Judges 2:1 to 21:25; Ruth, chapters 1 to 4; 1 Samuel 1:1 to 7:17).

(a) Israel, having only partially conquered Palestine and being surrounded by enemies, were subject to frequent and disastrous attacks.

(b) From time to time strong leaders arose, called Judges, more properly Deliverers or Heroes, who successfully resisted attacks or wrought deliverances for their enslaved tribes.

(c) The more notable of these Heroes were Gideon, Deborah (with Barak), Samson, Eli, and Samuel, the last and greatest of them.

(d) This period extends from the death of Joshua to the Early Monarchy, a period of great disorder and uncertain duration, perhaps not above two hundred years, during which Israel was more or less influenced by the Canaanites in their political, industrial, and religious views and practices.

(e) Many of the influences from their neighbors were corrupting, but Jehovah graciously continued to watch over them, once and again saved them from being overwhelmed, and caused the discipline of these years to bring them to better things.

III. At the beginning of this period the Israelites were in bondage in Egypt, then they became a body of nomadic tribes, and at the end of the period, they are in their own land, leading an agricultural and merchant life, with a growing sense of unity, and a desire for an expression of that unity and for the preservation of peace and order in a central government under a king.

IV. Throughout this period the Israelites have been under the care and the discipline of Jehovah, and although they have been disobedient and have shown marked disposition to lapse into idolatry, yet they have signal and effective lessons in the power, grace, and righteous character of God.

The Month Abib.

"This day came ye out in the month Abib."—Exodus 13:4.

This was the seventh month of the civil year, but, by the direction of the Lord, it became to the Hebrews the first month of the year, in the new era that dawned for them with their deliverance from Egypt. (See Exodus 12:2.)

With the change from the old life of slavery to the new life of freedom, even the date from which the Hebrew year began was to be changed.

The month Abib covered parts of our March and April, and was the time of ripe barley and the earing of wheat.

The Exodus in the Time of Moonlight.

The statement in the introduction of the lesson, that the full moon rode in the heavens on that night when Israel left their homes in Egypt to go forth a free people, is no fanciful touch of descriptiveness.

In the Smith-Peloubet Bible Dictionary, we find it stated that the fourteenth of Abib was coincident with the full moon.

Geikie is, therefore, justified in his statement that, "summoned in the midst of their Passover feast, before the dawn of the fifteenth of the month thenceforth called Abib, every father hurried, by the light of the full April moon, with his wife and children, to the rendezvous already appointed—to put himself under the leaders of his tribal division."

The Erpa Suten Sa.

The *Erpa Suten Sa* was the first-born son of Pharaoh, the hereditary crown prince of Egypt. Geikie is responsible for the statement that a monument confirms the fact that Menephtah, during his lifetime, lost his eldest son, who bore the same name as himself. He says: "This prince, associated with him on the throne, is commemorated on a colossal statue of his father now in the museum of Berlin. He is the 'Uraeus snake on the front of the royal crown; the son whom Menephtah loves, who draws toward him his father's heart; the royal scribe; the singer; the chief of the archers; the Prince Menephtah.'"

The Uraeus Serpent.

The Uraeus serpent was a part of the insignia of Egyptian royalty. Ebers, the eminent Egyptologist, ex-

THE LESSONS FOR JULY

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 1, for July 1.

THE EXODUS FROM EGYPT.
Text, Exodus 12:34-42.

Who Can Withstand God?

Menephtah of Egypt could not withstand him, though his effort to do so ended with his death, after nearly a year of resistance to the command often repeated, "Let my people go that they may serve me."

In the narrative of the resistance of Pharaoh in that period when the ten plagues were visited upon him, we read an account of a struggle between the mightiest power on earth and the omnipotent power of Him who rules the universe.

To us has come this word in latter

days, "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God does not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said."—Doctrine and Covenants 2:1.

Pharaoh had dealt treacherously; he had walked in crooked paths, making promises which he repeatedly broke. He had exerted all his power, but that power, so great among men, was weak with God. And he learned at last the lesson that all learn who fight against them, the lesson of defeat and destruction.

Happy and safe is that man or that nation that works with God and not against him.

plains to us that this arose from the choosing of the poisonous Uraeus by the Pharaohs as an emblem of their authority and of their power to cause death as quickly and certainly as the venomous snake.

The Number of People Who Left Egypt in the Exodus.

Rawlinson says: "It has been thought by some that this number is a corruption or an exaggeration. The theory of a corruption seems to most critics to be precluded by the detailed statements in the first chapter of the book of Numbers, where the exact number of each tribe is given, and the sum total of the adult males reckoned at 603,550. . . . The more modern critics, as Ewald, Dean Stanley, Kalisch, and Kurtz, take no exception to the number given in the text of Exodus, but base upon it a calculation that the entire body of emigrants must have somewhat exceeded two millions.

"No doubt, as Dean Stanley says, 'It is difficult for us to conceive the migration of a whole nation' under the circumstances narrated. But, as he also notes, we have an illustration of its possibility even in the history of the last century, which records the sudden departure, under cover of a single night, of a whole nomadic people—400,000 Tartars—who withdrew themselves from Russia and made their way over several thousand miles of steppe from the banks of the Volga to the confines of the Chinese Empire." (See Bell's History of Russia, vol. 2, appendix C.)

Parting Gifts to the Hebrews.

Josephus says that, when the Israelites were about to leave Egypt, the Egyptians "honored the Hebrews with gifts."

In verse 35 of our lesson text, the word *borrowed* occurs, but Young's Concordance tells us that this is from the Hebrew word *shaal*, which means to ask.

We understand, then, that the Hebrews asked and received parting gifts from the Egyptians. They did not deceitfully borrow and then neglect to return the valuable gifts.

These gifts were not only jewels of gold and of silver, but included raiment.

The prediction of the Lord to Abraham was that after their long bondage in Egypt, Israel should go out with "great substance." The amount of gold and silver, fine brass, and precious

stones, of fine linen and other materials had among these people when the tabernacle was furnished at Sinai, gives us reason to believe the Israelites went out from Egypt, not simply with a few jewels and pieces of clothing begged from the Egyptians, but that they went out laden with the good things of the land in which they had toiled so long as unpaid slaves, that they went out with great substance, rich with the wealth of Egypt.

Our Deliverer.

The first Teaching Point of this lesson says, "He who delivered Israel from bondage is able to deliver us."

Once, in the days when he was with men on the earth, Jesus said words to the same effect to the Jews, and they answered him, "We . . . were never in bondage to any man; how sayest thou, Ye shall be made free?"

Perhaps some of us may ask the same question concerning ourselves, In what bondage are we, that it should be said to us, "He who delivered Israel from bondage is able to deliver us"?

Jesus answered the question the Jews asked him. He explained to them that any one who commits sin is not free, that he is the servant of sin.

This is the answer to our question, if we are asking what need we have of a deliverer. If there is any one among us who has faults, that one is not free, but is in bondage to his faults. If we are proud, envious, selfish, covetous; if we are frivolous, untruthful, unduly fond of pleasure; if our thoughts, our words, or our acts are impure, we are not living the perfect life God wishes us to live. We are not breathing the air of freedom. We are as truly slaves, living in the lowlands of sin, as were those slaves who lived centuries ago in the lowlands of Egypt. We have need of the same strong hand to deliver us that delivered Israel, and we may have it, if we will rise and follow when the summons comes to leave the realm of our mistakes and follies.

But who could have freed Israel, if they had refused to go when their summons came? And who can free us and bring us into the perfect life, if we will not leave our sins?

How Long Was Israel in Egypt?

They left in the month Xanthicus [the Greek name for Abib], on the fifteenth day of the lunar month four hundred and thirty years after our father Abraham came into Canaan, but two hundred and fifteen years only after

Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried the bones of Joseph with them, as he had charged his sons to do. —Josephus.

Review.

Egyptians urgent.
 XVth day of Abib.
 Others besides Israelites.
 Departure with spoils.
 Unleavened bread.
 Sojourn of Israel in Egypt.

In connection with the above outline, ask such questions as these: Whom did the Egyptians urge? What did they urge? Why were they urgent? What was the date of the Exodus? To what time of our year does this correspond? Were the Israelites the only ones who went out of Egypt in the Exodus? Who went with them? With what spoils did Israel depart? Who had predicted long before that they should do so? How did they procure those spoils? What was unleavened bread? Why did the Israelites use it on this occasion of the Exodus? How long was Israel in Egypt?

The Exodus From Egypt.

Elder Duncan Campbell.

The Israelites went out from Egypt in great haste. Not only were the Israelites hurried themselves, but "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We have found our firstborn all dead: therefore get ye out of the land lest we die also."—Exodus 12:33, I. T. It took quite a while to get both the Israelites and the Egyptians ready for the exodus, but when the hour of departure actually came, it was done in a hurry. This is in harmony with the dealings of God in all ages, among all people, and in all departments of his work.

It took many years to get the people of the American colonies ready for separation from Great Britain, but, as in one night, after many years of cruel oppression, the Israelites set out from Egypt, so on one day, July 4, 1776, the American people, after having endured the tyrannical domination of England for a long period, declared their independence and set out to make that declaration good. So, too, the Africans in America, after having been held in bondage for generations, were emancipated by proclamation of President Lincoln, January 1, 1863.

Speaking concerning the final emancipation of spiritual Israel by the Lord, the Scriptures say: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."—Romans 9:28. And the children of Zion who shall have for a long time waited for the coming of their Lord shall find that the Lord whom they have sought shall suddenly come to his temple. And at the last the final act of deliverance, the change from mortality to immortality, shall come in a moment, in the twinkling of an eye; like the sudden unfolding of the perfect flower from the bud that has long been in course of development.

Senior Notes.

Mrs. Callie B. Stebbins.

A few review questions bringing out the points mentioned in the first paragraph of the *Quarterly* study will bring to mind the incidents of our last lesson. Without recalling these, the present lesson would commence very abruptly.

The meaning of the word *exodus* was considered in the lesson for April 1 when we began the study of the book of Exodus. We have now reached the time of the departure of Israel from Egypt.

The introduction gives us a picture of that night which was "to be much observed unto the Lord for bringing them out of the land of Egypt." Can some one of your scholars reproduce this picture without referring to the *Quarterly*?

The word of the Lord to Abraham, that his seed should come out of Egypt "with great substance," and to Moses, that when the king should finally let them go, the Lord would give them favor with the Egyptians, and that they should not "go empty," was fulfilled on this night. A previous lesson (April 29) told us of the original meaning of the word *borrow* as used in this connection. The teaching of that lesson upon this point is strongly supported by the *Quarterly* comments upon verses 35 and 36 of the lesson text together with the citations referring to the same matter.

This lesson may easily be taken up by topics as given in the Lesson Outline.

Under the heading, "In a great multitude," there is very interesting evidence to be brought out, resulting in the conclusion that Israel probably

numbered from two to three millions. Before taking up this evidence it would be well to refer to the numbers composing the household of Israel who went down into Egypt.

The question of the time of the sojourn of the children of Israel is one of great interest. Let all the evidence in regard to it be examined carefully, so that at the close of the lesson the class may have a clear understanding of it.

Do you ever have unoccupied time at the close of the lesson hour? If so, ask yourself if you have examined every point in the lesson as closely as you should have done. Have you found out what the members of the class think about each one of them? If they are not inclined to say much, try to help them to talk. Repeat texts in concert. If you have spare time, review some part of the lesson. As, for instance, in this lesson go over the figures showing the length of time from Abraham's entrance into Canaan to Jacob's going down into Egypt. Ask questions bringing out the incidents and the number of years intervening, then have all together add them. Follow this by calling for the evidence accounting for the remaining two hundred and fifteen years to finish out the four hundred and thirty years from the covenant with Abraham to the giving of the law at Sinai. Figures easily escape the mind, and such a drill helps to fix them.

A thoughtful, prayerful study of the Teaching Points may give opportunity for a profitable use of time which otherwise might be unoccupied. With the first Teaching Point of this lesson there is opportunity for a review of the time of bondage, to bring before the mind the power of Israel's Deliverer who is able to deliver us also.

LESSON 2, for July 8.

THE BEGINNING OF THE JOURNEY.

Text, Exodus 13:17-22.

Not by the Way that Was Near.

When the Israelites set out from Egypt, the hope that must have beat in every breast was that soon they would be at rest and peace in the freedom of Canaan. The route ordinarily followed, the one by which it is probable Jacob and his family had come into Egypt two centuries before, would have taken them there in a short time.

But God took them by the longer way that led by Sinai. There were two reasons for this. First, the warlike Philistines would have attacked them, and the Israelites were too weak in courage to withstand them. The Lord did not plunge them into that which they were too weak to bear.

But the weightier reason for the long route that led by Sinai was that the Lord had designed to lead his people to that secluded spot and there to give to them his law.

A Free People.

A man or a nation, to be free, must be free both in body and in spirit. When the Israelites went out from Egypt, they became free from the physical slavery that had held them in service and subjection there, but that did not set them free from the ignorance and spiritual darkness that held their minds and hearts in bondage. It was the Lord's design to give them opportunity to be perfectly free. To accomplish this, it was necessary to give them his law and to discipline them to obey it.

God Kindly Veils Our Eyes.

Could Israel have known the long, tedious journey, with its hardships of heat, of hunger and thirst, its weariness, its rugged way upward to Sinai, how many of those faint-hearted slaves would have had the sturdiness to venture upon so difficult a struggle for freedom?

Could they have foreknown how many of them would make their graves in the wilderness, would not many have chosen to remain in Egypt?

But the future was not known to them. It was wisely withheld, for it was necessary that these people should make the start toward Canaan, even though it was reserved for their children instead of them, to enter into the land of rest.

"We know not what awaits us; God kindly veils our eyes."

We, too, would grow faint-hearted many times, could we see in the future all the trials, the difficulties, the hardships that beset our way as we struggle upward to light and freedom. As strength of character develops in us, we learn to go steadily forward in the face of danger and difficulty, intent only on pursuing the way of truth and right, satisfied of our safety while we are in that path.

The Great Wall of Egypt.

Geikie says that an Egyptian king of an earlier date than Abraham had built a strongly fortified wall across the isthmus of Suez. He says that "as early as 2214 B. C., a papyrus of the Second Dynasty brings this wall before us as strictly guarded with sentries relieving each other at fixed hours, through the whole twenty-four of each day. There are paintings also of officers taking down in writing the names of strangers wishing to pass through the gates and enter Egypt. In the Authorized Version this rampart is called Shur—which means 'the wall.'"

Geikie also quotes from M. Brugsch a statement in which the latter mentions this fortified wall of Egypt, referring to it as the wall of Gherron.

Rawlinson tells us of this great wall, which he says skirted the edge of Goshen.

Our map in the *Quarterly* shows the position of the wall.

Succoth.

This appears to have been the first stopping-place of the departing hosts of Israel. According to the Smith-Peloubet Bible Dictionary, they had covered about fifteen miles and had probably come to this place by following the *Wadi-t-Tumeylat*. It may be necessary to explain that this was the dry bed of a stream.

If the suggestion of the Bible Dictionary be correct, the Israelites followed by this rude valley from Rameses to Succoth. The name *Succoth* signifies *booths*. Rawlinson says that Succoth seems to have been in a bosky region; that is, in a region covered with thickets. From the tamarisk, sycamore, and palm, the people were able to make booths or leafy huts, which afforded them shelter from the sun's heat by day and from the cold dews of night.

In Leviticus 23:39-43 we learn that, after the Israelites had reached Canaan, they were required to commemorate this experience of dwelling in booths at Succoth. In celebrating the Feast of Tabernacles, they were required to take boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook, and to dwell in booths made of these branches for seven days. The reason assigned is "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

When Did the Israelites Reach the Red Sea?

Our lesson text says nothing of the time occupied in going from Rameses to the camp by the Red Sea. Josephus says: "So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. . . . But as they went away hastily, on the third day they came to a place called Baalzephon, on the Red Sea."

If Josephus be right, the Israelites journeyed to Succoth on the first day of their travel, to Etham on the second day, and to Pi-hahiroth over against Baalzephon the third day.

What Was Baal-Zephon?

Geikie says it was a name applied by Phoenician sailors to the grand limestone mountains of the Ataka range behind Suez.

At Pi-hahiroth, "over against Baalzephon," the Israelites were directed to encamp. Pi-hahiroth was an Egyptian name and signified *the place where the reeds grow*. Here, Geikie says, "they could pitch their tents, and take much needed rest, amidst springs of fresh water and abundant pastures."

"God With Us."

When the Israelites went out from Egypt, they went not alone. "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night." God ever with them! Before their eyes ever the assurance of his guiding and protecting presence!

If they could have realized what this meant to them, and could have gone forth with strong trust in their unseen Protector, what sorrows, what loss they might have been spared! What blessings they might have enjoyed!

Is it not so with us?

Before Christ was born, Isaiah prophesied that one should come whose name should be called Immanuel, which, interpreted, is *God with us*. Christ came and taught men the principles of his gospel and gave to them a promise that, upon condition of their observing all things that he had commanded, he would be with them always even to the end of the world. Before leaving his disciples to ascend into heaven, he explained to them that it was necessary for him to go away, and promised to ask the Father to send them the Com-

forter, the Spirit of truth. He told them that men of the world can not receive this Spirit of truth, but that it should come to them and dwell in them, that it should guide them into all truth.

The Spirit of truth is the spirit of Christ, for Jesus said, in connection with the promise of sending it, "I will not leave you comfortless: I will come to you."

This promise of Christ, made to his faithful people, even down to the end of the world, is to us. The Christ will be with us; his Spirit will speak with our spirits; his intelligence will commune with ours, if we will comply with the conditions laid down by him, if we will keep his commandments.

Peter encouraged the saints of his time to humble themselves under the mighty hand of God, and to go forth, casting all their cares upon God, and assuring them that God would care for them. So might the Israelites have gone forward and have passed successfully through every difficulty encountered upon their journey. So may we go forth, casting all our cares upon him, for he careth for us.

But do we do so? Do we remember that we may have God with us? Do we live so that his presence is with us? Or are we like the world, who can not receive his Spirit, because they do not know him?

"In crooked ways I read thy golden scroll—

Thy pledge of everlasting love to me—

I read, am strengthened; though the billows roll,

Thou sayest: 'My child, I ever am with thee!'

"Ever, my savior, till the earth doth end—

Yea, through the ages of eternity—
Until I see thee, Savior, Shepherd,
Friend,

I cling to this: Thou ever art with me!"

The Beginning of the Journey.

Elder Duncan Campbell.

The setting out of the Israelites on the journey toward the promised land is typical of many things in their first beginnings. There is a likeness in it of the beginning of life in the world, there is a similarity in it to the first steps in the kingdom of God, it bears a resemblance to the early movements that lead up to the formation of the institutions and governments established among

men in every age of the world, and is an additional evidence that all things are controlled and directed, as to their ultimate destiny, by one supreme mind and overruling intelligence.

Let it be noticed that the Israelites on setting out from Egypt did not move directly toward their inheritance in the land of Canaan, but went by way of the wilderness, in which they wandered for forty years and were subject to a great many vicissitudes and trials in which the hand of the Lord was constantly manifested for their protection and deliverance. In like manner the saints in setting out on their spiritual pilgrimage toward the divine inheritance do not enter directly upon the enjoyment of the fullness of the blessings of the heavenly condition, but are granted a time of probation in the wilderness of this world, wherein they have many opportunities of proving God and of being proved by him.

Again, notice that the Israelites were not required to move forward on their journey without guidance and direction, but that the Lord went before them in a pillar of cloud by day and a pillar of fire by night to lead them the way; so the Saint has the word of the Lord and the light of the Holy Spirit to guide and direct him in his pilgrimage through this world. In the Psalms it is said, "Thy word is a lamp unto my feet, and a light unto my path"; and Jesus said the Holy Spirit would be given to his people to guide them into all truth while upon their earthly pilgrimage.

Senior Notes.

Mrs. Callie B. Stebbins.

Reference to a map showing the migration of the Israelites from Egypt to Canaan will impress the meaning of the Golden Text. This will be especially necessary for the younger senior classes. Consulting the map, the way of the land of the Philistines, almost directly east from the land of Goshen, indeed looks near and easy compared with the long journey southward and along the Red Sea and to Sinai, with all the subsequent wanderings before it finally ends in the promised land.

In addition to the reason given in verse 17 and the first *Quarterly* comment as to why the Lord did not lead his people by the way that was near, his purpose, as pointed out in the paragraphs that follow, as well as in the Introduction, should not be overlooked while talking of the Golden Text.

Genesis 50:25 tells us of the promise exacted by Joseph that the children of

Israel should carry his bones with them when they should go out of Egypt, as he prophesied they would when he said, "God will surely visit you." In the following verse, we read that he was embalmed and put in a coffin, and the Inspired Version adds that he was kept from burial.

The stopping-places of Israel, as noted in the Lesson Outline, or, as we read of them in verse 20 of chapter 13 and verse 2 of chapter 14, may mean but little to teacher or to class or they may be made to mean much. What is known of them and is pointed out for us in the *Quarterly* may be made to add to the bare words the spirit that "giveth life." The situation of Etham before the great wall guarded by soldiers shows Israel's continued need of the power that had been working for their deliverance.

The command to turn to Pi-hahiroth, without an understanding of its geographical situation, means much less than when we realize the peril of the people encamped there. The obedience of Moses to this command brought Israel to this place where, naturally, there was no escape for them, but where the Lord could accomplish his design for their miraculous escape between the divided waters of the Red Sea.

The lesson of the "pillar of cloud by day" and "the pillar of fire by night" is a beautiful one in its evidence of the constancy of the Lord to his people; his mercy in giving them these manifestations when they were too weak to exercise faith without it, and in its assurance to us that the Lord is as truly with his people now, even though he give no visible sign of his presence.

LESSON 3, for July 15.

THE PURSUIT OF PHARAOH. Text, Exodus 14:5-14.

The Message Brought to Pharaoh.

The suggestion of Geikie seems reasonable, that the frontier forts of Egypt had been informed from the seat of government that the vast masses of the Israelites were approaching, and that their camping at Etham and afterwards disappearing again toward the south had been duly reported to Pharaoh.

Geikie says: "Their advance to the fortress wall, and their subsequent apparent retreat, and disappearance in the wilderness, had the additional result

of deceiving the Egyptians, and leading them to suppose that Moses had lost his way, or had given up his design of breaking through to the east, and was now wandering in the desert."

How Soon Did Menephtah Follow the Israelites?

We do not know. As we have already stated, Josephus says the Israelites reached the Red Sea and encamped there on the third day after setting out from their homes in Goshen. But we do not know how long they may have been in camp there before the king's army came in pursuit of them.

Geikie cites us to the customs of Egypt in times of mourning. He tells us that the piety of the Egyptians to the dead was so great that the weightiest political matters would necessarily be neglected while the king paid the last honors to his dead son, that seventy to seventy-two days were required for public lamentation, and that during this time all else would be forgotten by Pharaoh.

But it seems evident to us that, while these may have been the customs of Egypt ordinarily, so long a time did not elapse in this instance before the king turned his attention from his affliction to the business of his realm; for we read in Exodus 16:1 that, when the Israelites had been one month out from Egypt, they had crossed the Red Sea, had stopped at Marah and Elim, and were camped on the shore of the Red Sea again on the Arabian side.

The King's Army.

Josephus says that, besides the chariots, there were fifty thousand horsemen, and two hundred thousand footmen, all armed.

"Launching these magnificent squadrons after the prey, the horses, to use the words of an old papyrus, 'swift as jackals, their eyes like fire, their fury like that of a hurricane when it bursts,' the doom of the Hebrews seemed fixed."

Fear Among the Israelites.

When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any way possible of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians.

So they laid the blame on Moses, and forgot all the signs that had been wrought by God for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians.

So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them."—Josephus.

No Graves in Egypt.

"No taunt could be more bitter than that used, 'Because there are no graves in Egypt hast thou taken us away to die in the wilderness?' Egypt was the land of graves, and especially around Memphis the cemeteries were of immense extent."

The Lord Shall Fight for You.

Very appropriately may the question be asked here, "If God be for us, who can be against us?"

The thousands of Pharaoh's army pressed upon Israel to slay them, if they gave resistance, to carry them back into slavery, if they surrendered. The mountains and the sea appeared as insurmountable obstacles to their escape. Even had there been no mountains and no sea to hinder their flight, it would have been impossible for them to flee before their swift pursuers. Even had they been fully equipped with weapons of war, they could not have withstood Pharaoh's trained soldiery.

Weak and helpless, in a position that revealed to them and to their enemies how utterly hopeless was their condition, if their preservation depended upon human power, they were not to be slain, neither were they to be carried back into that living death from which God had set his arm to deliver them. As they had been brought thus far without striking a blow for their own freedom, so were they to be saved at this time, by the omnipotent power of the Lord, and in his own way.

And this God of ancient Israel is the God of the Israel of latter days. Even now he says to us, "Who hath been able to stand in the way of my accomplishment or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, be-

hold, on yesterday their magnitude was thine amazement and to-morrow thou shalt ask: 'Where are they,' and shalt declare, 'Surely the Lord's hand is in this thing.'"

He, of whom Moses said to Israel by the Red Sea, "The Lord shall fight for you," has said of his church and its elders in these latter days, "Behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles."

Israel, by the Red Sea, was not required to fight an unequal battle, too great for their strength. They were required to trust and obey. Israel today has the Redeemer of Israel of old to fight its battles, to open the way before them. Of us, it is required to trust this Redeemer and his power, and to obey the counsel he gives us.

Ye Shall Hold Your Peace.

With cries and lamentations, with denunciations and threats against Moses, the Israelites regarded the situation in which they were placed. Regrets that they had ever permitted themselves to be deluded with hopes of escape from Egypt and reproaches for him who had led them out thus far filled the air.

Upon this confusion of fear, of regret, of anger, the calm, strong words of Moses fell, assuring them that the Lord should fight the battle in which they were too weak to contend and that they should hold their peace.

How much better, when all was over, when the battle had been fought and won, would it have been for Israel, could they have been able to say that they had held their peace in faith and confidence which had not wavered! With humiliation they had need afterwards to regard their lack of trust in God and in his servant, Moses, and to regret the unjust reproaches they had heaped upon the latter.

How human it is to break out in impatience, in condemnation, in hasty reproach against others, in those times when dark clouds of trouble hang low, when calamities seem to threaten us from which we do not see a way of escape! But, though human, this is weakness out of which we are required to arise into stronger character.

Egyptians in Battle.

The following from Ebers may help us to form an idea of conditions in the time of which we read, though the battle scene he describes has no connection with that time:

"When the king, before whom were carried the images of the divine Triad of Thebes, of Mentu, the God of War, and of Necheb, the Goddess of Victory, reviewed the ranks, he was borne on the shoulders of twenty-four noble youths; at his approach the whole host fell upon their knees, and did not rise until the king descending from his position, had, in the presence of them all, burned incense, and made a libation to the gods, and his son had delivered to him in the name of the Immortals, the symbols of life and power. Finally the priests sang a choral hymn to the Sun-god Ra, and to his son and vicar on earth, the king.

"Just as the troops were put in motion, the paling stars appeared in the sky, which had hitherto been covered with thick clouds; and this occurrence was regarded as a favorable omen, the priests declaring to the army that, as the coming of Ra had dispersed the clouds, so the Pharaoh would scatter his enemies.

"... The foot-soldiers went forward in close order, the chariot-warriors, each in his light, two-wheeled chariot drawn by two horses, formed their ranks, and the king placed himself at their head. On each side of the gilt chariot on which he stood, a case was fixed, glittering with precious stones, in which were his bows and arrows. His noble horses were richly caparisoned; purple housings, embroidered with turquoise beads, covered their backs and necks, and a crown-shaped ornament was fixed on their heads, from which fluttered a bunch of white ostrich-feathers. At the end of the ebony pole of the chariot, were two small padded yokes, which rested on the necks of the horses, who pranced in front as if playing with his light vehicle, pawed the earth with their small hoofs, and tossed and curved their slender necks.

"The king wore a shirt of mail, over which lay the broad purple girdle of his apron, and on his head was the crown of Upper and Lower Egypt; behind him stood his charioteer, who, with his left hand, tightly held the reins, and with his right the shield which was to protect his sovereign in the fight."

The foregoing has been a description of the preparations for the battle. The following is from the description of the engagement:

"The king started up and took his battle-ax from his girdle, . . . A closed wagon with four wheels, in which the king's lions were conveyed, followed the royal chariot.

"'Let loose the lions!' cried the

king, . . . The wild beasts shook their manes and sprang in front of their master's chariot with loud roars. . . . They carried confusion into the hosts that were crowding down upon him, for many of their horses became unmanageable at the roar of the furious beasts, overthrew the chariots, and so hemmed the advance of the troops in the rear. . . . The press was fearful, and the raging of the battle wild and deafening, like the roar of the surging ocean when it is hurled by a hurricane against a rocky coast."

We have given the above from the writings of Ebers, the noted Egyptologist, who assures us that he can prove by the monuments that his descriptions are true to Egyptian life in the time of Rameses the Great.

From the battle scene which he has given us, we note that the Egyptians went to war trusting in their gods and after special services in which the protection and aid of their gods were implored; we observe the nature of the weapons of war; that there were infantry as well as the warriors in chariots; that trained lions were also employed, in some instances at least.

We may glean from this description some idea of the impression such an army in pursuit of a multitude of fleeing slaves would naturally have upon the fugitives.

Pursuit Over a Hard Way.

Josephus says the land over which the Egyptians pursued the Israelites was difficult to be traveled over, not only by armies, but by single persons.

If the Israelites pushed on so rapidly as he represents, reaching the Red Sea on the third day after setting out from Rameses, they must have been very weary when the pursuing army overtook them in their camp. The pursuers also must have been tired and in need of rest before entering into battle.

Outline for Review.

Pi-hahiroth
Pharaoh
ursuit
rotection

Use the above in any way that suggests itself to you. Think what use you can make of it, if any.

"Think for thyself one good idea,

But known to be thine own,

'Twere better than a thousand

Gleaned from fields by others
sown."

The Pursuit of Pharaoh.

Elder Duncan Campbell.

The Israelites did not continue their journey long before they found themselves in danger of being overtaken by their former oppressors and brought back to their previous condition of servitude. An instance somewhat similar has occurred in our own day. When through the intervention of Providence, by means of the Civil War, the colored people of the United States who had been held in slavery were set free and given the rights of citizenship, guaranteed to them in its full extent by the Fourteenth and Fifteenth Amendments to the Constitution, "the southern whites were determined to deprive the freedmen of the rights guaranteed to them by the amendments, and thus to defeat the object of the reconstruction acts." (Students' History of the United States, page 569.) Many cases of actual peonage have also been discovered and punished of late years in that section of country.

The attempt of Pharaoh to bring back the Israelites again under his control, has its counterpart in the tendency of the vices, sins, and weaknesses to which a man was subject before his conversion, to reassert their sway over him and bring him again into bondage. In many cases the interference of the Lord in behalf of the man seeking to escape from the dominion of evil habits, lusts, and appetites, has been as marked and miraculous as was his intervention in behalf of the oppressed Israelites. The writer has known more than one case in which the appetite for strong drink and the craving for tobacco were at once and completely removed in the ordinance of baptism. In other cases the Lord supplemented the efforts of the individual by the strength of his Spirit to overcome evil habits which he seemed unable to conquer by his own unaided power. This is the office-work performed by the Comforter for those who rely upon God.

Senior Notes.

Mrs. Callie B. Stebbins.

Pharaoh's pursuit of the Israelites followed his other acts of resistance as a natural result of the repeated hardening of his heart against the commands of God and the opportunities for repentance that had been afforded him. Having persistently hardened his heart after the lesser afflictions, the death of his own and of all the first-born of Egypt was sufficient to humble him

only for a brief time. Then again he hardened his heart and started in pursuit of the people but a short time before so urgently thrust out of the land.

In the King James Version, we read repeatedly that the Lord hardened Pharaoh's heart, and in each instance the rendering of the Inspired Version has shown that it was Pharaoh who hardened his own heart. In one place only in our lessons so far do we find the statement rightly made in the King James Version. This is in Exodus 8:32. Here we read: "And Pharaoh hardened his heart this time also, neither would he let the people go." The word *also* includes the other times with this one and shows that each time it was he who had hardened his heart, as the Inspired Version unvaryingly tells us. Additional evidence agreeing with this is found in the King James Version (1 Samuel 6:16), to which we are cited in the *Quarterly*.

It is a relief to turn from the course of rebellion which would soon result in the destruction of Pharaoh and his host to the prospect before the Israelites and the assurance in the words of the Golden Text. Though they were slow to grasp the hope that was set before them, and to remember the mercies of the Lord, as we are told in the Memory Verse, yet they had followed the leading of Moses and the pillar of cloud, and now, even though they murmured and were sore afraid in their position of danger, Moses could say to them, "The Lord shall fight for you, and ye shall hold your peace."

There is a good lesson to be learned from the increasing faith of Moses, to which our attention is called in the *Quarterly* comment on verse 12 of the lesson text. Set to be the leader of Israel out of both physical and spiritual bondage, he was working for his own development, even in the patience required in waiting for the advancement of his weaker brother which would come more slowly.

The Golden Text and the two Teaching Points of this lesson should be committed to memory by a little drill in class-time, if it has not been done before. They are helpful words to call to mind in time of trouble.

"The true aim of every one who aspires to be a teacher should be, not to impart his own opinions, but to kindle minds."—F. W. Robertson.

LESSON 4, for July 22.

THE RED SEA CROSSED.

Text, Exodus 14:15-31.

The Weapons of Our Warfare.

Israel feared when Pharaoh's trained soldiery came upon them, equipped with all the paraphernalia of war, with bows and arrows, with lances and swords, with shields and helmets, and coats of mail. They feared, because they had not those things and the training to use them.

Naturally, as their conduct shows, they thought first of human strength to protect them, and finding themselves without such defense, they feared and cried out in their agony of desperation. Then came the encouragement from Moses to trust God and go forward, and they went forward, in faith and obedience, to their salvation.

Paul taught the saints in his day that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians 10:4.) The people of God whom Moses led through the Red Sea were not delivered from their enemies by the weapons of carnal warfare; they were delivered through faith and obedience and the power of God exerted in their behalf. The saints of Paul's day were advised by him not to depend upon the weapons of carnal warfare, upon such things as the world uses to gain success.

To us there comes the warning that our weapons, "many of them, are yet carnal." We have not yet learned that lesson that was given to all the world by the Red Sea, that the people of God become mightier than the mightiest by putting their trust in the living God and going forward where he commands.

The strong weapon to-day in the hands of oppressors is wealth, but God's people must not seek to build themselves up by wealth or by those things which wealth commands. We must build in a surer way, and the Lord tells us what that better way is. He says: "Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall ye be made rich. Behold, he that hath eternal life is rich."

Again the Lord says to us, "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care."

These are the weapons of our war-

fare, humility and love, faith, hope, charity, and temperance in all things. For these things should we seek and earnestly labor; for they build up the true Zion, the pure in heart.

The Redemption of Zion.

"The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angel shall go before you, and also my presence, and in time, ye shall possess the goodly land."—Doctrine and Covenants 100:3.

The goodly land is to be redeemed and given to the people of the Lord by his power, not by the exercise of the weapons of carnal warfare, not by our joining in the world's scramble for wealth, not by undue attention on our part to what the world esteems to be culture. Of us it is required to be loyal to the principles of God's truth and to acquire that true culture of heart indicated in his commandments to us. In his own time and way God will stretch out his arm and lead us as our fathers were led at first, out of bondage by power, and will establish us in the goodly land, our land of promise.

The Pillar of Cloud.

"It was a cloud and darkness to the Egyptians, but it gave light by night to the Israelites."

There was, perhaps, at this time no great difference in the moral character of the two bodies of people to whom the Lord manifested himself so differently. Israel had dwelt so long in the Nile valley that they had become like the Egyptians in many of their ideas and practices. At this stage in their history, the Israelites were probably not more intelligent, not purer in their habits, certainly they were not more cultured than the Egyptians. Why, then, did God give them light he did not give the Egyptians?

In his mercy and wisdom, God reaches down to men in their low estate and offers them light; he offers to teach

them true things; he offers to lead them up into greater light; into a life closer to him.

He had come down into darkened Egypt, and had offered to both the Egyptians and the Israelites to teach them of himself, for both nations were in ignorance. He declared to Moses, "They shall know that I am the Lord."

But Egypt utterly rejected him. Israel accepted him with a faint, wavering faith that often doubted and quickly murmured and cried out against his leadings. Egypt turned its back upon the offer of light, but Israel turned its face to the light. Degraded and servile though they were, as a body, contaminated as they had been by long association with idolatrous surroundings, they turned in the direction of the light. They trusted sufficiently to follow Moses out of Egypt while the shadow of the death-angel still rested upon the stricken land.

And God gave Israel the command to go forward and his light and help to make it possible for them to obey.

We should make a mistake, were we to teach in our classes that God destroyed the Egyptians in the Red Sea because they were wicked and saved the Israelites by leading them through the divided waters because of their goodness and great faith. The contrast between the two nations was not in such a difference as this. Both nations were in ignorance and error, but Egypt persisted in its error, and Israel professed a willingness to follow the guidance of the Lord.

What a warning it should have been to Israel when, on the morning after their deliverance, they saw the Egyptians dead on the shore! But was it? Did they heed the warning that those who rebel against God must suffer? Is it not written of those people that they all died in the wilderness, not all at one time or in the same way, but from the same cause that brought swift destruction upon the Egyptians; from hardness of heart and unbelief?

There is a lesson for us, not only in the destruction of the people of Pharaoh who utterly rejected God, but from the fate of those Israelites who walked in the light of the fiery pillar through the divided sea. From them we may learn that it is not enough that we begin to follow in the light of God, but we must pursue the journey to the end. It is not enough to profess to be the people of God and to obey in a few things, but we must learn to keep the whole law and to be the people of the Lord in principle and practice. It is possible,

even after his light has been shed upon us, to rebel against him and to fail to enter into his land of rest.

God is not partial. He was patient with Egypt and with Israel, but his punishment fell upon each of those nations and for the same reason, that they were rebellious and disobedient. If we, in this age, are not different from the world in our doings, we shall not escape the wrath that comes upon all the disobedient. There is but one way of salvation, the way of righteousness, of continuance in the path of light.

We quote this from Thalheimer: "By the dates always found upon Egyptian buildings, we learn that architectural labors ceased for twenty years; and this contrast to the former activity affords an interesting coincidence with the scriptural narrative."

He refers to the time of the Exodus.

Geikie says: "The mummies of Seti, Rameses, and other kings of the dynasty have been found, but no mummy of Menephtah."

The Red Sea Crossed.

Elder Duncan Campbell.

Skeptics desirous of breaking the force of the account of the miraculous interposition of Jehovah in behalf of his people by opening a way for them through the sea when they were hemmed in on every side, use the statement that "the Lord caused the sea to go back by a strong east wind all that night" to show that it was all accomplished by natural means, and that there is no necessity for assuming divine intervention at all. But suppose it is admitted that it was done by natural means, what possible advantage does the admission afford their cause? Did Nature create herself? Is she the original source of her own power? Is she both creator and creature? That would be a wonderful assumption surely!

But suppose we invest Nature with the creative and all other attributes of Deity, what then? We have simply changed the name, that is all; the great fact itself remains the same. The thing made implies a maker. Our senses clearly indicate that Nature is something made, for we see it made and unmade before our eyes every day. There must, therefore, be a powerful, intelligent personality doing the making and unmaking. This powerful, intelligent personality made the east wind,

gave it its power and the laws by which its power operates, and retains its direction and control in his own hands, to serve his purposes at any and all times.

This should not be difficult of acceptance when it is considered that the Spirit and power of the Creator is everywhere present, and that his intelligence and the expression of his will always attend it; therefore, for that simple reason, the Almighty has only to will that at any certain time or in any given place, a particular thing is to be done, and it is done, because the power and intelligence necessary to do so are there present.

Senior Notes.

Mrs. Callie B. Stebbins.

What lesson is there for us in the Golden Text of this lesson? There is a sense in which God's people are always required to go forward. Acting in accordance with the will of God is always, in this sense, going forward. Going backward would have been to the people of Israel either bondage or destruction. We can not go backward without a corresponding spiritual loss. We may be hemmed in by difficulties from which there is seemingly no escape, but we are required to go forward as far as we can see a way, trusting to the Lord to open a way beyond or to show us one that we had not discerned. The *Quarterly* notes with verse 15 present additional thoughts upon this text. They are good ones to bring to the attention of a class.

In connection with verses 17 and 18 with the *Quarterly* comments, consider the word of the Lord to Ezekiel (33:11), "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." It must have been in the deliverance of his people that the Lord was honored and not in the death of the unbelieving Egyptians.

Those who make a practice of learning the Golden Text and the Memory Verse of each lesson will have many treasures of thought laid up in store. How many who have held a general idea of the pillar of cloud and of fire that led the Israelites have never noticed or did not remember the wonderful and comforting incident of its removal from its usual place to stand between the people of God and their enemies, there to be light to the one

and darkness to the other. One who learns the Memory Verse of this lesson will be more likely to remember the incident.

Refer to the map in teaching the crossing of the Red Sea. In classes where there is any difficulty in securing attention, having the map as a center to which thought is directed will prove a help. Then, if the quotations and comments given in the *Quarterly* in connection with verses 21 and 22 be clear in the mind of the teacher, these can be discussed with only the map before them, and it would seem that there can scarcely be a class of boys so restless that they would not forget all else save where and in what manner the sea was divided and the Israelites escaped on dry land while the Egyptians were engulfed. Then remind them of the words of Moses, given to him no doubt by the Lord, "The Egyptians whom ye have seen this day, ye shall see them no more for ever."

Then they may be ready for the Teaching Points. See if they can tell you the application of the Teaching Points to the lesson.

LESSON 5, for July 29.

THE WATERS OF MARAH.

Text, Exodus 15:1-21.

The Greater Work.

A paragraph from Bro. Joseph Luff's recent epistle to the church is so appropriate in connection with these lessons that we offer it here: "It is an easier matter for God to turn millions into the church than for him to mold our characters into the Christ-likeness. Our consent and coöperation is absolutely necessary in the latter. To wipe out a city or a nation in an hour is within the reserved and independent right and power of God and reveals the wondrous might of his arm; but to make your character and mine just like Christ's is an impossibility for him without our consent, and, if accomplished, proves us to be in partnership with him; if not accomplished, shows the partnership dissolved."

God could and did send upon Egypt successive plagues of suffering, sickness, and death, but he did not take away from Pharaoh his agency and make him, without his consent, a Christ-like man. To open the waters of the Red Sea and lead Israel through and to close them over the thousands of Pharaoh's army was an easier thing to do

than to change the complaining, murmuring spirit of Israel. To set his people free from the pursuit of their enemies was an easier thing to do than to set them free from their own ignorance and unbelief.

And with us, the work of making us the people of Zion, the pure in heart, is greater than the work of establishing us in the land of Zion.

The Song by the Sea.

The song of praise and thanksgiving sung by Moses and the children of Israel by the Red Sea has been arranged by both Geikie and Rawlinson, according to their interpretation of Exodus 15. The following is from Geikie.

'I will sing to Jehovah, for he hath triumphed gloriously;

The horse and its rider hath he hurled into the sea.

Jehovah is my Victory and Song: he is my deliverer;

He is my God, I will praise him;

The God of my fathers, I will exalt him!

Jehovah is a hero of war: Jehovah is his name!

The chariots of Pharaoh and his might he cast into the sea:

His chosen captains were drowned in the Weedy Sea.

The depths covered them;

They sank to the bottom like a stone.

Thy right hand, O Jehovah, glorious in power,

Thy right hand, O Jehovah, broke in pieces the foe.

In the greatness of thy excellency thou hast overthrown them that opposed thee,

Thou didst let loose thy fiery indignation, and it consumed them like stubble.

Before the breath of thy nostrils the waters piled themselves up;

The floods stood up like a dam—

The waves congealed in the midst of the sea.

The foe said: 'I will pursue: I will overtake:

I will divide the prey; I will glut my revenge on them:

I will draw out my sword, and destroy them.'

Then thou breathedst with thy wind; the sea covered them:

They whirled down, like lead, in the rushing waters.

Who is like thee, among the gods, O Jehovah!

Who is like thee; so great in thy majesty!

So fearful in glory; doing such wondrous deeds!

Thou stretchedst out thy right hand, Then the earth swallowed them up.

Thou ledest by thy grace the people whom thou didst redeem,

Thou ledest them by thy strength to thy holy habitation,

The peoples shall hear it and be afraid,

Trembling shall seize the inhabitants of Philistia.

The princes of Edom are in terror;

The mighty men of Moab, trembling seizes them;

The inhabitants of Canaan melt for fear!

Fear and dread fall on them,

At the greatness of thine arm they stiffen, in terror, like stone,

Till thy people, O Jehovah, have passed over;

Till thy people, whom thou hast made thine own, have passed over;

Till thou hast brought them in, and planted them on the mount of thine inheritance.

Jehovah is king for ever and ever!

For Pharaoh's horse, and his chariots, and his riders went down into the Sea,

And Jehovah brought back over them the waters;

But the children of Israel went on, dry, through the depths."

According to Rawlinson's arrangement, a chorus sung by Miriam and the woman of Israel occurs at intervals throughout the song.

A reference to this magnificent ode is found in the Revelation of John, who represents the multitude of the redeemed as standing on a sea of glass mingled with fire, having harps in their hands and singing the song of Moses, the servant of God, and of the Lamb, the song of praise and thanksgiving for redemption and salvation.

The March to Sinai.

Elder Duncan Campbell.

The passage of the Israelites through the Red Sea and the destruction of their enemies therein may be taken as a type of baptism for the remission of sins. Sin is a great oppressor and until we are rid of it we are not perfectly free to enter upon the service of God; therefore, baptism for the remission of sins is in effect a door by which we may enter into the service of the Lord, and it may be considered the initial outward

step for entering into the way that leads to life eternal. It is intended thereby to commit us to love and serve God with all our heart, all our soul, all our mind, all our strength; and our neighbor as ourselves, for this comprises all the law and the prophets.

After crossing the Red Sea and witnessing the destruction of their oppressors, the first stage of their onward journey brought the Israelites to Marah where the water was bitter. This symbolizes the journey of real life. We taste the bitter that afterwards we may the better enjoy the sweet. The cross comes before the crown. After much tribulation cometh the blessing. We suffer many disappointments before we enter into the realization of the fullness of our hopes. All real good comes to us at the expense of much labor and trial and patience.

Real life is largely made up of a succession of ups and downs. As the Israelites passed from the bitterness of Egyptian bondage into the great joy of their deliverance only to be cast down into the depths of despair when they saw Pharaoh with his vast army overtaking them, this to be followed by the glorious triumph which they experienced when their enemies were overwhelmed in the sea, then came the sufferings endured while traveling three days in the wilderness without finding water with its climax of disappointment in finding the waters of Marah bitter, and then followed the relief which resulted from the sweetening of the water. This is a good illustration of the exigencies and trials that prove the people of God always in the struggle after perfection of character.

Salvation in Busy Hands.

Every bit of useful knowledge that we have is a help to us in doing right. A boy with some knowledge of gardening or carpenter's work can find clean, wholesome occupation for himself, where a boy without this knowledge might get into idle mischief. A girl who can cook, or sew, or care for a house, can easily make herself useful and happy. In Germany, poor school-boys learn trades under competent masters in vacation time. What a blessing this must be to the boys and to their country! A child who can do well some sort of work has a hundred chances to be virtuous where an ignorant child has one. If we can open the way for one of these little ones to learn some simple, useful thing, we may save a soul from death, and avert a multitude of sins.—*Sunday School Times.*

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Only One Life.

'Tis not for man to trifle: life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the
hours;
And must be earnest in a world like
ours.
Not many lives, but only one have we;
One, only one.
How sacred should that one life ever
be,—
Day after day filled up with blessed
toil,
Hour after hour still bringing in new
spoil!

—Horatius Bonar.

[SEVERAL years' experience in trying to introduce the Home Class work in one district, and then to find when it is presented to a district convention that very few really thoroughly understand it, together with the many questions that arise in the minds of those in districts and schools, has led us to believe that a department for questions and answers will not prove amiss. The following are questions asked by interested workers trying to introduce and advance the work. We will answer here and it may be it will settle the same points in the minds of others in like circumstances. If you are in doubt as to your duty in this line of work do not hesitate to inquire and we will gladly give you the best we have to give.]

Questions and Answers.

Q.—How can I become a delegate to General Convention? I am very much interested in the Sunday-school work but am isolated and can not therefore become a member of any school.—L. P.

A.—Take up the Home Class work and report your action in this matter to the district superintendent if too far from any branch to be connected therewith. Keep up the study of the lessons and make your reports quarterly. You will then be entitled to appointment on the district delegation to General Convention the same as any member of a school. Districts should be careful to recognize the Home Class members in making up their delegate lists, espe-

cially the ones who are alive to the work and attend the General Conventions.

Q.—What is the custom among isolated ones with regard to the birthday and Christmas offerings?—S. R. W.

A.—There is no set rule governing this matter, but the majority of such persons hold their offerings and send them direct to the Bishop of the church. However, the offerings may be turned over to any school or district treasurer giving them instruction as to what it is for. It is the treasurer's duty to see that it is properly forwarded by the end of the calendar year.

Q.—If a party joins a Home Class connected with a school, to whom should such party report and give his contribution?

A.—The only report required of a Home Class member is that made out upon his envelope. These envelopes and the contributions are given or sent to the Home Class visitor or superintendent, or other party who may be appointed to do this work. It is to be cared for by the officers of the school to which the Home Class belongs.

Q.—Has the district superintendent any authority over a Home Class of a local school?

A.—Yes. As a superintendent he has the same authority over the Home Department that he would have over a school or any department thereof. His authority is chiefly in an advisory way.

Q.—Who distributes the Home Class supplies, such as envelopes, *Quarterlies*, etc., the district superintendent or local superintendent?

A.—The local superintendent or one appointed by him if the Home Class belongs to the school. Otherwise the district authorities, superintendent, or Home Class superintendent, should attend to this work.

Q.—How should we proceed to organize a Home Class in connection with a school?

A.—The school officers should appoint some one to visit probable candidates and induce them to take up the work. If one person only he should study the lesson and mark his envelope weekly. If more than one, they may have one of their number or some one else appointed to lead them in the study of the lesson. They may meet when and where it may

be most convenient for them and study or recite the lesson together. But in this case each may retain his own envelope and mark it as he does the work. These envelopes and any contributions should be gathered up by a visitor of the school, and a new supply left in lieu thereof. A Home Class not connected with a school is run in the same way except that it is usually necessary to send the envelopes and contributions by mail to the one in charge of the work in the territory; the only difference being that the visiting is done by mail and the party is a member at large either of a district or of the general association as the case may be.

Notes From the Field.

Sr. S. R. Wiley and daughter, Olive, of Clyde, Missouri, feel their isolation since leaving Lamoni and other places where they have had the privilege of Sunday-school and Religio and will try to keep in touch with the church-work through the medium of the Home Department.

Soon after General Conference at Independence, Missouri, Bro. D. R. Baldwin, Ravenden Springs, Arkansas, wrote as follows: "The spirit seems to be leading me toward the Sunday-school Home Department. The Saints in Arkansas are widely scattered. I am in touch with the children and I feel that I can interest them in the Sunday-school work through the Home Class." In a letter dated May 26, 1906, he writes: "Yours of May 6 reached me in due time. I find the Saints ready to receive and engage in Sunday-school work. I have introduced it into four or five families, who willingly paid for the *Quarterlies*. I have the names of twenty-two who have taken up the study. Before I hear from you again I will doubtless have as many more." Bro. Baldwin thinks he will have seventy-five members in his immediate field. He also hopes to organize one of his classes into a school.

Bro. J. T. Thompson of Grand Valley, Ontario, Canada, writes: "I am appointed superintendent of Home Class work for London District. Have found the work pleasant and edifying, but plenty of work. I am pleased to tell you that the Home Class is onward in this district and prospects are bright for a good year's work. Have enlisted several new members and many old ones are joining themselves to the local schools. The members nearly all seem to be interested and alive to the work. Many write very encouraging letters,

saying, 'I love the Home Class work. I wish I had known of it before. I have been blessed wonderfully since I began studying the lessons.' These are some of the encomiums received. I feel blessed in the work but I can hardly take time for it. My time is taken up with missionary work, but I have succeeded in the line of Sunday-school work since I took it up with missionary work. I am adding new members and putting the work on a firm basis. Still room for improvement."

Bro. Rannie writes the results of his Home Class work last year in South Dakota:

"I will give you a few items in regard to 'Home Class' work as I find it in tracing my steps through South Dakota.

"One couple, man and wife, young

people, wife said 'I am ashamed to say it but we have not kept up with our lessons.'

"Mae Hudson, Roy, Guy, Ray, Ren, and Lony Dougherty said, 'Bro. Rannie, we want to be baptized,' and so on May 26 I buried them in Christ in the Sioux River and they were confirmed by myself and Bro. L. G. Wood on Sunday, May 27. Their father and grandmother inform me that it was their own request without any solicitation on their part. Their ages are from eight to fourteen. I was with them two Sundays and enjoyed their little Sunday-school.

"One little girl about eleven, Ruth Harvey, writes from Letcher; 'I wish to be baptized; we still have kept up our Sunday-school lessons.'"

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, Independence, Missouri

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

No Sinecure.

The office of district librarian is no sinecure, I assure you, since it carries with it responsibilities that demand active service. For is not the district librarian a commissary whose duty it is to supply intellectual food to the large and rapidly increasing army of young "Latter Day Israel"? There are numerous duties attaching to the office that are most essential, if success is to be achieved, and if faithfully performed will leave but little time for other work; therefore the acceptance of this office,—as we interpret it,—necessarily implies a consecration of the best part of one's time and talents. Is the sacrifice too great? If you think it is, for the work's sake, decline to serve. However, do not act hastily lest in your refusal you thrust from you the opportunity to become a benefactor of mankind.

Our Mail-Bag.

Letters for this department should be addressed to Mrs. E. Etzenhouser, 1131 West Electric Street, Independence, Missouri.

Bro. William Berryman writes from far-away Australia: "I have been appointed librarian of the Adelaide Branch and this being the first library in Adelaide, of our church, we would like to know what books are suitable for the Sunday-school library and what they will cost." This letter reached us by

this morning's mail and came unsolicited. Truly it is inspiring to know that the same spirit that is actuating us here is inciting them to action there. Oh, may the infinite One help us to help one another!

Sr. Dora Young writes of the Independence Stake library: "There is a most excellent collection of books in the library,—Stake circulating library. I examined the most of them while I had them in my possession and really it did my soul good to look at them. I know that these books if properly studied would be a strong factor in redeeming Zion."

Sr. L. Fishburn, of Denver, Colorado, says:

"Please forward to my address some circulating library literature. We now have some encouragement to organize the circulating library in our district and desire to distribute some of the literature concerning the same."

Extract from letter written by Sr. E. A. Goodwin, of Cadillac, Michigan: At the late convention of the Northern Michigan District Sunday-school association I was elected district librarian. . . . There are about thirty schools in this district. One Sunday in each month has a collection for a library fund. How often shall I receive reports from local librarians? Should I send them blanks? Should I keep a record of all books in all local schools?"

Answers to these questions are found in the circulating library rules and regulations. Every district librarian should have a supply of them. They should be sent to the local superintendents and other Sunday-school workers in the district.

Sr. Mabel C. Holsworth of the Spring River District writes: "Please send me one hundred book labels. . . . We have ordered about thirty additional volumes for our circulating library, making a total of about one hundred and thirty volumes in our library. Six schools of our district are supporting this and we find others are getting reading to fall into line."

Questions and Answers.

How can I ascertain whether my State has a traveling library or not?

The names of the States having traveling libraries will appear in the EXPONENT at the earliest possible time. But that there may be no unnecessary delay we would suggest that you write a letter of inquiry to your State Librarian, who, of course, lives at the capital city. Address to State Librarian at the State capital. Do not hesitate to do this for you will find him quite willing to give information, both by letter and through the literature he has for distribution.

Who would be responsible to the State Librarian for the books furnished by the State traveling library?

The State Library rules require that some individual become responsible for each shipment of books, and very naturally the district librarian would be the one to assume this responsibility since it is his duty to send out all orders for books also remittances, and give directions for the shipment of books to the different localities in the district.

"ONLY those books come down which deserve to last . . . Blackmore, Katzebue, or Pollok may endure for a night, but Moses and Homer stand for ever."—Emerson's Essays, volume 1.

The Unpardonable Sin of Omission.

If there be such a thing as an unpardonable sin of omission, we feel that the church and Sunday-school which still neglects to start a Home Department is guilty of that very sin. If lack of information, rather than lack of interest, is the cause, then pardon may be had for the asking, provided the necessary information is secured, and work begun without longer delay.

BUSINESS DEPARTMENT

By D. J. KRAHL, *Lamoni, Iowa*

Minutes of General Convention.

(Continued from June Number.)

April 4, 1906.

THIRD SESSION.

Met at half past seven in the evening, Superintendent T. A. Hougas in the chair.

Sang No. 231, Zion's Praises.

Prayer by Elder F. G. Pitt.

Sang No. 80, Zion's Praises.

Minutes of previous meeting were read and approved.

Credential committee offered additional report, which on motion was adopted.

Sr. Anna Salyards, editor of the *Gospel Quarterly*, reported:

"To the General Convention; Greeting: Very soon after the last General Conference I began the editorial work of the year and one week ago I sent my last installment of it to the *Herald Office*. Throughout the year I have been kept very busy with this work, more so than in any previous year from the fact that, in addition to the three grades of lessons upon which I work alone, I assisted in the first primary work and also in the preparation of the EXPONENT.

"The lessons of the senior, intermediate, and second primary grades are prepared up to October. The lessons of the quarter just entered upon by the schools are based upon the text in Exodus and take us from the birth of Moses to the Passover. The quarter following will take us from the departure of Israel from Egypt to their arrival at Sinai. I have been deeply interested in studying the history of the covenant people in that age of the world and have been made to realize that the work assigned me, though arduous, has its compensations.

"Unless something now unforeseen should occur to change my plan for future work, it is to continue the study of Hebrew history for some time yet. Just how far will be determined as we proceed.

"In closing my report of work, I feel like recommending to all a careful study of the scriptures. They open up to us a wealth of information worth acquiring, but to obtain it necessitates effort.

"With the hope that we may apply ourselves to develop in wisdom and spiritual understanding," etc.

Communication from the First Presidency was read:

"To the General Sunday-school Association in Convention Gathered; Greeting: The First Presidency is pleased to acknowledge the receipt through your committee of your formal notification that your annual sessions are now being held. We appreciate the courtesy shown by this formal notification.

"We are disposed to think that there is an end to be served in this courtesy other than a compliance with mere formality or a tendency to string red tape. We cherish the hope that there is a closeness of coöperation between the church and the Sunday-school organization which will not only dispose the Sunday-school Association thus to go through the formality of notifying with due degree of dignity the Presidency that the convention has begun its sessions (which formal notification can generally be construed as an indication that harmonious relations exist) but that there shall be a growing disposition on the part of the Sunday-school authorities to promote closer relations and understanding between them and the general authorities of the church, so that the question, 'What are the Sunday-school authorities doing and what do they contemplate doing,' can be answered by some other reply than, 'We do not know.'

"It is gratifying to us to know that the work of the Sunday-school is meeting fitting recognition throughout the several missions of the church. We hail with gladness every evidence of success attending the efforts of the Sunday-school Association; and while we do not feel inclined at this time to offer any suggestions upon any particular part of your work, yet we join the many others in bidding you God speed in your important mission.

"With fraternal feeling,

"THE FIRST PRESIDENCY,

"per F. M. Smith, Sec'y."

Financial report of Sr. T. A. Hougas, Home Class Superintendent, was read and referred to the auditing committee:

"Since taking hold of the Home Department work, four dollars and seventy-seven cents have come into my hands of contributions, all of which I have spent for postage."

The motion which was pending con-

sideration at the close of the previous session was then taken up.

On motion it was ordered to limit speeches to three minutes.

Previous question moved and ordered by a vote of 119 for to 53 against.

Original motion was lost by a vote of 146 for to 40 against.

The following resolution was offered.

"Resolved, That we, as a convention, look with disfavor upon the keeping of rolls of honor, the awarding of prizes and the printing of the *Blue Hope* as incentives to punctual attendance or individual effort."

It was moved to adopt.

Previous question was ordered by a vote of 131 to 51.

Resolution lost by a vote of 40 in favor to 142 against.

Notice was given that an effort would be made to rescind the action in regard to awarding banners.

Patriarch A. H. Smith warned the assembly against so much levity and asked the chairman to seek to have the assembly observe better decorum.

Sang No. 18, Zion's Praises.

Benediction by Superintendent T. A. Hougas.

FOURTH SESSION.

The convention met at nine o'clock in the morning April 5, for prayer and testimony. The meeting was in charge of Bishop C. A. Parkin and D. J. Krahl.

Fifty minutes were spent in prayer, testimony, and song.

FIFTH SESSION.

Met at ten o'clock in the forenoon, April 5.

First Assistant Superintendent J. A. Gunsolley in the chair.

Sang No. 131, Zion's Praises.

Prayer by Elder John Kaler.

Minutes of previous session read and approved.

Elders C. A. Parkin, M. C. Fisher, and J. W. Gilbert, the auditing committee, reported as follows:

"Your committee appointed to audit the books of your treasurer, John Smith, report that they find the work correct and present the same for your approval.

"Your auditors have to report regarding the statement made by your General Librarian, that as far as figures are concerned, the addition and subtraction are correct but no vouchers accompanied the report, either for receipts or expenditures.

"Your auditors have to report that the statement made by your First Assistant Superintendent regarding

money received for services agrees with the Treasurer's report of money expended."

The report was by motion adopted.

The following communication was received from the Quorum of Twelve:

"To the Sunday-School Convention in Session at Independence, Missouri; Greeting: In response to your official notice to the Quorum of Twelve of being in session and in readiness to consider matters relating to Sunday-school work, the quorum has nothing before it at present claiming the attention of the convention, but it assures the convention of its hearty concurrence in the work of the convention, and are in deepest sympathy with the Sunday-school movement, and take pleasure in keeping in touch with its ready workers and encourage whatever contributes to the good of the Sunday-school cause.

"We congratulate the convention on the favorable auspices under which it has assembled, the good work done in the past, and the hopeful outlook for achieving good in the future; and be assured that the workers in this most commendable work of the church will always find sympathy and encouragement from the members of the Quorum of Twelve.

"May success attend your present and future work.

"Respectfully,

"W. M. H. KELLEY,

"For the Quorum."

Zion's Religio-Literary Society presented the following:

"Resolved, That we order an assembly of Religio workers in the city of Nauvoo during August of 1906, the exact date being left with the Executive Committee, they to have power to determine the program and to appoint all necessary committees."

"Following the above action it was moved and seconded that we invite the Sunday-school Association to unite with us in the meeting in Nauvoo, which was carried.

"ESTELLA WIGHT,

"Secretary pro tem."

The General Secretary offered the following financial report:

RECEIPTS.

1905		
Sept. 29	Check from John Smith, treasurer.....	\$20 00
Feb. 24	Check from John Smith, treasurer.....	20 00
	Total.....	\$40 00

EXPENDITURES.

	For postage on account of SUNDAY SCHOOL EXPONENT, and correspondence work.....	\$27 28
	For stenographic work.....	6 00
	For railroad fare.....	6 72
	Total.....	\$40 00

"There are a few incidental expenses of which I have not kept memorandum. These I do not include."

The following resolution was moved and adopted:

"Whereas, This convention recognizes with true brotherly love the commendable effort put forth by Sr. M. Walker in connection with the Jubilee Offering of the past year, therefore,

"Resolved, That we as a body extend to her a mark of our appreciation and sincerely commend her to the favor of the kind Master whom she serves for the peace and consolation which he will surely bestow upon his faithful servants."

The following resolution was presented and its adoption moved:

"Believing it would be a great help to the Sunday-school work and also to the whole church that the Inspired Translation of the Scriptures be provided with the marginal references, therefore be it

"Resolved, That this Sunday-school Association Convention take the necessary steps to provide references, and other helps if it should be deemed necessary, to our translation of the Bible, as soon as practicable."

Moved that this be referred to the Executive Committee to confer with the Board of Publication with authority to take such steps as necessary to have the work done. Carried.

It was moved that we designate the church treasurer as the depository for Sunday-school funds and that these deposits be without interest.

A motion to amend by adding "Subject to check by proper Sunday-school officers," was lost.

Original motion prevailed.

The following resolution was moved:

"Whereas, The Superintendent of the General Sunday-school Association in his report called attention to the desirability and need of a 'field-secretary,' and

"Whereas, The Association is able to sustain one so appointed; therefore be it

"Resolved, That we approve the suggestion of our Superintendent and favor the appointing of a 'field-secretary'; and be it further

"Resolved, That we hereby do appoint Bro. J. A. Gunsolley as a 'field-secretary' to labor for the ensuing year, to be remunerated out of the funds in the hands of the association, in such sum as shall be determined by the executive officers of the association."

The question was divided between the idea of a field-worker and the personnel of that worker.

Previous question was ordered. Resolution was lost by a vote of 30 for to 104 against.

Sang No. 83, Zion's Praises.

Benediction by Elder J. F. Mintun.

Adjourned until two o'clock in the afternoon.

SIXTH SESSION.

The afternoon session of the Sunday-school was opened at two o'clock in the afternoon with Superintendent T. A. Hougas in the chair.

Sang No. 130, Zion's Praises.

Prayer was offered by Elder Walter Smith.

Minutes of the morning session were read and approved.

Sang No. 100, Zion's Praises.

The regular order of the afternoon, the election of officers, was called for. The following were nominated for the office of General Superintendent: T. A. Hougas, M. H. Seigfreid, W. N. Robinson. First ballot showed T. A. Hougas, 80; M. H. Seigfreid, 48; W. N. Robinson, 64.

No choice having been made a motion was offered to drop the name of the candidate receiving the lowest vote. It was lost.

A second vote was called which resulted, T. A. Hougas, 81; M. H. Seigfreid, 59; W. N. Robinson, 65.

It was moved that we proceed to vote again on the three candidates.

A substitute was offered to confine the vote to the two highest, which prevailed by a vote of 133 to 55. The vote stood, T. A. Hougas, 106; W. N. Robinson, 97. Resulting in the election of T. A. Hougas.

For First Assistant Superintendent, Mark H. Seigfreid, W. N. Robinson, J. A. Gunsolley, Walter W. Smith were nominated. Vote resulted, M. H. Seigfreid, 138; W. N. Robinson, 21; J. A. Gunsolley, 33; W. W. Smith, 7. Resulting in the choice of M. H. Seigfreid.

Second Assistant Superintendent. Nominations were, A. Carmichael, A. F. McLean, J. A. Gunsolley, Walter W. Smith. Permission was asked by Brn. Gunsolley and Smith to decline and on motion such permission was granted. Both declined. Vote stood, A. Carmichael, 48; A. F. McLean, 153. Electing A. F. McLean.

For Secretary, D. J. Krahl was nominated and elected.

For Treasurer, nominations were John Smith and Charles May. Vote showed John Smith, 143; Charles May, 19.

General Librarian nominations, Lucina Etzenhouser, S. A. Burgess, Dora Young, Floralice Miller. Vote resulted: L. Etzenhouser, 117; S. A. Burgess, 30;

Dora Young, 8; Floralice Miller, 15. Electing Sr. L. Etzenhouser.

It was moved and adopted that the present Revising Committee, composed of Elders R. S. Salyards, Duncan Campbell, and John Smith be reelected.

A resolution ordering \$1,000 of the funds of the association to be turned over to the Bishopric as a consecration and also one providing that \$1,000 be turned over to the College Trustees for the erection of a dormitory were offered and on separate motions each resolution was laid on the table.

The Executive Committee reported on the Nauvoo reunion that they had nothing further to recommend after the consultation.

It was moved that the reunion be held in August, 1906.

Previous question was ordered and motion prevailed.

On motion it was ordered that the speeches of the remainder of the afternoon be limited to four minutes.

Moved that the sum of \$225 be appropriated for the use of the contingent expenses of the officers.

A substitute to make the amount \$400 was lost. Original motion prevailed.

It was moved that the EXPONENT be recognized as the official organ of the General Sunday-school Association.

Moved to amend by adding "and that the subscription price be 50 cents per annum and that the premium part be obliterated."

Moved to amend the amendment by striking out "and that the premium part be obliterated."

A substitute was offered for the entire matter, "that the EXPONENT be the official paper of the Sunday-school Association and the Executive Committee be authorized to provide for its editing and publication." The substitute prevailed.

J. A. Gunsolley took the chair during the discussion of the substitute.

It was moved that the Executive Committee have charge of the publication interests.

Moved to amend by adding "and that the editor of the *Quarterlies* be associated with the Executive Committee in the choice of paper for the *Quarterly* and cover."

Amendment adopted, also motion as amended.

First primary editors reported that they had done the work of the year.

T. A. Hougas took the chair.

Adjourned to meet in the upper auditorium at 7:30 this evening.

Sang No. 11, Zion's Praises.

Benediction by D. A. Anderson.

SEVENTH SESSION

Met at half past seven in the evening, April 5, in auditorium, with T. A. Hougas in the chair.

Sang No. 26, Zion's Praises.

Prayer by D. J. Krahl.

Minutes read and approved.

J. A. Gunsolley took the chair.

General Superintendent offered his resignation:

"For reasons that seem good and sufficient to me, I hereby tender my resignation as Superintendent of the General Sunday-school Association and ask that it take immediate effect.

"Respectfully submitted,
"T. A. HOUGAS."

It was moved to accept the resignation.

Moved as a substitute that we request Bro. Hougas to withdraw his resignation.

Moved to amend by striking out all after the word "moved" and inserting "that Bro. Hougas be requested to make a personal statement of the matter to the convention at the present time."

The amendment to the substitute and the substitute as amended prevailed.

Bro. Hougas complied with the request and made a personal statement to the convention.

It was moved that as an expression of our confidence in Bro. Hougas and his work, we decline to accept of his resignation, and we request him to continue to act as superintendent of the association.

Previous question was ordered, and the substitute prevailed by a vote of 126 to 67.

Bro. Hougas accepted the request of the convention in the following language: "For the coming year we will do the best we can with the work."

On motion the appointment of Home Class Superintendent was left to the Executive Committee.

Bro. and Sr. J. W. Peterson favored the convention with a song in the Tahitian language.

It was moved the Secretary be authorized to notify the city clerk of Nauvoo of the action of this body this afternoon in regard to meeting there. Carried.

On motion the convention adjourned to the place and time provided in the Constitution.

Sang No. 190, Zion's Praises.

Benediction by President R. C. Evans.

MISCELLANEOUS.

Program for the Nauvoo Reunion.

The local committee of the Nauvoo Reunion have made arrangements for a good meeting and are providing for a large camp. Read their notice in the *Herald*, *Ensign*, and *Autumn Leaves* and make note of such items as interest you.

The program for the reunion is not entirely completed owing to the inability of several to determine for a certainty this early that they could attend. The following is a general outline of the work, subject, however, to any changes that may be found necessary or desirable.

Dates, Saturday, July 28, 1906, to Sunday, August 5, 1906, inclusive.

Saturday, July 28, 2.30 p. m. Formal opening.

Address of welcome, mayor of Nauvoo.

Responses, Heman C. Smith, *et. al.*
8.00 p. m: Preaching.
9.30 p. m: Vesper service.
Sunday July 29:
9.00 a. m: Sunday-school, in charge of the General Superintendent.
11.00 a. m., 2.30 and 8.00 p. m.: Preaching.
Monday, July 30:
9.00 a. m.: Prayer and social service.
10.30 a. m.: Sunday-school institute work.
2.30 p. m.: Religio institute work.
8.00 p. m.: Preaching.
9.15 p. m.: Vesper service.
Tuesday, July 31:
9.00 a. m.: Prayer and social.
10.30 a. m.: Sunday-school institute work.
2.30 p. m.: Entertainment.
Paper, "Common errors in expression," W. P. Pitt.
Special music; readings by W. P. Pitt, Ruth L. Smith, Lorena Leeka, *et. al.*

Regular preaching and vesper services at night.

Wednesday, August 1: 9 a. m.: Social service.

10.30 a. m.: Religio institute work.
1.30 p. m.: Seeing Nauvoo. The whole camp will be shown around the interesting points in Nauvoo by competent and reliably informed guides. Hacks will be provided for those who desire them. Short talks at all important places.

8 p. m.: Historical lecture.
Vesper service

Thursday, August 2: Excursion day. The day will be given to an excursion up the Mississippi River on a steamboat. Leave early in the morning and return in time for night services.

General entertainment on board the vessel, of music, readings, etc.

Regular prayer- and preaching-services on the grounds for those who remain. It is expected that all persons attending the reunion will confine their excursions or pleasure trips to this one day. This for the good of the reunion.

Friday, August 3: 9 a. m.: Prayer and social.

10.30 a. m.: Teachers' meeting, Sunday-school and Religio.

2.30 p. m.: General Theme, Literature. Four papers and one reading.

8 p. m.: Temperance program.

9.30 p. m.: Vespers.

Saturday, August 4: 9 a. m. Closing social meeting.

10 a. m.: Religio institute work or Religio session.

2.30 p. m.: Sunday-school institute.

3.30 p. m.: Reunion business-session.

Regular evening services.

Sunday, August 5: 9 a. m.: Sunday-school.

10.45 a. m., 2.30 and 8 p. m.: Regular preaching-services.

9.30 p. m.: Vespers. Closing service of the reunion.

The preaching-services will be under the general care of the missionary in charge, Elder Heman C. Smith. The Sunday-school work in charge of the General Superintendent, and the Religio work in charge of the President of the society. The three are acting jointly in the preparations for the reunion.

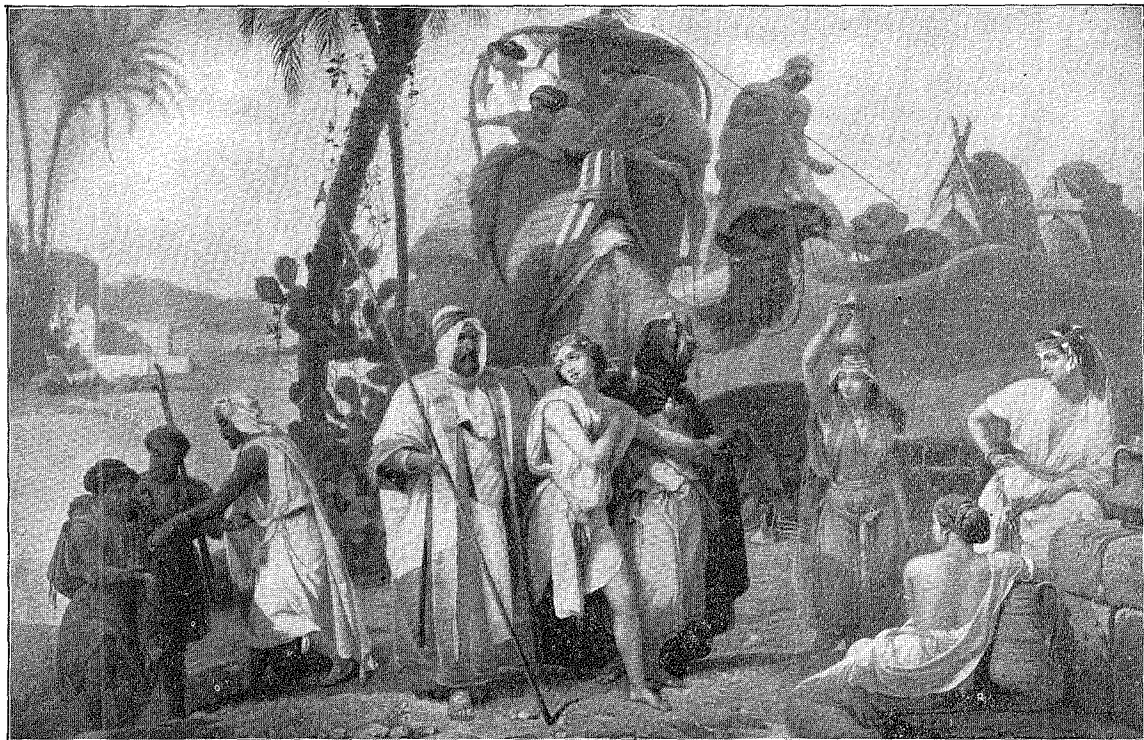
The Sunday School Exponent

Ethel Siskank

VOLUME 1

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NUMBER 8



JOSEPH SOLD INTO EGYPT

From First Primary Lessons

The Sunday School Exponent

Devoted to the Interests of the Sunday School and the Home
 Official Organ of the General Sunday-school Association

T. A. HOUGAS, Editor

DEPARTMENT EDITORS

J. A. GUNSOLLEY, Normal Department
 MRS. CHRISTIANA SALYARDS, The Lessons
 MRS. E. ETZENHOUSER, Library
 MRS. T. A. HOUGAS, Home Department and Parents' Department
 D. J. KRAHL, Business Affairs of the Sunday-school

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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, AUGUST, 1906

NUMBER 8

EDITORIAL



True Love.

God never compels men to love him, to serve him, or to share their goods with him. He does not need to. He offers his own care and help, blessings, and protection; he pleads, warns, and promises certain rewards for love and well doing. This is not for *his* good, it is for ours. Where is there truer love than that manifested by a loving parent who is in no wise dependent upon us extending his hand of love and pity to provide for us, to plead with us, and to love us, and all for *our* own good?

We may stay with God because we are afraid to go alone, or to leave him. We may fear to incur his displeasure. But God delights in the one who stays with him because he loves to, loves God better than all else. True heart-allegiance is the only love with which God is well pleased.

Moral Cowards.

An army officer has said that not more than one man in a thousand is a real coward on the battlefield. Gathered from all ranks and occupations and mustered into the army ranks, spurred by their loyalty to their country and by their hatred of the enemy, they will fight facing death and never falter. It takes no great amount of bravery for that. Any male animal known to the animal kingdom will fight when he meets another male. That is only animal nature. Send the one thousand soldiers home and in the common walks of life almost the nine hundred and ninety-nine are moral cowards. They dare not act upon their own convictions because of what others may say or think. They dare not speak their thoughts for fear of offending some one. They dare not own their religion for fear of social ostracism. At election many vote their ticket regardless of the planks in the party platform or the men upon the ticket. They will stand mute and hear their best friend slandered without protest. They will watch the evil working on every side of them and never make an effort to throttle it. Some one finds fault and we fall in line and find fault too just because we had not the stamina to stand alone. Right is

right no matter how many say it is not and we should stand by the right. Though all the world sin, it will not excuse you if you sin. Be morally brave enough to stand for right and truth if you stand absolutely alone in the world. Being a physical coward may bring upon you the contempt of the bully, but that matters little. Being a moral coward brings upon you the contempt of God and all strong-minded persons, and may be the cause of your failure in life to do your whole duty to God and to your fellow man. Be brave.

Rally Day.

October 2, 1906, is designated as Rally Day for our schools. It is after all vacations are over, summer heat is passed, and we are again settled down for a year of work. The dwindling effects of summer and summer outings have told on the enrollment of the school and a strenuous effort should be made to bring everything back to the normal condition or a little above. There are few, yes, extremely few, schools that ought not to be larger this year than last, next year than this. They will be if all will make a reasonable effort to built up the school. Concerted effort is one of the best means to overcome this temporary falling off, which, however, will become permanent unless some effort be made to overcome it. Try a rally-day program and see if it does not prove a boon to the work. Many have tried it and found it so. Suggestions for a rally-day program will be given in the September EXPONENT for the benefit of those desiring assistance along this line. Do not raise the question as to whether it is advisable or not. No question about it. Just take hold of it as a very necessary part of the regular work. A little time and a little effort will bring surprising results to your school.

A Lamanite School.

Bro. Richard B. Howlett, who is laboring in the Canadian Mission, writes under date of June 18:

I expect to organize an Indian or Lamanite Sunday-school in a place called Chipawa Hill, Canada. We have there now nine baptized Lamanites, and have blessed three of their children. Last Sunday, the 17th, we had a prayer-meeting. I was to preach but the Holy Spirit came upon me in much power and I was constrained to change it to a prayer- and

testimony-meeting as found on page 535 of Book of Mormon.

At this meeting of all Lamanites but the writer there were offered seven prayers and nine testimonies with songs and the gifts of tongues and interpretations thereof calling two Lamanites to office, one to the office of priest and one to the deaconship. We expect to organize a branch. Have seventeen members in all.

I thank you for your gift in the EXPONENT. I think it grand and very useful. Will try to get it introduced here, and though the Indians are very poor, we hope for the best.

Yours in the one true faith of our Lord,

RICHARD B. HOWLETT.

What Constitutes a Sunday-School.—No. 2.

THE SONG-SERVICE.

There is nothing that will serve a better purpose in quieting a congregation and fitting their minds for the service to follow than a good song-service. Three or four or more songs just before the opening proper of the school will have a very desirable influence on the minds of all present. We said it would quiet a congregation and so it will, but the song-service should never be made to do that service. Have order, perfect order, before you start a song.

WHAT WILL IT DO?

It will assure order and attention instead of turmoil. It will draw the minds of the scholars away from the things of every-day affair to the service of the hour. It will often make you forget your aches and pains if you have them. It removes cares and troubles for the time being. It focuses all the minds of your scholars to the one thing,—the service. It puts them in a more spiritual frame of mind, and we are all better fitted for our work.

KIND OF MUSIC.

Much depends upon the class of music you select. Not all good church hymns are fit for the Sunday-school. They are too heavy, too solemn, or otherwise inappropriate to the occasion. There is such a thing as the fitness of music. A national air is all right at a Fourth of July celebration, a funeral dirge at a funeral, or a comic song at some entertainment; but all would be manifestly out of place at the Sunday-school or the regular church service. Why? You can readily see that they would be entirely inappropriate to the occasion. And as one of the main objects of singing is to fit the minds for what is to follow, anything that would not properly fit the mind for the occasion would be out of order.

We are always singing in the presence of and for the benefit of children. The song should be within their comprehension. It must produce the

feeling of love, happiness, and buoyancy so necessary to good class-work and good school-work in general. The prevailing atmosphere of any school-room should be cheerful and bright. Much more and better work can be done under such circumstances. And to produce such conditions, the music must be light, bright, and cheerful. The ordinary church hymn will not suffice for the Sunday-school. It is too heavy, too deep, and often too solemn. Our collection, Zion's Praises, is admirably adapted to the needs of the Sunday-school. Some hymns are adapted to use in both church and Sunday-school, but they are the exception and not the rule.

A GOOD, LIVE LEADER.

To make your music a success, you must have some one appointed to have the matter in charge who is a practical choir-leader; and still better if he fortunately possesses the qualities that give the people confidence in him and his musical ability. By his tact, cheerfulness, promptness, he can become a power for good in the Sunday-school.

HOW LONG?

How long shall we sing before opening the school? Be at your place long enough to sing a half dozen pieces or about that number before the hour arrives for the school proper to open. Fifteen minutes is too much under most circumstances. Three to six songs will be much better. Have your songs selected previously so that when the time comes to sing, you may announce the number instantly. Sing some songs for the little children especially, once in a while. They will enjoy it much and it will do them good. Encourage *all* to sing whether they are professional singers or not. The more general your singing, the more good it will do. I would not have a choir for Sunday-school except in very rare cases. Get everybody to sing every time, and let them "make music in their souls."

The Children's Home Fund.

Sr. B. C. Smith writes in the *Ensign* of July 6 concerning the children's home fund: "When anything really good occurs we want to let you know it, and we take this means of letting you know how the children's home fund is increasing. Small sums have been coming in from the different parts ever since the conference, until the amount had reached somewhere about one thousand dollars when last week we received from the Philadelphia local the generous sum of five hundred and thirty-two dollars and six cents, which

has raised the fund to about fifteen hundred dollars. Does not that look as if we might soon begin to think about building a home? The Philadelphia sisters have done nobly and we hope that their good work may be an incentive to others to go and do likewise."

We are more than pleased to see the favor with which the thought of a children's home is meeting everywhere. One of the main reasons for this is that it is at once recognized as one of our plain duties and the most of the Saints are very desirous of doing their duty when it is clear to them what this duty is. We love our children. We

love the children of others. In our children lies our future hope. They will take up the work when we are forced to lay it down. And where is the true parent that does not live almost entirely for his children or his neighbor's children? And while we are not prepared to say on just what lines the children's home will be conducted, we have all confidence that it will be in strict harmony with the loving principles of the gospel, that it will be a work for the homeless child that will largely repair its loss of parents and home and make of it a man or woman able to stand alone. May the Lord bless the project and those who are instrumental in bringing about the good work.



Recreation and Amusements

Mrs. T. A. Hougas

Recreation and amusement are often spoken of as the same thing, but they are terms that are not purely synonymous. Recreation carries with it the idea of previous toil, or study. It is the reward of the faithful laborer. It is a gift from the Almighty given to lighten the burden of the curse. When man was driven from his Edenic home to earn his bread by the sweat of his brow he was given a day for recreation and rest and commanded to keep it holy. Amusement is the pastime of the idler and has no connection with previous employment. The derivation of the word *amusement* in the various languages through which it can be traced shows it to mean to divert, loiter, trifle, lounge, or idle. When we are amused we forget other things and give ourselves up wholly to the excitement of the emotions. Amusement may be recreation and it may not be. If carried too far the mind and body become tired from an overwrought tension of the nerves and instead of rest we have the reverse. Recreation means rest and renewal of our powers, a recreating of the body to new vigor. The house of amusement is usually a house of sin. True, amusements are not always of a sinful nature, but an over-developed love of pleasure surely has a downward tendency. Read the good book and you will nowhere find the house of pleasure commended for the good it is doing but many are the examples of not only kings but even whole nations overtaken in their love for worldly pleasures and brought to ruin and disgrace. Amusement never satisfies the individual. One who is devoted to the pursuit of amusement soon forms the habit and like a spoiled child must be amused or is fretful and not to be

endured. The restless, unsatisfied state of the human race at the present time is partially due to this growing habit of wanting to be amused. This class of individuals are ever abused, always overworked, and never well paid because their wages will not pay for enough amusement.

On the other hand recreation is a part of the economy of God and a blessing to mankind—a necessity for our preservation and development. Bishop Hall says: "Recreation is intended for the mind as whetting to the scythe, to sharpen the edge of it, which otherwise would become dull and blunt." But he who is ever seeking amusement is ever whetting and never mowing and amounts to nothing. John Ruskin says: "It is one thing to indulge in playful rest and another thing to be devoted to the pursuit of pleasure. Gaiety of heart during the recreation after hard labor, quickened by the satisfaction in the accomplished duty, naturally arises from a deep and serious disposition."

Since recreation follows labor it is of necessity that the greater part of it be provided in the home.

HOME RECREATION

is a problem that should interest the minds of every father and mother in the land. Upon proper habits of recreation rests the morality of the nation. A bold assertion, yes, but can you gain-say it? This is a day when the cities, especially, are feeling the sting of the habit of night entertainment and amusement. There is a wailing cry of, How can I keep my boy and my girl out of bad company and questionable places? Not only the

children are led astray in the whirl and glare of excitement, but even the parents are deaf to the cries of home and love, and drift apart even across the chasm of divorce.

When the work is over for the day and merry children both large and small are gathered in should be the happiest time of all the day. Home should be a place to love and love to be in. But how shall we keep the children there during the long evening hours? This is the time when right and wrong fight their fiercest battle. Unless there is something to claim the time and attention of the children mischief will surely creep in. Robert Burton says: "Idleness is the bane of body and mind, the muse of naughtiness, the stepmother of discipline, the chief author of all mischief, one of the seven deadly sins, and the cushion upon which the Devil reposed." Dear parent, do you realize that the evening is the time of your opportunity? Nothing should stand between you and the duty of affording your child entertainment and recreation in the home. No sacrifice should be too great for you to make that your children should be made happy at the fireside of home. Lay aside the work-basket or the evening paper. Forego the friendly chat down-town or across the way and play a game with the children. Furnish a musical instrument and strenuously encourage the children to learn and love music. Occasionally turn over the kitchen for a corn-popping, nut-cracking, and taffy-pulling and, if necessary, be one of the party. Be young with your children and they will love no other company better.

There is nothing we esteem of greater importance in the home than good,

WHOLESOME READING MATTER

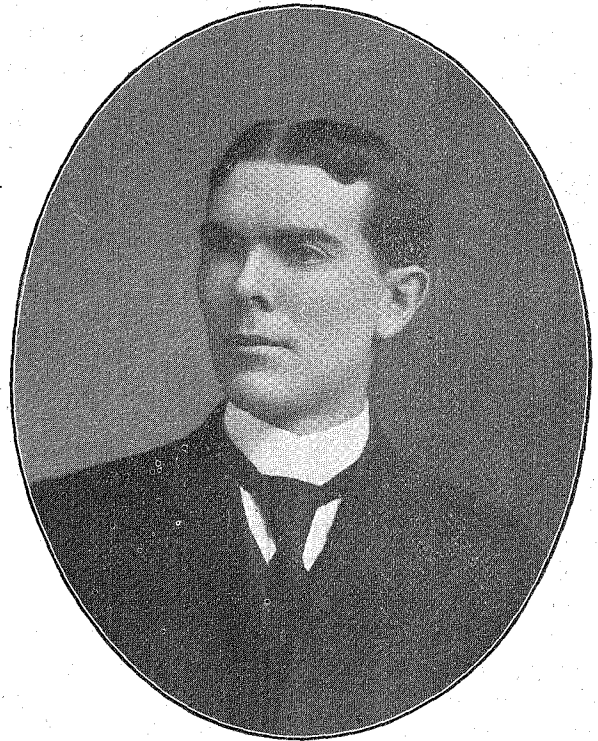
and do not be afraid of plenty of it. The taste for good reading has kept many a boy and girl from the siege of street fever, the ballroom, and the saloon. The habit of reading is one of vast importance and can be taught to any child by its mother. Do not neglect this part of the child's education thinking it will learn to read and love reading when it goes to school. This part of education must begin while the child is still in its mother's arms and she alone is responsible for the foundation of the taste for reading whether it be good or bad. Dear mother, if you were so unfortunate as to have been reared by a mother who knew no bedtime stories and have had no opportunity to learn since, you can buy books for a penny a piece that will give your babe a desire for knowledge and a love for books. Some children seem naturally inclined toward stories and have a decided taste for a certain kind. Arouse the desire for reading and

it is an easy matter to direct in proper channels.

I would like, however, to emphasize the thought that a parent will do well to keep a

CAREFUL OVERSIGHT

of the reading-matter that comes into the home because of the influence of reading upon the minds of the children. Of the child-mind Samuel Smiles has this to say: "There is a certain season when our minds may be enlarged, when a vast stock of useful knowledge may be acquired, when our pas-



ELDER A. F. M'LEAN, TORONTO, CANADA

See page 191

sions will readily submit to the government of reason; when right principles may be so fixed in us as to influence every important action in our future lives. But the season for this extends neither to the whole, nor any considerable length of our continuance upon the earth. It is limited to but a few years of our term. And if throughout these we neglect it error or ignorance is according to the ordinary course of things entailed upon us." Let the books be of the type that inspires health, purity, and courage and you have a foundation upon which to build a character of which you need not to be ashamed.

There should be one periodical for each age or grade in the family, and if your children are not much inclined to read, read with and to them. Talk to them about their books and papers. You must of necessity read the children's papers that

you can answer the question which is sure to come if you are on proper terms with your child: Mamma, how did you like such and such a story? What do you think of that work for a boy? or, Was not the girl in the other story brave for a girl? You must keep in touch with the children of the home if you hold them. Guard your children's reading-matter more closely than you do their companions, for if they are properly taught in their taste for reading they will be more competent to choose their companions. Bad books like evil deeds mold the thought and will of future generations.



ELDER M. H. SIEGFRIED, NAUVOO, ILLINOIS

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In addition to the every-day recreation and to relieve the monotony of home a little, there should be occasional opportunity for the children to

ENTERTAIN THEIR FRIENDS

and at all times should the children feel free to invite their friends to visit them. When allowed to attend public gatherings, it is safest for young people to be accompanied by some one older than themselves. It need not in any way embarrass the young man or the young lady of sixteen or seventeen to attend the lecture course with the whole family. But I have seen both boys and girls of that age who think it looks babyish to go with their parents. Such sentiments arise from false education and not infrequently from reading bad literature.

LONG SUNDAY AFTERNOONS.

Then there is the long, long Sunday afternoons; no use saying anything about the forenoon for everybody goes to church and Sunday-school in the morning. Do they? "Remember the Sabbath day to keep it holy." Six days thou shalt labor but on the seventh thou shalt perform no labor. Can we keep the Lord's day holy on the baseball-ground amid profanity, tobacco smoke, and the breath of the intoxicated? Is the love of God uppermost in our minds while mingling with the surging crowds in the parks of our cities? Are our children keeping this day holy when they trudge the banks of the river with gun or fishing-rod? Are the mothers keeping this sacred day when they work all forenoon getting a good dinner? What about us who go home with this family to dinner and spend the afternoon discussing the merits of some absent member, or which is cheapest—the mutual telephone company or the other companies, or which kind of hogs is the better—the reds or the blacks, or "reciprocity," or anything else foreign to the keeping of the holy day? Think about this and act accordingly. By your fruits ye shall be known. Dear parents, you, and you alone, are responsible for the way your child keeps this day. He will follow your example. You may not go fishing, but if you do not order your life according to that which you know is right, your children will know and take advantage of your mistake. Make it your business to entertain your own family on this one day of the week above all others. If Nature and weather call for outdoor life take the family and, with Bryant, "go forth and commune with Nature." There is no nearer way to bring your children near to God than through his works in Nature.

If you would find the yoke of the Master easy and his burden light, keep busy. David Swing said: "Occupation does more for morals and happiness than can be accomplished by laws and police." And again he says: "Most of our crimes come from the lazy, intemperate and the idle." No law yields a greater benediction to those who keep it than the law of labor. The idle are not happy. For them there is no genuine joy in life. They murmur and complain and they do not know the blessing of work, and they can not therefore know the luxury of rest. Only the tired man knows the sweetness of repose.

Let us serve God with our whole might, mind, and strength in our labor, in our recreation, mid-week and on the Sabbath, and the problem of what we shall do and where we shall go will have resolved itself into the welcome plaudit, "well done."

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, *Independence, Missouri*

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

Circulating Library.

For three years we have been making an effort to introduce a cooperative system for carrying on the library work, although for some time ignorant of the fact that our near neighbors, "The Kansas Social Science Federation," had in operation a plan, whose distinctive feature—the circulation of the library books among the people—was similar to our own, and could furnish indisputable proof of its practicability.

The appended article, from a city newspaper, is an excellent exponent of the principles we are advocating for furnishing literature to our Sunday-school and also offers an opportunity which we can not afford to lose sight of. We refer to the offer made by the "State Traveling Library Commissions," which if taken advantage of would enable us to supply our Sunday-schools with good literature at a very small cost.

We call your special attention to the explanation under the caption, "How to have use of the libraries." If you care to avail yourself of this offer you can select the librarian you desire and have the use of fifty volumes for six months, for two dollars and, if you wish to keep them longer, by paying twenty-five cents additional per month you can have them for an indefinite time. At this rate three small schools could be supplied with desirable reading-matter at a cost of three dollars and fifty cents a year.

We regret that all the States and Territories have not adopted this branch of our educational system. Our own state (Missouri) has made no such provision for the people. However, thirty-three States have adopted it, and Canada has some such system in operation.

We wrote the Congressional Librarian, at Washington, for a list of the States having State traveling libraries and he referred us to volume 30 of the Library Journal. Upon applying for this at the public library we were told that it was in the bindery and it would be some time before we could have access to it. We regret that we can not publish the list in this issue but it will appear later.

STATE TRAVELING LIBRARY.

"The problem of supplying wholesome literature for the smaller cities

and towns and the rural districts of Kansas, where the people are denied the privileges of free public libraries, has reached a solution in the successful operation of the plan of the Kansas traveling library commission. Starting in 1897 with a collection of about 3,000 volumes, intended for the use of the club women of the State, the Kansas Social Science federation inaugurated a system of permanent traveling libraries. In July, 1899, these volumes passed under State control through the Kansas traveling library commission created by legislative enactment. Now they form a part of the present system which, with governmental encouragement, has reached a total of 15,504 volumes, read by more than 150,000 persons who are reached by the traveling libraries in practically every section of the State.

"This important branch of the State's educational system is under the direction of Miss Nellie G. Armentrout, assistant State librarian and secretary of the Kansas traveling libraries commission. Miss Armentrout is a Kansas young woman, reared and educated in Kansas City, Kansas.

"One should understand that traveling libraries are not experimental," Miss Armentrout said in her office in Topeka one day last week. "Other States have tried the system with generally good success and now there are no fewer than thirty-three States that have traveling libraries. But for the length of time the system has been in operation in Kansas it must be observed that their growth and influence has been truly remarkable. It has far exceeded the hopes and expectations of those who founded these libraries. The one regrettable feature is that the appropriation is inadequate. During the first two years under State control the appropriation was \$1,000 a year. The last legislature gave us \$4,000 a year. The work is growing so that even that is not enough. Still, the members of the legislature are very kind to us. No request that has yet been made has been denied, for they are able to see the benefits of the traveling library system in their own communities, and among their own constituents."

"HOW TO HAVE USE OF THE LIBRARY.

"Traveling libraries, Miss Armentrout explained, are furnished by the commission on application to the secretary by some responsible person representing a local library, school district, reading club, literary society or some similar organization. The only expense attached is a fee of \$2, which is used to defray the expenses of transportation from Topeka to and from the point of destination. The fee is made uniform, \$2 being the average cost to the commission for each traveling library. The libraries are made up of fifty volumes, assorted to meet the requirements of the readers, and packed in strong, well-bound cases. There are no printed lists or catalogues of the books held by the commission, but the applicant may signify the nature of the books desired, whether of history, travel, biography, poetry, art, science, essays, fiction, or juvenile. He may send a list, which is filled, either with the books named or with books along the lines suggested. The library may be kept six months, or longer if the application be renewed and an extension fee of twenty-five cents a month is forwarded to the secretary, or it may be exchanged at any time for another library on payment of the \$2 fee for transportation. The applicant, who usually becomes the local librarian, has the general management of the books while they are in his care and their use is left to his discretion.

"These traveling libraries go into every county in Kansas," Miss Armentrout said, as she held up a map of Kansas on which were stamped numerous little red rings, each ring indicating the location of a library.

"IN THE LIBRARY HEADQUARTERS.

"Miss Armentrout conducted the correspondent through the big room adjoining her office. There were the books from which these traveling libraries are selected. There were tall cases extending all around the room, all filled with books. Then there were several long tables on which hundreds of books were piled. These were waiting to be placed in the library shipping-cases, of which there were many lying on the floor at convenient places for packing. Several of these cases were piled up near the rear entrance packed and labeled for shipping.

"We do not undertake to catalogue our books, but we have them all classified—the history here, the scientific over there, fiction at that end and the rest in their proper places."

"The library, or stock-room was in good order, each book of the well-selected stock seemingly waiting to be placed in one of the cases, locked up and then hurried away for a six-months' stay among the happy, prosperous Kansas people.

"There can be no doubt these books go into the homes of people who are glad to have them," said Miss Armentrout. "And it is a joy for one to know how they are appreciated. It is a rare thing for me to get an application for a second library that does not contain some kind word for the traveling library. It's either "they were so helpful," "we all enjoyed them," "they pleased us greatly," and many such expressions."

A Retrospect.

We do not know when we first heard the term *circulating library*, but for years we were conscious of a vague, shadowy expectancy which pointed to a more felicitous social condition that would enable us to band ourselves together for mutual improvement, exchanging our literary treasures with others of appreciative tastes. However, it did not occur to us that we should be permitted to assist in introducing this feature of an ideal social life.

Not many years since upon assuming the duties of a district librarian, we were confronted by conditions that were not very encouraging to one who was anxious to put into operation a plan that would enable the district to furnish the much-needed literature for its young people, for we found that the district librarianship was thought to be an office which carried with it no responsibility, an office that contributed nothing to the prosperity of the district Sunday-school association. As one of the convention concisely expressed it, "There is nothing to do and nothing to do with." Fortunately, we took a different view of the situation, for mentally we saw a broad expanse of "virgin soil," unkempt and uncultured. The wild, luxuriant growth in evidence on every hand indicated a fertile soil which, under favorable conditions, would yield richly—"some an hundred fold."

The intensity of our feelings we may not describe here only this: every fibre of our being thrilled in response to this demand for action, and with an insatiate desire to have a part in reducing this wilderness to a fruitful field we sought the means for its accomplishment. And, from the shadowy indefiniteness of the

day-dreams of the past, the circulating library began to assume a tangible form, in which we recognized the instrument for the consummation of our cherished plan. For we were intensely anxious to provide a library for each school belonging to the district.

This we accomplished and the solution of the question, "How can a district library be established and maintained," is found in the appended circulating library rules and regulations.

"CIRCULATING LIBRARY RULES.

"NOTE.—The following rules for the management of a District Library are recommended for adoption by District Sunday-school Associations. As here given these rules have been found practicable in the aggregate. The necessary changes to adapt them to the needs of any district can easily be made.

"1. Each local school in the district shall have its own reference library.

"2. Each school is requested to donate its library, with the exception of its books of reference, to the Circulating Library.

"3. When the library is established a donation of books and money shall be asked for from the members of each school.

"4. This money shall be collected immediately and paid to the district treasurer to be held as a library fund. And the books shall be sent to the district librarian.

"5. For the first year each school shall appropriate one Sunday's collection in the month for the support of the Circulating Library, after which this collection shall be taken once in two months.

"6. The fund thus created shall be paid semiannually to the district treasurer.

"7. The schools that donate their libraries shall be credited with the value of the books they donate and shall not be required to pay any money until the collections, otherwise due from them, equal the amount placed to their credit.

"8. All the expenses incurred for the Circulating Library, such as the purchase of books or the subscriptions to periodicals to be used in the interests of the work, freight charges, cartage, stenographic work, stamps, report blanks, etc., shall be paid out of the Circulating Library fund.

"9. A committee of three, of which the librarian shall be chairman, shall select the books for the Circulating Library; the other two members shall

be selected by the librarian and superintendent of the district.

"10. The purchase of books shall be under the sole management of the district librarian.

"11. Books shall be purchased semiannually immediately after the collection of the funds. All books belonging to the Circulating Library shall be returned semiannually to the district librarian for examination and redistribution.

"12. The distribution of the books among the schools shall be made on the basis of the relative number of pupils in each school and the amount of money contributed by each, and shall be under the exclusive management of the district librarian.

"13. Fines shall be assessed by the district librarian for the mutilation or damage of books; said fine to be paid by the school in whose possession the books were at the time of said damage.

"RULES GOVERNING THE WORK OF DISTRICT LIBRARIAN.

"1. It shall be the work of the district librarian to keep in close touch with local superintendents and librarians.

"2. The district librarian shall furnish each local superintendent a copy of the rules adopted by the District Sunday-school Association for the government of the district library, calling his special attention to the plan for creating and maintaining a library fund, the time for remitting the funds, and the time for distributing the books.

"3. The district librarian shall provide each local superintendent with a copy of the rules governing the local library, requesting him to present them to his school for adoption. The necessity of using the best available material in the school for librarians should be urged. He should speak pointedly against installing a child in this important office.

"4. The district librarian shall send quarterly report blanks to the local librarians requesting them to supply the required data and return promptly to the district librarian.

"5. The district librarian shall notify the local superintendents of the time the apportionment of the funds is to be made. He shall also inform the local superintendents that remittance should be made direct to the district treasurer.

"6. The funds shall be apportioned semiannually in May and November.

"7. If practicable the district librarian shall call a meeting of the Literature

Committee for the purpose of selecting suitable books for the district library, otherwise the matter may be attended to by correspondence.

"8. The district librarian shall submit to leading book-dealers a list of the books selected, stating his position as librarian of a Sunday-school Association and ask for their best terms to such organizations.

"9. Books shall be purchased semi-annually immediately after the apportionment of the funds.

"10. All library books belonging to the district library shall be labeled and numbered by the district librarian.

"11. The district librarian shall schedule in a book kept for that purpose all books belonging to the district library, giving number, title, name of author, date of purchase and cost.

"12. In the distribution of the books the district librarian shall be governed by the number and grade of pupils in each school. The amount remitted shall also be considered.

"13. To prevent the return of a book to the same school, unless desired, the district librarian shall place the initial of the school to which the book is sent on inside of cover. This gives a complete record of the route of each book.

"14. The district librarian shall make a triplicate list of each allotment of books; only the number of the book need be given. One of these lists is retained by the district librarian to check the books by when returned; the

other two are sent with the books.

"15. The district librarian shall instruct the local librarian to compare the list with the books received, marking errors if any. If none occur, one should be marked O. K. and returned at once to the district librarian. (This is a receipt for the books.) The other he retains to check the books by before returning them at the expiration of the six months.

"16. Two weeks before the time appointed for re-distributing the books the local librarians shall be instructed to recall all books that are out and close the library until a new consignment of books is received.

"17. All books returned shall be carefully examined by the district librarian and fines assessed in conformity with the rules governing the issuance of books."

EXPERIMENTAL STAGE PASSED.

These rules are the outgrowth of experience; the results of a strenuous effort made under most unfavorable circumstances to establish and maintain a Sunday-school library in each school belonging to a district Sunday-school association.

For four years the General Librarian, in collaboration with her successor in district library work, has been testing the practicability of these rules. And, feeling that the experimental stage has long since passed, we unhesitatingly offer them, as a help, to the district librarians.

the little one sickened and died, all from want of proper care and nourishment.

The other, the spiritual soul, born into the kingdom was subject to like treatment. So long as the nurse, the missionary, was present to give daily instruction and nourishment the babe seemed to thrive, grow, and was happy. But the missionary could not tarry to care for *one* convert. No sooner was he gone than in came the neighbors to care for the babe in Christ. They fed him such food as sour apples would be manna compared with. He was weak and soon he began to be in doubt as he could not answer the arguments, nor withstand the suasion brought to bear, until almost in despair he wrote for the missionary, who in haste comes to his sick patient just in time to save him. In time the missionary must leave and he is again alone to be subject to the same treatment. The friends come in to help him understand his religion and administer full doses of distrust and prejudice sweetened with flattery, it-don't-make-any-difference and come-with-us until the poor child is too weak to write to the missionary and the next we hear he is dead.

Now you will say this is overdrawn. No mother ever neglected her baby because it was only one. Be that as it may the illustration is true nevertheless. No mother neglects one baby because there is not a whole nursery full, nor should one isolated Saint be neglected because there are not enough to make a branch or a Sunday-school. He should be brought into the nursery of the church through the Home Departments of both the Sunday-school and the Religio and furnished the church papers till he is able to walk alone and then he should be kept there that he may be informed of the workings of the church and be kept in touch with the body. Take care of the baby.

Field Notes.

The reports for last quarter show a much larger per cent of lessons studied than can be found on any Sunday-school record in the association. Bro. Rannie's class in South Dakota make a report of every lesson studied by each member. I would like to see the school record that can show that record.

Sr. S. H. Ransom of Port Arthur, Texas, sends in a report of every lesson studied with a contribution. Of the study she says, "I feel very grateful for the opportunity and am benefited so much by the study. One of my

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

The Two Babies.

In a certain locality there were two babies born. One was ushered into this material world a weak physical little body. The other was born into the spiritual kingdom of God, likewise weak and needing care and development ere he was strong enough to walk alone and seek proper nourishment for himself. At the birth of each there was much rejoicing. In time the novelty wore off, the nurse was discharged, and the mother grew strong enough to again be engrossed in the many cares of the household. There being but one baby they could not afford to keep a nurse just to care for it. Had there been several it might

have been done but for only one it was too much. No, they could not afford a nurse, so the little one was very much neglected and often left to the care of the neighbor's children, who loved the little thing, and when it cried because it was hungry they gave it anything to eat that happened to be handy, once venturing on a green apple, which of course caused the child much distress and it became so sick its mother was alarmed and sent for the physician.

For a short time after the baby's recovery from the effects of the green apple the mother gave it a little better care and attention but as time wore on she again drifted in the same old way of neglecting the baby and leaving it to the care of the children until at last

neighbors will study with me next quarter."

Bro. C. J. Spurlock, of Denver, Colorado, writes that he is interested in the Home Class work and sends the names of several to enroll as Home Class members.

Sr. Martha Bing, of the Southeastern Illinois District, reports thirty members. This district covers twenty-two counties and unless it is settled pretty thickly with Latter Day Saints, should afford a good field for some missionary to introduce the Home Class work.

Sr. Vina Goff sends in a report of twenty-one members and of this class she writes: "Being in a sort of 'no man's land' down here, that is, outside of any district, we are trying to do

something for the Master, and have added a few members when studying the Home Department Sunday-school lessons. We have been in the habit of furnishing our own supplies and meeting together in all respects like the Sunday-school except that we use the Home Department envelopes to keep our record of attendance and collections. We have furnished ourselves with *Quarterlies*, bought one half dozen Zion's Praises, also one Bible. We might organize a Sunday-school but there are only eight Latter Day Saints and control might pass out of our hands. We have had the pleasure of turning four Latter Day Saints toward the work of God who had been straying for some time, and have some grown up outsiders interested besides children.

parent over a stony place in life's pathway.

May the parents of the church feel free to express themselves through this column, and gain much knowledge through intercourse with each other, and may the fathers especially avail themselves of this opportunity.

A United Family.

How strong it makes a family when all the sisters and brothers stand together! And what an awful wreck when they disintegrate, quarreling about a father's will and making the surrogate's office horrible with their wrangles! Better that, when you were little children in the nursery, with your play-house mallets you had killed each other while fighting across the cradle than that, having come to the age of maturity and having in your veins and arteries the same blood as your father and mother, you fight each other across the parental grave in the cemetery.

Of all the families of the earth that ever stood together, perhaps the most conspicuous is the Rothschild. As Mayer Amelin Rothschild was about to die in 1812, he gathered about him his children, and made them promise they would always be united on 'Change. Obeying that injunction, they have been the mightiest commercial power on the earth, and at the raising or lowering of their scepter nations have risen or fallen. This instance illustrates how much on a large scale, and for selfish purposes, a united family may achieve. But suppose that, instead of a multitude of dollars as the object, it be doing good and making salutary impressions and raising the sunken world—how much more ennobling. Sister, you do your part. Brother, do your part.—Talmage.

The Sovereignty of the Family.

There are several sovereigns in this country: First, the sovereignty of the American people; second the sovereignty nearest to us all—the sovereignty of the family, the absolute right of each family to control its affairs in accordance with the conscience and convictions of duty of the heads of the family. I have no doubt the American people will always tenderly regard their views and convictions (as meat and drink); I believe that those differences will be respected. Each household, by following its own convictions and holding itself responsible to God, will, I think, be respected by the American people.—Garfield.

PARENTS' DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Mother's Part.

But, ah! "The Truth" you must yourself first prove
Ere you can teach it to the child you love.
Once learned, he'll value it all else above.

Think not that he is all too young to teach;
His little heart will like a magnet reach
And touch the truth for which you find no speech.

Already Nature has your task begun;
For see how discord even now he'll shun,
But love to stay where all things are at one.

If you would bind your little one to you,
Bind your own soul to all that's high and true,
And let its light shine clear through all you do.

—[Froebel's Mother Play.

they do not need counsel, or whether it be lack of interest or time that keeps them out of the circle of advisers and inquirers. Be that as it may we wish it understood that this department is open to the fathers as well as to the mothers. And why not? Are not the fathers just as much interested in the children as the mothers are? Do they not love the children? Are they not just as much responsible for the proper rearing of their own children as the mother is?

THIS DEPARTMENT

will be in the interests of the parents and their especial relation to the Sunday-school. We solicit contributions on such subjects as, "In what way can the parent cooperate with the teacher"; "What shall the parent do with the Sunday-school lesson"; "Can the parent deepen the influence of the teacher"; "What to do with the children on Sunday," and any kindred topics that will help to solve the many perplexing questions of parenthood.

We desire to fill the space with original matter as much as possible and we solicit the aid of every parent in the church. It may be you are having trouble getting your children to get their lessons or go to church, Sunday-school, or Religio, and would like to know what some one else did under similar conditions. If your family is just as you would have it, let us know how you managed it and perhaps it will be the means of helping more than one

In undertaking to edit a "Parents' Department" I am undertaking something I have no knowledge of ever having been tried before. "Mothers' Columns," "Mothers' Corners," "Parliaments," etc., nearly every magazine and paper has, but the poor fathers have nothing to do with the children even when going to Sunday-school. I know not if it be that the fathers are so wise

Parents' Duty Toward the Sunday-School.

Whate'er thy race or speech, thou art
the same;
Before thy eyes Duty, a constant
flame,
Shines always steadfast with unchang-
ing light.
Through dark days and through bright.
—The Ode of Life.

In his essay on the subject of "Duty" Samuel Smiles quotes from Herrocles as follows: "Each one of us is a center, circumscribed by many concentric circles. From ourselves the first circle extends—comprising husband, wife, and children. As parents our first duty is to our children. We should at no time let the petty annoyances of life prevent us doing our duty when the education and character-building of our children is in question.

That we as parents have a duty toward an institution that is of so much service in the bringing up of the little ones in the fear and admonition of the Lord we have no doubt. If the parent is so situated that he or she can not attend the Sunday-school in person, it is their duty to see that the children do not forget to study the lesson. Also the children should be given time and opportunity to study. The same is due the teachers and officers of the school when there is work for special days. The child should always be given time and opportunity to prepare work assigned it and if necessary it is the parent's duty to insist on it being done. Often there is something assigned the child that it can not do of itself but for the good of the child the mother or the father should take the time to teach the child and render it the assistance necessary to the performing of the work. Parents sometimes feel that it is quite an accommodation to the teacher for them to allow their child to take part in an entertainment, never, for one moment, appreciating the untiring efforts of the teacher to develop the child and help it to better walk in the better way. These special programs are not for the teacher's benefit, but that the children may get a better idea and a grander view of the Lord Jesus whom they are learning to love and obey. If the parent can not attend the Sunday sessions of the school he should become a Home Class member and familiarize himself with the lesson, else how can he give the child the opportunity to do the things learned in his lesson? Every parent should recognize the fact that unless the little one is

reminded when he does that which is contrary to the teaching of his last lesson it will do very little good.

If you have never tried it just notice what an interest the children take in talking over their lesson to you and what questions will arise in their minds will be surprising to you. They very much enjoy giving the teacher's idea of things.

The parent may not be able through force of circumstances to attend with the children, but circumstances never should be such that they can not give the teachers and officers their hearty support. Remember it is not you that are *doing* the favor but you are receiving much, very much from the hands of the Sunday-school where your children attend.

The Graduating Girl.

She was on the platform reading her essay. She looked as if she had just stepped out of a flower-bed. In her cheeks the carnation had left its glow and her lips had robbed the roses. She was a healthy, fragrant, glowing American girl, a type that we love, protect, and honor.

Her essay or oration? Something that told of throbbing hope and ambition and rosy skies. Hard knocks are few in the chrysalis period. Why should not this graduation girl for a time believe the entire goodness of the world; believe in perpetual sunshine? The band plays raggy music for her now; her pulses quicken and she is happy. It is well. Why should she know that farther down the path there are no flowers, the bands do not play, and the clouds often shut out the sun?

Let her have her good times, this graduation girl. Let her glory in her triumphs and be proud of her attain-

ments. There can never be too much happiness in the world; there is always too much sorrow.

Down in the front row are father and mother, a man and woman who have toiled and suffered and borne much. It is the common lot. It puts deep care-lines into faces and sometimes it wrinkles hearts, but not always.

If you look closely you will see that the couple have just one object in life—the girl. She is of their blood. She is slipping away from them as the years go by, and often the mother cries silently because of a sorrow that is too deep for words. She is proud of her graduate girl, but her arms are empty, and there is an ache in her heart for the baby that has blossomed into a woman. Men love deeply and truly, but there is a holy affection that is denied them. Mothers know it—mothers only.

The essay! To those old folks it represents the climax of wisdom, the culmination of learning. The words flow like music and there is a hymn in every paragraph. True affection wears rose-colored glasses, you know.

And then when it is all over, a queen goes to her home. She seems just a little higher and holier than any other girl, does this graduation daughter, and she talks to father about it, and to mother, and her eyes shine. There is a sob in her throat, and she discovers all at once that it wasn't the applause of the great world she yearned for, but the grand appreciation of an old man and an old woman; not so much a desire for fame and a career as to justify their wonderful faith in her ability.

There you have the story of a great many graduation days. They are fine institutions, and they contain much of education not found in books.—Fulton (Missouri) *Leader*.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, *Lamoni, Iowa*

Theory and Practice.

Lesson X.

SUNDAY-SCHOOL DISCIPLINE.

Importance.—A Sunday-school without good discipline can no more succeed than a day-school can. Every organized effort must have discipline. To have discipline there must be authority. The authority must be respected. To

be respected the authority must be respectable.

No industrial institution, store, factory, shop, public works, or what it may be, can be successful without discipline, any more than can a school. And a successful condition will degenerate by the discipline becoming lax.

To have discipline there must be a recognized head to the authority of the

institution, placed there by the consent of those to be governed by it. This head is responsible for the exercise or lack of exercise of discipline. In order to exercise discipline the head must be supported by the various parts of the body. Even a lack of harmony between the least important member of the body and the head bespeaks so far a lack of discipline.

Discipline is accomplished by the head giving direction to the various parts, and the harmonious working of the whole depends upon each part acting according to direction. So that whenever any of the parts fail to respond to the direction of the head, the whole suffers from disorder, and the work performed is of a more or less inferior quality.

In a Sunday-school the head of authority is the superintendent, and it is necessary that his authority be felt by all the departments in order that there may be harmony throughout. And to the extent that this harmony does not exist, just to that extent the quality of the work performed comes short, and the cause suffers. But when every part acts according to the direction which comes from the head, then harmony prevails and the work done is of the best quality.

There are a number of essential elements which contribute to good discipline, a few of which we shall here notice. These are not given as being the only elements, nor, perhaps, the most necessary; but they may be considered as essential, and a consideration of them will be profitable.

Promptness.—It is usual to consider promptness upon the part of the members of the school as necessary, but it frequently happens that not so much stress is put upon the necessity of officers and teachers being prompt. Of course, it is desirable that all should be prompt, but it is almost useless to urge the members to be prompt unless the example is set by the teachers and officers.

A superintendent may exhort ever so much, but if he is not prompt, it is of but little consequence. His teachers and associate officers will justify this shortcoming upon their part by reference to the example of the superintendent.

A teacher may say all she will to her class about the necessity of being prompt in attendance at Sunday-school, but if she is seen coming to church-services late, she may be sure that her talk is only wasted effort. Or if she absents herself from her class to attend

a picnic or to go somewhere else, there ought to be nothing said by her to her boys for remaining away from class to go fishing or to a basketball game, or to her girls for going riding or to the park, instead of to Sunday-school.

Right on this point is where much of the discipline in the Sunday-school fails. Much of the mischief creating disorder is developed in the first few minutes before the arrival of the teacher; the boys and girls left to themselves improve the opportunity to entertain and amuse themselves, to the annoyance of their neighbors, and to the chagrin of both the teacher and the superintendent.

What is meant by promptness? Is it sufficient for the superintendent to be at the place of meeting at the time appointed for the opening of meeting? If this be true, who will see that everything is in readiness for the school to open? Who will see that the room is properly seated and warmed, and that the books are in place, and many other details are seen to? It may be said that the janitor and librarian, and others, have these duties to perform. But who shall see that the janitor, librarian, and others have done this work? The superintendent is the one who must answer to the school for the work of the janitor, librarian, and each officer and teacher. It follows, therefore, that the superintendent should be at the place of meeting long enough before opening-time to see that everything is in readiness, let that time be fifteen minutes, a half hour, or even more.

When should the teacher reach the place of meeting to be prompt? Is it sufficient to be in time to take part in the opening-song? Who will look after the conduct of her boys or girls before her arrival, and who will see that the seats are in place and that her class is supplied with singing-books, etc.? Shall she leave it to the janitor or librarian? Suppose they forget, or fail to do it? Then the teacher should see that it is done, and to do so, should be on hand in time to have it attended to before school-time. And she should be in time to receive her pupils as they come in and take charge of them. It would be impossible to say just how long before opening-time she should be there.

As to promptness of members of the school, it should be borne in mind that one of the elements of promptness is to be on time. This is to imply that one to be on time should not be ahead of time. It is an irregularity to be ahead of time, as it is irregularity to be behind

time. Perhaps of the two it is less harmful to be ahead of time than behind time, but being ahead of time is productive of bad results, for the reasons already stated, and should be discouraged, and regulated when necessary.

Promptness also means regular in attendance. It is not sufficient to be present at every session, but it is essential that one be on time as well. It means more than this. It means to be prompt while present in participating in the exercises—doing each thing in its time, and having a time for everything.

Orderly Officers and Teachers.—There is no one thing that contributes so much to the order of the members as a wholesome example by the officers and teachers. If the members are expected to take part in the song-service, then the teachers and officers should do so as much as is possible consistent with other necessary duties. The teachers should read in the response and do all possible to have the members of the class read. It is a serious mistake for a teacher to sit with song-book or Bible in hand and leave the class to entertain themselves during the exercise, for their means of entertainment usually interferes more or less with the order of the school. If the teacher is found studying her lesson while song-service, responsive reading, or prayer is going on, there is no reason why the members of the class should be exhorted to give attention to these exercises.

Again, a noisy or fussy teacher is certain to have a class of the same nature. A superintendent who is loud, and constantly giving orders and exhortations in a loud tone of voice, is certain to have a noisy school. Instead of these public advices, the superintendent should reach the school in this regard through the teachers. He himself should cultivate a quiet but firm manner, and this will have a tendency to beget a similar manner in the teachers and upon the whole school.

Variety of Exercises.—Another way to promote good discipline is to vary the exercises somewhat. Who does not tire of the same routine every day? And who does not like variety? A bouquet of flowers is made more beautiful by variety. In making the world the Creator recognized this principle and gave us infinite variation. A landscape would be a dull thing if it were a level, unbroken plain without tree or house, lake or river. Even in the human race no two are exactly alike.

A Sunday-school which follows the same unbroken routine of exercises fifty-two Sundays in the year lacks one feature of attractiveness at least. A teacher who always begins the lesson of the day in the same way, and who has one certain method of conducting the recitation, will grow tiresome by and by and find the class becoming listless and inattentive. I do not say it is possible to have something new every Sunday. I do not think that a radical change of program is as a rule conducive to good discipline. But it certainly goes without question that some variety is necessary in order to avoid dull monotony. Have something unexpected. Some special music, a declamation, an essay, an address or talk, a blackboard exercise, or a review by some one other than the superintendent, any of these bearing upon the lesson, or upon the Sunday-school work, afford material with which to vary the program. And in class-work, different members of the class may be appointed to look up certain subjects, or to write biography of some person mentioned in the lesson, or to prepare a short paper or talk on the customs and manners, of the times, religion of the people, etc.

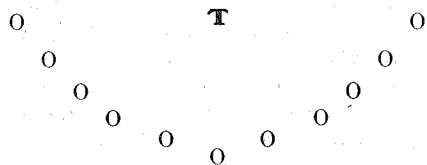
Music.—There seems to be a peculiar disciplinary power in music. This is recognized by all nations as evidenced by the fact of its being made a feature of their military systems. Music and song have contributed much to the success of military and political achievements. The home, Sunday-school, or church without music is almost without soul.

But much depends upon the character of the music. To be the most effective it should be well chosen. Some songs and some tunes appeal to the active nature of childhood and seem adapted to their understanding, while others are more fitting for funeral occasions. Long meter tunes and dirges are not adapted to Sunday-school work; nor are glees and quicksteps adapted to funerals. There is a fitness in the choice of things for certain purposes, which applies to the selection of music for our Sunday-schools. Plenty of good singing is very desirable in Sunday-school work, and the songs used should be in sentiment adapted to the understanding of the children, and in music calculated to stir the better emotions of the soul. Then we can sing with the spirit and the understanding. Then can we carry out the injunction to "cultivate the gifts of music and of song."

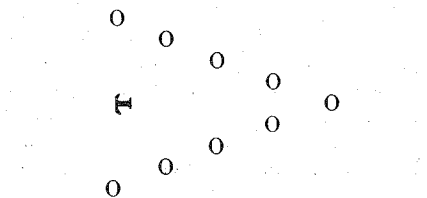
Arrangement of Classes.—Both the arrangement of the class and its loca-

tion in the schoolroom have much to do in the order and discipline of the school. If each class be orderly, then the school is orderly, and vice versa. By a judicious seating of the class the teacher may to a greater or lesser degree control the order. For instance, if the teacher sits at the end of the class strung the entire length of a long bench it is next to impossible to keep control of all of them even during the teaching half hour, much less during the general exercises. But the teacher should be seated and the class so arranged as to bring her as near each member as possible. Usually the teacher should face the class so as to be able to look into the eyes of every member while teaching; and when general exercises are going on, to be so located as to hold control of each one.

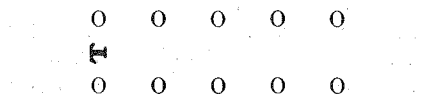
The ideal arrangement of the classes of the smaller children especially—and it is not bad for the older ones—is to have them seated in a semicircle with the teacher in the center, equal distance from each child, like this:



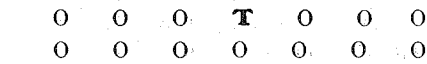
Of course where chairs are used this arrangement can be made easily; but where benches or settees are used this arrangement is impossible. But even then if the benches are movable they may be arranged like this:



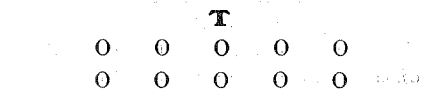
or perhaps the seats may face each other, like this:



or the teacher may be seated in the middle of one side, like this:



but where the benches are immovable, the teacher had better stand facing the one or two rows of her class, like this:



The location of the classes depends upon circumstances. It is desirable for general exercises to have the smallest children nearest the front and then the next larger, and the oldest in the rear. But during the lesson period the classes should be as widely separated as practicable, giving the primaries a separate room when possible, or a curtained corner when practicable. Should there be a class of boys or girls inclined to be noisy, oftentimes placing them near the front has a quieting effect. It is impossible to give any definite rule, but the question of arrangement and location of class for disciplinary effect is worthy of careful consideration.

Marching.—In connection with the question of the locating of classes, and the changing of location during the session, for recitation and general exercises, comes the question of marching. I know there is strong prejudice against marching in the church-building. Upon the other hand some are disposed to think marching an indispensable feature. It is well to avoid both extremes. If the classes are to change location, is it not much better to move orderly, stepping time to the music of the organ, than to move in a haphazard manner? It would seem so. The fact of being allowed to move without system and order conduces to a disregard of order and encourages lax discipline, while the requirement of moving exactly in step to music cultivates the habit of doing things in order, and the effect does not end with the march, but extends to all other features of their work, more or less. Hence no one should say that marching is positively bad, neither should any one contend that it is not to be dispensed with. It is questionable whether to march simply for the sake of marching, or for the sake of discipline alone, is worth while.

Scripture Study.

The following lesson is a continuation of Bible history and is taken from the Westminster Teacher-Training Course.

Lesson IX.

"SAUL TO THE BABYLONIAN CAPTIVITY.

"I. A new era in Israel's history begins with the coronation of Saul, 1030 B. C., and continues with varying fortunes to the downfall of Jerusalem, 587 B. C. The tribal life ends and the national life begins, although the old order survives in many and influential ways, so that the national unity was more than once imperiled.

"II. The history of the period is told in two separate accounts, First and

Second Samuel and First and Second Kings being one; First and Second Chronicles being the other. The period covers about 460 years.

“III. The period may be subdivided into four sub-periods:

“(1) *The United Kingdom.*

“(2) *The Divided Kingdom.*

“(3) *The Downfall of the Northern Kingdom.*

“(4) *The Downfall of the Southern Kingdom.*

“(1) *The United Kingdom.*

“(a) Saul came to the throne in the midst of a great Philistine oppression (1 Samuel 13:1-23). He was of the tribe of Benjamin, yet the other tribes were loyal to him in varying degrees; his reign was one unbroken series of conflicts with the Philistines, and came to an end, after a reputed duration of forty years, in a disastrous battle in which he and his son Jonathan lost their lives and Israel was defeated.

“(b) David was the founder and organizer of a powerful state; a man of rare intellectual power; a general, poet, musician, and ruler of consummate ability. His reign, which covered another reputed forty years, was marked by the choice of Jerusalem as the capital, the ascendance of the tribe of Judah, and the establishment of the nation as one of the world-powers. His dynasty continued to reign in Jerusalem until the nation lost its independence, and his family continued until his last and greatest descendant, Jesus of Nazareth.

“(a) Solomon reigned for another reputed forty years, signalized his reign by building the temple of Jerusalem and also palaces and cities (1 Kings 9:10-19). His reign was magnificent, despotic, and oppressive (1 Kings 10:23-29; 12:4). He left an empire extending far beyond the limits of Palestine, but so unstable that it fell to pieces upon his death. (1 Kings 4:20, 21).

“(2) *The Divided Kingdom.*

“(a) Upon the death of Solomon, Jeroboam led ten of the tribes in revolt against the house of David (1 Kings 12:12-20) established the ‘Kingdom of Israel,’ or ‘Northern Kingdom,’ built his capital at Shechem, and made new religious centers (1 Kings 12:25-33). The capital was subsequently removed to Samaria (1 Kings 16:24); nineteen kings representing seven dynasties reigned over ‘Israel’; the relations with ‘Judah’ fluctuated from bitter hostility to close alliance; conflicts and alliances with Syria, Assyria, and Egypt, were

frequent and eventually brought about the downfall of the kingdom.

“(b) The revolt of the ten tribes left to the house of David the tribes of Judah and Benjamin, which ever remained loyal to that great house through all its varying fortunes and formed the ‘Kingdom of Judah,’ or ‘Southern Kingdom,’ with its capital at Jerusalem. During this period nineteen kings of the dynasty of David reigned over ‘Judah.’

“(c) Among the kings of ‘Israel’ Jeroboam I (2 Chronicles 12:15 to 13:20), John (2 Kings 9:1 to 10:36), Jeroboam II (2 Kings 14:16-29) were conspicuous; among the kings of ‘Judah’ Jehoshaphat (1 Kings 15:24; 2 Chronicles 17:1 to 20:34), Uzziah (2 Chronicles 26:1-23), Hezekiah (2 Chronicles 28:27 to 32:23) were prominent. The great prophets were Elijah (1 Kings 17:1 to 19:21; 2 Kings 2:1-11), Elisha (2 Kings 2:12 to 9:10; 13:20) in the Northern Kingdom, and Isaiah (Isaiah 1:1) in the Southern Kingdom.

“(3) *The Downfall of the Northern Kingdom.*

“(a) Through the misrule of its sovereigns, its internal dissensions, its unfortunate foreign alliances, the disintegrating influence of its flagrant idolatry and immorality, ‘Israel’ came to an end in the downfall of its capital, Samaria, in 721 B. C., at the hands of Shalmaneser, king of Assyria, and the ten tribes were carried into captivity and disappeared from history (2 Kings 17:5-23).

“(b) Into the territory of the Northern Kingdom the king of Assyria

brought other captive peoples, who, mingling with the poor Jews left by the conqueror, became the Samaritans of later times (2 Kings 17:24).

“(4) *The Downfall of the Southern Kingdom.*

“(a) The forces which led to the overthrow of Israel were at work in ‘Judea,’ though more slowly. By some degrees its religious and moral life were less corrupt, therefore it had greater stability and a longer career. Yet as the result of its political, social, and religious decay, one hundred and thirty-four years after Samaria fell, Jerusalem was taken by the Chaldeans in 587 B. C., and king and people were carried to Babylon.

“(b) Jeremiah and Ezekiel were the great prophets of this period.

“(c) Thus came to an end because of the follies and sins of the kings and people, the City of David, the Nation, the Temple-center of Jehovah worship, and the Jews’ possession of Palestine.

“IV. *This catastrophe* was the closing scene of four hundred and sixty years of the Hebrew Monarchy, which began in a weak confederacy of the twelve tribes, grew to the strength and brilliancy of a great world-power, was rent asunder, lost its prestige, and finally perished; which was never free from the deadly evil of idolatry and its consequent immorality; and which, notwithstanding the heroic efforts of prophets and God-fearing kings and a godly portion of the people, perished because it kept not the covenant with Jehovah.”

THE LESSONS FOR AUGUST

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa.*



LESSON 6, for August 5.

THE MARCH TO SINAI.

(Quails Sent for Food.)

Text, Exodus 16:1-13.

The Sinai Expedition.

In 1868-1869 the Sinai Survey Expedition was formed with the sanction of the English government to ascertain what connection can be traced between “the scenery, the features, the boundaries, the situation of Sinai and of Palestine, on the one hand, and the history of the Israelites, on the other.”

Professor E. H. Palmer, of St. John’s College, Cambridge, England, who ac-

companied the expedition, gives us a work on the results of the Sinai Expedition, from which we shall glean some information for students of our present Sunday-school lessons. The work from which we shall make our extracts is *The Desert of the Exodus*:

THE OLD TESTAMENT NARRATIVE.

Professor Palmer says: “A circumstantial account is given in the Bible of an event so important that upon our acceptance or rejection of it as an historical fact depends the whole question of our religious belief—of the truth or falsehood of the Old Testament. Such a position could not long remain unas-

sailed, and we are accordingly met with numberless objections, which nothing but actual knowledge of the country can enable us to discuss, much less to answer.

"I shall deal with the question as purely one of evidence, taking the plain, unvarnished statements of the history, and comparing them one by one with the present topographical facts."

WHERE WAS THE RED SEA CROSSED?

"It may well be asked, what authority have we for assuming that the peninsula now known by the name of Sinai is that in which the Mountain of the Law was situated; or that the Passage of the Red Sea took place at the head of the Gulf of Suez, rather than at the Gulf of Akabah?

[The Gulf of Akabah is the eastern arm of the Red Sea which may be seen extending toward the northeast on our *Quarterly* map.]

"The itinerary in Numbers 33 supplies us with a conclusive answer. The children of Israel reached the seacoast in three days after leaving Rameses, and no possible theory of the position of that town could bring it within three days' journey of the Gulf of Akabah. The Gulf of Suez is, however, distant exactly three days' journey from the site of Memphis, in which neighborhood at least the ancient capital of Egypt must have stood, and it is therefore certain that the Gulf of Suez is the Red Sea referred to in the history."—Desert of the Exodus.

THE ROAD TAKEN BY THE ISRAELITES.

The children of Israel did not take the northern road to Palestine by way of Gaza, so that there is absolutely no other course which they could have taken, after crossing to the Asiatic side, than the road which lies between the steep wall-like escarpment of Jebel or Rahah and the Red Sea. This would conduct them toward the mountainous district in the center of the Peninsula, and it is consequently evident that we are so far right in looking for Mount Sinai in that region.

"Having satisfied ourselves that we are upon the track of the Israelites, we have next to determine the route which they must have taken. In many countries it would be impossible to pitch upon one road to the exclusion of all the rest, but, thanks to the peculiar nature of the country under consideration, we are enabled, by an exhaustive process, if not to prove, at least to arrive at a more than plausible conjecture upon this point."—Desert of the Exodus.

HOW THE ISRAELITES TRAVELED.

"The Israelites were traveling in heavy marching order, taking with them their wives, children, household effects, and indeed all their worldly possessions. We learn that they even had wagons with them during the journey. (Numbers 7:3.) Under these circumstances, difficult or intricate passes and defiles are out of the question, and our attention is confined to those roads which are passable for a large caravan with heavily laden beasts of burden."—Desert of the Exodus.

SUPPLIES OF WATER.

"The difficulty of providing water for the cattle by which they were accompanied has proved a great stumbling-block to many; but this Mr. Holland has considerably lessened by a novel and ingenious suggestion. He believes that, instead of being an incumbrance to the movements of the host, they were used as beasts of burden, and that, in addition to the camp furniture, each carried his own supply of water, sufficient for several days, in waterskins slung at his sides, precisely as Sir Samuel Baker found them doing at the present day in Abyssinia."

THE WELLS OF MOSES.

"The spot bearing the name of Ayun Musa, Moses' Wells, was probably the first stopping-place of the Israelites after crossing the Red Sea. From this point the road is unmistakable for the first three days, since it lies over a flat strip of desert, across which they would naturally choose the straightest and most direct path. The Bible dismisses this part of the journey with a few words; 'They went out into the wilderness of Shur; and they went three days in the wilderness and found no water' (Exodus 15:22); but I doubt if a more suggestive description could possibly be given of this monotonous waterless waste, the only impressive feature of which is the long *shur*, or wall, which forms its northern limit."—Desert of the Exodus.

MARAH.

"The soil throughout this part of the country, being strongly impregnated with *natrum*, produces none but bitter or brackish water; and it is worth observing that the first of these springs with which we meet, Ain Hawarah, is reached on the third day of our desert journey to Sinai."—Desert of the Exodus.

ELIM.

"Here, again, our experience accords with that of the Israelites, for our next

station is in Wady Gharandel, which contains a considerable amount of vegetation, palm-trees in great numbers among the rest, and a perennial stream. It would, of course, be idle to contend that this is the identical oasis mentioned in Exodus, but I would remind the reader that a supply of water larger than usual, and a consequently larger proportion of vegetation, depend upon the geological configuration of the country; and that, although individual springs may disappear, and break forth again in other places in the vicinity, a few thousand years are not likely to make any radical changes in this respect. Whole districts may be, and often are, rendered barren and dry by the diminution of the rain-fall, consequent upon the neglect and destruction of vegetation; but where a spot like Gharandel still exists, in spite of the deteriorating influences which have been at work in Sinai, we may fairly assume that its fertility dates from a very remote period of antiquity."—Desert of the Exodus.

WHAT IS A WADY?

"The long, winding valleys by which mountain groups are intersected are called wadies. They are not at all like the valleys to which we are accustomed in Europe [or in America], but present rather the appearance of dry, sandy river-beds. They are, in fact, the courses along which the torrents from the mountains find their way down to the sea; but, as the rain seldom falls, and as there is no soil or vegetation on the mountain sides to collect or absorb the gentler showers when they do come, the valleys are never filled except on the occasion of some fierce storm bursting over the mountain which they drain. Seldom as this event occurs, and partial as it always is, the water-worn appearance of the shelving sides of the wadies, and the large bowlders of rock which lie scattered about their beds, show that at some time or other nearly every one of them has been the scene of one of these terrible *seils* or floods."

THE RAINFALL OF THE COUNTRY.

"This is sufficient to replenish the few springs and rivulets which form the permanent water supply. So rapid is the evaporation, that a few minutes after a shower has fallen the surface of the ground is as dry and thirsty-looking as before, but a large proportion must be absorbed and retained in the gravel with which the wady beds are filled; the great floods also, which occasionally rush so impetuously down

to the sea, must yet leave much moisture behind."—Desert of the Exodus.

The March to Sinai.

Elder Duncan Campbell.

The journey of Israel was like the journey of life. It was beset by many temptations and trials. The Israelites had much to learn in the way of faith and hope and endurance. They seem to have thought that because they were under the guidance and protection of Jehovah the way in which they would be led would offer no obstruction, would be easy and without difficulty to even undisciplined natures; that everything required for their sustenance and comfort would be at hand when needed without thought or effort on their part. They murmured greatly because they did not find things exactly as they anticipated.

It would seem that while they were under Egyptian bondage, though their labors were exceedingly severe and exacting, they were provided with abundance of nourishing food which it was to the interest of their masters to supply as needed, and hence they were free from any worry or care on that score. So it was a new thing in their experience to proceed without a visible supply of the necessaries of life being in evidence. They were walking by sight in Egypt; now they had to learn to walk by faith, they had to trust in the unseen, rather than in the seen as heretofore.

In all ages of the world, when the Lord would begin a new dispensation and bring a people out of the world for the purpose of building up his kingdom and establishing his own order of righteousness among men, the same difficulty has been confronted. It has been found exceedingly hard to break away from the old order, and to adopt the order of God in temporal things. The order of God in regard to temporal things has proved a rock of offense upon which the church has met disaster many times because the people have been unwilling to give up the way of the world for the way of God. How do you stand in this matter?

Notes on the Lessons.

Mrs. Callie B. Stebbins.

Lessons, 6, 7, and 8 contain almost the same teachings, though the circumstances are different. In each case, the incidents are very full of interest and are worthy the effort it may re-

quire to fix them in the memory. A knowledge of the character of the country through which the Israelites passed aids us greatly in understanding the statements of the scripture text as well as the spiritual significance of the lessons.

The *Quarterly* notes furnish us with some bits of information in regard to the country and the course taken, but much more will be found in this number of the EXPONENT, which, if carefully studied, will prove very helpful in getting before the mind the picture of the surroundings and the actual experiences of trial through which the people passed. If possible to secure a good map showing the passes in the mountains through which they were led, it would give you a better understanding in the study of the lesson and would add interest, if taken to the class.

We think that the people of Israel were very slow to learn the lesson of trust in the Lord. He had been repeatedly working miracles for their deliverance and for their benefit from the beginning of Moses' mission to them, and we think that, if we had seen so many wonderful manifestations of the power of God, we would turn to him instantly with every recurring need and trust him for the fulfillment of all his promises, no matter how difficult the way through which he might lead us.

We must not forget that, as Geikie suggests of Israel, "their very religion was new to them." They had not been accustomed to a life of faith, and, lacking the preparation of heart, even such mighty miracles were slow in having the desired effect. We have the record of what the Lord did for his people then and in other ages, and we may learn that he is the same now as then, if we will but prove him. Have we learned the lesson of faith, or are we nearly, if not quite, as much in need of discipline as were they? Have we learned the lessons of patience, obedience, and trust to be drawn from their experiences, or are we still lacking?

Most of us need all the help we can get from an understanding of their failure and from the assurances we find in the Lord's dealing with his people at that time, that even though he leads us by difficult ways, he is working for our good and is our ever present Helper. To us, as to ancient Israel, the words of the Psalmist, "O Israel, trust thou in the Lord," may come with a sadness in the sound, because we do not fully trust him; but also they may be full of exultation, because we have as great reason as they to put our trust in him, for of

adopted Israel as of literal Israel it is true that "he is their help and their shield."

LESSON 7, for August 12.

THE MARCH TO SINAI.

(The Manna.)

Text, Exodus 16:14-35.

The Journey From Elim.

"To reach the sea, two roads were open to the Israelites—either to follow Wady Gharandel itself to its mouth, or to turn down the most practicable valley, Wady Taiyebah. The first is extremely unlikely, as the cliffs and rough rocks which come down to the water's edge past this point would have impeded their further progress, and compelled them to retrace their steps; whereas from Wady Taiyebah the coast is open and passable, and, moreover, the mouth of the valley affords a fine clear space for their encampment by the sea. There are two roads to Sinai, the upper one by Sarabit el Khadim, and the lower one by the coast; and the modern traveler who chooses the latter still turns off by Wady Taiyebah, and reaches the seashore in a fair day's journey from Gharandel.

"There are several reasons which would have led to the selection of this route by the Israelite hosts; the rugged passes and narrow valleys on the upper road would have presented insuperable difficulties to a large caravan cumbered by heavy baggage, and they would have passed through a district actually held by a large military force of the very enemies from whom they were fleeing . . . We are forced to the conclusion that Wady Taiyebah was the only road down which the children of Israel could have marched."—Desert of the Exodus.

WADY TAIYEBEH.

"The plain at the mouth of Wady Taiyebah has been suggested as the probable site of the encampment by the Red Sea; and as, from a comparison of the various routes, we were unanimously of the opinion that the Israelites must have taken the lower route by the sea-shore, we were inclined to acquiesce in this identification.

"A short way up the wady, the mountains began to assume a more pleasing and variegated appearance—the sandstone here meeting the chalk hills with a very decided line of demarkation, so that the sides were often half red and half white, and this, relieved by the bright green of many a

clustering caper-plant, produced an effect extremely agreeable to the eye."—Palmer.

Geikie describes this wady as "a comparatively pleasant valley sprinkled with tamarisks, bushes, and palms, with the dwarf trunks and shaggy branches peculiar to their kind in this stony region." He mentions the red and light yellow sandstone, which by its bright color lends a striking character to the landscape.

Professor Palmer and Captain Wilson explored this wady and others opening from it to find if there were any other way by which the Israelites might have reached the sea, and came to the conclusion that they must have followed Wady Taiyebah to its mouth, since the others were too narrow to admit of the passage of a caravan, and, in some places, of even foot passengers.

PHARAOH'S BATH.

Both Palmer and Geikie mention a hot spring called Pharaoh's Bath. It is at a point where a bluff of white rock comes down almost to the sea. At the base of this, a stream of nearly boiling water trickles from several small fissures in the stone. A bath at the point where this hot water meets the cool waves of the Red Sea is said to be delightful, and the Arabs resort to these springs for their medicinal virtues. But no Arab will venture here to seek relief from his bodily ailments without an offering to propitiate the angry ghost of Pharaoh which is supposed to haunt the place. The offering generally consists of a cake made up with stated proportions of meal, oil, and other ingredients.

EL MARKHA.

"Leaving the high chalky cliffs of Wady Taiyebah, with their blinding glare, the Hebrews would enter on the plain of El Markha, called in Exodus the wilderness of Sin, which runs along the strand—a desolate expanse of flints, gravel, and sand, nearly destitute of vegetation, broken from time to time by equally desolate wadies opening on it from the interior. There is hardly a more dismal tract in the whole peninsula. Even in winter the heat is indescribable during the day, and it was now approaching the middle of the year."—Geikie.

"El Markha, from which the plain is named, is a long white ridge of chalk hills, which run down to the water's edge; the place has only one spring, and that is so brackish as to be quite undrinkable. As there is never water nor pasturage, the Arabs never come near

the spot unless to cross it on their way to and from Suez, and, excepting a few lizards and stray sea-birds, we did not meet a single living creature on the way."—Palmer.

THE QUAILS.

"These swarms are familiar in many parts of the East. In Palestine and on the Euphrates, they are common after the spring rains, and immense numbers of birds are caught for food and sale—their flesh being highly prized. Their flight being weak, they instinctively select the shortest sea passages in their migrations, and avail themselves of any island as a resting-place. Hence, in spring and autumn, on their way from Africa, and on their return to it, they are slaughtered in great numbers in Malta and the Greek islands, where they remain, each time, only a day or two.

"It was natural, therefore, that the Israelites should meet them in the desert of Sin, for they would follow the land in Africa till the Red Sea was narrowed by the projecting Sinai Peninsula, and take advantage of it to cross to Asia. Indeed, vast flocks are known to visit the Sinai deserts, even now, at the time of migration. Tristram tells us that in Algeria, also, he has found the ground covered with them, over many acres, at daybreak, where, on the preceding afternoon, there had not been one. They were so fatigued, he adds, that they scarcely moved till almost trodden down."—Geikie.

MANNA.

Palmer says of this: "An article of commerce with the Arabs is *mann*, or manna, which is a gummy saccharine substance, exuding from the *tarfah* or tamarisk tree. It continues to drop for the space of about two months, commencing at the same season as the apricots. The Arabs declare that it falls only by night, and that if there be a moon the supply is more plentiful. . . . Except in name, the manna of Sinai bears no resemblance whatever to the miraculous food described in Exodus."

Geikie differs somewhat from Palmer on this subject. He says: "The manna exudes from punctures made by insects in the tender twigs of the tamarisk in the spring. It flows most freely after heavy rain, but needs to be cleansed and prepared before being fit for food. White manna is mentioned on the Egyptian monuments as a kind of vegetable food, and was used both in offerings, and in the laboratory as a medicine. . . . The Bedouins still speak of it as 'raining from heaven,' because it falls

with the dew. Like the true manna, it lies on the ground like hoar-frost in the earliest morning. . . . This manna looks like coriander seeds; tastes like honey, and melts in the sun."

HOW OFTEN DID THE MANNA FALL?

"To the objection that the tamarisk manna is found only a month or two in the spring, Ritter answers that it is not said in the Bible to have fallen every day in the year, but was only an additional food to the Hebrews, who had besides, dates, and flocks and herds, for milk and flesh, etc."—Geikie.

In connection with this statement, your attention is called to Exodus 16:21, where it is stated that the Israelites gathered the manna every morning, and to verse 35, where it is written that they did eat manna forty years. The inference is that the manna fell daily. It was the daily bread of Israel miraculously provided for them by their Father.

MANNA RAINS.

In connection with the miraculous gift of manna to the Israelites, it may be well for us to present to our readers some information concerning the manna rains which it is claimed have fallen in various countries at different times.

Geikie tells us that "there is an edible lichen which sometimes falls in showers several inches deep, the wind having blown it from spots where it grew and carried it onwards." He says: "In 1824 and in 1828, it fell in Persia and Asiatic Turkey in great quantities. In 1829, during the war between Persia and Russia, there was a great famine at Croomish, southwest of the Caspian Sea. One day, during a violent wind, the surface of the country was covered with what the people called 'bread from heaven,' which fell in thick showers. Sheep fed on it greedily, and the people, who had never seen it before, induced by this, gathered it, and having reduced it to flour, made bread of it, which they found palatable and nourishing. In some places it lay on the ground five or six inches deep.

"In the spring of 1841, an amazing quantity of this substance fell in the same region, covering the ground, here and there, to the depth of from three to four inches. Many of the particles were as large as hailstones. It was gray, and sweet to the taste, and made excellent bread. In 1846, a great manna rain, which occurred at Jenischehr, during a famine, attracted great notice. It lasted several days, and pieces as large as a hazelnut fell in quantities. When ground and baked it

made as good bread, in the opinion of the people, as that from grain. In 1846, another rain of manna occurred in the government of Wilna [Russia], and formed a layer upon the ground, three or four inches deep. It was of a grayish white color, rather hard, irregular in form, without smell, and insipid.

"Pallas, the Russian naturalist, observed it on the arid mountains and limestone tracts of the Great Desert of Tartary. In 1828, Parrott brought some from Mount Ararat, and it proved to be a lichen known as *Parmelia Esculenta*, which grows on chalky and stony soil, like that of the Kirghese Steppes of Central Asia. Eversmann described several kinds of it, last century, as found east of the Caspian, and widely spread over Persia and Middle Asia. It is round, and at times as large as a walnut, varying from that to the size of a pin's head, and does not fix itself in the soil in which it grows, but lies free and loose, drinking in nourishment from the surface, and easily carried off by the wind, which sweeps it away in vast quantities in the storms of spring, and thus causes 'manna rains' in the districts over which the wind travels."

The Moon-God Sin.

In the earliest ages in Western Asia, a deity was worshiped under the name of Sin. This was the moon-god. Geikie believes that Sinai was, at one time, the sanctuary of this moon-god, Sin, and was thus a "holy place" from remote ages, before Moses led the Hebrews to it.

If we consult the concordance, we find the proper name, *Sin*, to mean a *cliff* or *place*. It is altogether probable that the desert of Sin derives its name from the mountains of Sinai, because of its proximity to them.

The March to Sinai.

Elder Duncan Campbell.

In this part of their journey at least the great trouble experienced in the task of leading Israel had reference to the matter of supplying their temporal wants and desires. The subject of law and order in reference to their conduct to one another had not yet become prominent. The great problem in hand was to make them contented with God's method of supplying their daily needs. They had to learn by experience to live in harmony with the spirit of the prayer that Jesus, long years afterwards, taught his disciples, "Give us this day our daily bread."

The people complained bitterly because they did not eat bread to the full, as they did when they sat by the flesh-pots in the land of Egypt. In response their complaints the Lord said a very significant thing to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no."—Exodus 16:4. It is worthy of remark that a certain rate was to be gathered every day, they were not to lay up in store for many days or years to come, but they had to be satisfied with a simple supply for each day as it came.

This is in agreement with the teaching of Jesus to his disciples concerning their daily needs, "Behold, I say unto you, that your heavenly Father knoweth that ye have need of all these things. Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you. Take, therefore, no thought of the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof."—Matthew 6:37-39, I. T.

Notes on the Lessons.

Mrs. Callie E. Stebbins.

There is scarcely an experience of the Israelites of which we study in these lessons which has not a parallel in our own lives. Let us search for the lessons in them and help others to understand them too, that we may be stronger to endure the hardships of life and be more readily influenced by those experiences to grow into that perfection of character which is the object designed by the Lord in sending upon us such discipline.

Have you never found your way closed in by circumstances as completely as the mountain walls seemed at times to bar the way of the Israelites, and then, by trusting in the Lord and going forward where he led, has not a way opened before you to bring you just where you needed to go? If you have had such an experience, tell of it to your class. Draw from the experiences of others to illustrate this point. The array of evidence would be as wonderful as the miracles performed for Israel, if all were written that has been done for those who, in these times, have been led from difficulty into peace by the hand of the Lord.

Encourage your pupils to put the Lord to the test, to go forward in the

way of duty just as far as they can see a way and beyond that to expect the help of the Lord.

Have you ever noticed yourself or others finding fault with some one else, because things did not go right, instead of doing the best you could to make them right and then looking to the Lord for his help? How the people did complain against Moses! He was not at fault. He was suffering with them and doing for them all in his power. And all the time the pillar of cloud stood there as a reminder that the Lord was with them, and even when they had been complaining, in his long suffering and mercy, his glory appeared in the cloud as an added reminder, and then he sent them the quails and rained down bread from heaven.

He is the same God to-day. When we feel like complaining again, even if others are at fault, let us try praying instead. He is able to cause others to see their faults and to give us all needed blessings.

"Happy is that people whose God is the Lord."

LESSON 8, for August 19.

THE MARCH TO SINAI.

(Water from the Rock.)

Text, Exodus 17:1-7.

A Tried People.

When we study this lesson, and strive to understand the hardships of the Israelites as they toiled onward and upward to Sinai, let us remember the declaration of the Lord, "I will have a tried people."

If we are perplexed to know why the people of God must be tried, why they must pass through difficulties, through experiences that try them in the weakest places, let us reflect that we never improve but by breaking our previous record, by surpassing what we have done before.

Where we are weak, we must grow strong by exercise of the weak faculty. We shall not grow in spiritual strength by humoring ourselves, by evading all the things that are hard and unpleasant to us, but by disciplining ourselves to bear the things we ought to bear and to do the things we ought to do.

The Mining District of the Ancient Egyptians.

From Geikie we glean the following: "The spirit of gain had led men here for ages before Moses. It was the be-

ginning of the mining district of the ancient Egyptians. The route lay through Wady Maghara, past Wady Sidr, to Wady Mokatteb. Mighty walls of rock on both sides appeared to block up the way with masses hewn by Titans and heaped up one on the other. Red and black stones, broken as small as if by the hand of man, lay in great heaps, or strewed the path, which led imperceptibly upwards, through passes disclosing fresh landscapes, at the sight of which the pulses throbbed and a shudder ran through the frame. . . . Wady Mahara was a wide valley, closed in by two high and rocky mountains, its steep and lofty southern cliffs of dark granite, its northern of red sandstone varied by a light brown. This was the Ta Mafka of the Egyptians, where, for well-nigh a thousand years before the days of Moses, the Egyptians had worked their treasured mines of copper and turquois. . . . Inscriptions and rude sculptures, which still remain, show the extreme antiquity of these mines, the very oldest of which we have any record.

WORKERS IN THE MINES.

Again from Geikie we quote: "The condition of the miners in the torrid and desolate Egyptian workings at Sinai was sad in the extreme; for to work in the mines had as ominous a meaning to the population of the Nile, as it now has in Russia, when spoken of the mines of Siberia. Many notices on the monuments cast a dismal light on the horrors of those condemned to this fate, but a still more vivid picture of them has been left us by an old Greek writer, who describes, from personal knowledge, the misery of the laborers in the gold-mines which lay on the boundaries of Egypt and Nubia, between the Nile and the Red Sea.

"The kings of Egypt," says he, 'send to the gold-mines condemned criminals, prisoners of war, and persons convicted on false accusation, or banished in the heat of passion. By this means they procure the labor necessary to obtain the great treasures these mines yield; the punishment being often extended not only to the offender, but to all related to him. The number of convicts is very great, and they are all chained by foot irons, and have to work continually, without an interval for rest. . . . Every chance of escape is cut off from them; for foreign soldiers, whose language they do not understand, are set over them, so that no one can move his guards by friendly words or entreaties. . . . There is no care or pity for the sick, the in-

jured, the gray-headed, or for the weakness of woman. All, driven by blows, must work on till death comes to end their sufferings and their sorrows."

THE TESTIMONY OF HIEROGLYPHIC INSCRIPTIONS.

At the ancient mines of Sarabit-el Khâdim, another spot in the Sinai Mountains, are still found hieroglyphic inscriptions which were copied by the Sinai Expedition. The copies were carried back to the British Museum where they were read and deciphered.

Professor Palmer says of them: "One of the principal tablets at Sarabit-el Khadim refers to a certain Har-ur-ra, superintendent of the mines, who . . . declares that he never once left the mine. He exhorts the chiefs to go there also, and 'if your faces fail,' says he, 'the goddess Athor will give you her arms to aid you in the work. Behold me, how I tarried there after I left Egypt; my face sweated, my blood grew hot, I ordered the workmen working daily, and said unto them, there is still turquois in the mine, and the vein will be found in time. And it was so; the vein was found at last, and the mine yielded well. When I came to this land, aided by the king's genii, I began to labor strenuously. The troops came and entirely occupied it, so that none escaped therefrom. My face grew not frightened at the work—I toiled cheerfully; I brought abundance, yea abundance of turquois, and obtained yet more by my search. I did not miss a single vein.

"Another inscription runs: 'I came to the mines of my lord; I commenced working the *mafka*, or turquois, at the rate of fifteen men daily. Never was like done in the reign of Senfru the justified. . . .' These and the frequent recurrence of tablets representing the various kings triumphing over and slaying their foreign captives, will enable the reader to judge the nature of the mines, and the manner in which they were worked by their Egyptian discoverers."—Desert of the Exodus.

Evidences of Immense Smelting Operations.

Palmer says further: "The country around the mines contains numerous evidences of the immense smelting operations carried on by the ancient Egyptians; these could not have been conducted without the consumption of large quantities of timber for fuel; and this gives additional probability to an hypothesis which I have before ad-

vanced, that the country was at one time much more plentifully supplied with vegetation, and therefore likely to have had a much more copious rainfall than it has now."

Explorations of Major Palmer.

In the little Wady Umm Themaim, he discovered the mouth of a mine a short way up the face of the hill, and, on entering, found himself in a labyrinth of narrow, winding galleries, leading about four hundred feet into the rock. Most of these were so low that he had to creep on his hands through them, and a safe return was only secured by the precaution of unwinding a cord as he advanced, to mark his proper course in getting out again. The air was oppressive in the extreme, for there was no ventilation, the fresh outside atmosphere finding no entrance to the depths of the mountains; bats, moreover, flew out in great numbers, entangling themselves in his hair or beard. The walls of the galleries were still black with smoke of the lamps used ages before by the miners, and a wooden prop was found which had supported the roof of some side gallery. So old were the workings that the hieroglyphics at their mouth were well-nigh worn away by time.—Taken from Desert of the Exodus by Geikie.

Wady Mokatteb.

One of the routes to Sinai, the one believed by Geikie to have been taken by the Israelites, lay through this wady and through the Wady Feiran.

The Wady Mokatteb is famous for the inscriptions on its rocky sides. The name *Mokatteb* means *written*, and has been derived from the writing on the rocks.

The wady, at first broad, gradually narrows into a ravine, on the west side of which almost exclusively the writings are found. None of them are cut with any care or to any depth. Even the best are only scratched on the surface, some so lightly that it seems as if a nail, a knife, or a flint, had been used rather than a chisel.

Many of the inscriptions are the outlines of animals and of other objects, but the designs are rudely executed and appear like the first attempts of children in drawing. There are armed and unarmed men, horses without riders and leaders, long-horned antelopes, stars, and crosses. There are also fish, ships, and hunting scenes as of the dog chasing an antelope. Outlines of laden

camels, ships, men with staves in their hands, and gazelles, the symbol of the desert, occur most frequently.

These inscriptions date, apparently, from a few centuries before and after Christ; some of them, the work of heathen; others, without doubt, the work of Christians of the earliest centuries of our era. It is conjectured that they are the work of travelers who, at various times, have passed that way. Palmer thinks that a great Arab fair must have been held here periodically, and Ebers adds the idea that it may have been the scene from time to time of a great religious or national feast like those that still take place among the local Arabs.

The inscriptions are of little value.

Wady Feiran.

This is the most fertile wady in the whole Peninsula of Sinai. If the Israelites traveled by way of Mokatteb, they passed from it into Wady Feiran. "In entering Wady Feiran from the west the mountains are of sandstone, brown-red granite, and dark porphyry, varied by green and grayish yellow rocks, which hem in the wanderer. Under foot there is nothing but sand. After a time, however, the scant growth of the wilderness begins to be more abundant and stronger, and the sight of shrubs indicates the nearness of water and fertility. Presently a fertile spot opens; with a thread of tamarisks, palms, acacias, and other vegetation, marking the course of the streamlet of which the whole are a gift.

"The flow must have been larger in former times, here and in other wadys, for one meets not a few traces of the soil having been formerly cultivated, where it is now left untilled, from the increasing drought. Along the feeble brook in the Wady Feiran are the first Bedouin gardens met in the Peninsula, if we may use the word *garden* for rude inclosures of a few trees. On one side are remains of grain-houses and watch-towers, now no longer needed, as the plough has now no work in these parts. Farther on are huts of the Arabs, with a few trees among them.

"For a good half hour you plod on, eastward, amidst this unusual blush of life in the midst of the desolation around. There are still five thousand palms in the wady, paying taxes to the Egyptian government. . . . The fatal error of requiring the taxes to be paid in charcoal is, however, constantly tending to the destruction of what trees remain, as the destruction of vegetation

to procure it increases the drought, now, as it is, very great.

"In Wady Feiran, among other spots in the Peninsula, banks of earth are found, left by ancient lakes, where water was plentiful, fresh-water shells in the hardened mud showing its origin. The change from such means of fertility into the present state of the region, which is even more arid than the great southern district of Palestine, must have been very gradual, so that, in the days of Moses, the scene may have been very different from what it is now."—Geikie.

The March to Sinai.

Elder Duncan Campbell.

As seen in the last lesson, the rule that Jesus gave his disciples in relation to the needs of the body was that they should be satisfied with a portion for each day as it came along. They were not to lay up treasure on earth, where moth and rust corrupt and where thieves break through and steal. This is vastly different from the way of the world. The wisdom of the world teaches that men should lay up in store for the future, hence savings banks and a great many other institutions of trust and supposed security have been invented and established to meet the demands of this kind of teaching and to carry out the principles of its wisdom.

Out of the violation of the Savior's rule to be satisfied with the supply of each day's needs arises the inequality that exists among men and which many good men deplore, but the teaching of the Christ on this subject, as on many others, is foolishness according to the wisdom of the world, just as Paul declared it was. We are inclined to severely blame the Israelites for not being satisfied with the daily provision which the Lord made for them, but are we any better ourselves? Are not the most of us doing our level best to live after the manner of the world in this regard, rather than in accordance with the philosophy of Christ?

Equality was secured among the Israelites in the wilderness by confining them within the rules governing the daily provision, and equality will not be secured in the latter days until men return to the simple rule of the Savior, "Lay not up for yourselves treasures upon earth." No heed is paid to this precept for the reason that it comes in direct conflict with the wisdom that obtains among the men of the world, and it is going to take the people a long time to learn that the Savior's way is the better one.

LESSON 9, for August 19.

THE MARCH TO SINAI.

(The Battle with Amalek.)

Text, Exodus 17: 8-16.

Near to Sinai.

At Rephidim, the Israelites were not far from Sinai. Their journeying for a time was almost ended. They had come, according to Geikie's estimate, about one hundred and seventy miles since crossing the Red Sea.

Had they gone the short route to Canaan, they might now have been in the promised land, but the wisdom of God had brought them to Sinai, for purposes which will be revealed to us as we continue our study of their history.

Toiling Upwards.

We should notice as we study that the course of the Israelites led them continually upward. They were going to Sinai, there to be taught of God, there to hear his voice, there to receive his law. Each day, after entering the mountain district, they advanced by slow degrees to higher ground, until, at Sinai, they stood high above the Desert of Sin, high above the plains of Egypt.

God's people are called to rise. It may cost them great effort, much privation, and the endurance of things that try their souls, but, at the end of the journey, there is the joy of receiving their reward. There is for each of us a Sinai, where God will speak to us and teach us the great things of his law, if we will labor to rise to the height to which he calls us.

The Results of the Sinai Expedition.

We quote from *The Present Conflict of Science with Religion*: "The explorations of this expedition have served not simply to refute skeptical objections, but also to furnish much positive confirmation of the Bible history. The general route of the Israelites has been traced out, and not a few of their halting-places clearly identified.

"'Not a single member of the expedition,' says Mr. Holland [himself a member of it], 'returned home without feeling more firmly convinced than ever of the truth of that sacred history which he found illustrated and confirmed by the natural features of the desert. The mountains and valleys, the very rocks, barren and sunscorched as they now are, seem to furnish evidences,

which none who behold them can gain-say, that this was "that great and terrible wilderness" through which Moses, under God's direction, led his people."

Jehovah-Nissi.

In the July number of the EXPONENT, we notice this suggestion in the Normal Department: "Find the connecting-chain between the lessons of the quarter and build your reviews upon it."

Perhaps no one word that has occurred in this quarter's lessons will serve better this purpose of a connecting-chain than the one that stands as the heading of this article, JEHOVAH-NISSI.

When Moses built the altar at Raphidim to the honor of the Lord after the battle with Amalek, he called it by this name, which signifies, *The Lord is my banner*. The *Quarterly* explains the custom of the Egyptians to go forth trusting in the gods whose banners they bore to give them victory in battle. When Moses called his altar Jehovah-nissi, he sought to teach his people that the Lord was their strength in battle and in every time of need. Since this theme has run through the lessons of the quarter, it is appropriate to adopt as our connecting-chain for review work the word, *Jehovah-nissi*.

We offer you the following suggestive outline:

Journey to the Sea.

Ever guided in the way.

Helped to escape their pursuers.

Out of bitter waters refreshed.

Valley of rest.

A feast in the desert.

Heavenly bread.

No water at Rephidim.

Israel's murmurs.

Smitten rock.

Struggle with Amalek.

In the name of our God, we will set up our banners.

In using the outline, have the pupils tell from what city the Israelite host started; also name the stopping-places between Rameses and the Red Sea. Have them tell how Israel was ever guided in the way, and of the way of escape opened up at the Red Sea. Ask where the bitter waters were made sweet and refreshing and how it was done.

The valley of rest was Elim. If you have read the EXPONENT articles, you know what explorers say of this place. The feast of quails and the first gift of manna occurred in the desert of Sinai.

In closing, let some one alone or the school in concert read or repeat the

quotation from Psalm 20:5, "In the name of our God, we will set up our banners."

The object of our Sunday-school work is to foster in the hearts of our children a faith that will trust in the power and goodness of the great God.

The Book of Honor.

A certain teacher of little children has adopted the plan of allowing the members of her class to enter their names, if they will, in a little book which she calls the book of honor. The child who does so is expected to refrain from whispering during the Sunday-school hour and to conduct himself with becoming behavior.

There is nothing compulsory in the matter. The teacher talks with the class, showing them the good to result to them from doing as she suggests. She enters the names of those who wish to try to follow such a course. From Sabbath to Sabbath she observes their efforts and enters in her little book of honor such marks as she thinks are deserved.

She places the little ones on their honor, teaching them to try to control themselves. The principle of her government seems to be that of love, and thus far the children who have passed through her grade have responded well. Having obtained good order in her class, she is free to devote her time to the lesson without such constant interruptions as occur in classes where disorder rules.

This teacher has pursued her quiet way unobserved by others, but the results of her earnestness and ingenuity have been apparent in her work. Recently her class was changed and she received, instead of a class of girls, one of little boys. Let us not be surprised to learn that only one little boy refused on her first Sunday with them to enter his name on the book of honor.

We may say, in closing, it seems to us that, when the children enter their names in this teacher's little white book of honor, they do no more than to resolve to be honorable.

A Plea for Earnest Study.

Mrs. Callie B. Stebbins.

It is the student who really makes a deep study of the lesson who receives the greatest benefit from it. The teacher, as a rule, gains more from the lessons than do the members of the class, because of the recognized demand

for a careful preparation of the lesson by the teacher.

This preparation is greatly simplified by the work that is done upon the lessons before they come into the teacher's hands, and perhaps the one who gains the greatest appreciation of the truths presented is the editor of the *Quarterly*, because added research brings added light, and discloses greater depths and beauties than can be made to appear with only a superficial examination.

It is a wish of the editor, frequently expressed, that all might be induced to give the necessary time and study which would open to them the wealth of truth that waits to be opened up to those who earnestly desire and seek it.

The Spirit is a never-failing guide to those who place themselves in the way to be led, and with the scriptures of divine truth laid open and pointed out to us, and with the gleanings from other works which are furnished in the *Quarterly* and EXPONENT, we are given great opportunity for edifying study without great expenditure of time.

Because the lessons are placed before us in such convenient form, do we pass lightly over them, or do we give opportunity in earnest study for their truths to enter our souls, and, if teachers or others, to seek the best means whereby we can cause them to understand and to be influenced for good by the weekly lesson?

One of the most effectual ways of setting this influence at work is to get pupils to study the lessons at home. The teacher may be able to make the lesson very interesting to those who have made no previous study of it, but the chances are far better for an interesting recitation with a class well prepared, and nothing can take the place to the individual student of the quiet study which will lay a foundation on which the teacher may build during the classhour and which going over the lesson with others will only serve to make more firm.

Do not be satisfied to allow the editor and the teacher to be receiving greater good from the lessons than your class is getting. Work with them until they study and absorb and enjoy all that is to be found in each lesson.

The March to Sinai.

Elder Duncan Campbell.

Josephus tells us that the Amalekites induced their neighbors to unite with them in the effort to crush the Israelites, "telling them that an army of

strangers and such a one as had run away from slavery under the Egyptians, lay in wait to ruin them, which army they were not, in common prudence and regard to their own safety, to overlook, but to crush them before they gather strength, and come to be in prosperity." Notwithstanding this precaution the Israelites by the help of the Lord gained a signal victory over them and completely discomfited them.

The Lord is no less able to help his people to-day. If they be obedient to him and observe his laws and commandments which he has given them, he will enable them to overcome those who seek to obstruct them in the effort to establish the righteousness of the Lord upon the earth. The men of the world are just as anxious to hinder the establishment of the order of God upon the earth as the Amalekites were

anxious to impede the progress of the Israelites, because they imagine that the setting up of God's kingdom and the principles which it represents, means ruin and destruction to the system of personal aggrandizement which has been adopted among them.

But the order of the Lord will finally prevail over the inventions of wicked and designing men though they may come to their defense and maintenance with a great show of strength and worldly wisdom. But the people of the Lord need first to be educated and disciplined in the ways of the Lord before they can effectually assist in the establishment of his work on earth. However, after the army of the Lord becomes very great in the principles of righteousness they will become invincible to the enemies of the truth and the cause of Zion will triumph and flourish.

this year the Sunday-school claimed the same privilege. Bro. McLean, as president of the Toronto Branch, was one of the enterprising committee which managed the successful meetings conducted by President R. C. Evans in the Majestic Theater at Toronto last winter.

First Primary Lessons.

Our frontispiece this month is one of the illustrations from the new work just issued, First Primary Lessons.

The association has been to considerable expense to provide a book which would meet the expectations and demands of the teachers of this grade. They have provided the publishing house with first-class cuts and good paper, so that a work might be issued which would be a credit to the *Herald* office and of worth to the association.

While this work is primarily for the Sunday-school, it is for the home as well. With these illustrated lessons, the mother can gather the children around her knee and entertain and instruct them in a profitable way.

Every family in which there are children from four to nine years of age should have these lessons in their library. It is a splendid help in the Home Department.

If you wish them in pamphlet form, please state what part, as they are numbered from 1 to 6. Each part contains lessons for one quarter, and are to be used consecutively as numbered. Price 30 cents for the complete set, or 5 cents for each part.

The book is 20 cents per copy.

We recommend the pamphlets for use in Sunday-schools.

Are You a Mediocre.

One wide-awake Sunday-school worker writes, "Every teacher and officer in our school is a subscriber to the EXPONENT." Can this be said of your school?

We wish to have every teacher and officer in the association on the mailing-list of this periodical.

We have told you repeatedly that if you were a teacher and unable to raise the amount of the subscription, we would help you. Still there are hundreds of teachers not on the list.

Superintendents, please make a personal effort with each teacher to have them use this valuable, indispensable teachers's help. Yes, indispensable to those who are not content with simply being a mediocre teacher.

BUSINESS DEPARTMENT

By D. J. KRAHL, *Lamoni, Iowa*

The New Men in the Superintendency.

We present to the readers of the EXPONENT a brief sketch and cuts (see pages 174-5) of our brethren who have lately been added to the Superintendency. You have heard their names, and those who have not had the privilege of meeting them may now become better acquainted with them.

MARK H. SIEGFRIED.

Was born about nine miles east of the historic city of Nauvoo on the sixteenth day of August, 1881.

He was baptized October 3, 1899; ordained a priest March 13, 1904, and to the elders' office, and counselor to Bishop George P. Lambert, February 10, 1906.

Bro. Siegfried occupies the office of president of the Nauvoo District Religious society, superintendent of a newly organized school at Nauvoo, secretary and historian for the Nauvoo District, and counselor to Bishop Lambert. He is at present in the missionary field, under General Conference appointment.

His school-life was spent in the public schools of Hancock County, Illinois, Mt. Pleasant, Iowa, and a business college at Burlington, Iowa. Has taught school two years, and will teach in the Nauvoo public schools this year.

Here is a man who was born in the

county from whence the Saints were driven, whose parents and grandparents were members of the church, and now he is retained as one of the teachers in the schools of Nauvoo. Has not this a dual significance, that the citizens of Nauvoo regard him as a desirable instructor for their children, and that the Saints are gaining favor in the eyes of the people?

ARCHIE F. M'LEAN.

Bro. McLean was born in Hungerford Township, Ontario, December 19, 1872; was baptized July 12, 1897; ordained to the office of priest January 25, 1902, and as an elder November 18, 1903; married Sr. Alice Clark, May 25, 1898.

He attended the public, high, model, and commercial schools of Ontario, and the Normal Institute at Lexington, Michigan, and has qualified for the Canadian civil service. Has taught two years in the public schools, and one in a business college. For the past eleven years he has been an accountant in the largest wholesale fruit concern in Canada.

At present Bro. McLean is president of the Toronto Branch and of the Religious, and superintendent of the London District Sunday-school association.

This is the first time Canada has been represented in the superintendency. The church reached over into Canada for one of her presiding officers, and

MISCELLANEOUS.

Conventions.

North Nebraska District Sunday-school association convention will be held at Platte Valley, Nebraska, September 28, at 2.30 p.m.

Fremont, Iowa, District Convention.

The Sunday-school and Religio workers of Fremont, Iowa, district met in joint convention at Hamburg, Iowa, May 31, 1906. They held in all four sessions. The first session, Thursday evening, was under the direction of the Religio. Special theme for the session, "America," was discussed in several phases. First, "A God-given land" by Bro. Joseph Roberts. In his talk Bro. Roberts produced from the Book of Mormon evidence to prove that God had had called his people and directed them to the land of "America." In a paper written by Sr. Mamie Pace on the subject, "A land of promise over which God has a special watchcare," the Book of Mormon was again introduced as a special witness. Bro. Joseph Arber gave a very good talk on the subject, "Its government after an anciently approved pattern framed by men whom God had raised up for the purpose." Miss Amy Turner very nicely recited "The Ship of State."

Friday, 9.30 a. m., prayer-service one half hour. Business of the two societies was transacted. The Home Department work was presented by the Home Department Superintendent. The report of the district librarian brought out some spirited discussion on the circulating library.

The afternoon session was given to normal work. The General Superintendent introduced the work outlined in the Normal Course of Lessons in the SUNDAY SCHOOL EXPONENT. Much interest was manifest and many expressed themselves as greatly benefited. "Teachers' helps in the preparation of Lesson 10, demonstrated," by Sr. T. A. Hougas, was appreciated. In her demonstration she used the outline for preparation found in the Normal Course in the SUNDAY SCHOOL EXPONENT, also the notes on the lesson in the same periodical in connection with other helps. One result of the session was an awakened interest in the SUNDAY SCHOOL EXPONENT as a lesson help and quite a number of subscriptions were taken.

Friday evening session was spent in discussing "Appearances of evil" in

some of its many phases. Bro. Joseph Roberts gave a talk on "Cruelty to animals." A very interesting paper, "That new hat and gown," written by Sr. Ethel Skank, was read by Sr. T. A. Hougas. Sr. M. E. Pace read a paper on "Wrong use of wealth." Sr. Pace's paper was appreciated by all. Sr. N. L. Mortimer gave a very nice talk on "Theaters." Bro. Charles Forney talked of the "Evils of tobacco." Bro. N. L. Mortimer cautioned us on the making and using of "Home-made cider and wine." Bro. T. A. Hougas discussed "The soda-fountain." Some special music and recitations by Misses Maggie Myers and Effie Mortimer completed the program.

Convention adjourned to meet at the place of the next district conference on the Thursday previous to the assembling of conference.

AN ATTENDANT.

A French Health Decalogue.

1. Rise early, retire early, and fill your day with work.
2. Water and bread maintain life; pure air and sunshine are indispensable to health.
3. Frugality and sobriety form the best elixir of longevity.
4. Cleanliness prevents rust; the best cared for machinery lasts the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements, and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractious and amusements, but abuse of them leads to dissipation, and dissipation to vice.
9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.
10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickax? Do not forget to cultivate your mind and to enlarge your thought.—Selected.

To Love.

1. To love God is to delight in proving one's love by earnestly seeking to know and to do his will.
2. To love God is to find inspiration for work in the divine promises; it is to

count it high honor to help in God's work.

3. To love God is to believe in God's mercy for the sinner; to be able to call upon God according to the measure of his loving-kindness.

4. To love is to find refuge from sin in God's sheltering love, and to hear songs of deliverance over the "one sinner that repenteth."

5. To love God is to show reverence for him by honoring all natural human relations as his appointments,

6. To love God is to love men to the extent of being willing to make sacrifices for the sake of saving them from evil doing.

7. To love God is to find sweetest comfort in knowing that God's goodness and mercy follow one through life and down unto death.

8. To love God is to have in prospect the very opposite of woe and contention; it is to have the joy and peace of a rightly regulated life.

9. To love God is to love the certainty and the encouragement of "for ever" in all the outlooks, all the plans, all the ambitions.

10. To love God is to forget whether one is to be called good or great or heroic; it is to be anxious only to accomplish.

11. To love God is to find delight in going up to the house of the Lord and have the thoughts directed Godward; it is to find blessing in so doing.

12. To love God is not only to receive wonderful gifts, but to know how to give precious gift of love to fellow men.
—*New Century Teachers' Monthly.*

God's Will.

Just to be tender,
Just to be true,
Just to be glad the whole day through.
Just to be merciful,
Just to be mild,
Just to be trustful as a child.
Just to let love be our daily key.
This is God's will for you and me.

Just to be gentle and kind and sweet,
Just to be helpful with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song,
Just to let love be our daily key,
This is God's will for you and me.

Whether the hour be dark or bright
Just to be loyal to God and right.
Ever to stand temptation's test,
Just in his promises to rest.
Just to let love be our daily key,
This is God's will for you and me.

—Selected.

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Ethel Skank
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"I am he that liveth, and was dead"

From the First Primary Quarterly

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The Sunday School Exponent

VOLUME I

LAMONI, IOWA, SEPTEMBER, 1906

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EDITORIAL



Weakness and Fear.

Some one has said that "nothing can make a man outwardly strong if his spirit is possessed by fear." "He that is more afraid of man than of God can not do right, though he knows what is right." God is all strong and will support those who choose to do right, and we are aware of this. We are also aware that in many cases the ways of God and the ways of man conflict. And when the time comes that we must decide between the two, we find our spirits possessed by fear, we fear man more than God, and do in our weakness what we know to be wrong. To have this fearing spirit is to always find some inferior power to fear. It is also to not fear what should be feared. It is to be a slave to the lesser forces of life instead of master of them. We are losing the greater forces of life instead of coöperating with them to do our plain duties. Shake off the shackles of fear and weakness and come out boldly for the right no matter who or how many may oppose you.

A New District Association.

Bro. J. A. Gunsolley while in the region this summer, organized a district Sunday-school association in the North Dakota District. Sr. Jerome E. Wildermuth was elected superintendent and Sr. Mabel Braden, secretary. Other mention of the matter will be found in Bro. Gunsolley's field notes elsewhere in this issue. We gladly welcome them into the General Association and trust the organization of a district association may prove of very great and lasting benefit to them.

The Nauvoo Reunion.

Owing to the fact that the reunion at Nauvoo will have been reported so fully in the *Herald*, *Ensign*, and *Autumn Leaves* ere the EXPONENT makes its next appearance, and too, that the secretary of the meeting will give a synopsis of the work done in another part of this issue, we shall not make full or extensive account of the proceedings. However, the work of the reunion was so

enjoyable and our associations so pleasant that we are happy to recount the events as they appeared to us.

MANY LOOKED FORWARD

to this gathering of Sunday-school and Religio workers with great anticipations from the time the General Conventions ordered it. They began at once to plan to attend and though the distance and consequent cost was great for many, they came and they were glad they were there. Representatives were present from Illinois, Iowa, Missouri, Kansas, Nebraska, South Dakota, Indiana, and Wisconsin, about four hundred in all, though at no one time were there that many there. Some came and went and others came to take their places.

THE OPENING SESSION

was one of feeling and served to fit us for a season of true rejoicing and spiritual work. An exceptionally warm and hearty welcome was extended us by the city mayor and an attorney whom he had selected to follow, and we were made to feel that whatever may have been the conditions at one time in Nauvoo, true Latter Day Saints are welcome back there again. The responses thereto, especially those of Elders Heman C. and Alexander H. Smith, were instructive and carried us back to the times of our fathers and to the scenes that are ever fresh in the memories of all Saints who are deeply interested in this latter-day work. The session was a fitting prelude to the pleasant work of the days to follow.

THE PROGRAM.

The early morning hours were devoted to prayer- and social-service; the forenoon and afternoon hours were devoted to institute work of the Sunday-school and Religio, except on Sundays, when the early morning hour was devoted to Sunday-school and the remainder of the day to preaching-services. Preaching-services were held each evening.

The sessions were all very well attended. In fact we were very much pleased to see that almost every one was present at all the sessions. Much interest was shown in all the institute work and also in other sessions. All seemed to have come for the purpose of learning and helping and well and promptly did they respond to any calls. Most of the institute work was on regular Sunday-school

or Religio topics. However, there was one innovation. The subject

COMMON ERRORS IN PUBLIC SPEAKING

was introduced for the first time and considerable interest was shown. The work was in charge of Bro. Will P. Pitt, of Independence, Missouri, who is an enthusiast and specialist in the line of work indicated. We were shown many defects in our expressions, and ways of correcting them were pointed out. And it is hoped that this work will be the means of starting many a one on the right track. A second and special meeting was called on this subject and again much interest manifested. Let this work be the beginning of a movement among the workers of the church to improve in the use of the voice and the art of correct expression. It is so much needed.

SEEING NAUVOO.

A trip around the old town of Nauvoo was taken by the campers to see the old places and points of interest. Brn. Alexander H. and Heman C. Smith were our guides and gave us many interesting details of the places and the history thereof. It was a trip that will be long remembered by those who were able to go.

HISTORICAL LECTURE.

Following the "Seeing Nauvoo" trips, a historical lecture covering the period of Nauvoo history was given at the evening hour by Heman C. Smith, Church Historian. Many points of great interest to both Saint and those of the world were

presented and elicited much interest therein. The feature of seeing Nauvoo and the historical lecture will be of great educative value to all who were privileged to enjoy it.

THE EXCURSION.

Thursday was set apart for an excursion down the river to Warsaw and return. The day was spent in social communion, sight-seeing, and on the return trip a splendid program was given by our readers and singers. The day was designed not only for recreation and pleasure, but to focus the excursion or pleasure-trip taking to one time. Request was made that all confine their pleasure-trips to this one day and all cheerfully acceded to the request, and the services were not disturbed by parties leaving for excursions or pleasure-trips. All attended all sessions, it seemed.

THE REUNION A SUCCESS.

When we say the reunion was a success we believe we voice the sentiment of all. And many were the queries, "Will there be another?" The time to say "good-bye" came all too soon. And now that we are all in our several places of responsibility and work, may it be that the pleasant associations of the reunion and the blessings received there prove to us an incentive to more and better work. "God be with you till we meet again" was our last song and prayer, and whether that meeting be in this world or in another, the memories of our pleasant time at Nauvoo will not have passed from us. Truly we are brothers and sisters working in one great cause.



Sunday-School Work

W. A. Sinclair, M. D.

In writing this paper it will be my aim to bring forth some points which will be beneficial to our working system, and perhaps if adhered to may correct some errors which we find from time to time in the different schools throughout the district.

I shall try to deal with several different departments of the work, classifying each, that we might the more readily determine its worth, and know where to place it.

For convenience we will name our paper

THOUGHTS, EXPERIENCES, AND ANTICIPATIONS.

Children. Children have theories, but they are intensely practical. They never look back. They live in the future, where they see their prosperity,

honor, fame, happiness. Utilize the natural enthusiasm with which they are possessed. They always think the particular school which they attend is the very best, and rightly approached they find joy and satisfaction in working for their school.

When any scholar has done anything worthy of commendation it should be duly and publicly acknowledged, and merit given wherever it is due. Censure should never be used in Sunday-school, nor should any defect be publicly mentioned. Remedy the defect by better methods. Praise, but never blame, publicly, scholars, teachers, or officers.

Co-operation.—While teachers will work together and are inclined to discuss and decide ques-

tions from an unselfish standpoint, at the same time they will not tolerate for a moment anything like dictation from the officers, nor will they work under a plan that has not the approval of their own judgment. The officers should bear in mind, all features of the school should be carefully prepared and submitted to the teachers for full discussion. Every important measure should receive the positive approval of all. The minority should have attention; concessions and changes should be made until all are brought over to the majority. This can be done if the measure is a good one. Having aided in forming all plans, the teachers feel a deeper responsibility, and they will work harmoniously. Another advantage is secured in having all the teachers understand the whole system and the reasons upon which it rests.

As a rule the superintendent has many equals, and often some superiors, among the teachers, and he will always increase his own popularity and efficiency by recognizing them. In order to get the best results the superintendent should put forward for public work the most talented persons in the school in art, music, writing, and speaking. He should never do anything himself which he can get any one else to do better, or even as well. He should keep himself as much as possible in the background. Not to seem modest, or to avoid work, but that the school may have the advantage of diversity and variety, may hear the most brilliant and accomplished in each line of work. This will maintain harmony in the school by giving greater satisfaction to all, and will save the superintendent from becoming monotonous.

Order.—No audience will remain silent for two successive minutes when there is nothing going on to see or hear. This is human nature and human conduct when people have reached adult life. It is no more human in children, but it is much more marked. Practically it is impossible for children to keep quiet, even for one minute, when there is nothing to see or hear. It is most important to have a schedule of service that will leave no time for disorder. Every moment should be occupied, and no one exercise carried so long that it becomes monotonous. It is a great mistake to suppose that order can be coerced or secured for the asking. In fact, no request for order should be made. A clock should be in the room, and when the proper times arrives, according to the program for opening, the first item should be started without calling to order. Usually it is preferable to open with music, instrumental or vocal. This calls attention, and in a minute all is quiet and the exercises proceed uninterrupted.

Experience has taught me that the scholars are not the most to blame for disorderly schools. At the time of opening many superintendents and assistants, secretaries, treasurers, and teachers have a habit of passing among the classes, whispering, passing things, and for other various purposes. This should be avoided.

Let the secretary distribute his envelopes or other information for the teacher before the school opens, and he can make a collection of them later when the study is all but over, and in this way he will not detract from the teaching of the lesson.

The officers should set a good example in keeping quiet themselves. It is not the superintendent's place to get order nor to retain it; that duty belongs to the teacher of the class, and where a class is unnecessarily noisy and disorderly you may mark the teacher down as incompetent, or else the class is too large for him to control, and should be divided. Keep something before the school all the time so that there will be something to demand the attention and you will get order.

Attendance.—The first problem that presents itself is, How to retain in the school the boys and girls who are promoted into the senior classes every year. Interest them. Without this we can do nothing. A teacher may be wise as Solomon and pious as a saint, but if he can not interest the scholars who are passing through this restless, inquisitive, investigating period of life, they will soon seek to be entertained and interested elsewhere. Interest begets interest. If a teacher so thoroughly prepares the lesson as to be really interested in it himself, he will not find it hard to impart the same sentiment to his class.

Instruct them. It might be possible to interest them without instructing, but it is impossible to impart instruction without interest. To do the former would be as foolish a waste of time as it would be to try the latter. Let the teacher keep in mind that this is the seed-time in student life, and sow earnestly, well-prepared seeds, full of the germs of eternal life. Give them something to do—there is nothing more helpful to scholars of this age than to get them to take some part in the work of the class. Encourage and stimulate the visiting of the sick and absent members, have class socials, develop a class spirit, make the class the most interesting, instructive, and active institution possible, and scholars will remain in it, doing good and receiving the same.

Interest in the school results not alone from what is done, but from what is expected. If the items on the program succeed each other without intermission, and each is short and spicy, the

interest will never lag. If the same man is superintendent of the school for years, he is thoroughly known by the scholars, who look straight through him and detect his real nature, and estimate truly his qualities. If a speech from him is regularly on the program, when that point is reached there will be disorder, because the scholars know in a general way what to expect. They feel, right or wrong, that they may safely miss that item. This will be true however much they may love the superintendent. In making announcements let the heads of the different societies make their own announcements; by so doing the scholars will listen to hear what they have to say and curiosity will make them forget their own restlessness.

Reviews.—In reviewing the attention can be sustained by persons peculiarly adapted to the work, because the subject is different for every Sunday and the review will be on a different line each week. The blackboard should be used each week to illustrate the points desired to be brought forth. Reviews should not exceed five minutes in length, and should contain but one or two points from the lesson. It is a mistake for a superintendent or the one chosen to review the school to think that he must review the whole lesson; if that were the thought it would be much better to devote two thirds of the lesson-time to such work, but reviews are for the fixing of certain truths obtained from the lesson, and if one thought is clearly presented you have obtained the desired object.

There should be a committee selected in each school to look over the lessons for each Sunday. Pick out the point that to your judgment would be best to illustrate, and then set to work to arrange some form of illustration. So that when it is time for review in the school you know just what you are going to present and it takes but a moment to illustrate it.

Distinguished Visitors.—Two considerations are to be borne in mind in regard to visitors: their

treatment by the officers of the school, and the benefit that may be derived from obtaining their practical ideas. Depend upon it, when a person takes the trouble to come from a distant place to visit your school he has something definite in mind. He does not spend his time and money through mere curiosity. Or, if he is temporarily in the region of your school, he will come expecting to learn something. He expects to see the school in its normal condition, all its departments and its exercises going on in the usual way. If he does not see this condition, he will obtain an erroneous impression. Therefore, the presence of visitors should not be recognized, as a rule, to the extent of a change in the smallest degree in the regular order of the school.

The most effective way to introduce visitors is for the superintendent to indicate who they are and where from in a sentence or two, then present them, giving the name. When this is done let the school rise, the person being introduced standing. He immediately takes his seat, and the school is seated, the whole, including remarks of the superintendent, not occupying more than one minute. This is enjoyed by the scholars. It gives them part in extending courtesies, which they appreciate.

Superintendent's Five Minutes.—There should be five minutes following the review that the superintendent should recognize as his particular time to interest and instruct the school. This he can do by having vocal solos, instrumental selections, short recitations, etc., etc. But whatever he has in view for this period should be kept a secret from the school, so that there will be some curiosity each Sunday as to what the nature of the five minutes will be. In this way you will keep those in the schoolroom who have a tendency to leave the room immediately after lesson. It is well from time to time to have some distinguished individual give a short talk, but in all these things they should not exceed the five minutes.

(To be continued.)



Notes From the Field

Knowing that all the Sunday-school workers are interested in the progress of the work and in what the various departments are doing, prompts me to give a brief account of my movements and work while engaged in field-work.

June 14 I boarded one of Nahum's chariots, or some other swift-flying vehicle, bound for the Northwest, the first objective-point being the Minnesota reunion at Frazee. I arrived at St.

Paul at twenty minutes past seven in the evening of the 15th, when I changed cars and boarded the Northern Pacific train for my destination. At Minneapolis I was agreeably surprised when Heman C. and Hyrum O. Smith and A. L. Whiteaker came onto the train, and the journey for the remainder passed more pleasantly.

We arrived at Frazee at twenty-five minutes past three in the afternoon and were met by H. A.

McCoy and E. F. Robertson, who piloted us to our boarding-place, the home of Sr. Kate Jepson.

At the organization of the reunion I was chosen chorister, and given to understand that I was expected to go to work at once.

On Sunday we had a nice session of Sunday-school, and a nice interest was manifested.

Owing to cold and rainy weather and consequent small attendance no institute work was undertaken till Tuesday, at which time it was proposed to turn the work entirely over to me, if I did not object, to which I replied, "If you want to make a pig happy, just turn him loose in clover," and they turned me loose. We at once proceeded to hold a round-table discussion of Sunday-school work. An hour was spent in a pleasant and interesting manner.

On Wednesday another session of institute work was held, and a lively interest was enjoyed. The subject discussed was the Home Department.

On Sunday another session of Sunday-school was held at four o'clock, being a very interesting and profitable session.

Aside from talking privately this constitutes my work at Frazee. Though the attendance was light and the weather decidedly against us, the work was enjoyable, and doubtless some good was done.

Monday, June 25, I went to Clitherall, Minnesota, and on Tuesday evening I spoke at the church upon the necessity for individual study and effort for development. Wednesday evening I spoke again upon the Sunday-school and Religio as factors in the individual development. Thursday evening I spoke upon spiritual power and influence and how to guard against imposition, referring to the work of the auxiliaries as giving an education which would serve as such protection. Friday evening I conducted a model teachers' meeting.

I succeeded in getting more of the people imbued with the idea of the benefit of the work of the auxiliaries than there were, and to remove some prejudice. I enjoyed my stay there very much, and believe some good was accomplished.

I left Clitherall Saturday, June 30, to be present at a church dedication at Audubon, July 1. I spoke on Saturday evening to an interested audience of six, including one baby. The dedication-service was interesting, the sermon being by Heman C. Smith, H. O. Smith making the dedicatory prayer, A. H. Smith opening with prayer, and the writer in charge of the service.

I passed on west Monday morning, July 2, and lodged over night at Leeds, North Dakota, where the reunion of the North Dakota District was to convene. Here I met Bro. Ganfield, one of the reunion committee, and Bro. Trowbridge.

Tuesday morning, I proceeded westward to Minot, North Dakota, where I met Bro. William I. Murray and dined with him. Then in the evening I continued on west to Ross, where reside John Baldwin and family. Here I enjoyed three days of real frontier life on a North Dakota homestead. Saturday I returned eastward to Leeds to participate in the reunion mentioned above.

Quite a goodly number of Saints had gathered from various parts of the State, some driving a hundred miles and more. The first meeting was held Saturday evening, July 7, at which I was chosen chorister. We had Sunday-school on Sunday with a nice attendance and fine interest.

Sessions of institute were held during the week on Monday and Thursday. On Friday we organized the North Dakota District Sunday-school association, with Sr. Jerome E. Wildermuth, superintendent, Fargo, North Dakota; Bro. Jerome E. Wildermuth, assistant superintendent; Sr. Mabel Braden, secretary, Lansford, North Dakota; Sr. Lillie Sherritt, treasurer, Clifford, North Dakota; Bro. J. W. Peek, librarian, Carrington, North Dakota. The Sunday-schools of the district were quite well represented, though delegates had not been sent to organize a district association. However, the representatives present were unanimous in their desire to organize, and all felt the schools would ratify the action. It was held that in order for the organization to be valid it would be necessary for the schools to ratify the action of their representatives, and only those schools ratifying would be bound by it. Was this orthodox, Brother General Superintendent? The collections at the two Sunday sessions amounting to over five dollars were by vote turned into the treasury of the new district.

The superintendency of the new district are persons of experience in Sunday-school district work, and the new association starts out under favorable auspices with prospects good for accomplishing a great work for the Master. May God speed them on.

Returning from Leeds I stopped in Minneapolis, Minnesota, and met with the Saints to talk over prospects for Sunday-school work in that great city. All favored a Sunday-school, but just now, with no place to meet, and having under consideration the question of building a church, it was decided to wait until this question was settled before proceeding to start a Sunday-school. They have good material, both for teachers and scholars, and doubtless before many weeks the good work will be under way.

Reached home Saturday, July 21, to prepare for reunion at Nauvoo. J. A. GUNSOLLEY.

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

For the Family.

My eyes are full of sleepiness;
My foot is sleepy, too!
I've sat up six whole hours, I guess,
In this old high-backed pew!
Ma said her hands were quite too full
(Ann left her in the lurch),
But 'twouldn't be respect-ter-bul
With *nobody* to church.
The min'ster saw *me* here instead;
He took a little text:
"Let little children come," he said;
And I forget what next!
I wonder if the preacher-man
Likes to have only me
A-listening just the best I can
For all the family!
—Anna Burnham Bryant, in *Mothers'*
Magazine.

True Activity Never Fails.

Sometimes we are seized with a mood of despondency and ere we can shake it off our work is presented to us under a cloud and a feeling of weakness and failure almost paralyzes all present effort. T. W. Farrar says, "No true work since the world was ever wasted; no true life since the world began has ever failed." He cites us to the thirty obscure, toilsome, unrecorded years of the lowly Nazarene whose after-life was one of homeless labors, to end in agony upon the cross. Another has said, "Christian life is action; not a speculation, not a debating, but a doing." Henry Giles says, "Man must work. That is certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man or he may work as a machine." Another great man has said, "Learn these two things: Never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry but be diligent. Enter into the divine patience of the Lord. Be charitable in view of it."

"Blessed is the man who has found his work; let him ask no other blessedness. Know thy work, and do it; God's very service is wages. We are not to wait to be prepared in preparing to be. We are not to wait to do in preparing to do, but to find in being and doing preparation for higher being and doing."

Let every Home Class member take courage in learning to do, remembering "All things come to him who waits"—but remember, too, to "hustle" while you wait.

The Bible.

While contemplating the knowledge to be obtained from Bible study Moody said, "What can a botanist tell you of the Lily of the Valley? You must study this book for that. What can geologists tell you of the Rock of Ages, or mere astronomers about the Bright and Morning Star? In those pages we find all knowledge unto salvation; here we read of the ruin of man by nature, redemption by blood, and regeneration by the Holy Ghost."

Canned Goods.

In a prayer-meeting held on the campground at the Nauvoo Sunday-school and Religio convention the subject of canned goods was introduced by a brother in his testimony, referring to the publication of a prayer-book. As is frequently the case other members present took up the idea and several beautiful thoughts were the outgrowth.

The first speaker was sarcastic in his expression, others expressed the good that might be obtained from canned goods. In passing through the desert land of Arizona and New Mexico one is attracted by huge piles of tin cans along the railroad tracks. In observing these signs of isolation from vegetation the thought came, "To live on canned goods, I should surely starve to death." But a look at the inhabitants of the towns, who thronged to the depot to see the train pass through, convinced me it was possible to subsist on canned goods and maintain our physical health and strength.

As the fresh fruit and vegetables are sweeter, more palatable and nutritious than that which is preserved by various means for future use, so is the companionship and intercourse with the Saints in the study of God's word to be preferred to study alone by the isolated one, still the isolated can feed his hungry soul by the perusal of the church papers, the Sunday-school lesson, the Religio lesson, and other church books. Let us lay hold on that which is provided. There is a work for each of us

to do along spiritual lines. It is as necessary to feed and nourish the inner man that it may have strength to perform labor as to feed the physical man that he may perform the daily task.

Many are the testimonies of the Saints who subsist, spiritually, wholly upon what they gain through the church literature. In their souls they thank God for preserved thought to direct their minds to prepare for the inspiration of divine thought.

Necessity of Bible Instruction.

So keenly is the necessity for Bible instruction in the city of Chicago felt that it has been proposed to the Board of Education that steps be taken to induce the mothers of public-school children to give the children at home, at least twice a week, half an hour's instruction in Bible history and philosophy. It seems to me the plea is not well placed. It would better be asked of the Sunday-school officers that they start a Home Department and make a house-to-house canvass in its solicitation for members.

Notes From the Field.

Miss Amy Cole, Peoria, Illinois, writes: "We have organized a Home Class and have seven members, and would like to have all the instruction you can give us, so that we may be able to conduct our work in the best way possible." Sr. Cole shows the zeal and spirit of an energetic worker in desiring to do the best, satisfied with nothing less.

Sr. Allie Thorburn, superintendent of Lamoni Stake, also Lamoni local school, reports twenty new members to the local Home Class, the result of one day's solicitation by herself and Sr. L. A. Savage. Of the work she writes: "There is so much work to be done. If we could only get the Saints to see the beauty of this work and the great need of each one doing something to help the work along. It is so hard to get any one to act as visitor, even in a large branch like Lamoni. I trust and pray that the young people may be awakened to the opportunity offered them to work in this line that helpers may be more abundant in the future."

As an immediate result of work done at the Nauvoo reunion, three new names were enrolled on the general record, two members were secured for the Burlington school, and the officers of the Nauvoo District received instructions with a view to beginning active work along Home Class lines.

PARENTS' DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Life's Interpreter—Christ.

The secret of life—it is giving
To minister and to serve.
Loves law binds the man to the angel,
And ruin befalls if we swerve.
There are breadths of celestial horizons
Overhanging the commonest way;
The clod and the star share the glory,
And to breathe is an ecstasy.

Life dawns on us, wakes us by glimpses
In heaven there is opened a door!
That flash lit up vistas eternal;
The dead are the living once more
To illumine the scroll of creation.
One swift, sudden vision sufficed,
Every riddle of life worth the reading
Has found its Interpreter—Christ.

—Lucy Larcom.

The Sunday-School Teacher.

How Can a Mother Deepen Her Personality?

Much of the success of any teacher, either in the day-school or the Sunday-school depends upon his personality. Some possess a personal magnetism winning a child's loyalty and admiration, others possess a firmness and nobility of character that commands the scholar's love and respect, and so we might enumerate the many traits of character which contribute to the personality of the individual, but suffice it to say that when you see a successful teacher, you will find that success is due, not to any carefully studied or preconceived plan of teaching, but to a natural ability, or we might say the teacher's personality. We do not intend to convey the idea that teachers should not seek to prepare themselves for their work, for we believe they should use every means within their reach to perfect themselves therefor. The thought is that preparation and study *alone* will not make the successful teacher. As we stated in the beginning, much of the teacher's success depends upon his personality, so, then, we ask, How can a mother strengthen the personality of the Sunday-school teacher? Webster defines personality as "that which constitutes or pertains to a person." This personality wields the greatest influence over the child, influence reaching through later years and many times proving the means of keeping the now grown child in the path of duty when sometimes

tempted to stray therefrom. A mother may strengthen this influence oftentimes by a careful and judicious word of praise for certain qualities possessed by the teacher, and should always seek to sustain, uphold, and encourage the work done by the teacher. It might also be well to encourage in a degree a spirit of emulation in the child, ever holding the teacher to be an example worthy of imitation. It is a well known fact that parents frequently weaken the influence of their children's day-school teachers until the school work is almost a failure. This is a serious mistake and one to be carefully avoided, not only as concerns the day-school teacher, but also the teachers of our children in the Sunday-school. Let us then as mothers seek to cooperate with our faithful teachers, striving by all the means in our power to deepen the impression already made upon the child, thereby more surely fitting them for a godly life in this world and a more glorious one in the world to come.

MRS. BLANCHE I. ANDREWS,
CARSON, Iowa.

The Better Way.

In a recent issue of the *Mother's Magazine* a mother asks the question, "Would you compel a child to attend Sabbath-school?" To which the editor replies that he most certainly would, if necessary. Well, I believe I would also if necessary, but it is a pity such a necessity should ever exist. It seems to me a mistake has been made somewhere when it is found necessary to compel a child to attend the Sunday-school. A little incident occurring in my own family several years ago might be of interest to some of the young parents. I took my little boy with me to Sunday-school regularly, starting him at the age of three or thereabout. When he was about five and one half years old my health prevented my continuing to accompany him. We lived some distance from the church and he seemed to grow tired of going each Sunday alone, and would frequently say, "I wish I could stay at home just one Sunday." I would reply, "Oh, do you?" or something of the kind, but I never once said, you can not stay at home, or, you have to go to Sunday-school, or any other remark of like

nature. One Sunday morning when I prepared to make him ready for Sunday-school he said he did not feel well, and was too sick to go to Sunday-school, or words to that effect. I did not know then, nor do I know now, whether he really felt very bad or not, but I said, "All right, if you don't feel well you need not go to Sunday-school. Go and lie down on the sofa and rest." He lay there for some time, by and by getting up and asking if he might go outdoors and play. "Oh, no," I replied, "you are not well enough to play; you must stay in the house all day to-day and rest; then perhaps you'll feel better." He obeyed without a murmur, but that was the last I ever heard of his wanting to stay at home from Sunday-school.

BLANCHE I. ANDREWS.

Expressing Thanks.

In a Sunday-school lesson of recent date we learned of the children of Israel dancing and singing for joy when the waters had opened for them to pass through and closed again in time to save them from their enemies.

The little five-year-old daughter of a family of Latter Day Saints expressed her thankfulness one day in words as eloquent as did the women of Israel. The baby sister had been very sick, so sick that her life was almost despaired of and several times she was administered to with seemingly no change. But finally the blessing came and the babe was healed. The mother expressed herself in the presence of her little daughter as being thankful baby was so much better. "Yes," exclaimed the little one, "we ought to be going round singing praises to God." She had learned at an early age how to express thankfulness, a lesson that would be well for us older ones to consider.

International Congress of Mothers.

It is proposed to call an International Congress of Mothers, to be held in Berlin in the spring of 1907. The German Emperor is reported to have given much encouragement to the holding of the congress, and mothers from the United States and Canada, Mexico and South America, as well as from all parts of Europe, Japan, and India, are to be invited to attend.

The congress will occupy two weeks, and the preliminary circular sent out from Berlin announcing its object states:

"The care of children has become not only a national, but an international,

question. An exchange of views on this by mothers from all parts of the world, must be of value to society. Questions which will be seriously debated, and already decided upon, contain the following important queries for your consideration:

"How can a true interest in religion and religious work be inspired in the child? If it is inspired, how can it be sustained as the child approaches maturity?"

"How can the home influence be augmented so that the child's center of interest starts there?"

"Is the home or the child at fault in modern society?"

"Are modern public-school methods conducive to increasing love of home on the part of the child? If they are not, where is the fault?"

"If the home is undergoing a social revolution, how will this change affect the child of the future?"

The question of prenatal influences on the child is to be brought prominently into the discussions, and many scientists have been invited to present their views to the congress on this subject.

Without positive authority, but with much show of truth, it is said that the inspiration for the congress came origi-

nally from Emperor William.—*Mothers' Magazine*.

What to Teach Your Son.

Teach him to be true to his word and work.

To respect religion for its own sake.

To face all difficulties with courage and cheerfulness.

To form no friendships that can bring him into degrading associations.

To respect other people's convictions.

To reverence womanhood.

To live a clean life in thought and word as well as in deed.

Teach him that true manliness always commands success.

That the best things in life are not those that can be bought with money.

That to command he must first learn to obey.

That there can be no compromise between honesty and dishonesty.

That the virtues of punctuality and politeness are excellent things to cultivate.

That a gentleman is just what the word implies—a man who is gentle in his dealings with the opinions, feelings, and weaknesses of other people.—*Mothers' Magazine*.

ard's Lectures, and the American and English Poets.

Let us use history and biography as the foundation for our Sunday-school libraries. "History is the background of knowledge of religion, art, literature, and politics." Biography gives us a knowledge of the lives and characters of the good and great of every age of the world. Langhorn says: "No species of writing seems more worthy of cultivation than biography."

In the essay is found the richest material for broadening the interests and enriching the mind. "Poetry—of which there is a vein running through every normal life"—is defined by Coleridge as "the blossom and fragrance of all human knowledge, human thought, human passions, emotions, language."

Books of travel and description bring the world to our doors, and though we may never get beyond the precincts of home we need not be ignorant of anything that is worth knowing about this grand old earth and its people.

FOR OUR JUVENILES.

Such men as Baldwin, Larkins, and Welch—who hold responsible positions in the educational departments of their respective States, assisted by other teachers—have been successful in simplifying, so as to bring within the range of the child-mind the "masterpieces of literature," also science and natural history. And as a result of their labors we have the *Æneid*, the great epic poem, Herodotus, "the father of history," Plutarch's Lives, Shakespeare, Knights of the Round Table, and Stories from the Musical Dramas of Wagner. All of which are written in the most entertaining story-book form.

Science and natural history, divested of everything of a technical character, make not only instructive but interesting reading as well. And there are the most delightful stories—historical in character, with a dash of romance that lends a zest most pleasing in its results, by such writers as Drysdale, Barton Brooks, and others. Abbott's Biographical Histories embrace the most prominent characters in history, and the late Hezekiah Butterworth has written instructive and interesting descriptive stories of countries and places. Frank G. Carpenter's Geographical Series is a mine of useful information, and Baldwin's Life Stories of Great Americans are much appreciated by the young people.

We have not carefully read all of these books, some we have read, others have been given a cursory examination, for the rest we have taken the titles and

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, *Independence, Missouri*



"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

Character of Sunday-School Literature.

The character of the literature we select for our Sunday-school libraries is of grave importance, far-reaching in its consequences; for the influence of the Sunday-school library can and should be made to percolate through every branch and ramification of this great latter-day work. We are told that "A man is known by the books he reads, and a nation by its literature."

In the library—under the fostering care of the Sunday-school—we recognize the means to a great end. For it is through the culture and development of the intellectual as well as the spiritual part of our natures, the perfect blending of these two imperishable elements that shall enable us to attain to the character of the infinite One that has been given us as a pattern. Then what books shall we have in our libraries?

We are advocating the adoption of the circulating library system wherever it is practicable, but every Sunday-school should have its own reference library, of which we believe the following list of books should form a part: Our Church History, Josephus, Rawlinson's Ancient History, Geikie's Life and Words of Christ, Smith's Dictionary of the Bible, History of American Literature, History of English Literature, Chambers' Biographical Dictionary, The World's Best Proverbs and Short Quotations, Samuel Allibones' Dictionary of Poetical Quotations, Prose Quotations, Classical and Mythological Dictionary, The Book-lover, A Guide to the Best Reading, The University of Literature, American Men of Letters, English Men of Letters, Great Men and Famous Women, Wilson's or Fisk's History of the American People, John L. Stod-

names of their authors as a guarantee of their value. And we believe we are comparatively safe in doing this, except that in selecting fiction every volume should have a careful examination. Not long since we wrote a well-known critic for information regarding the merits of certain new books, to which he replied: "I have not examined the literature you speak of, but I should say that anything which has that author's name attached to it would be good."

The best books, representing the different classes of literature we have mentioned, are being listed in our catalogue. And in the next issue of the EXPONENT it is our intention to briefly describe some of these books. The descriptions will include short extracts and biographical sketches of the authors.

A Correction.

In the August issue of EXPONENT, under the heading, "Circulating library," in the third paragraph and fifth line the word *librarians* should read *books*. And in the last line of the same paragraph, *three dollars and fifty cents* should read *four dollars*.

A Worthy Book.

The Simple Life, written by Charles Wagner: "A preacher of sound living not only for the individual, but also for society. The book is good to read, pleasant to remember, blessed to put in practice. A work of deep thought, sound understanding, and universal applicability, remarkable for its sane insight and grasp of the eternal reality."

The Simple Life. With an Introduction and Biographical Sketch by Grace King. 12 mo. Cloth. (Post. 12c.) Price 88c. Herald Publishing House, Lamoni, Iowa.

THE ESSENCE OF SIMPLICITY.

"Here we are led to formulate the practical ideal of man. Everywhere in life we see certain quantities of matter and energy associated for certain ends. Substances more or less crude are thus transformed and carried to a higher degree of organization. It is not otherwise with the life of man. The human ideal is to transform life into something more excellent than itself. We may compare existence to raw material. What it is matters less than what is made of it, as the value of a work of art lies in the flowering of the workman's skill. We bring into the world with us different gifts: one has

received gold, another granite, a third marble, most of us wood or clay. Our task is to fashion these substances. Every one knows that the most precious material may be spoiled, and he knows, too, that out of the least costly an immortal work may be shaped. Art is the realization of a permanent idea in an ephemeral form. True life is the realization of the higher virtues,—justice, love, truth, liberty, moral power,—in our daily activities, whatever they may be. And this life is possible in social conditions the most diverse, and with natural gifts the most unequal. It is not fortune or personal advantage, but our turning them to account, that constitutes the value of life. Fame adds no more than does length of days; quality is the thing.

"Need we say than one does not rise to this point of view without a struggle? The spirit of simplicity is not an inherited gift, but the result of a laborious conquest. Plain living, like high thinking, is simplification. We know that science is the handful of ultimate principles gathered out of the tufted mass of facts; but what gropings to discover them! Centuries of research are often condensed into a principle that a line may state. Here the moral life presents strong analogy with the scientific. It, too, begins in a certain confusion, makes trial of itself, seeks to understand itself, and often mistakes. But by dint of action, and exacting from himself strict account of his deeds, man arrives at a better knowledge of life. Its law appears to him, and the law is this: *Work out your mission*. He who applies himself to aught else than the realization of this end, loses in living the *raison d'etre* of life. The egoist does so; the pleasure-seeker, the ambitious: he consumes existence as one eating the full corn in the blade,—he prevents it from bearing its fruit; his life is lost. Whoever, on the contrary, makes his life serve a good higher than itself, saves it in giving it. Moral precepts, which to a superficial view appear arbitrary, and seem made to spoil our zest for life, have really but one object—to preserve us from the evil of having lived in vain. That is why they are constantly leading us back into the same paths; that is why they all have the same meaning; do not waste your life, make it bear fruit; learn how to give it in order that it may not consume itself! Herein is summed up the experience of humanity, and this experience, which each man must remake for himself, is more precious in proportion as it costs more dear. Illumined by its light, he

makes a moral advance more and more sure. Now he has his means of orientations, his internal norm to which he may lead everything back; and from the vacillating, confused, and complex being that he was, he becomes simple. By the ceaseless influence of this same law, which expands with him, and is day by day verified in fact, his opinions and habits become transformed.

"Once captivated by the beauty and sublimity of the true life, by what is sacred and pathetic in this strife of humanity for truth, justice, and brotherly love, his heart holds the fascination of it. Gradually everything subordinates itself to this powerful and persistent charm. The necessary hierarchy of powers is organized within him, the essential commands, the secondary obeys, and order is born of simplicity. We may compare this organization of the interior life to that of an army. An army is strong by its discipline, and its discipline consists in respect of the inferior for the superior, and the concentration of all its energies toward a single end: discipline once relaxed, the army suffers. It will not do to let the corporal command the general. Examine carefully your life and the lives of others. Whenever something halts or jars, and complications and disorder follow, it is because the corporal has issued orders to the general. Where the natural law rules in the heart, disorder vanishes.

"I despair of ever describing simplicity in any worthy fashion. All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life."—The Simple Life.

Jean Ingelow's Fancy.

The whole story of life has been compressed into this dainty little poem by Jean Ingelow.

Sweet is childhood—childhood's over,
Kiss and part.

Sweet is youth; but youth's a rover—
So's my heart.

Sweet is rest; but all by showing
Toil is nigh.

We must go. Alas! the going,
Say, "Good-bye."

—Selected.

NORMAL DEPARTMENT

By J. A. GUNSÖLLEY, *Lamoni, Iowa*

Theory and Practice.

Lesson XI.

SUNDAY-SCHOOL DISCIPLINE.

(Continued.)

Mixed Classes.—Whether classes of all boys or all girls is better, or whether to mix the boys and girls together, is a question. Some hold to the one and some to the other idea.

Why the sexes should be separated in classes in Sunday-schools any more than in secular schools is difficult to understand. Nearly all public schools have boys and girls in the classes together, and most private schools and colleges provide for the sexes to mingle together in the schoolroom. Evidently experience teaches that this is the better plan.

It must be evident to every one who has given the matter thought, that being associated serves as a restraint, each upon the other, and makes government less difficult, while the evils attributed to their association are not the result of classroom association, but association upon the playground, or outside the school grounds altogether.

It might sometimes solve a difficult problem in class management to put in the same class troublesome boys and girls, —troublesome when by themselves, but quite gentlemanly and lady-like when in the presence of each other.

Any special or private instruction to either sex could be easily provided for by having the sexes assemble separately upon special occasions provided for by the teacher.

The sexes mingle together in the family, in the public schools, in the church, in society, and why not in the Sunday-school? Let some one rise up and explain.

Adaptation Between Teacher and Class.—Most of us are prone to forget that we were once children; or at least we forget how we felt when children, for we have long since "put away childish things." But the true teacher must be able to feel as those feel whom he would teach. Or at least the teacher must understand and appreciate the feelings and sentiments, likes and dislikes, hopes and ambitions, joys and sorrows, successes and failures, inclinations and temptations, of those he would teach. I remember once seeing an old

man past seventy years of age teaching a first primary class. There was not the first common feeling between them, for this teacher had not yet reached second childhood. As a rule, all other things being equal, a young person has better success in teaching young people. We would not carry this to an extreme degree, of course. But great extremes in age between pupils and teacher should be avoided as much as possible consistent with all interests.

The teacher should not be on a plane socially too far above the class. That is to say the adaptation should be such that there is mutual confidence, and a friendly social feeling—in short there should be a feeling of social equality. Where there is a visible gap between the pupils and the teacher in this regard there can not be the effective work done that should be looked for in a Sunday-school. If the teacher feels she can not bear to have the children with patched and somewhat soiled garments rub against her, or she can not have them in her home, she can not have them in her heart very far, and hence can not be a true teacher to them. Many failures result from a lack of adaptation which a study of the situation would overcome.

I once knew a teacher who had a class of boys, some poorly dressed and some better clothed. Among those better provided for in this regard were her own boys. She told me that as she stood before that class and looked upon the inequality, she could almost cry out in the anguish of her soul, "Oh, would that my boys were ragged and bare-footed too, that those poorly clad might not think mine better than themselves!" That was the spirit of the true teacher.

Teacher's Meetings.—It would seem at first thought, perhaps, that there is no need to discuss teacher's meetings. Why, every one believes in teachers' meetings. But hold! Has the teachers' meeting that provides only for a study of the lesson fulfilled its mission? And that is just what most of them do, and no more. But it is my candid opinion that while that is one of the principal things a teachers' meeting is for, there are others, and even this one thing is not done as it should be done.

The disciplinary value of a properly conducted teachers' meeting may be very great. It should be the one occa-

sion of the week when the superintendent and his associate officers and teachers meet together to plan the campaign, and agree upon the manner of the attack for the next Sunday. Each teacher and class performing its specific work presents such a formidable front that the enemy of truth can do naught but retreat before them. But how often is each teacher and class left to go their several ways according to the individual bent or inclination, leaving such breaks in the ranks that the enemy is permitted to make inroads here and there, and but little advance, if any, is made. The superintendent and his subordinates must single out the vital points to be made the special objects of effort in order to achieve success. This should be done at teachers' meeting—a meeting not alone for the seniors, but for the intermediate and primaries, for their work is equally important.

A discussion of the proper kind of a teachers' meeting in detail would be too lengthy for this time and place, and hence we will leave further consideration till another time. Perhaps that will be the subject for our next lesson.

Rewards and Merits.—The question of rewards and merits is one upon which there is great diversity of opinion. It ranges all the way from the extreme which favors bestowing some sort of reward for every act of service to the opposite extreme which discourages the giving of any kind of reward whatever as an incentive to effort. Now it usually happens that the truth lies between the two extremes, and it is doubtless so in this question. But just where to draw the line is about as difficult as to draw a definite line on the amusements we may engage in with propriety as the children of God.

All systems of human rewards and merits are more or less imperfect and unjust. The Infinite mind alone is able to judge of the motive back of the effort. The honest but plodding individual suffers, while the brilliant but perhaps less conscientious one receives more than is due, by human devices.

Our heavenly Father bestows constantly rewards for the encouragement of his children, not lavishly, but according to just merit, inspiring to effort and service. So we may and should deal with our children, following the divine plan as far as we may be able to discern it.

Contrast the work done by one teacher who never recognizes meritorious conduct or effort, by a word of encouragement, or some slight token of remem-

brance, with the other teacher who smilingly commends and fittingly rewards such conduct and effort. The one meets with a spirit of coldness, indifference, if not actual opposition, and makes but little progress. The other enjoys the good will, attention, and coöperation of her class, and her very word is truth to them. No trouble with the discipline in the latter class.

But does some one object to the bestowing of some material gift or reward, such as a card, a picture, or a book? Why, the card is only a more lasting way of saying to the child, "You have done well." And the card, or material reward, says this as often as it is looked upon, while the words of commendation by the teacher, though valuable, may pass out of mind and be forgotten. The "prompt attendance" ticket says every time the child looks upon it, "You have been prompt in attendance; you have done well." Rewards for good behavior, or good work, speak similarly, and there could be no valid objection to their use where due care is exercised. They should not be allowed to say, because of false sentiment and miseducation, "You did better than your classmates; it is a good thing to beat them all." The Lord does not commend in this way, as a rule, we think.

Roll of Honor.—This is another kind of incentive to effort and quite widely used, but open to some objections which are not urged against the use of cards, or gifts. One of these objections, and the chief one, doubtless, is that its use tends to a discrimination which is not conducive to the best results. For instance, the names of honor are inscribed upon the roll, and it is hung upon the walls of the room where it speaks in silent though telling language, "These are honorable." What of the others? Two classes are indicated. Those whose names are inscribed are in the class of honor. All others are not in that class; they are in another class. That is, a class of dishonor. "But hold!" says some one, "it does not say so." Well, if it does not say those whose names are not upon the roll are entitled to dishonor, neither does it say those enrolled are entitled to honor. For honor means to honor, and dishonor means to not honor. "But we don't mean that," insists another. Very well, then, we often say what we do not mean; but are usually taken for what we say rather than for what we mean, when the two conflict.

Picnics and Special Days.—These have disciplinary value just as far as

they promote the interest of the school in the direction of active effort. Under this head is usually understood to be included the annual picnic, Christmas, Easter, Children's Day, Parents' Day, and the like. These days should be servants and not masters. They should not be allowed to become so frequent or so prominent as to absorb the interest to the injury of the class work. They should serve to bind together the members of the school in a closer tie of good fellowship and sociability. The pupils should be made to feel that their interest is kept at heart by the officers and teachers, thus begetting confidence in the teachers and officers upon the part of the pupils. This mutual confidence and good feeling promotes the efficiency of class work, and all work of the school.

The picnic affords opportunity for training in good manners, and acts of courtesy due from one to the other, in preferring one another in love, and many other things which have to do in making social intercourse pleasant. At such occasions officers, teachers, and scholars meet on a common level, and mingle as such. They see each other in a different relation from what they see on Sunday. The children are directed in the pursuit of such sports and amusements as are recognized as being innocent and elevating. All these tend to make the discipline of the class-hour easier and the work more enjoyable.

The other special days are useful in giving special emphasis to the events they commemorate, as Christmas and Easter. Parents' Day affords opportunity to reach the parents and others in an educational way, creating a closer tie between the home and the school and emphasizing mutual relations and responsibilities. Children's Day usually has some leading feature aside from music and recitation, such as duty to God's creatures, or the gifts of God in nature for our enjoyment.

A Sunday-school without special days certainly lacks one strong element of successful discipline. It is likely to be characterized by a spirit of unrest, and a longing for relaxation—a desire to stretch and gape, as it were—so essential to healthy growth and true development.

Class Receptions.—The class organization needs emphasizing. There should be a wholesome class spirit engendered and fostered by the doings of the class as a class. Class outings under the direction and management of the teacher assisted by the advice and counsel of the class, can be made a

power for good in many ways. A day in the woods, on the river or lake, in the park, are suggestions. Have lunch together, and games and amusements. Preserve always a consistent dignity of decorum and amusement, worthy the name of Saint.

An evening at home with the teacher, or an afternoon, for the purpose of getting better acquainted, and for the purpose of studying the lesson together, that a better understanding of how to study may be gained by some of the pupils, is very profitable. Much of the neglect of home preparation results, doubtless, from a lack of understanding how to study. Such a reception might be given by members of the class among the older classes.

Some serious problems in discipline have been solved by attention to some such plans as here suggested, and they are heartily commended to teachers who feel they need a firmer hold upon their classes.

Punishments.—To punish or not to punish; whether 'tis better to bridle the inherent mischief of the persistent disturber of good order by exacting obedience even by proper administration of coercive powers, or to allow such mischief-maker full course for fear of offending him and losing him to the school; that is the question. Let us lay aside our prejudices and look at the question fairly and exercise our judgment and reason and not be governed by sentiment, and enter into an investigation.

No one will question the importance of this question, whatever is the right of it; and the right is what we want, whether it agrees with us, or whether we are required to agree with it. No one will disagree with the statement that there is much need of improvement in the discipline of our Sunday-schools. There is no good reason why there should not be as good order, and system, in our Sunday-schools as in our secular public schools, and we should not be satisfied until we see it accomplished.

All that has been said thus far has been with the thought, and in harmony with the secret of good government comprehended in the principle, "To keep things from happening"; and when the foregoing suggestions are practiced there will be but few things happen which will require regulating. But in spite of every precaution, things do happen, and sometimes happen repeatedly, that need regulating; and it is of these rare happenings we wish now to speak for a little time.

The authority of the Sunday-school is sometimes questioned. It is said the public school has authority to control by administering punishment, but not so with the Sunday-school. This may be true so far as corporal punishment, or fines, or anything of that sort is concerned, but the Sunday-school, the same as any other organization, has jurisdiction over its membership, and may prescribe rules and conditions of membership both as to receiving, and disposing of members. It may extend privileges to its members, or withhold them at pleasure. It is not compelled to suffer from the misconduct of unruly and disturbing members against its consent with no power to rid itself of such troublesome element.

The power to grant privileges implies the power to take away privileges. And it is admitted as a principle of justice that when a privilege is abused it is right that the privilege be taken away. So that here we have the key to discipline so far as correcting disorders which happen is concerned. If one abuses the liberties of the classroom, the liberties should be curtailed, just so far as may be necessary to the good order of the class and individual, for it is for the good of the individual as much as for the good of the class or school. How far privileges may be denied would depend, of course, upon the extent of the abuse.

"But is not there danger of offending the transgressor so that he may leave Sunday-school?" says one. Yes, there is danger, or rather liability—for there is not much danger connected with it. But if the other suggestions formerly mentioned are practiced the pulling tendencies to hold him will be strong, perhaps, and probably stronger than the inclination to remain away. But suppose the offender does leave, what harm? Is not the harm less than for him to remain and not conform to reasonable requirements? For if he leaves the harm is confined to the individual leaving, and the school is better. But if he remains and goes on unrestrained harm comes to many—the teacher, the class, the school, and the offender also. It is more harm to him to encourage an offending member in wrong-doing by allowing him to go on in transgression, than to compel obedience to reasonable rules even at the risk of losing his membership. It takes a mighty lot of patience to bear with the sentiment that you must not be too strict in enforcing rules of discipline for fear of offending some one who would rather be a violator of the law than a doer of it. What about offend-

ing the ninety and nine doers of the law by permitting one violator to infringe upon their liberties and legitimate rights and privileges, by allowing him to go unpunished? This is another side of the question of giving offense.

The question is sometimes asked, if it would be right to expel one from the Sunday-school. It is certainly difficult to understand why, in extreme cases, such a course would not be justifiable. Why should it be thought unreasonable that, rather than have a class demoralized and lost to the good the school should do them, it would be better to lose one member from the school? To be sure, every possible effort should be made to work a reformation—and it is difficult to tell just when the limit is reached—yet in an extreme case, it would be fully justifiable to lead the offender to the door, and tell him that until he can conform to the rules of the school he is not wanted and will not be received. Then tell him before he turns to go that you will be glad to welcome his return under those conditions and that you hope it may not be long.

In this connection it may not be amiss to say that care should be exercised not to make rules too rigid, but to strictly enforce rules when made. The best discipline is not necessarily characterized by stillness; but it may be known by each individual occupying in his own place, at his own work, all contributing to the harmony of the whole.

Scripture Study.

This lesson is a continuation of Bible History and is taken from The Westminster Teacher-Training Course.

Lesson XI.

"THE BABYLONIAN CAPTIVITY TO CHRIST.

"I. *This period extends from 587 B. C. to 4 B. C.* Of its first one hundred and fifty-four years there is some record in the Old Testament; of the remaining four hundred and twenty-nine years Josephus and other secular writers are our sources of information.

"II. *During the whole of this period, with one brief exception, Palestine was subject to foreign power, and the condition and life of the people present marked contrasts with those of the preceding period.*

"III. *The period divides into five epochs:*

"(1) *Captivity under the Chaldeans.*

"(2) *Restoration under the Persians.*

"(3) *Greek Supremacy.*

"(4) *Independence under the Maccabees.*

"(5) *Subjection to the Romans.*

"(1) *Captivity under the Chaldeans.*

"(a) From the Fall of Jerusalem to the First Return of the exiles was about forty-nine years.

"(b) During this period the land lay waste. Jerusalem was a heap of ruins, and the few inhabitants were reduced to great poverty (Nehemiah 1:2, 3).

"(c) The Jews of the Captivity were differently treated in the different provinces of Babylon (Jeremiah 29:4-7, 22; Isaiah 14:3-6).

"(d) Yet the hearts of the faithful, godly Jews were homesick for their home land and their temple worship (Psalm 137).

"(2) *Restoration under the Persians.*

"(a) Cyrus, the Persian, overthrew the Chaldean empire, and in his first year, i. e., about 538 B. C., issued an edict for the rebuilding of the temple at Jerusalem, invited the Jews to undertake the task, and surrendered the golden vessels taken from the temple by Nebuchadnezzar (Ezra 1:1-11). This First Return probably was not participated in by many, met with opposition from the inhabitants of Palestine (Ezra 4:4, 5), and was not a success.

"(b) A Second Return took place under Zerubabel and Joshua, at the beginning of the reign of Darius Hystaspis, about 522 B. C., which included over 40,000 people besides servants, who began to lay the foundations of the temple, but, quickly deserting the work in order to build their own houses (Haggai 1:9), did not finish the temple until six years later (Ezra 6:15).

"(c) In 458 B. C., Ezra, of the high-priestly family, went up to Jerusalem to rebuild the city and temple, to restore the purity of the temple worship and to isolate the Jews from other nations (Ezra 7:1-10; 9:1-4; 10:16); in 445 B. C., Nehemiah went up to assist in the same work (Nehemiah 2:11; 6:15; 13:1-3). These two men worked for the same end, and together they accomplished the restoration of the Jewish people in their own land freed from every tendency to idolatry and filled with a spirit of exclusiveness which subsequently developed into bigotry of the most offensive type.

"(3) *Greek Supremacy.*

"(a) In 333 B. C., Alexander the Great vanquished the Persians and obtained control of Palestine. He died before he consolidated his empire.

"(b) Palestine frequently changed masters; each change brought fresh

oppression and suffering; large numbers of Jews were deported to Egypt; many others voluntarily sought new homes in other lands, leaving their hearts behind them. These foreign Jews became a connecting-link between their nation and the Gentiles, and were an influential factor in preparing the world for the preaching of the gospel.

“(c) Intrigues among the priests and nobles involved Jerusalem in serious political trouble and led Antiochus, in 168 B. C., to attempt the reduction of the affairs of the city to order by massacre, enslavement, and the occupation of a citadel by the Syrians.

“(4) *Independence under the Maccabees.*

“The blundering cruelty of Antiochus and his counselors provoked the Jews to revolt, and in two years, under the leadership of Judas Maccabæus, they had gained their independence. Civil war, treachery, bloodshed, and anarchy characterized a large portion of this period, and yet the independence of the people was maintained for a hundred years.

“(5) *Subjection to the Romans.*

“(a) In 63 B. C., Pompey appeared in Syria at the head of a Roman army, and, being appealed to by the contending factions in Jerusalem, took peace-

ful possession of the city, except the temple where some of the Jews entrenched themselves, and which he reduced by siege. In 40 B. C., Herod was made king of the Jews by decree of the Roman senate, but he did not come into possession of his kingdom until three years later, when he captured Jerusalem after the usual obstinate resistance. The reign of the Hasmonæans, as the Herodian family is called, continued until the end of our period.

“IV. *With the reign of the Hasmonæans, who were the representatives of the Romans, Jewish independence came to an end. The Jews were no longer a nation, only a people separated from other peoples by strong national and religious prejudices, yet torn into factions and warring sects by mutual distrust and hatred.*

V. *Messianic expectation, which had appeared in the earliest period of their history, during these bitter years of subjection to other nations, had become intense and “would be content with nothing less than a miraculous restoration of the throne of David to an undoubted descendant of that king.” It was the universal expectation that the Messiah would immediately appear, to deliver his chosen people.*

changes, the desert alone seems to have escaped all innovation, and I believe that, not only in manners and mode of life, but even in dress and speech, the sons of Ishmael are now what they were in the days of the Patriarchs. The idea prevalent in Europe of the nomadic character of the Arabs is erroneous. They are generally described as wandering incessantly with their tents from place to place, but in reality no people wander less than the Bedawin, or are more attached to their native homes. . . . They have their winter and summer camping-grounds, and, except to remove from one to the other as the season requires, they seldom change their residence. When traveling, they never make use of their tents, but sleep in the open air, merely wrapping their cloaks around them. Their encampments are not unlike those of the gypsies of this country [England], but the inhabitants are more wild and picturesque. The women, wrapped in their dark-blue mantles, grinding corn in primitive hand-mills, or weaving the materials of which the tents are composed, the children, dogs, and goats playing about with a happy community of ideas, the men lazily drinking coffee and smoking, form a scene at once picturesque and amusing.”

It is in harmony with the statements of Professor Palmer that we find Jethro, upon the arrival of the Israelites at Sinai, in the same region where Moses found him when he came a tired wanderer to his tent and became to him the shepherd of his sheep.

THE LESSONS FOR SEPTEMBER

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 10, for September 2.

JETHRO'S VISIT TO MOSES.
Text, Exodus 18:1-27.

The Father-in-law of Moses.

In Exodus 2:18, where we are first introduced to the priest of Midian in connection with the story of the flight of Moses to that land he appears by the name of Reuel, but in the first verse of the succeeding chapter, he is referred to as Jethro.

Rawlinson and some other Biblical scholars seek to reconcile these statements by supposing Jethro to have been the son of Reuel, the brother of Moses' wife, and, consequently, the brother-in-law of Moses. They claim that the original Hebrew word may be translated “father-in-law,” “brother-in-law,” or “son-in-law.”

If we consult Young's Concordance, however, we find that he gives us the word *father-in-law*, which occurs in the statement that Moses kept the sheep

of his father-in-law, Jethro, as derived from the Hebrew word *chathan*, which means *a wife's father*. According to Young, then, Jethro was the father-in-law of Moses and not his brother-in-law.

With this agrees the statement in Doctrine and Covenants 83:2, where Jethro is mentioned as the father-in-law of Moses.

Both names, Reuel (also written Raguel in another place) and Jethro, evidently refer to the father-in-law of Moses. One may have been a title, the other the proper name of the man.

Jethro's Home.

It was evidently in the region of Mount Sinai. Palmer tells us something of the life of the inhabitants of the Sinaitic Peninsula, which may have a bearing upon the life of Jethro.

He says: “While every other part of the world has witnessed innumerable

The Priesthood of Jethro.

It was that same priesthood which the Lord bestowed upon Adam in the beginning of the world. Without a break, it had come down from the time of Adam to the time of Jethro and of Moses.

Though we might state it more briefly, in order to make it clear and impressive we give the following information gleaned from Genesis 5:3-21.

Adam was the father of Seth; Seth was the father of Enos; Enos, the father of Cainan; Cainan, the father of Mahalaleel; Mahalaleel, the father of Jared; Jared, the father of Enoch; Enoch, the father of Methuselah.

From Doctrine and Covenants 104:19-28, we learn that Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah were all ordained to the Melchisedec priesthood by the hand of Adam, and that, three years before the death of Adam, all these high priests were assembled in the valley of Adam-

ondi-ahman and received the last blessing of their aged progenitor.

The last of these men, Methuselah, remained on earth when the pure city of Enoc was translated. He was the father of Lamech and the grandfather of Noah. Lamech and Noah also received the Melchisedec priesthood from Methuselah, as is evident from Doctrine and Covenants 83:2 where it is stated that Noah received it through the lineage of his fathers from Enoch.

With Noah, the Melchisedec priesthood survived the flood, and from him it was handed down through his lineage until the time of Melchisedec, who conferred it upon Abraham. In the time of Abraham, there lived a man named Esaias, who was blessed by Abraham. This man held the Melchisedec priesthood and handed it down through his lineage to the time of Jethro, by whom Moses was ordained.

Thus we have the priesthood which Moses received from the high priest of Midian clearly traced back to the beginning of the world when God bestowed it upon Adam. In all the time from Adam to Moses, there was no period when the Melchisedec priesthood was not upon the earth.

The Burden of Moses.

Rawlinson suggests to us that the task of Moses as ruler of the people he had led out of Egypt must have been a very great one, and that the quality, rather than the number of the people, constituted the weight of his burden. He says: "Recently a horde of serfs, the greater part of them ignorant, uneducated, debased by their long servitude, without national spirit, without lofty aspirations, slaves mostly of their carnal appetites, fickle, childish, impulsive, they were as intractable a race, one as difficult to direct and govern, as was ever committed to the charge of an individual." He suggests also that slaves, in the first burst of their emancipation, are apt to throw off restraints, to disown subjection to any kind of authority, and to regard it as the first of their newly-acquired privileges, that they are entitled to do what is right in their own eyes.

Assistant Judges.

We observe in verse 21 of the lesson text that the plan advised by Jethro called for the appointment of rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens.

Rawlinson quotes from Stanley's Lectures on the Jewish Church as follows: "Causes were to be judged in the first instance by the rulers of tens, from whom there was to be an appeal to the rulers of fifties, from them to the rulers of hundreds, and then finally to the rulers of thousands. Difficult cases, which the rulers of thousands felt themselves incompetent to decide, were to be reserved for the judgment of Moses. . . . Out of this simple arrangement sprang the gradations that we trace long afterwards in the history of the Hebrew commonwealth."

This, plan, adopted by Moses, relieved him greatly and also insured to the people careful attention to the cases brought by them to the judges, for it was possible for a case to be heard in the successive courts until it might at last be brought to Moses and by him, if necessary, to the Lord.

The Right of the People.

The American Declaration of Independence lays down as a fundamental principle that governments instituted among men derive their just powers from the consent of the governed.

In connection with this, read what King Mosiah taught the people of Zarahemla when he advised his subjects to adopt a democratic form of government instead of continuing as a monarchy: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people."

This principle is enjoined upon the church in our day in the commandment which says: "And all things shall be done by common consent in the church, by much prayer and faith."—Doctrine and Covenants 25:1.

Moses seems to have acted in harmony with this principle of human rights and to have consulted the people in regard to the proposed change, for Deuteronomy 1:13, 14 represents him as giving them opportunity to name the men they desired him to install in the offices of assistant judges. It gives us the answer of the people to his proposition. They said, "The thing which thou hast spoken is good for us to do."

When the judges of Israel entered upon the duties of their offices, they did so supported by the consent of the governed.

The Character of the Judges.

It was required that the men who filled the important offices of judges over the people should be men of ability, men who feared God, men who loved truth, men who hated covetousness.

The instruction of Moses in installing the chosen officers is lofty and pure in its principles. They were warned to deal justly and righteously in all cases, not showing partiality between men, even if those involved were not of Israel; they were not to despise the cause of a poor or otherwise humble applicant at the court of justice; neither were they to grant favors to men of high rank or powerful through wealth or other worldly considerations; they were to fear the face of no man, but to fear to wrest the law of God.

One word will say it. They were to be true men, true always to the law of right, let the offender be whom he might; true always to the law of mercy and love, no matter how humble the man or woman who cried for relief from oppression.

Not Men of Covetousness.

This was especially mentioned as one of the vices from which a judge should be free. It was necessary that he be a man whose love of truth held covetousness in check, that he might be above bribery, that it might be impossible to influence his decision in a case by the gift of money or its equivalent.

We may observe in Paul's letters to his young assistants in gospel work, Timothy and Titus, that he directed them to appoint over the work of the church in their field of labor men "not given to filthy lucre" (Titus 1:7), "not greedy of filthy lucre" (1 Timothy 3:8).

History points us to a time in Israel, in the old age of Samuel, when he had appointed his sons judges over Israel, when those men turned aside from the righteous ways of their father, and went after lucre, and took bribes, and perverted judgment. (1 Samuel 8:1, 2.) This was one of the reasons why Israel demanded a change of government and desired a king over them. Covetousness on the part of the judges of the people played its part in this unfortunate change.

The Warning to Us.

And now there comes to us a warning against that evil against which righteous servants of God in ages past warned the people in their days. To the whole church comes the word of the Lord: "The spirit of speculation, the

exhibition of greed for gain is unseemly in the saints and officers of the church. It has the appearance of evil. Heed should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the saints and especially from those upon whom rests the burden of the church and its ministrations abroad."

As in the days of Moses and of Paul, it is desired that the men occupying places of trust over the church shall be free from covetousness, free from greed for filthy lucre, which is just as filthy now as in those far away times. But let us notice, what is important to each of us, that the same command covers the whole membership of the church, and that no saint is countenanced in cherishing in his heart the spirit of greed for gain.

Covetousness.

Elder Duncan Campbell.

A word to teachers. The study of history is a waste of time unless there be an effort to learn its lessons. This is as true of the history of Israel as of all other history. The general principles that promoted their welfare redound to the good of all people in every age. There can be no better advice than that given by Jethro with reference to the traits of character to be sought in the men who are to be chosen as rulers of the people, as recorded in Exodus 18:21, "Able men, such as fear God, men of truth, hating covetousness." Let us notice first the last feature named.

Covetousness is defined as the quality of being greedy; eager for gain; avaricious. Paul's advice to Timothy in the matter of the choice of officials agrees in this particular with that given by Jethro to Moses. He said that bishops and deacons should be men who were "not greedy of filthy lucre." (See 1 Timothy 3:3, 8; Titus 1:7; 1 Peter 5:2.) Covetousness is an evil quality, not in officials only, but in all men. In Colossians 3:5 it is said that covetousness is idolatry, and in Ephesians 5:5 it is said no "covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

Covetousness has many times brought disaster upon peoples and institutions. It was the covetousness of Pharaoh and the Egyptians that caused them to enslave the Israelites that they might appropriate the proceeds of their labor and enrich themselves by the fruit of

Israel's toil. The extent of their greed was such that it prompted them to follow up the Israelites to their own destruction in the Red Sea. It was the covetousness of the American people that caused them to enslave the colored people and finally brought on the terrible calamities of the Civil War.

LESSON 11, for September 9.

SINAI REACHED.

Text, Exodus 19:1-6.

From the Nile to Sinai.

In Numbers 33, we have the line of Israel's march indicated. They started from Rameses in the valley of the Nile, stopping at Succoth, Etham, and Pihahiroth before they crossed the Red Sea.

On the opposite side of the Red Sea, they are believed to have rested for a time at the place now called the Wells of Moses (Ayun Musa). From this place they went on, stopping at Marah, the place of bitter waters, at Elim, the place of seventy palm-trees, and again on the shore of the Red Sea.

Then came the journey across the dreadful El Markha, the desert of Sin, in which it is recorded that they camped once. Having crossed this weary waste, they entered the mountains, stopping successively at Dophka, Alush, and Rephidim, the place where they received water from the rock, and where they met the Amalekites.

From Rephidim, they came to Sinai.

Teachers and superintendents should be careful to trace this journey with the aid of a map. The pupils will better understand and more easily retain in memory this memorable journey of Israel, if they be taught it with the map before their eyes.

The Character of the Journey.

Should we read simply the Bible narrative, we should not gain the true conception of the character of the journey made by the Israelites. Palmer says: "The popular conception of Sinai, even at the present time, seems to be that a single isolated mountain which may be approached from any direction rises conspicuous above a boundless plain of sand. The Bible itself, if read without the light of modern discovery, certainly favors this idea, and the mountainous character of the country is by no means strongly brought out in the sacred narrative."

Perhaps the majority of us who are

now studying this journey of Israel to Sinai, have previously held the erroneous idea which Professor Palmer asserts as the popular conception of Sinai, but, if we have studied each lesson of this quarter carefully, we have learned that the greater part of the journey was in an exceedingly rough and mountainous country.

The journey to Sinai led, not over a long stretch of sandy plains, but principally through the wadies of wild mountains. It led, not only onward to Sinai, but also upward to Sinai, a point we should bear in mind, so typical is it of our life's journey which should not only lead us onward but also upward.

The Beauty of the Rocks.

Palmer says of this: "The very nakedness of the rocks imparts to the scene a grandeur and beauty peculiarly its own. For, as there is no vegetation to soften down the rugged outlines of the mountains or conceal the nature of their formation, each rock stands out with its own distinctive shape and color as clearly as some gigantic geological model map. In some of the wadies the mountain sides are striped with innumerable veins of the most brilliant hue, thus producing an effect of color and fantastic design which it is impossible to describe. These effects are heightened by the peculiar clearness of the atmosphere and the dazzling brightness of the sunlight; one part of a mountain will glow with a ruddy or golden hue, while the rest is plunged in deepest shade. Sometimes a distant peak will seem to blend with the liquid azure of the sky, while another stands out in all the beauty of purple or violet tints; and, with what would seem the mere skeleton of a landscape, as beautiful effects are produced as if the bare rocks were clad with forests and vineyard or capped with perpetual snows. Nature, in short, seems here to show that in her most barren and uninviting moods she can be exquisitely beautiful still." —Desert of the Exodus.

The Dreariest Region of All.

In describing this Palmer says, "Even here one sometimes finds a narrow gorge or picturesque valley, a cool stream rippling over its bed, and caper plants festooning gracefully over its white and dazzling walls."

Again this is typical of the journey of life, for seldom, if ever, are we called to pass through a valley of sorrow so dreary that there is not some gleam of

beauty to brighten its landscape or some spring of refreshment at which we may drink.

The saints of God are enjoined to be cheerful in their warfare. Even when the way is undeniably hard and rough, it is best for us to see all the beauty and brightness and to feel all the gladness we can. It may be that the duty of being cheerful is one of our great duties after all.

“All things”—so runs the promise,
broad and free,
If only Christ be mine;
Sorrow and joy are servants of *one*
Lord,
And work out *one* design.

“The very griefs that vex and try my
soul
Sweet recompense will yield,
And work the furtherance of his
perfect will,
Thus faithfully revealed.”

A Peculiar Treasure.

Our Golden Text is the language spoken by the Lord to Moses for the people after they had been brought to Sinai. It was the Lord's promise to them to take them to him for a peculiar treasure, if they would obey his voice and keep his covenant.

The second primary lesson calls attention to the fact that a peculiar treasure is something very highly prized, something dearly loved.

What a great opportunity was offered to the Israelites, the opportunity of becoming a peculiar treasure, a dearly beloved people unto the great Ruler of the universe! But was their opportunity greater than ours? He who had brought Israel thus far on their way to the promised land of freedom and peace, keeping them for a time at Sinai to teach them his law, has given us his law again in the latter days and has said to us, “Wherefore, hear my voice and follow me, and ye shall be a free people.” (Doctrine and Covenants 38:5.)

We should observe that the condition upon which we are to become a free people is the same that was placed before Israel of old. They were commanded to obey his voice and keep his covenant. We are to hear his voice and follow him.

If we do this, we shall be the peculiar people of the Lord, his dearly beloved and greatly blessed people.

Are we listening to God's voice and following his law?

Nearer, My God, to Thee.

The angel of the Lord and the pillar of cloud led Israel to Sinai, and the Lord said to them through Moses, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.”

Could those people have realized on the long, toilsome journey that each weary day was bringing them nearer to God, would they have murmured so often against the trials of the way? Would they so often have broken out in impatience and complaints, and have sighed for the Nile valley with all the splendor of its nobles and the poverty of its slaves?

And with us, on our journey, could we realize that each hardship bravely borne will develop us in patience and endurance, that each disaster that threatens may teach us to trust God's goodness and care over us, that even the experiences that take away our pride make us humble and those that prune us of our self-conceit make us teachable, that all the lights and shadows of life may work out in us the perfect character and bring us day by day nearer to God; if we could realize these things, might we not bear not only submissively and patiently but even joyfully the lessons that divine wisdom sends and the conditions through which he requires us to pass?

He doth not willingly afflict his children, but to bring them nearer to him.

A Peculiar People.

Elder Duncan Campbell.

It was the intention of Jehovah to make of Israel a peculiar treasure unto himself above all people. To do this it was necessary to cleanse them from the vice of greed for gain. No doubt this was one of the results sought to be attained through their bitter experiences in Egypt. They were there caused to feel in their own persons the grievous effects of this great sin against the law of God. It was intended that their lives should be a striking exemplification of the royal law, “Thou shalt love thy neighbor as thyself.”

Any people whose manner of life would be in strict accord with this law would, indeed, be a very peculiar people, for all the nations of the world are governed by the opposite principle. Selfishness seems in very deed to be the sin of the world. All the governments of men seem to be founded for the express purpose of promoting the selfish interests of mankind. It was, evidently, the intention of the Lord to

found through Israel a government of a very different order. It was to be one in which the strong and the able ones would not be permitted to exploit their less gifted brethren to the advantage of the one and the disadvantage of the other.

Later on in the lessons it will be seen how the Lord safeguarded the rights of the poor and the weak, and what provisions were made for keeping the land in the possession of the common people and preventing its accumulation in the hands of a few. The conditions that obtain in the governments of the world favor the concentration of wealth in the hands of the shrewd, the crafty, and the unscrupulous; and every effort that is made to rectify this evil condition is met with the strongest kind of opposition.

LESSON 12, for September 16.

THE LORD'S DESCENT UPON SINAI.

Text, Exodus 19:7-25.

The Sinai Mountains.

As a whole, the Sinai Mountains rank as the wildest regions. From a distance they rise, red and gray, in huge masses and peaks of porphyry and granite. On all sides lie heaps of dark ashes of burnt-out volcanic fires, or of fragments of porphyry, red as wax. Walls of rock, with green shimmer, rise naked and threatening; uncouth, wild crags tower steeply above the mounds of black and brown stones, which look as if they had been broken with the hammers of giants. The horizon takes on new forms with every short advance, as one closed-in valley rises above another, the sublimity of the landscape increasing with the ascent. As each new level is reached, the mountains rise in huge heights around, but as the journey leads on to the next plateau they seem to shrink into tameness before the new giants that encircle the way. “Were I a painter,” says Ebers, “and could I illustrate Dante's Inferno, I would have pitched my campstool here, and have filled my sketchbook, for there never could be wanting to the limner of the dark abyss of the Pit, landscapes savage, terribly, immeasurably sad, unutterably wild, unapproachably grand and awful.”—Hours With the Bible.

The Summit of Sinai.

Jebel Musa is not a single peak but a huge mountain block, about two miles in length and one mile in breadth, with

a narrow valley on each side, a somewhat larger one at the southeastern extremity, and a spacious plain at the northeastern end. A well-watered basin or plateau occupies the center, and this is surrounded by numerous peaks, of which two only, those at the extremities, are prominent in height or position. The valley to the southeast is called Wady Se-ba'i-yeh, and above this rises a sheer precipitous mass which, from its being the highest point in the block, is generally regarded as the true Sinai, the summit of the mountain.

But, imposing and grand as the spot undoubtedly is, a single glance at the valley beneath is sufficient to show that it is not in any way adapted for the encampment of so large a host as that of the children of Israel. . . . The summit itself is, moreover, invisible from any part of the spacious plain of Er Rahah, situated at the other end of the block; but there the mountain terminates in a magnificent bluff, called the Ras Sufsafeh, which fronts the plain and commands a view of its entire extent.—Desert of the Exodus.

Ras Sufsafeh.

Of Ras Sufsafeh, "the Willow Peak," Palmer says:

"This is Mount Sinai itself—the very mountain, in all human probability, upon which 'the glory of the Lord rested in the sight of all the people.' A stately, awful-looking, isolated mass it is, rearing its giant brow above the plain, as if in lofty contemplation of the world beneath. What scene so fitting to witness the proclamation of the primeval law as those hoary primeval rocks? Surely it was not accident which determined the choice, but rather that universal harmony of the moral and physical in Nature which attest so plainly the unity of purpose in God's creative scheme."

Ras Sufsafeh is named from a scanty willow-tree which gives its name (Sufsafeh) to this portion of the block.

Horeb.

The whole southern portion of the mountain [Jebel Musa] is called by the monks Horeb. It is difficult to determine the exact application of this name, as it appears to be used in the Bible with reference both to the mountain itself and to the district in which it is situated. From such considerations as the meaning of the word *Horeb*, "ground which has been drained and left dry," and such expressions as "thou stoodest before the Lord thy God

in Horeb," "the rock in Horeb," it would seem that the whole desert of Sinai was so called, and that the name subsequently was attached to the mountain.—Palmer.

Arab Veneration.

The Arabs look with profound veneration upon Jebel Musa. Once in every year they sacrifice a sheep or goat upon it to the Israelitish Lawgiver, and the doorway of the little mosque upon the summit is all stained and blackened with the blood of victims sprinkled "upon the lintel and on the two side posts." When the year has been a fruitful one, they also sacrifice a camel to Aaron, at the hill in the valley below which bears his name. . . . The animal is decked out with gay streamers, each member of the party contributing some rag or strip of cloth for the purpose, and it is then led three times round the monastery, slaughtered, boiled in a huge pot borrowed from the monks, and eaten.—Palmer.

Wady T'lah.

The nature of our work often took us into many an unfrequented nook, and we often lighted on little pieces of mountain landscape of which the ordinary traveler knows nothing. Perhaps the most picturesque and beautiful of these is the Wady T'lah, a valley running parallel with the plain of Er Rahah, a fertile and well-watered glen, which one would little expect to find in the midst of such utter desolation. Between steep and fantastic rocks you look down a long vista of verdant gardens, and listen to the grateful sound of a brawling stream that dashes along past thickets of fruit-trees, and falls ever and anon over smooth fern-clad bowlders. You seem suddenly to have come upon some peaceful vale, such as one sees here and there amidst the mountains of the Apennines, and for a moment you may forget the barren, awful wilderness in the midst of which you stand. But it is only for a moment, and the fact soon forces itself upon you, that the pleasant gardens are after all but vestiges of monastic industry of earlier times; no hand now tends the flowers or prunes the vines, and the very beauty of the scene only adds to the general desolation from the oppressive sense of neglect and desertion which it leaves behind.—Desert of the Exodus.

Beautiful Views of Er Rahah.

On New Year's Day the surveying party of which Palmer was one started

on a march from Jebel Musa to Wady Feiran. He says: "After a frugal lunch of bread and figs, we started off for the appointed spot. The morning was fine and clear, though hot; at breakfast the thermometer had stood at 22 degrees, and we were now marching in a temperature of 95 degrees. As we walked along the plain of Er Rahah the effect of the light upon the mountains was inexpressibly beautiful. On our left, whence the sun was shining, the rocks were tinted with various shades of softest blue; while on our right, where the sunbeams fell directly upon the mountains, they shone out with a yellowish-gray light, their outlines being so clearly defined that they looked like silhouettes against the liquid mirror of the sky."

In describing a more distant view of the same plain, he says: "The view beyond the pass from the crest of Er Rahah is extremely beautiful. The plain seems inclosed by lofty mountain walls, and the gorge itself looks like a narrow gate, through which the open country and distant hills appear in the perfection of aerial perspective. As we saw it, with all the magical effect of sunset on the scene, these hills were glowing with a purple light against the ruddy sky; the foreground was of green and red, with golden light on every mountain peak, and streaks of crimson shot across the whole. Presently the background changed to a deep blue, which in turn gave way to a dark neutral tint; myriad stars shone out with silvery radiance, and night began."—Desert of the Exodus.

The Necessity of Purity.

Elder Duncan Campbell.

When the Lord would draw near to Israel he gave instructions that the people should cleanse and purify themselves. Only a pure people can be permitted in the presence of the Lord. Israel at Sinai were allowed three days in which to make this necessary preparation; that is, they were to be ready on the third day. The Lord said unto Moses, "Sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day." This reminds us of what the Savior said of his own preparation, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

"Blessed are the pure in heart; for they shall see God." Teachers, be careful to impress upon your pupils that only those who are clean and pure

in their lives can ever attain to the true knowledge of eternal life. Those who indulge in impure thought as well as those whose conduct is vicious are ever barred from the heavenly delights springing from the presence of the everlasting light. The youth of our Sunday-schools should be continually kept in mind of the fact that they must keep constant watch over the door of their hearts and minds to prevent the entrance of polluting thoughts and sentiments, also to eject those which have found entrance.

Right conduct is the product of right thought, and right thought springs from right feeling. Love is the right feeling to entertain towards God and man, and if a feeling of good will be cherished to everybody the thought concerning them will be of a kindly and benevolent nature, and such thought will find expression in noble deeds. On the other hand, he whose heart is the home of hate, jealousy, and envy will harbor thought of a perverted character that will become manifest in a defective life.

LESSON 13, for September 23.

THE TEN COMMANDMENTS GIVEN.

Text, Exodus 20:1-20.

The Meek and Lowly in Heart.

It is a common weakness of humanity to be lifted up in pride by wealth and social rank among men. The proud Pharaoh of Egypt would hardly have mingled with the slaves who were the workers of his kingdom. To the trembling people who fled from his power his name was a synonym for cruelty and oppression.

But here, at Sinai, the Great King of the universe spoke to them words of kindness, words of encouragement, seeking to lift them up to the plane of purity and noble freedom it was possible for them to occupy.

We are bidden by the Master to come to him and learn of him. He says to us, "I am meek and lowly in heart." One of the first lessons we are required to learn is to be humble and full of love toward our fellow creatures. Surely the lesson to-day affords us a striking example of the humility and love that are great in the divine character. If we are truly great, it will not be manifested by contempt upon our part for the poor or even the ignorant and degraded, but by our efforts to help them to see their opportunities to rise into higher and better life.

Out of the House of Bondage.

The house of bondage was Egypt, a house of bondage to the slaves of Israel whom God had led out of it, and a house of bondage also to the Egyptians who remained in the darkness of their superstitions. It was a house of bondage to the wretched poor who toiled for the pleasure of their rich masters, and a house of bondage also to those who dwelt in the mansions of beauty and were ministered to by those whom they oppressed; for no man is free whose mind is spiritually darkened and whose life is warped by selfishness.

Full and perfect freedom is to be attained only by a perfect compliance with the principles taught in the law of God. It is to bring us to this perfect freedom that his law is given.

Israel had been brought out from physical bondage in Egypt, but they were yet in spiritual bondage. The law was given from Sinai to bring them into spiritual freedom.

Are we applying the law of God to our lives and thus working out our spiritual freedom, or are we still in the house of bondage?

No Other Gods Before Me.

We do not bow down before graven images, neither do we worship the sun, moon, or stars, as did many of the ancients, or pay homage to sacred animals or birds as did the Egyptians of whom we have recently read. But have we any other god which we set before the living God in the attention we give to it?

The Lord himself has made this charge against the world in general in this our day: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Doctrine and Covenants 1:3.

In the *Herald* for August 1, a sister writing earnestly on a subject near her heart says: "I set to work to make myself a nice dress, lots of work on it. I think I did a great deal more stitching to make the silk look just right than I did praying to have the Spirit of God to take with me."

Is this sister alone, and is this the only image in the likeness of this world that is receiving undue attention and affection that should be placed upon better things? Are we giving our chief

attention to establishing the principles of righteousness in the earth, or are we permitting our thoughts to be engrossed with the pleasures of the world?

What is it that fills our minds, our thoughts, our hearts? Have we set other Gods before Jehovah?

Profanity.

Many foolish ejaculations current in the present time are so near profanity that they are avoided by the truly refined.

Not only should we avoid using the holy names with lightness, but we should not quote the sacred word of God in the spirit of jest, or write parodies upon the scriptures. All such things have a tendency to weaken the reverence of the young for those things that should be above jest or foolish mention.

An Incident From Life.

A merry little party gathered at the supper-table in the spacious dining-room of a farmhouse on a certain winter evening. The young folks had been left to keep house while the older ones went on a journey of some length.

"Now, I'm Uncle Robert," cried one young girl, as she seated herself in the master's place.

"And I'm mamma," said another, taking the mother's place and assuming the demure manner becoming to that position.

The younger brother and "the hired man" smiled in amusement at the innocent imitation, but a third girl present blundered by exclaiming in jest, "And I'll say grace." Without waiting to hear how her proposal was received, she bowed her head and in mockery returned thanks for the evening meal, but to her surprise, upon finishing, she found her offer had been accepted with perfect gravity. No one about the board smiled when the Father was addressed in the spirit of jest, for all knew that reverence and true thankfulness were due him.

Social Equality Revealed in the Law.

In speaking of the duties enforced by the Ten Commandments on men toward their fellow creatures, Geikie says: "There had been many laws on the subject, but they were those of the oppressor, laid on the weak as a yoke; of the strong, for his own advantage, to keep the multitude in feeble dependence. The first laws proclaiming social

equality were now revealed, and sent abroad among men as the leaven of a higher and nobler feature. The evils of caste and social proscription were thus condemned.

The Ten Commandments.

Elder Duncan Campbell.

The commandments of God should be regarded as directions that will enable us to live a life of peace and comfort. They show us what things produce distress and misery, the kind of conduct that makes us wretched and unhappy. The things that the commandments of God put us on our guard against are things that from their very nature bring us into trouble if we indulge in them. They bring the heathen who has never known the true God into trouble as well as his more enlightened brother who has been taught concerning the great Judge to whom we must all give an account of our acts.

Murder, adultery, covetousness would bring disaster and ruin in their train even if the Lord had never said anything to us about them. The Lord warns us against them because they are bad of themselves. It is not the Lord's commandment concerning them that makes them bad, but he has commanded us to avoid them because they are inherently evil and bring ruin and disaster upon us if we yield to them. We should not regard the commandments as the decrees of a tyrant who desires to oppress us, but we ought rather to regard them as the wise counsels of a benevolent Father who has our best interests at heart.

One of the commandments warns us against idolatry, or the worship of something other than the true God. It is not necessary to bow down to a graven image in order to be an idolater in the spiritual sense of the word. The true worship of God is loving and serving him with all our heart and mind; and if we love anything else more than we love God, we are idolaters to that extent. If we would do anything for the love of money which we would not do for the love of God, then we are serving a false God, and at heart we are idolaters. God should have our full and supreme service.

LESSON 14, for September 30.
QUARTERLY REVIEW.

Review of Leading Points.

The Israelites left Egypt early on the morning after they had eaten the pass-

over feast. It was to them the dawn of a new life.

They were guided in the way they should go by the pillar of cloud by day and guarded by the pillar of fire by night. This was the symbol of divine presence ever with them. Thus is God ever with us to lead and protect us.

Israel was not led to Canaan by the way that was nearest. They were taken from Egypt to Sinai, there to receive God's law for their government. They had need of this law to make them fit citizens of the land God designed to give them. We have received God's law to make us fit citizens of the New Jerusalem which is to come.

The journey from Egypt to Sinai was one of great hardship; so is our journey through life beset by many hardships. We are under the necessity of cultivating courage, patience, hope, and trust in God.

The journey to Sinai led continually upward to higher ground. When Sinai was reached, the Israelites were far above the plains of Egypt. We are called upon to rise to higher ground continually, to come higher and higher, nearer and nearer to perfection.

God was to his people an ever present help in times of difficulty. He is still a God of miracles and of wonderful power.

God offered to take the Israelites to him as a peculiar treasure, if they would obey his commandments. He will receive us also to himself, if we will obey his law.

The Israelites were required to purify themselves in preparation for the time of God's manifestation of his presence upon Mount Sinai. We must purify ourselves, if we would be ready for the time when Jesus Christ shall be revealed coming in the clouds of heaven.

God greatly desired that the Israelites might keep his commandments, that it might be well with them and their children for ever. God gives his commandments to us, that we may be benefited by keeping them. They are all for our good.

This Quarter's Lessons.

Roxanna E. Anderson.

The part of the history of the Hebrew nation taken up in the lessons of this quarter has given us many wholesome truths and practical teachings to be applied in our every-day lives. We have noted, too, with pleasure, the resourcefulness of the Editor in so forcefully

bringing these lessons to our attention.

Particularly impressive has been the thought running through the quarter's lessons of the *time* it took to develop Israel. Their long, toilsome way through the wilderness the Lord saw was necessary to develop their nobleness and to give them the needed strength, in short, to fit them to enter the promised land. For us, as his people, there is the same toilsome way through life. There is no short cut. We need, as Israel needed, the discipline of experience to develop the nobleness that lies in us, too many times, we fear, sleeping. The strength of character that comes from such experience is necessary for us to have before we can enter upon the privileges and responsibilities of citizenship in his kingdom.

Very plain in the lessons was made the thought of how much we are to-day in need of the healing promised to Israel upon obedience. This comes as a result of discipline. We can experience it only by diligently hearkening to the voice of the Lord, by keeping his commandments and doing right in his sight. How true is the teaching that, if we depart from unrighteousness, and sin not, the Spirit which is promised abides with us. From it we receive spiritual health; by it we are made spiritually sound. There is life and health of body, as well as of spirit, for us, as for Israel, if we learn obedience to his ways.

All lessons of the quarter abound in beautiful teachings of the constancy of the Lord to his children. They bring out clearly the weakness and forgetfulness of his ancient covenant people, thereby teaching us to examine ourselves. It is sad, but true, that we are not far different from Israel of old. But the Lord is to us, when we trust him, the same present helper his chosen people learned him to be. As we turn to him in faith, he looks to us in mercy and blesses as he sees we need and are able to use.

Ingratitude.

Bro. John Smith of the Lamoni Stake writes thus in a response to an invitation by the editor of this department:

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us

serve the Egyptians than that we should die in the wilderness.' (Exodus 14:11, 12.)

"These people had seen the wonderful display of God's power for their deliverance, and yet they did not understand his purpose, and failed to comprehend his fatherly love for their good. This is an evidence of human weakness, and shows the great need of the heart being purified, so that the foundation of our character may be in Christ, from a profound sense of duty and love for God and his law.

"The display of miracles, though powerful in their results, does not make our lives better, unless we cultivate the desire to obey; so the prophet Samuel told Saul that 'to obey is better than sacrifices, and to hearken than the fat of rams.' (1 Samuel 15:22.)

"While there are many points in the lessons now in the *Quarterly* that would be profitable for us to understand and apply to our lives, we should by all means try to avoid the sin of ingratitude, and should learn in all things to be thankful to Him who is the 'giver of every good and perfect gift.'"

The Formation of Character.

Elder Duncan Campbell.

The things which befell the Israelites in the land of Egypt as well as on their journey towards the promised land were all intended by Jehovah to serve as a means for the development of the national character, but indirectly they also gave an opportunity for the unfolding of individual trait and characteristic. The labor required of them in Egypt was intended to beget in them the habit of service, but the kind of service rendered there was not of the highest and best form inasmuch as it was compulsory and not voluntary. It was necessary, therefore, to grant them freedom in order that their service might be voluntary.

They learned obedience in Egypt, but it was a constrained obedience, not the obedience of faith. The journey through the desert gave them an opportunity of learning to live by faith, the obedience of faith. It required very severe lessons to teach them to live by faith in the unseen God and to render implicit obedience to his commandments. Though he was invisible to them, yet they learned that he was the living God because they heard his voice when he gave them the ten commandments at Sinai. He showed himself to be a God of love by the wonderful

solicitude he manifested in providing for their welfare.

They ought to have learned to love him because of the great love he was always showing them. Love is the foundation of true character. Love will beget faith, and faith will beget obedience. The man of true character is an obedient man. His obedience springs from faith, and his faith works by love. Personal freedom is also necessary in order that the service performed may be rendered voluntarily because of love in the heart. This is the kind of service that makes for happiness.

A Retrospect of the Quarter.

Mrs. Callie B. Stebbins.

What has the study of this quarter's lessons done for you?

Nothing, if you have not studied them; little, if you have gone over them carelessly; much, if you have given them earnest heed, both to learn them and to apply their teachings in your life.

Did the lessons of the long, hard journey that brought the Israelites at last to Sinai make you ready to feel the beauty of the Lord's words when he reminded them of his care and said, "I bare you on eagles' wings and brought you unto myself"? Are you rejoicing, as Jethro did, "for all the goodness which the Lord had done to Israel"?

He was good to them, not only in delivering them from the Egyptians and in giving them constant manifestations of his presence and his power to sustain, but also in permitting them to endure the hardships of the road that led them higher and higher into the desert place apart, where they were to receive God's law and where he himself would speak to them.

Instead of pitying them for what they were called upon to endure, we may sometimes be led to wonder whether the Lord did not show respect to persons when he singled out this people to bestow upon them such great blessings, to give them such wonderful evidence of his power and to work with them so patiently while he led them toward the promised land. But was it this people alone whom he was seeking to benefit? Were they not, rather, made an ensample to the whole world? Are we not profiting by the story of their sufferings, their complaints, their failures, their praise, and their forgetfulness, their toiling along the upward road and the never-failing mercy of the Lord while he sought to bring them to himself?

Yes, if we are *studying* and paying heed to what we learn. If the Bible is a closed book to us, much of the helpfulness of its teachings will never reach us, though we may hear many good things from others who have made themselves familiar with its pages.

How many of us, even of those who are grown, would have to confess that never before this quarter did we know that the ten commandments were spoken in the Lord's own voice to his people assembled before him at Sinai? We have known that these ten commandments have become the basis of the laws of all civilized countries, and, as children, the most of us have committed them to memory. It may be that we have often turned to the twentieth chapter of Exodus for reference to them, and glancing up the page may have noticed that the mountain quaked, that there were thunders and lightnings, and that the Lord came down in fire and there was smoke upon Mount Sinai.

And many of us have thought of the ten commandments as stern requirements of the law, not at all expressive of love, but, if our hearts have been prepared—sanctified, as it were, as the people were to be sanctified before the Lord should speak to them—by reading the whole context, together with the fifth chapter of Deuteronomy, understanding that the commandments were given in fulfillment of the Lord's promise, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee," and then, receiving the commandments as if by the voice of him who spoke them first, our reverence for them and their author must necessarily have increased.

And we find that the love, the tenderness was not lacking even then. Of course, it could not be, for God is unchangeable. Recall the Golden Text of Lesson 11, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." These words were spoken just before the promise that the people should hear the voice of God, and the words of the Memory Verse of Lesson 13 were spoken just after the ten commandments had been given. Have you committed them to memory? "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever."

Is not this the same yearning love for his children that speaks in the words, "Come unto me, all ye that labor and

are heavy laden, and I will give you rest"? The desire of the loving Father was that it might be well with them and with their children for ever, and this could be only by their keeping all his commandments always. If they kept his commandments, they would teach them to their children, for immediately after this, he commanded that they should teach them diligently to their children. There is no harshness in that which would bring good to them and to their children for ever. Only love, boundless love, that sought to bring his children to perfection. And that love speaks to us now, "O that there were such an heart in them that they would keep all my commandments always!"

Is that heart in us? God is no respecter of persons. Then, if we will obey his voice and keep his covenant, we shall be to him a treasure. Will we study that we may learn what is his voice to us? Will we hearken and obey? Do we seek him for help, that we may keep all his commandments always?

How appropriate is the Golden Text of our review lesson, "Thy face, Lord, will I seek." With all the help of the quarter fresh in mind, with the table of Golden Texts and Memory Verses before us as reminders of the scenes through which we have passed with ancient Israel, and of the lessons we are to take to ourselves, should not each of us say, "Thy face, Lord, will I seek"?

What a treasure those have who need not refer to the table for the Golden Texts and Memory Verses, but who have these reminders safely stored away in their memories to give them comfort and help in many days to come!

Review.

Israel had reached Sinai in forty-five days after leaving Egypt. They were high above the low plains of the Nile Valley, nearly 5,000 feet, and the law of God, given them from the summit of Sinai, was intended to lift them high above the sins of the old life. Israel promised to obey the commandments of the law. These thoughts may be impressed in a drill based upon the following outline:

S—reached
In — — days
Nile valley — — below
A law given by the voice of —
Israel's promise to —

The points couched in this outline have all been brought out in the lessons of the quarter. The drill will serve to impress them. But going over them once will not do it. These drills offer an opportunity to review when we have passed on to other lessons. Just a few moments spent each Sunday in careful, systematic drill with the aid of the outlines furnished in the EXPONENT will fix in the minds of many the main outline of the history we are now going over in our lessons.

Ritter, a prominent attorney of Nauvoo. Mr. Ritter offered a generous welcome in behalf of the citizens.

Responses were made by Elder Heman C. Smith in behalf of the church, Elder T. A. Hougas for the Sunday-school, Elder J. A. Gunsolley for the Religio, Patriarch A. H. Smith as one of the exiles, and Elder Elbert A. Smith in behalf of the church publications.

After singing, the question of permanent organization was taken up, and the chair suggested "that the officers of the reunion be: President, Heman C. Smith, missionary in charge; associates, T. A. Hougas, superintendent of the Sunday-school Association, and J. A. Gunsolley, president of the Religio; D. J. Krahl, secretary; the meeting to make such other appointments as they might see fit." A motion to adopt the suggestion prevailed.

Other officers selected were: M. H. Siegfried, chorister; Sr. Madge Siegfried, organist; Sr. Annie E. Allen, stenographer; Elbert A. Smith, press committee, with authority to choose assistants. He chose J. W. Peterson and D. J. Krahl. J. W. Stobaugh, janitor.

In the evening at eight o'clock the service was in charge of Elder M. H. Siegfried. Elder F. M. Slover was the speaker.

Sunday, July 29, 1906:

9.00 a. m., Sunday-school session in charge of Elders T. A. Hougas, J. A. Gunsolley, and D. J. Krahl.

10.45 a. m., preaching by Patriarch A. H. Smith.

2.30 p. m., preaching by Elder Elbert A. Smith.

8.00 p. m., preaching by Elder Heman C. Smith.

Monday, July 30:

9.00 a. m., prayer- and testimony-meeting, Elders J. A. Gunsolley and L. E. Hills in charge.

10.30 a. m., Sunday-school institute. "Essentials of a Teacher," by T. A. Hougas.

2.30 p. m., Religio institute. "Committees," by J. A. Gunsolley.

4.00 p. m., social by everybody present.

8.00 p. m., preaching by Elder James McKiernan.

Tuesday, July 31:

9.00 a. m., prayer- and testimony-meeting, Elders D. J. Krahl and J. L. Terry in charge.

10.30 a. m., Sunday-school institute. "Home Department," by Mrs. T. A. Hougas.

2.30 p. m., entertainment. Paper, "Common Errors in Expression," by

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa

The Nauvoo Reunion.

We will attempt to give only a brief outline of the proceedings, on account of so much having already appeared in other church publications, and other matters covered in institute work may appear later in articles by those who had these special subjects in charge.

Saturday was the day for assembling and the morning trains at Montrose (the railway station across the river from Nauvoo) unloaded a sufficient number of Saints and amount of baggage to furnish the ferry which plies between the two towns a comfortable load on its early morning trip. We must not overlook the kindness of Mr. Lester Haas in his assistance in delivering the baggage of the Saints to their temporary homes in Nauvoo.

The camping-place selected (city park) is about two hundred feet east from all that is left to mark the site of the temple—the well which was sunk for use in connection with the baptismal font. Not one stone is left upon another—all is gone, except this well.

At about half past two in the afternoon Bro. T. A. Hougas announced song 18, Zion's Praises, as the opening song of the reunion.

Patriarch Alexander H. Smith offered prayer.

No. 38, Zion's Praises, was then sung, after which Bro. James McKiernan, who acted as temporary chairman, offered a few remarks introducing Mayor Sommerhalder of Nauvoo who tendered a hearty welcome to the Saints and introduced Mr. George A.

W. P. Pitt; solo, "Face to Face," Elda Badham; Reading, "Laddie," Mabel Bartholomew; Reading, "Paul before Agrippa," W. P. Pitt.

8.00 p. m., sermon by Elder J. S. Roth.

Wednesday, August 1:

9.00 a. m., prayer-service, Elders W. H. Garrett and Amos Berve in charge.

10.30 a. m., Religio institute, J. A. Gunsolley in charge. "Records and Reports," Sr. M. A. Etzenhouser; "The Home Department," Sr. Catherine Haines; paper, "Archæology of the Book of Mormon," by Louise Palfrey, read by W. P. Pitt.

2.00 p. m., seeing Nauvoo, historical trip. Patriarch A. H. Smith and Elder H. C. Smith, Church Historian, in charge. Lectures in tent and trip over city. (First trip.)

8.00 p. m., sermon by Elder J. Arthur Davis.

Thursday, August 2:

Excursion day, Superintendent T. A. Hougas in general charge. Left Nauvoo at eight in the morning, stopping at Keokuk and Warsaw, returning at seven in the evening. Entertainment on the boat. Readings by W. P. Pitt and Mabel Bartholomew, solo by Clara Lambert, and recitation by C. H. Burr.

8.00 p. m., preaching by Elder R. T. Walters.

Friday, August 3:

8.00 a. m. to 10.00, second trip seeing Nauvoo, Elders A. H. and H. C. Smith in charge.

9.00 a. m., prayer-service, Elders W. H. Garrett and C. E. Willey in charge.

10.30 a. m., Sunday-school institute. "Organization of the Sunday-school and the Relationship of its Officers," by D. J. Krahl.

2.30 p. m., Religio work on literature. Paper, E. A. Smith, "Literature of the Book of Mormon"; lecture, S. A. Burgess, "Library Work"; talk, J. A. Gunsolley, "The Translation Fund."

4.00 p. m., Round Table, subject, "Common Errors in Expression," by W. P. Pitt.

8.00 p. m., historical lecture by Elder Heman C. Smith, Church Historian.

Saturday, August 4:

9.00 a. m., prayer- and testimony-service, in charge of Elders C. H. Burr and D. S. Holmes.

10.30 a. m., Religio institute. "Committees," by J. A. Gunsolley.

2.30 p. m., Lecture, "Home Reading and Home Amusements," by T. A. Hougas. Talk on Graceland College by J. A. Gunsolley.

8.00 p. m., Preaching by Elder O. H. Bailey.

Sunday, August 5:

9.00 a. m., Sunday-school session, in charge of T. A. Hougas, J. A. Gunsolley, and D. J. Krahl.

10.45 a. m., preaching by Patriarch A. H. Smith.

2.30 p. m., sermon by Elder F. A. Russell.

4.00 p. m., Religio session in charge of J. A. Gunsolley.

8.00 p. m., closing sermon by Elder Heman C. Smith.

A vote was passed by the meeting requesting the General Conventions to hold another institute at Nauvoo next year.

Monday, August 6:

Packing up. Leaving Nauvoo with many invitations to "come again." A contrast—1846-1906. *Why?*

Addendum.

Not Erratum, but the very opposite. To make the brief sketch of Bro. M. H. Siegfried as published in the last issue complete to date, please add that on Tuesday evening, July 24, 1906, at Independence, Missouri, he was united in marriage with Sr. Madge May Craig, only daughter of Bro. and Sr. C. N. Craig of Independence, Missouri, formerly of Burlington, Iowa, Elder Elbert A. Smith of Burlington officiating. President Joseph Smith assisting in the ceremony. Bro. and Sr. Siegfried will make their home at Nauvoo, Illinois.

MISCELLANEOUS.

Convention Minutes.

The New York and Philadelphia District met in convention June 2 and 3, at Elk Mills, Maryland, Superintendents Ogden T. Christy and Benjamin R. McGuire presiding, E. B. Hull, clerk. The following schools were represented: Philadelphia, Pennsylvania, enrollment 164; Brooklyn, New York, 90; Elk Mills, Maryland, 60; Broad River, Connecticut, 32. Treasurer E. B. Hull reported balance on hand February 10, 1906; \$10.86; expended, \$8.00; balance on hand, \$2.86. Librarian Sr. Violet Haan reported that two schools had joined the district library, also \$3.74 balance in the treasury. W. W. Smith, Home Department Superintendent, reported 80 on the roll. Sr. Clara Zimmermann was elected district librarian, to fill an unexpired term. Sr. Fanny McGuire was elected a member on the library

board. Sr. Eunice Smith was appointed district superintendent of the Home Department. Laws governing the district library were revised. Saturday evening an entertainment was given, consisting of papers on Sunday-school work, recitations, and music, which did great credit to those who contributed and to the schools they represented. Preaching by William Lewis. Adjourned to meet at the call of the district superintendent. Collections, \$8.06. E. B. Hull, secretary.

Convention Notices.

Mobile District Sunday-school association will meet at Seminole, Alabama, August 31, 1906, at 2 p. m. Edna J. Cochran, secretary.

The Northern California Sunday-school association will convene at Irvington on September 5, 1906, at 2 p. m. Lizzie Day, secretary.

The Seattle and British Columbia District Sunday-school convention will meet at the home of Bro. Gorbutt, 1606 Eighth Avenue West, Seattle, Washington, at 2 p. m., Friday, August 17, 1906. Secretaries send in reports on time. Mrs. H. A. Briggs, district secretary, Georgetown, Washington.

Glorifying Work.

Human inclination is always more or less at war with work that dominates the time and strength and assumes the garb of drudgery. But work can be glorified, however irksome it may be, by losing one's self in it. One may put resolution into it, individuality. He may make it his choice for the time he has to serve at it because it is what God puts before him; he may put so much of himself into it that it can not possibly be just like another's. He may do it as if it were the most wonderful work in the world. Whatever wit or inventiveness he has may be applied to making it easier for himself, more productive for its purpose, more attractive to others. One may open his eyes and see himself fitted into God's great work, and remember that in providing for life's needs, in taking care of others, he is doing God's work; that when the heart borrows the light of love and purpose from him to glorify the work, God can see the worker just as easily down among the millions toiling at the commonplace, as if he were polishing the golden tip of the loftiest spire.—*New Century Teachers' Monthly.*

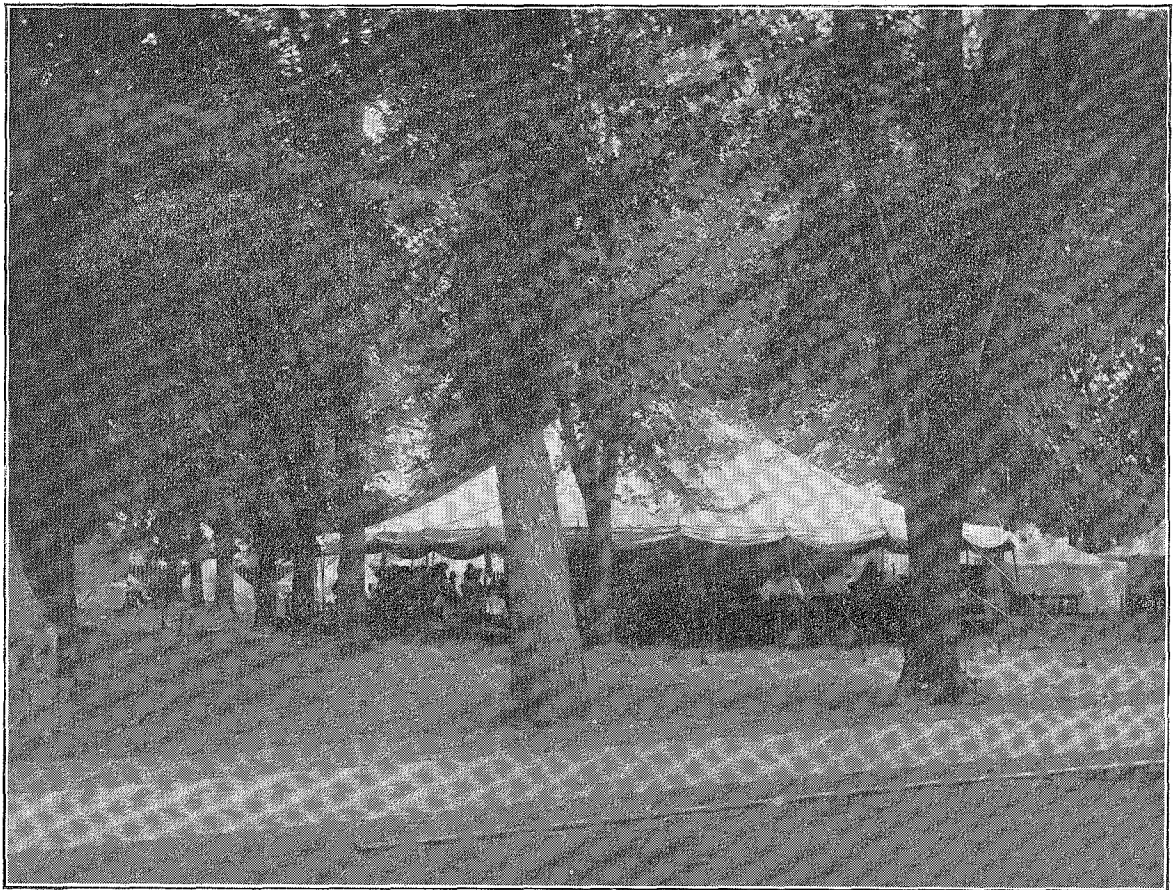
The Sunday School Exponent

Ethel Skank

VOLUME 1

OCTOBER, 1906

NUMBER 10



CAMP OF THE NAUVOO REUNION
NAUVOO, ILLINOIS, JULY 28 TO AUGUST 5, 1906

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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EDITORIAL



Responsibility in Life.

We may neglect the gifts or talents God has given us but that does not remove the fact that they were ours to be used as *best* we could. We may shirk our duties and willingly watch others carry the load we should be carrying, and the work may be well done, but that will not excuse us before God for our neglect. We may shirk the opportunities that come to us to make ourselves strong, able workmen, Saints or citizens, but the fact still remains that they were once plainly before us. We may ignore the responsibilities that fall upon us because of what or where we are, but they exist still. We may deny them or destroy them, apparently, but it will avail nothing. Smashing danger signals does not avert the danger. Responsibilities are thrown upon us by the fact of our existence and by the position in which we place ourselves, and there is but one right course to take. See your opportunities and responsibilities as warm friends, fresh from the hands of a loving and provident Savior, earnestly prepare for them and gladly make the best of them. They will be to you blessings, lasting and glorious.

Selection.

What we do in life are very largely matters of selection. Our work, our study, our associates, our recreation and amusement, all are matters of selection. Some will say this is not correct. But we are very certain that almost all conditions are the results directly or indirectly of our own choice. Much that is may be brought upon us by our ignorance of conditions or things. Or it may seem that "circumstances over which we have no control" bring it about. But while we may not be able to control the circumstances, we could prevent them or avoid them, or, once on us, can escape them, if to do so is a matter of our selection.

That we must do something is not a matter of our choice. God so elected that we should labor. But *what* we do or *what* we study, or *what* we are is very largely a matter of our own selection. It

then remains for us to choose our work, choose our environment, and set earnestly and persistently to work.

There are just so many hours in the day, so many days in the week, and so many weeks in the year. We all spend these weeks, days, or hours in some way. We sleep a portion of the time, labor another portion, and spend the remainder in some way. We study, we read, we visit, or we amuse ourselves in some way, or possibly we idle the time away. All the time passes and we have spent it in some way. While we labored, we did not idle the time away. While we read we did not visit. While we visited we did not study our weekly Sabbath-school lesson. But when the week ended we had spent *all* the time. Many times do we hear the excuse, "We did not have time." Was it strictly true? Better to have said we selected something else and did it, for that was the real truth of the matter. You pass as much time in the year as any one, but you choose other things to keep you busy. "Aye, there's the rub." We may honestly think we have not the time to read the church papers, study the Sunday-school lesson, or do other necessary religious duties, but how much time do we spend in some very unprofitable or unnecessary way? Many of us spend time reading the daily newspaper, playing games, idly and aimlessly chatting with others. This time *may* be well spent thus, but could it not be better spent? Or at least a portion of it better spent? We do not depreciate games, reading, or visiting under proper conditions, but need *all* our time outside of sleep and labor be thus spent? Here is your chance for selection. Eliminate a part of the time for games, visiting, or light reading and select your religious work. Leave off some of the nonsense, if in such you indulge intemperately, and add that which will be for your improvement, mentally, socially, and spiritually. Or may be you will have to cut out some of the secular work, or the social functions in which you are engaged, and substitute a regular line of work for the good of yourself, your family, society, and the church. You can do one thing but maybe you can not do both. Which? It is but a matter of selection with you; make your choice. "Choose you this day whom you will serve; . . . but as for me and my house, we will serve the Lord."

Sr. Nettie I. Heavener, after attending the Nauvoo reunion and hearing the subject of "selection" dwelt upon at the institute work there, wrote: "I wish to thank you for repeating so many times at the convention the thought in regard to the matter of 'selection.' It has stayed with me and has helped me in my work and I hope I may be able to make the proper selection of the things that I shall do the ensuing year." This is applying the thought in a practical manner. We must plan not only for the work of the day, but for the year, yes, for our lifetime. We can not prepare for a work and do the work in a day. Select your employment and prepare for it. It may take years of preparation for a work which should last throughout life. But it is well worth the effort.

What Constitutes a Sunday-School.—No. 3.

THE PRAYER.

The opening prayer usually, though not always, follows the opening song. It may seem that little could be said about the prayer, though upon further consideration you may readily see that much is to be noted concerning it.

WHO SHOULD OFFER THE PRAYER?

Usually the superintendent, though it may be any one whom he may choose or call upon. It should be previously understood who should pray, and the party should be at the rostrum, for to offer the prayer from some place in the audience is awkward and in bad form. This will also apply to the benediction.

THE KIND OF PRAYER.

The prayer should be quite short and in very simple language, such as the children would understand. You can not expect children to be quiet and heed that which they do not understand. We want them to comprehend the prayer, and to do this it must be very simple.

Make it brief and to the point. Pray for what you need at the opening of the Sunday-school. It is not necessary to pray for all and everything at the opening of the session. All this has its time and place but that time and place is not in the Sunday-school. In this respect we so often make serious mistakes. Our prayers may be earnest enough and from the bottom of our hearts, but may not be the prayer needed here. The Sunday-school prayer should be very simple, very short, and very earnest. This might be said of all occasions, but it is especially true when you have children under your care.

A SUGGESTION.

When you call upon some one to offer the prayer, in your invitation make the suggestion that he offer "a few words of prayer," or "a short prayer," or in some way preclude the possibility of a long, tedious prayer. Even this will not in all cases avert the danger, but it quite often serves the purpose very well. Less often will you get the very long prayers if these precautions are taken.

THE ATTITUDE.

Shall we stand or kneel? If all could or would kneel, it would be much the better, we think. But from the fact that not all can or will kneel, and that all will stand when requested to do so, it seems much better to use the standing attitude. But let all stand with heads bowed and eyes closed. Request all to do so, and have all teachers see that their classes observe the order. A little care and time are all that is necessary to make this order a nice success.

REPEATING THE LORD'S PRAYER.

Many of the schools, in fact a large majority of them, follow the custom of repeating in concert the Lord's prayer at the close of the regular prayer. It is a nice concert exercise, and we think the practice a very good one. It gets some in the habit of praying in public, a thing they have hitherto not done. It is well to use it a part of the time and omit it a part of the time. No certain or invariable rule should be established concerning it.

PRAYER IN THE CLASSES.

Many teachers of primary classes teach the children to pray in the course of the class-work. Where separate rooms are had, or curtains used to separate the classes, this is entirely practical and should be done. However, this is a matter that each teacher must determine for his own class. All prayers should be felt from the heart and not allowed to assume a "cut and dried" form to us. Think your prayer each time you pray.

Questions and Answers.

Q.—In reckoning the attendance of the school, do you count the visitors? And do you count them in finding the "average attendance" or "total attendance of main school"?

A.—Yes, they are counted in all these cases.

Q.—Shall we carry names of traveling missionaries on our records? It spoils percentages. In — the Bible-class teacher not only carries them but marks them present even

when not there. The secretary refuses to do likewise and hence the records do not tally.

A.—Yes. If the missionary wishes his name on the school record he may apply and have it put there, or attend and signify his desires. He should be enrolled as a member of the school and retained as such until there is some good reason for removing the name. He does not come under the rule of "three months' absence with just cause." He has a sufficient cause. It has been so ruled by the General Superintendent at a General Convention and record made thereof.

It is a mistake to mark a missionary present in a class when he is not. This is both wrong and unnecessary. He comes under the list of "excused" ones. And in making up averages or percentages of attendance, the name should not figure for or against. Leave it out of the computation. This is done in making grades in school work and many other places where averages determine standing. Let them stand in a special class, if you please. Count them in your totals but make your "percentages" without them.

Patriotism for the Kingdom of Heaven.

"The Sunday-school was never so well equipped as to-day to teach the young," says John Wana-maker. "Trading-stamp days and methods are past, we are using the training-stamp. The quality of teaching and teachers has been greatly improved. Great as is the need of good roads, in order to insure good mail service and to increase the value of properties, greater still is the need of good men and women. That's the need of the world. The day-school works with the boy above the collar and below the knees, but the Sunday-school cares for the heart and the whole boy. The day-school fills his arms with books, the Sunday-school gives him The Book and reaches his heart. The week-day school works only on some of the boy. It says: Whatever is in him we'll get it out of him. The Sunday-school says: Give me a boy, I'll teach him good religious life, not a sectarian Methodist or Baptist life. I'll make a Christian man out of him. The Sunday-school is the good shepherd; it completes the child; it has a mother's heart; it is a hand that has remedies for the soul. It is as thoroughly organized as the strongest bank in the country. What is taught in the schools of to-day will color the life of the republic in twenty-five years from now. The Sunday-school is as the planting of an acorn growing into a stately oak which is overspreading the world. Let us have patriotism for the kingdom of heaven as well as for the Stars and Stripes."—Selected.

The New Advanced Course.

It has met with a sorry reception, and so far as we are able to learn will not be issued by any publishing house. If the reports are correct the truly leading denominational publishing houses have considered the course and formally decided they can not use it. Several of them are issuing their own advanced courses. A very natural step will be a uniting of these publishing houses on an approved course which will be the result of their combined experiences. And then what? The next time the regular course is as unsatisfactory as some of these publishers have said in the past, there may be another joint committee and a uniform course not of the International Convention.

The direct charge is that the advanced course issued since the Toronto convention—no copy of which has yet reached us from the committee—"is simply forty selected passages for each year, brought together without attempt to group the teaching under main heads and failing to show any real progress of thought."

The root of the matter is quite apparently the lack of sympathetic coöperation between the lesson editors and publishers—without whose action no course of lessons can be adopted and used, as we have often said—and the lesson committee. Our greatest surprise is to find that these publishers knew nothing of the course until it was issued by the committee. We are aware that no invitation to conference had come to this periodical, as in former years, but supposed we were simply omitted, although while the old plan prevailed we paid our proportionate assessment made by the international treasurer for the expenses of the lesson committee. But we took for granted the rest of the publishers of the lessons were being conferred with. It certainly would have been vastly better for the cause had there been the fullest conference with at least a few of the oldest publishers. But under all the peculiar circumstances every editor and publisher of the international lessons in America should have been invited to open conference. It would have preserved the dignity and relations of the past, besides would have given a course on really advanced lines, instead of one out of harmony with the intention of the leaders in the movement for an advanced course. It is plainly evident that the lesson committee never got their idea, whether they sought it or not.

We do not agree with the *Pilgrim Teacher* as to the unfit-ness or inability of the present lesson committee to present a proper and adequate advanced course. The committee is able to do it, and it has quite a little fresh blood in it, as is demanded. But the situation is hopeless without conference and coöperation.

This paper, as from the beginning, stands for the convention and the committee, and against all encroachments upon them or their very necessary proper independence; but to be true to the Sunday-school workers of America must say that proper conference in either 1902 or 1905 would have won success instead of defeat for a movement that was one of wisdom—one uniform advanced course for all denominations and all schools desiring to use an advanced course.

The "new advanced course" referred to in the above paragraphs from the *World Evangel* is the course provided for by the International Convention at Toronto, Canada, in June, 1905. The subject of an advanced course, a course above or beyond the regular uniform or international course of lessons, was discussed by the convention at

Denver in 1902 but definite action was not taken. In 1905 the international lesson committee was instructed to provide such "advanced course" and has done so. But it seems that the course is to receive a rather cool reception. In fact, it is very doubtful whether it will be used. Whatever may be the trouble, whether it be the matter produced or the manner of bringing it forth or some other cause, there is this to be noted, that whatever may be contemplated, no one thinks of or suggests a departure from the universal uniformity of lessons. In fact the idea of a break in the uniformity ranks seems to have all along militated against the adoption of an advanced course or

even any other than the regular uniform course. And while there is much agitation along the line for an advanced course, and while there has been a beginners' course adopted and put into use, we are yet inclined to think that the advanced course idea is not destined to make a success. They may and probably will try it. But the supposed necessity for such a course—a means to prevent the loss to the school of the masses of the youth—we believe must be supplied in some other way. There is other reason for the youth leaving the school than that they do not have sufficiently advanced study. The youth must be trained while he is yet a babe in arms. Almost too late after he has grown up.



Sunday-School Work

W. A. Sinclair, M. D.

(Concluded.)

Superintendent's Cabinet.—The Sunday-school, from the standpoint of management, is like a great mercantile or manufacturing house. The officers of the corporation are the pastor, superin-

another is annual elections, another that it is governed and exists under the laws of the church, another that it can do nothing beyond the scope of its charter. Its prime object is to study the Bible, and qualify for a defense of truth.

The Sunday-school should be so organized and conducted that retirement of individuals will cause no jar or delay. It is frequently a delicate matter to change superintendents. The incumbent may be one for whom all entertain the highest respect on account of his fidelity and high standing as a Christian man, yet he is not adapted for the work. How to appoint a successor for such a person is a great question. It is one, however, that can be handled without offending the superintendent or his friends, if the proper plan is adopted, which assumes that such conditions may arise.

In the Sunday-school all superintendents as they retire from office, from the very beginning of the school, should be ex officio members of an organization which we may call a cabinet. In other words, the superintendent's cabinet should consist of the current officers of the school, and all former superintendents, so long as any of them live in the locality of the school. This accomplishes two things. First, it keeps in the school, with a vital connection, the retiring superintendents. Second, it gives to the school the benefit of the experience of such persons.

Changes from any established custom are difficult to make in any school, but if we desire to progress, we must push out into new avenues and employ new customs. Anything that is constantly



W. A. SINCLAIR, M. D.

tendent, and principals of departments. The directors are the teachers; the stockholders are the members of the church and others interested in the school. The school has many features similar to a corporation. One is perpetual succession,

moving is more fresh than that which is content with what it has and seeketh nothing new. A stream of water keeps itself fresh by motion through sand and air. A stagnant pool produces an offensive odor, because it is denied the opportunity of motion and progression. Secure the approval and coöperation of as large a number of the teachers as possible. There will always be some who will cling to the old ways and look with disfavor on the "newfangled notions." These should be treated gently, should be interfered with as little as possible, but should not be allowed to block the progress of the school.

Secretary.—The position of secretary and treasurer of a Sunday-school is one which demands special qualifications to be possessed by the incumbent. The work is so closely connected with the success of the school that an incapable secretary will seriously hamper it. Owing to the nature of the work it naturally follows that the secretary should be one familiar with the usages of commercial life, and preferably a young man who has had considerable experience in clerical work. Such an experience will enable him to keep the records in the proper shape, and will suggest improvements in methods.

The secretary's report should be read at the close of each session, and should cover the number of scholars and teachers present, number in each of the different departments, full classes, visitors, and collections. This report should be read with distinctness, and should have the same attention that is given to other items. It should notice the presence of distinguished visitors and special occurrences each Sunday. It should name classes whose members are all present. It should indicate the starting of new classes and other changes in the school. The report read should be the report of that day's proceedings. It is a mistake to read the report of the preceding Sunday. We are not so much interested in what is past as we are of the present occurrence. If commendation is to be given to one, give it when the opportunity is at hand; do not wait until the next Sunday—the person may be absent, the occurrence forgotten, and the influence lost. Visitors like to hear their attendance credited in the day's report—if you wait until the next Sunday they may be absent.

Teachers' Meeting.—The intelligent coöperation of teachers is indispensable in successful Sunday-school work. In order to do this the teachers must be well informed upon all features of the work. In fact they should participate in the preparation of every detail of the order of service. They will feel a deeper interest in carrying out

any plan which they help to make; besides, they may give suggestions valuable to the officers.

Teachers' meetings should be held weekly and the time consumed should not exceed one hour. I have thought that probably a systematic order could be arranged whereby we could get at the material for our advancement. Instead of all meeting together to learn the lesson as it is outlined, let each one be given a portion of the lesson to digest and enlarge upon. For instance, one shall look up the Bible geography, using a map and pointing out the location of the transactions. Another, contemporaneous history. Another, the character of principal persons. Another, look up other accounts of similar events. Another, the laws and customs of the times. Another, the doctrine of the times. Another, illustrate the leading thought; this can be given to the one who will conduct the review the following Sunday, and the teachers and officers can then see what his illustrations will be and probably could offer suggestions. Another, intervening history. Another, methods of presentation. Another, practical applications.

No one of these subjects should consume more than five minutes, and if the superintendent should assign each one his part, it would insure the attendance of at least enough to have a good meeting, and in this way much useful information will be gleaned which otherwise would never be brought to our attention.

Entertainments and Special Days.—"For everything there is a season, and a time to every purpose." "This day is a day of good tidings." "Let all things be done decently and in order." "A merry heart maketh a cheerful countenance." We must realize that the Sunday-school entertainment is not simply an appendage—something extraneous to the true Sunday-school idea, and having for its chief aim to make the school sufficiently attractive so that children will not go to rival schools: but that, if rightly understood, it may be an integral part of the real mission of the Sunday-school; and that it need not be distracting, but rather helpful in a high degree.

Everything pertaining to the entertainment should receive our undivided attention, and most earnest interest, that it may be made a success, remembering that whatever is worth doing is worth doing well. Many err in making the celebration or entertainment a haphazard affair, thoughtlessly conceived and carelessly executed. Some believe that because children are easily pleased anything will suffice. So there are poor recitations, poorly spoken, feeble singing, scenery

upside down, curtains that refuse to move, long and disorder-producing delays, and various unsatisfactory makeshifts.

It is profitable in the committee-meeting to introduce the characteristics of the coming exercises; let the chairman place on the blackboard the program for the special day, then let it be criticised as to length, interest, continuity of idea, balance of parts, climax, moral and religious value. And in this way you are sure to have harmony of thought, and not have something foreign to the occasion. Special days are none to many; let us rather add to than diminish.

Music.—The life and harmony of music awakens responses in the scholar more than any other one thing. The success of some large churches depends upon its music, its harmony of voice and instrument. Sunday-schools are institutions of progressive life, and everything that goes to form its working mechanism should be impregnated with the very essence of life. Music being one of its chief constituents should receive more than passing notice.

Mistakes are made in many schools by making this department of its program of secondary consideration, if, indeed, they give it any consideration at all. This should not be the case. Special committees should be appointed to make a selection of the most appropriate music and songs, that every one may be fittingly applied. The thought of anything being good enough so long as it is a hymn, is a mistake. The Sunday-school represents life, hence it would seem out of harmony in the extreme to sing a funeral hymn, and secondarily almost as inharmonious to select slow, dragging music. Select something quick, lively and catchy, that has a soul-stirring ring to it, and it will prove infectious, until the walls will ring with the response.

The child's heart is full of song and the school-room is a fitting place to allow it to find an outlet. If our songs are bright and cheerful they become fixed in the mind and leave less room for the foolish worldly songs that have so little sentiment or meaning in them. Cultivate the gift of song; it is a portion of heaven transmitted to man.



Notes From the Field

After spending a few days at home, looking after the interests of loved ones, July 28 found me upon the grounds at Nauvoo, Illinois, where the first reunion of the Sunday-school and Zion's Religio-Literary Society had been arranged for. Since a quite full account of this gathering has already been given, I will only say that the program as published was carried out, and in quality was of a very high order of merit, and much good was, doubtless, accomplished by the effort.

Returning home, I had a few more days of respite, the time, however, being given to writing and catching up my correspondence which had lagged while I was on the go. On Sunday, August 12, I attended a special Sunday-school meeting at Lone Rock, Missouri, where I gave an address, and also spoke at the Evergreen Branch, near Lamoni, in the evening.

Friday, August 17, the Lamoni Stake reunion convened and I had the pleasure of camping with my family during the session, or until Saturday, the 25th. At this reunion I had the pleasure of serving in the manifold capacities of secretary of the reunion, chorister, chairman of the administration committee, and director of Sunday-school and Religio work. I held two sessions of Sunday-school institute work, and one session of joint

Sunday-school and Religio work, and one Sunday school session on Sunday. A comparatively good interest was taken in all these sessions. The reunion presidency very kindly set apart each afternoon for auxiliary work except Saturday, which was devoted to business-meeting of the reunion.

Saturday, August 25, eight o'clock in the evening found me at Stewartsville, Missouri, in time to announce Sunday-school for fifteen minutes after four on Sunday. We had an interesting session, though not so large as some times.

Here the reunion for a number of years has set apart the fifteen minute of eleven session of weekdays for auxiliary work, and Thursday for children's day. These sessions were as popular as ever, and even more so, I believe, being participated in by old and young alike, missionaries, ministers, and laymen all lending encouragement by their presence and help.

Two Sunday-school sessions were held, two sessions of Sunday-school institute work and one joint session, besides the children's day program upon which I appeared both in the forenoon and afternoon. It is interesting to note in connection with this children's day that schools not of the church are invited to take part, and this year one Methodist Sunday-school from a country district

gave several numbers which were of a high order and enjoyed by our people.

I left Stewartsville Sunday evening, September 2, and attended meeting in St. Joseph and proceeded next morning to meet in the reunion of the Independence Stake which convened on the 1st in a beautiful grove just west of town. The convention of the stake association met at half past two on Tuesday and was attended by a goodly number

of earnest workers. After a rather prolonged business-session I addressed the convention upon "The teacher outside the class hour." The reports from the various schools of the stake showed a good condition generally prevailing, and a progressive spirit indicative of a disposition to keep abreast of the times and not to fall behind in the march of Zion's conditions.

More anon.

J. A. GUNSOLLEY.

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*



An Expression of Appreciation.

One who has seen the benefits and enjoyed the pleasures of Home Class work writes as follows: "I want to let you know what the home study of the Sunday-school lessons has done for me and mine. I can not express the gratitude I feel or tell you how much I enjoyed the study of God's word when isolated and not permitted to meet with the Saints. I believe I grew more spiritually than I did when I was where I could meet in the Sunday-school and I retained more of what I studied, for there was nothing to detract my attention, and nothing to draw my mind away from the lesson after I had studied it. I now am where I can again attend the Sunday-school and I and the children felt no embarrassment when we entered the classes, for we were able to discuss the lessons and take active part in the review as if we had been attending all the time. May every one who can not attend the Sunday sessions of the main school even for a short time learn of the good that can come from home study of the Sunday-school lessons, is the prayer of your sister."

Field Notes.

Sr. Emma Woolsey of Nebraska City has been appointed Home Department superintendent of the Southern Nebraska district and is making an effort to get the work established. She writes, "I love the Sunday-school work and my heart is in all of God's work in all its departments and I shall be very thankful if he can use me in any way in the accomplishment of good to his cause. I shall endeavor to get the work started in Nebraska City as there are a number

of our people who do not attend the Sunday-school."

Bro. Marcus Cook is interested in the Home Class work and will make an effort in the Des Moines District to gather in the scattered ones. We are pleased to count Bro. Cook one of us for the missionary has such excellent opportunities that others have not that when a missionary takes up the work it means success.

Sr. Ida Stewart of Bucyrus, Ohio, requests that Saints and friends of hers in Kansas who are interested in Sunday-school work be looked after and enlisted in Home Class work.

Bro. Rothby Kirkendall, Creola, Ohio, has been appointed superintendent of the district and wishes to work in his office by establishing Home Classes throughout the district. May he be rewarded by a good response.

Bishop Arrowsmith said, "Let Diotrophes say: 'It is good for me to have the preëminence.' Let Judas say: 'It is good for me to have the bag.' Let Demas say: 'It is good for me to embrace the present world.' But do thou, O my soul, say with David: 'It is good for me to draw near to God.'" Let every Latter Day Saint say with David: "It is good for me to draw near to God," and how can it be possible to draw near to God unless we study his word? Unless we become intimate with him? Unless we know his laws and commandments and keep them? Let us study to let our light shine that the world may know with whom we are familiar. Jay says: "Resemblance to God results from our intimacy with him. We assume the manners of those with whom we are familiar, especially if we love and revere them. Upon this principle, the

more we have to do with God the more we shall grow into his likeness and be followers of him as dear children." Do we need to go to Sunday-school to become like him? If we can not go to Sunday-school let us do the next best thing—join the Home Class and study God's word at home.

The Story of the Safe Pilot.

"Once upon a time," as all good stories begin, there was a man who was the pilot of a certain steamboat that ran on the Mississippi River. He held his place on that boat for many years and finally he concluded he would like to pilot a new boat that was soon to be launched. So he went to the owner of the new boat and asked for the position of pilot.

"Have you had any experience as a pilot?" asked the owner of the boat.

"Oh, yes," said the man, "several years' experience."

"Do you think you know all the shallow places in the river?"

"No, I do not," said the pilot.

"Well, then, why do you come to me, to ask to pilot my boat?" said the owner.

"Because I know something a great deal better and more important," said the pilot.

"And what is that?"

"Well, sir, I know all the deep places of the river," and that answer got him the job he sought.

The pilot was right. Had he known every shallow foot of water from the head of navigation to its foot he would not have been a safe pilot. He must know the deep places.

And so it is with the Bible student. No minister, no Sunday-school teacher, and no mother or father is a safe pilot of the souls intrusted to their care and guidance, until they know something of the deep places in the word of God. The gold and the silver in the Colorado hills is not found lying on the surface, but with shovel and pick and drill the miner goes down and down and down, far below the surface, to where God

has hidden the precious metals. And so it is in Bible study. Careless, thoughtless, hasty reading of the book never reveals its hidden treasures, never fascinates the reader, never really feeds the soul.

Take for example, the third verse of the first chapter of Second Peter. Read it through and read right on, without stopping to ponder it, and what do you get?

Now go over it and weigh each word. "According as his divine power." What kind of power? Water power? No. Steam power? No. Dynamo power? No, but divine power, the greatest power in the universe. "According as his divine power hath given unto us all things." Not "some things." Not "a few things," but "all things that pertain unto life!" Splendid! Think of it! "All things that pertain unto life." Anything more? Yes, indeed. Life is not worth living unless it is right and good. Many a life is miserable just because it is godless. And so we see that when divine power starts in to supply a child of God with "all things that pertain unto life," it does not stop there. It goes on and adds all things "that pertain unto godliness." And there you have it. "All things that pertain unto life and godliness." And what more do you need, Christian? Is there anything left out? On the other hand, is not everything included, if we have "all things that pertain unto life and godliness"? What has a millionaire that adds anything to his life and happiness? Isn't the child of God who has "all things that pertain unto life and godliness" a millionaire, too? But

suppose he loses it! What then? Why, bless your soul, he can not lose it as long as he cares to keep it. Do not forget what is behind it all as the source of supply. It is "divine power." Is that likely to give out? Anything uncertain about that? The source of supply, dear reader, will hold out just as long as God holds out and you hold on!

In Bakersfield, California, we asked a man if he knew when and where the Sunday-school convention was to be held. "No," said he, "I don't keep posted on such things as that." "Don't you, indeed?" we replied. "Why not?" "Oh, well, it's because I have other things more im—" and there he stuck. "More important?" we asked, finishing his sentence for him. "Yes; bread and butter," he said. "Ah, friend!" we said, "God has promised to feed and water and clothe his own children; didn't you know that?" "Oh, yes, I believe he has; but still—" and on he went with his work, trying to earn his "bread and butter," counting God out entirely instead of counting him in entirely. Poor man. And when we say "poor," we mean it. He may own a bank and all the money in it, for aught we know, but he is a poor man all the same, if God is counted out of his life.

And so, dear Home Department member, do not forget the story of the wise pilot who knew the deep places, and be wise enough yourself to study some of the deep things of God's blessed word, that you may be a safe pilot of the souls of those whom God has put under your care, either in the home or in the church.—*International Evangel*.

Books of Reference.

PUBLISHED AT LAMONI, IOWA.

Book of Mormon Lectures.
Book of Mormon Verified.
Divinity of the Book of Mormon.
Objections to the Book of Mormon Refuted.

Christian Sabbath.
Compendium of Faith.
Instructor (a compendium).
Presidency and Priesthood.
What is Man?

The Compendiums are valuable for the historical data given in the back part.

Some other small works are of value but are in paper or limp cloth and may not be wanted in this list.

Book of Mormon Archæology.

WORKS THAT CAN BE BOUGHT.

1. Ancient Cities of the New World, by Desire Charnay. Devoted to Central America and Mexico. Many illustrations. A valuable work. Published by Harper & Brothers.

2. Ancient America, by Professor J. D. Baldwin. Compilation of extracts from many writers and includes North America, Central America, and Peru. Very valuable. Published by Harper & Brothers.

3. Conquest of Peru and Conquest of Mexico, by the historian, Prescott. The first book is especially useful in proving the greatness of ancient Peru.

4. Yucatan and Central America, by John L. Stephens. Two works of great value. Published by Harper & Brothers. Out of print and copies rare. Last issue 1860.

5. American Antiquities, by Josiah Priest. Published in 1833-1835. Copies can be found in antiquarian book-stores in eastern cities of United States, so say elders there.

6. Peru by E. G. Squier. Published by Harper & Brothers, 1877. Nicaragua by Squier. Published by Appleton & Co., 1856. Scarce.

7. Atlantis, by Donnelly. Published by Harper & Brothers.

8. Native Races of the Pacific States, by H. H. Bancroft. Five volumes. Very valuable; fifth volume on antiquities being especially so.

9. North Americans of Antiquity, by J. T. Short. A work of much merit and usefulness.

10. Prehistoric Races, by Colonel J. W. Foster. Published by Griggs & Co., Chicago, 1873.

11. Indians of North America, by George Catlin. Occasionally a copy

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, Independence, Missouri

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."—Doctrine and Covenants 85:35.

States Having Traveling Libraries.

With the assistance of the reference librarian of the Kansas City public library we made an effort to get the names of the thirty-three States having traveling libraries, but were only partially successful, as, with the information at hand, only twenty-three of the libraries could be located, viz., Wisconsin, Michigan, Iowa, Ohio, Maine, Connecticut, Pennsylvania, New Jersey, Delaware, Maryland, Indiana, Kansas,

Minnesota, Idaho, Nebraska, Washington, New York, California, Colorado, Utah, Georgia, Massachusetts, and Kentucky.

We publish the names of the States having these libraries for the benefit of the district librarians who wish to avail themselves of the opportunity offered for providing their districts with desirable literature. For further information write your State librarian; address: State Librarian, at your capital city.

can be found in old book-stores. A work of value hard to find.

12. *The American Indian*, by Honorable E. M. Haines. An excellent work. Published in 1888 in Chicago.

Antiquarian proofs of the Bible are found in the books issued about Babylon, Nineveh, Egypt, and Palestine, chief of which are those by Austin H. Layard, M. Botts, George and Henry Rawlinson.

Many other works on American antiquities are out of print and not listed here.

H. A. STEBBINS.

[We were exceedingly fortunate in obtaining this important information from so reliable a source, and take pleasure in presenting it to the readers of this department.—EDITOR.]

Reference Books Reviewed.

Great Men and Famous Women.—“The object of *Great Men and Famous Women* is to furnish American readers with a series of about two hundred and seventy-five biographical sketches of eminent men and women who have greatly distinguished themselves in some department of human activity, no matter where or when. These sketches are midway in extent and elaboration, between the short articles to be found in biographical dictionaries and the long treatises which apportion a small volume to each subject. Biographical dictionaries would allow probably one tenth only of the data which we give, while the volume treatises would encumber two hundred and seventy-five small volumes with these subjects. It will be found that the six pages which are devoted on the average to each article allow the writers to give all the really important facts about the life, achievements, and character of the distinguished person, while this limit of space forbids the indulgence of a natural inclination on the part of the biographer to go into unimportant and tiresome details.”

“The illustrations are merely incidental to the work. And yet the photogravures in it are equal in quality and execution to any published in the choicest works of art. Their value in elucidating the text and in attracting and interesting the young and those not overfond of reading is indisputable.”

“But the chief merit of the book lies in the character of the contributors. The array of distinguished names among the authors almost rouses our incredulity. The editor was extremely fortunate in obtaining the consent of many. He followed a system in their

selection, and each has chosen that subject, or has been chosen for it, which he or she was most conversant with and most competent to treat.”

“No apology is necessary for publishing a work of this character after its last predecessor has attained the ripe age of a quarter of a century . . . It is compromise between a school history and a library on universal history. It is essentially a book for the business man and the busy man. In this book history is not dry reading, but our blood tingles from pleasurable excitement while we follow the author. Each great life is a legacy to us, . . . for our lives are molded by theirs.”

“There is no right-thinking, intelligent boy, however poor his lot, who can not find in this book examples of plenty of boys as poor as himself, and with no better opportunities for improving their condition, who, by industry, fair dealing, and force of will, have climbed to the top of the ladder, the happy possessors of fortune, fame, and the hearty good will of their fellow men.”

“The great of the world have been divided into four classes—soldiers and sailors, statesmen and sages, workmen and heroes, artists and authors. Equally impartial attention has been bestowed upon each class. We present: Inventors who have in a thousand ways given employment to myriads of workers and lightened the laborer’s load; discoverers who, at infinite risk and toil, have accomplished peacefully what the older conquerors did with so much bloodshed and cruelty, in opening up new fields for civilization; men of science who have searched every nook and cranny of Nature’s storehouse, hoping to bring out something that might be of use to their fellows; poets who sweeten our hours of toil with pictures drawn from everything that is beautiful in nature and in human life.”

“Painters and sculptors to whom the world owes more true pleasure than it can ever repay; architects and engineers who stand midway between the scientific men and the artists, creating works that at once feed our sense of wonder and minister to the comfort of our daily lives; last, but far from the least of these benefactors, the men and women who have given their lives to championing some cause linked with the spiritual fortunes of their fellows.”

“No person after having read this series, need fear not having been made acquainted with the best that is worth knowing in the history of the world.”—Prospectus.

AS A REFERENCE WORK.

Great Men and Famous Women is one of the most valuable reference works published, whether for the use of the student or the reader for pleasure, “because it gives a general outline of the history of all ages not only of America, but of all countries of the world, containing in condensed form much of the historical information found in large libraries, and is therefore a great help to enable one to understand current literature, such as the articles and stories in our newspapers, in magazines, periodicals which are replete with reference to historical characters.”

“Persons will make use of a reference work which furnishes information handily and quickly, whereas did the matter in question call for long research and exhaustive reading it would be neglected.” We should have it in our libraries “because it acquaints us with the history of the world from one thousand years before Christ to the present time.” For further information address the General Librarian.

AMERICAN MEN OF LETTERS SERIES.

“A series of biographies of eminent American authors. Edited by Charles Dudley Warner. These studies in biography not only treat of the career and attainments of the individual subjects, but give such account of the conditions of the literary life as to constitute, when taken together, a literary history of the United States.” Each volume contains portraits of the subject of the biography. 16mo. Cloth. Gilt tops. Each (postage 10 cents): Publisher’s price \$1.25. Herald Publishing House 88 cents.

Washington Irving, by C. D. Warner.
Noah Webster, by Horace E. Scudder.

Henry D. Thoreau, by Frank B. Sanborn.

George Ripley, by O. B. Frothingham.

J. Fenimore Cooper, by T. R. Lounsbury.

Margaret Fuller Ossoli, by T. W. Higginson.

Ralph Waldo Emerson, by O. W. Holmes.

Edgar Allen Poe, by G. E. Woodbury.

Nathaniel Parker Willis, by Henry A. Beers.

Benjamin Franklin, by John Beach McMaster.

William Cullen Bryant, by John Bigelow.

Williard Gilmore Simms, by William P. Trent.

George William Curtis, by Edward Cary.

Bayard Taylor, by Albert H. Smyth.
Nathaniel Hawthorne, by G. E. Woodbury.

Henry W. Longfellow, by T. W. Higginson.

MISCELLANEOUS.

"The best books contain the spiritual history of the race and constitute a revelation of its deepest life."

Reading is to the mind what exertion is to the body. By the one the health is preserved, strengthened, and invigorated; by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed.—Addison.

"A great deal is said about the romance of collecting rare and beautiful books. But there is a truer romance than that of collecting books because they are rare: the romance of collecting books because they are loved, and collecting them as the result of rigid economy and self-denial."

"The pursuit of books by those who love them better than they love pleasure is ennobling in itself and rich in the deepest satisfaction."

"The family which is slowly accumulating a little library is always a rising family."

"To make a library as contrasted with a mere collection of books it is necessary to plan your purchases and never to buy the book of the hour: either borrow it or let it alone. It is astonishing how many books can be bought with small amounts of money if purchases are made with care and the money is persistently devoted to this end."

The real book-buyer is he who buys because he loves the book and wants its constant companionship; and to such a book-lover the slow growth of the books in the book-room is a pleasure which is finer and deeper because it stands for self-denial.—Mabie.

Circulating libraries were popular in England in 1817. The scheme was started and sustained by voluntary contributions, and small voluntary subscriptions by the readers and the public generally. They were called "circulating" because a division of the books was removed after a period, and another of different books put in its place. Thus a perpetual succession of new books is introduced into each place and the interest of reading kept up.—Library Review.

Systematic reading is a liberal education, but silent influence from meditation is what gives us our spurs.—Exchange.

What Do I Recommend My Sunday-School Scholars to Read?

It is a well-known fact that the books we read have a wonderful influence on our lives. We should read books that will lead us to higher aims and aspirations. I am now teaching the first intermediate class. Knowing that my pupils are very easily influenced and that impressions received at their age either make or mar their whole lives, I try to recommend books that will help to build up their characters and give them broader and better views of life.

One has to study the disposition of the children and recommend accordingly. One child prefers the historical works, another the religious; still another prefers the lighter or, as he expresses it, "something funny." I have been talking to my scholars about their reading-matter and find that the majority prefer good, solid reading. Some of the books they have been reading are Paul Jones' History, and other United States Histories, Slow and Sure, Poor Boys Who Became Famous, and Beautiful Joe.

Books which I can recommend are Story of Jesus, Story of Daniel, both

by Helen Burside; Story of the Chosen People, by Guerber; Friends and Helpers, by Sara Eddy; Stories of the Indian Children, by Mary Hall Husted, and First Steps for Little Feet in Gospel Paths, by Charles Foster.

As Saints we have been instructed to acquaint ourselves and the children with our church books and most of my class are members of the Religio and get the benefit of the Book of Mormon reading and I ask the children to take up the Bible and Doctrine and Covenants and read so much in them every day. Then there is the Sunday-school paper and the *Autumn Leaves*. Besides, the children have free access to the public library. Some of their books are fine for children and if the parents and Sunday-school teachers take the interest in the children that they should very few of them will be found reading trashy literature.

This is a matter that should not be neglected but should be watched and attended to as soon as the child learns to read. See that the child has the right kind of literature placed before it and I believe we will have no further trouble.

MISS MAMIE PACE.

For the Fremont, Iowa, convention.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, Lamon, Iowa

Theory and Practice.

Lesson XII.

TEACHERS' MEETINGS.

I. NECESSITY.—"The superintendent, assistants, and teachers shall meet once a week for the study of the lesson and methods of teaching."

This is the language of the constitution, and it will be noticed that it is very specific, and quite a strict requirement; but upon the principle that the impossible is not required some schools continue to run without a teachers' meeting, and others that have them give attention only to the study of the lesson, while but few provide for the study of methods.

Doubtless much of the lack of attention to this matter results from the lack of a proper understanding, and consequent lack of appreciation, of the importance of such a work. It must be evident to every one who will reflect even but little, that a superintendent can not superintend without he has opportunity to come into touch with

his subordinates, or bring them into touch with him. It might as well be thought that a general in the field could carry out a successful campaign without having an understanding with his under officers, or that the business manager of a large industrial enterprise could win success without consultation with his foreman, as that a superintendent can successfully superintend without certain times for consultation with his associate officers and teachers. If he does not have a teachers' meeting, how and when will such consultation take place?

The discipline of the school depends largely upon the head—the superintendent—giving direction to the whole and various parts. There must be mutual understanding between him and the various parts, to avoid friction in carrying his directions into execution. The head must be respected, and it is worthy to be respected only so far as it makes itself respectable by respecting the other parts of the body. How shall the superintendent know the feelings

of his officers and teachers touching certain things proposed to be done unless they have been heard from before-time? The teachers' meeting provides for this. Certainly no wise superintendent would try to carry out a certain project until he knew he would have the support of the other officers and teachers. To do so would be to risk almost sure defeat.

From this brief statement of the importance of a teachers' meeting, though much more might be said, it must be evident to all that it is a necessity in order to the best success. However, the objects of such meetings, when properly understood, will help to show more fully their necessity. What then are the objects and how obtained?

II. OBJECTS. 1. *To Study the Lesson.*—The teachers and the superintendents should study together for mutual help, that each might have the benefit of the help of all.

Hence a proper teachers' meeting should provide for the teachers of each grade.—The time should not be given all to the seniors, nor to the primaries, nor to the intermediates; but each and all should have a part. Should the senior lesson only be studied, then only senior teachers can consistently be expected to attend. Sometimes in the large schools the teachers' meeting is divided into departments, each grade meeting together under separate leaders; but in small schools this is impracticable. And even in the large schools the stimulus received by the teachers of one grade from those in another is very beneficial. Therefore, the ideal teachers' meeting provides for all the teachers of all the departments and grades meeting together. This does not mean that the primary teachers may not hold separate meetings occasionally, or the teachers of any other department for that matter. They may do so, and should do so, when matters relating to their special work may be considered. But the regular weekly teachers' meeting should provide for all the teachers in one meeting. The principles to be taught in any lesson based upon the same text are necessarily about the same, the more advanced classes going a little farther than the others, being the difference.

The lesson should be previously studied by every teacher so that attention may be given to the discussion of important points. The teacher who studies the lesson only at the teachers' meeting will be only poorly prepared to teach the lesson. How can one know where help is needed on the lesson until

it has been studied? A teachers' meeting is to give help where needed, not to do work the individual can and should do. And it would not be right for one to take the time of the others for an explanation of some simple point which an individual study would have made very plain. I may venture here to suggest that the reason some good teachers do not attend teachers' meeting may be because the whole time, or most of it, is given to a discussion of just such simple things which they easily master by individual study, and hence they feel that it does not pay them to attend for the benefit they get. As to suggestions concerning how to study the lesson, see former lessons in the EXPONENT.

Only the obscure and more difficult points should be discussed at the teachers' meeting. These points will be brought out by the various teachers which they have noted in their previous individual study. For instance the primary teachers will have some question which is discussed by all and is interesting to all. And so with the teachers of the different grades. The superintendent too will have points to present. In this way each will receive the help of all and all will be equally interested, for whatever is the truth relative to a point in the primary lesson is equally the truth relative to the same point in the senior lesson.

Agreement upon the main important points is reached by this method. It will not then be, as is often the case now, that one teacher makes prominent in her class certain points, and that in another class altogether different points are made most prominent. Not long ago I was called upon to take charge in the absence of the superintendent and I endeavored to conduct a brief review. I asked a certain class what was the most important point in the lesson, and, then making the question general, I received five or six different answers, showing that there had not been any agreement whatever as to the main points, but that each teacher was privileged to draw his own conclusions. In every lesson there are some points more important than others, and the teachers' meeting should result in an agreement as to what they are. Neither can every point connected with a certain lesson text be discussed for a lack of time, and hence the teacher must hold the class to the main points, and to do so, must understand what they are.

Preparation for review is made in this way. The superintendent leading out-

lines the points in the lesson and when he comes to review, he knows just what the teachers have been teaching. He is able to meet each class upon familiar ground so as to enable them to respond, and thus he has them interested in the review. He knows where to add to the knowledge they have gained, and what points to emphasize in order to give them a clearer comprehension of the whole. It has sometimes happened in a review the superintendent would ask a question about some very prominent point and some one would say, "Our teacher did not tell us anything about that," thus embarrassing the teacher and superintendent both. Such unpleasant occurrence would hardly transpire where there has been proper work done in teachers' meeting. To conduct a good review is a very difficult thing, and is made doubly difficult by a failure to understand what points are to be taught as agreed upon in a study of the lesson altogether.

2. *To Study Methods.*—*Methods in general should be studied,* taking up well-established principles of teaching as given by various writers in the teachers' profession. A number of good books on this subject are in print and can be had at a moderate price, such as Trumbull's *Teachers and Teaching*, and Hamil's *The Sunday-school Teacher*. A little time given to the study of such books, or even of the "Normal Department" in the EXPONENT, would tend to enliven the spirit of the teacher and put new life into the work. We are all quite prone to get into ruts and if not careful may get in so deep that we can not see out. Some one has said the difference between a groove (or rut) and a grave is only one of length and breadth. So that to get into either and remain is to cut off our influence for good. A study of methods if practiced when learned, will keep a teacher fresh who otherwise might become stale.

Methods applied to current lessons should have attention.—Some of our most accomplished teachers write their views for the EXPONENT, and give good suggestions how to teach the present lessons, which may be studied with profit. Then the teachers when together will have suggestions as to various ways of presenting various subjects growing out of their individual experiences. A great many helpful "drill exercises" for the purpose of review work are also given in the EXPONENT. Devoting some attention to these matters makes the teachers' meeting more helpful, and hence more interesting,

and insures a better attendance and better teaching and more good done.

3. *To Study Ways and Means.*—Evidently there should be opportunity to consider all questions of interest and importance affecting the welfare of the whole school. The superintendent should not be a dictator, but should rule by common consent. Coöperation between him and his associate officers and teachers is secured by taking them into his counsel and together adopting measures for the common good.

Organization of the school so far as it affects the various departments is concerned and the appointment of committees and their work may well be included under the head of "ways and means." For the purposes of prosecuting the Home Department, and that of visiting in order to build up and maintain a good attendance, it is necessary to give some attention to organizing for such work. The providing of assistants and the selection of teachers are other proper items to be considered under this head.

Classification.—What superintendent has not been puzzled over this question? It is no little thing to know just where every child should be placed. Some of them have decided preferences where they are to go. One wants to be in Aunt Mary's class. Another wants to go into the same class as Cousin Jane, etc. There are various elements in classification which make it an important feature. The size of classes, their promotion, whether to have mixed classes or each sex to itself, are some of the things to be considered. Now it must be apparent to every one that the advice and counsel of the officers and teachers would greatly relieve the superintendent. It is a good principle to follow by one in authority, never to shoulder a responsibility when he can get the body to do so. It is not wrong, and decidedly convenient, when things do not go pleasantly, for him to be able to say, "I am carrying out your instructions"; and it is very embarrassing to have it truthfully said, "You never counseled us in this matter."

Discipline is another thing which should frequently receive attention under the head of Ways and Means. Discipline may be defined as the exercise of authority. There are numberless little annoying questions—and many bigger ones—which are of almost weekly occurrence, which arise to perplex some officer or teacher. It is not an evidence of weakness, but of wisdom, for one to seek counsel in such things. A teacher's heart may be full

almost to breaking, with the burden she bears. She longs to tell some one her trouble in order to lighten the weight and secure sympathy at least, and counsel if possible. There is no time and place like a teachers' meeting to find both.

The librarian or secretary desires to be advised about the best methods of distributing and collecting books, of collecting contributions and distributing papers, etc., matters in which every teacher is interested and upon which every teacher should have the privilege of being heard.

The superintendent is troubled over the question of tardiness, or inattention to the study of the lesson, and feels that something must be done to remedy the trouble. Where can he go with such assurance of help, because of mutual interest, as to the teachers' meeting?

The general policies of the Sunday-school should be discussed and agreed upon after they have been considered by the officers and teachers, by the principle of "common consent." No teacher should be called upon to support a certain policy unless it be at least the expressed will of the majority. No superintendent should be permitted to carry out his whims and force them upon the school without the consent of at least the majority.

There are many things which come under this head of "general policy," such as finances, literature, teachers' meetings, reviews, special days, and many others.

4. *To Transact Business.*—"The officers, teachers, and visiting committee shall meet once a month for consultation and business pertaining to the duties of their office." It will be noticed that provision is here made for monthly business-meetings, aside from weekly teachers' meetings. Of course, it is not intended by this provision to take from the school the transaction of business of importance, but simply to prepare business to submit for the consideration of the school. Neither does it mean that the school shall not transact any business except what has been recommended by the teachers' meeting. But there are many things which can be consistently considered, and some things that may be disposed of, without going before the school. And usually the school will act upon a recommendation from the teachers' meeting without consuming much time.

III. *POSSIBILITY.*—From the foregoing it must be apparent that the teachers' meeting is not an ornament, to be

put on or left off at pleasure, or a luxury to be enjoyed or dispensed with, as convenient, but a necessity to be provided for. But it is urged by some that because the teachers live so far apart, or that because of the nature of their work, they can not get together in the evening during the week for teachers' meeting. Then have it on Sunday. But, our members come so far it costs too much. Then remain together after Sunday-school or services, or come long enough before, to hold such a meeting. But we have so much to do Sunday morning we can not come early enough to have it before, and if we remain long enough after it interferes with dinner. Then go without dinner, or take a light lunch with you. The principal question is not how, but is it a necessity, and having decided it to be a necessity the way will be found somehow.

There are instances where these meetings have been held once a month, where it seemed really impracticable to meet weekly and it might be that once a quarter would be as often as would seem practicable. This would be better, evidently, than never to hold such meetings. But it will be found that where once the necessity is made apparent, the way will be worked out sooner or later.

IV. *HOW CONDUCTED.*—Just a few suggestions as to how to conduct teachers' meetings, without entering into it in detail.

Time.—An evening near the middle of the week would seem preferable, all other things being equal. This will give time for the previous study by the teacher, and also time after the meeting for working out the best plans for illustrating and presenting the lesson. About one and a half hours should be given to a session in order to give attention to the different features of the meeting—study of lesson, study of methods, and ways and means. Where conditions make an evening meeting impracticable, some time on Sunday should be used.

Place.—The ideal place is the place where the Sunday-school holds its sessions, where the blackboard and library are. But if it be decidedly more convenient to meet at private houses, there is no good reason for not doing so.

Leader.—The superintendent is the logical leader, though there might be reasons why some other leader might do better. The responsibility of providing for it is with the former. He usually conducts the review, and he

should be in better position, usually, to direct in the study.

Order.—Opening exercises may consist of singing and prayer, or just of prayer, as the wisdom of those in charge may direct. Then the study of the lesson should follow. If the three different features of work herein discussed and advised be given place, there will not be time to study the lesson in detail, asking and answering every question in the *Quarterly* in all the different grades. Therefore the study should be directed to such points as are brought forward by the teachers of the various grades, or by the superintendent or other officers.

Then should follow an arrangement of an outline of the leading points in the lesson, which outline is to guide in the work of each class, as well as to guide the superintendent in his review.

After this a short study of methods to be used as applied to this particular lesson, and methods in general.

Then questions of ways and means:

V. IN CONCLUSION let it be remembered that it is not likely that time will always be found for all of these different phases of work. Sometimes the consideration of the lesson may occupy all the time, and there will be no time for methods and other questions. But again there will be times when there will be but little time required for the lesson. The point is that the teachers' meeting should provide for all these features and work to that end.

Scripture Study.

This lesson is a continuation of Bible History and is taken from The Westminster Teacher-Training Course.

Lesson XII.

"THE LIFE OF CHRIST.

"I. *The life of Jesus, the Christ, extends from 4 B. C. to A. D. 30.*—The Birth of Christ was adopted about A. D. 400 as the beginning of the era, and a mistake of four years was made in fixing it in the year 757 from the founding of Rome. It has since been found that it really occurred four years earlier, in 753 A. U. C., which puts it 4 B. C.

"II. *The record of his life is found in the four Gospels, from which we are able to construct with reasonable accuracy a "harmony," and present its main events in chronological order.*

"III. *His coming and mission had been foretold by the prophets and foreshadowed in sacrifices and temple ritual. He is the hope of the nations and the glory of his people.*

"All the lines of past history converge and focus in him, and all the lines of subsequent history find their starting point in him.

"IV. *His life may be divided into seven periods:*

"(1) *Infancy and Boyhood.*

"(2) *Preparation for the Ministry.*

"(3) *Judæan Ministry.*

"(4) *Galilæan Ministry.*

"(5) *Peræan Ministry.*

"(6) *Passion Week.*

"(7) *Resurrection and Ascension.*

"(1) *Infancy and Boyhood* (Luke, chapters 1 and 2; Matthew, chapter 2).

The thirteen recorded events of the thirty years ought to be familiar to all. They are:

"Annunciation of the Birth of John the Baptist.

"Annunciation of the Birth of Jesus.

"Visit of Mary to Elisabeth.

"Birth of John.

"Circumcision of John.

"Birth of Jesus.

"Visit of the Shepherds.

"Circumcision of Jesus.

"Presentation in the Temple.

"Visit of the Wise Men.

"Flight into Egypt.

"Return to Nazareth.

"Visit to the Temple at the Age of Twelve.

"(2) *Preparation for the Ministry* Matthew 3:1 to 4: 11; John 1:19-28).

"While all his previous years were a preparation for his ministry, yet the following four events were the more immediate preparation:

"Preaching of John.

"Baptism of Jesus.

"Temptation of Jesus.

"Witness to Jesus by John.

"(3) *Judæan Ministry* (John 2:13 to 4:42).

"The first six months of his ministry were spent in Jerusalem and Judæa, with a brief stay in Galilee and again in Samaria.

"(4) *Galilæan Ministry.*

"(a) This was the longest period of his public life, covering about two and one half years, and was characterized by intense activity in healing and preaching.

"(b) The most notable of his miracles were:

"The casting out of demons.

"Healing all manner of diseases.

"Raising from the dead Jairus's daughter and the widow's son.

"Feeding the five thousand.

"(c) The most notable of his teachings were:

"The Sermon on the Mount (Matthew, chapters 5-7).

"The parables of the kingdom (Matthew, chapter 13).

"His distinct claim to be the Messiah (Matthew 16:13-20; John, chapters 5 and 6).

"(d) The most notable events were:

"The confession of his Messiahship by Peter (Matthew 16:16).

"The Capernaum Crisis (John 6:66-71).

"(e) This ministry began in great popularity, which was followed by criticism, hostility, and opposition from the leaders of the people, and ended in the loss of his popularity, his practical withdrawal from public work, and devotion of himself to the training of the Twelve.

"(5) *Peræan Ministry.*

"(a) This covered about the last six months of public life, and was spent in Peræa, east of the Jordan, where great crowds waited on his ministry of preaching and healing, while the rulers in Jerusalem were plotting his death.

"(b) The most notable of his miracles was the raising of Lazarus from the grave, and the most notable of his teachings were the three parables of the lost found (Luke, chapter 15).

"(6) *Passion Week.*

"(a) The events of this week are:

"The Feast in his honor in Bethany.

"His Triumphant Entry into Jerusalem.

"Conflict with the Rulers.

"Last Supper.

"Agony in the Garden.

"Betrayal.

"Trial.

"Crucifixion.

"Burial.

"(b) The notable teachings of this week were the 'Discourses in the Upper Room' (John, chapters 13 to 17).

"(c) This was the darkest week in the world's history, when the most beneficent life the world had known fell a victim to the most malignant hate, and the forces of evil triumphed over the forces of righteousness, and the Light of the world was extinguished.

"(7) *Resurrection and Ascension.*

"(a) On the third day after his crucifixion Jesus arose from the grave. On that first Easter and during the next Forty Days he appeared at intervals to his disciples, giving them many infallible proofs that he was alive.

"(b) At the end of the Forty Days, while he was with his disciples on Olivet, he was visibly taken up into Heaven.

"(c) Thus did the Light of the world shine once more never to be extinguished, and thus was Jesus declared to be the Son of God with power (Romans 1:4)."

THE LESSONS FOR OCTOBER

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 1, for October 7.

THE LORD'S COVENANT WITH ISRAEL.

Text, Exodus 24:1-8.

No Hebrew Slaves.

It was an express command of the Lord through Moses that no Israelite should be a slave to his brother. The Lord said of this: "For they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as bondmen." (Leviticus 25:42.)

In Egypt, all had been slaves, but that evil condition was not to be perpetuated in the nation God had redeemed. He had redeemed them all, had made them all free men. No man had the right to take this freedom from his brother.

An Israelite, through poverty, might be "sold" to another Israelite, but this so-called selling made the man only a "hired servant," not a slave. He sold his time, his service, as millions do now, but he was not a slave, and the law of God expressly commanded that the man whom he served should not rule over him with rigor. (Leviticus 25:43.)

And, as our lesson shows, such a hired servant might be retained not longer than six years. In the seventh year he was to go out free, and not only this, but the man whom he had served was required to furnish him liberally with the things needed for a new start in life. He was to give him sheep and cattle from his flocks, grain from his floors, and a liberal portion of all with which God had blessed him. (Deuteronomy 15:12-14.)

"Remember That Thou Wast a Bondman."

"What you're unwilling to receive, Be sure you never do."

This was the principle in the teaching of Jesus in the words, "All things whatsoever ye would that men should do to you do ye even so to them"; and it was the foundation principle in the law given through Moses.

The Israelites had suffered bondage in Egypt; they were therefore not to hold one another in bondage since the Lord had brought them out into freedom.

They had been made to serve with rigor, but they were expressly forbidden to exact hard service from one another. No man was to take advantage of his brother's need to reduce him to a condition of servility. One might serve for hire, but he was not called to part with his manhood, his free individuality.

Israel came out from the slavery of Egypt laden with the good things of that land, and we have seen that the Lord commanded that, when an Israelite left the service of his brother, he was to be provided for so liberally that there would be no danger of his having immediately to bind himself in service again because of poverty. He was to have opportunity to maintain the most perfect freedom.

The law also forbade Israel to oppress those called "strangers," those not of Israel who were among them. The reason assigned was, "for ye know the heart of a stranger."

The memory of the bitter suffering that had been heaped upon them while they were strangers in Egypt should for ever move them to be kind to those who were strangers among them. Other topics of the lesson will show that they were not only to forbear to be cruel to strangers but they were to show them kindness.

All Men Have the Right to Be Free.

When the American colonists declared their independence, they stated as a self-evident truth that all men are created equal, and that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. To establish the principle thus declared cost a great war, and when the war had resulted in the independence of the colonies, a constitution was written and accepted by the newly created nation which became the basis of the laws by which its people should be governed.

In Doctrine and Covenants 98:10 the Lord speaks of this Constitution of the United States saying that he had raised up wise men for the very purpose of establishing it, and that he had redeemed the land by the shedding of blood. From what had he redeemed it? Was it not from the power of

kingly rule with the conditions that implies?

The Lord says also of this Constitution that it should be maintained for the rights and protection of all flesh, according to just and holy principles.

In the early years of the nation's history human slavery existed within it, and it was only after a second great war that the union was preserved and that slavery within its borders was abolished.

The Lord has spoken upon the subject of slavery in the passage cited above. He says, "It is not right that any man should be in bondage one to another."

In the same paragraph the Lord tells us that every man should be free to exercise his moral agency, in order that every man should be accountable for his deeds in the day of judgment. A man can be held accountable for his deeds only so far as he is free to act.

The Basis of Peace.

There can be peace in a family, in a community, in a nation only when the rights of all are respected. The basis of peace is righteousness of life observed by all those concerned.

An individual who is wronged may be quiet under the wrong done him, but there is not perfect peace while he is conscious of suffering from injustice.

The law given through Moses was designed to administer justice to all men and thus to lay a foundation for peace among the people.

The law protected human life and liberty. A man who killed another or sold him into slavery was subject to the penalty of death.

The law also protected a man in the enjoyment of his possessions. A man who caused loss to another either by design or as a result of carelessness was held responsible for the loss and was required to make it good.

It would be difficult to estimate how much of the petty friction of life arises from disregard of the rights of others in small things. Peace can not be fully established among any people except by each individual respecting the rights of his neighbors as he would like to have them respect his rights.

Pure and undefiled Religion.

James says it is a part of pure and undefiled religion to visit the fatherless and widows in their affliction. We find this principal taught in the law of Moses, which not only forbade that any

stranger, any widow or fatherless child should be in any way oppressed, but commanded that consideration and kindness should be shown them.

The law directed that, when the harvest of the field was gathered, a sheaf inadvertently overlooked should be left for the stranger, the fatherless, and the widow. Likewise, when the olives were gathered, the gatherers should not go over the trees the second time to secure whatever fruit may have been overlooked the first time, but whatever remained was to be left for the stranger, for the fatherless, and the widow. And when the grapes of the vineyard were gathered, the vineyard was not to be gleaned by the owner but was to be left to be gleaned by the stranger, the widow, and the fatherless. (Deuteronomy 24:19-21.)

And the corners of the harvest-field were to be left unrequited, not through wastefulness or negligence but for the poor and the stranger. (Leviticus 19:9, 10.)

What does this teach us?

Usury Forbidden.

The law of Israel taught that the poor should be relieved in their need, and that the relief rendered should be from the generous desire to help them.

The wording of the law was: "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." (Leviticus 25:35-37.)

Let us join with this teaching of the law of Moses the teaching of John, the apostle of love. John asks the question: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

In plain modern language, How much of the pure love of God is in the heart of a man who can see another in distress for the necessities of life and can refrain from helping him out of his own abundance, and that, too, freely and generously without a demand for the return of that which he gives, much less with the addition of usury?

What was the teaching of Jesus on this subject of giving to those in need? "Sinners lend also to sinners, to receive as much again. But love ye your

enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and to the evil." (Luke 6:34, 35.)

How does he lend who lends, hoping for nothing again? Does he not give without expecting a return? And is not this what those who have more than they need should do for those who have less than they need?

The ideal may be a high one. Is it higher than the ideal in the celestial law?

Geikie thinks those young men mentioned in Exodus 24:5 who offered sacrifices unto the Lord were the first-born sons of chosen families serving as priests, as no special priesthood had as yet been appointed. He claims that he is supported in his view by the Jewish Targums.

Israel to Be a Holy People.

Exodus 22:31 tells us that they were to be holy men unto the Lord, and that they were forbidden to eat any flesh that was torn of beasts in the field.

Deuteronomy 14:21, according to the King James Version, says of this, "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God."

This raises the question, May a people, holy unto the Lord, give or sell to a stranger or an alien that which is not good for themselves to eat? Would not the flesh of an animal that died of itself be as detrimental to the health of a stranger not of Israel as to the health of an Israelite? Has not the lesson already shown that Israel was commanded to show kindness to strangers? Would it be kind to sell or even to give a stranger food unfit for use?

If we turn to the Inspired Version, we find that the King James Version is in error on this passage and that the Lord commanded just the opposite to what the King James Version represents him as authorizing. What the Lord did say on the subject was this: "Ye shall not eat anything that dieth of itself; thou shalt not give it unto the stranger that is in thy gates, that he may eat it; or thou mayest not sell it unto an alien; for thou art a holy people unto the Lord thy God."

The fact that they were called to be holy people would prevent their doing that which would be harmful to the

stranger or the alien. The people of God are called upon to deal righteously with all men both within the church and without.

The Lord's Covenant With Israel.

Elder Duncan Campbell.

Israel according to the flesh was a type or a shadow of the true Israel. A shadow always indicates a light behind the object that casts the shadow. The light behind the true Israel is the light of Christ, the Lord of Glory. The covenant made with fleshly Israel was a shadow of the covenant entered into between God and the true Israel. An object must be in the light in order to cast a shadow, while the shadow itself is comparative darkness. So fleshly Israel with the covenant of the Mosaic law was enveloped in darkness when placed in contrast with spiritual Israel with the law of the spirit of life in Christ Jesus.

Because the children of Israel in the wilderness could not endure the light of the covenant of the everlasting gospel, the Lord caused that covenant to be veiled in the law which he gave to Moses. Back of the whole thing was the light of Christ, but that light was dimmed and obscured in the second tables of Moses, because the Lord had taken away his holy order with its ordinances, and while he gave the law as at the first, it was after the law of a carnal commandment, and did not have power to make its adherents perfect, lacking, as it did, the greater light.

The carnal condition of the Israelites and their consequent lack of faith prevented them from accepting and walking in the greater light when it was offered them, and they were left with that degree of light that is reflected by the Aaronic priesthood. They rejected the privilege of communing with the heavens directly, which is one of the prerogatives associated with the higher priesthood, which is the priesthood after the order of the Son of God; and is called the Melchisedec priesthood to prevent the profanation of the name of God by too frequent repetition.

Senior Notes.

Mrs. Callie B. Stebbins.

Until you have made a thorough study of this lesson, perhaps having gone through it repeatedly, you may not be able to see how appropriate is the Memory Verse, "One is your Master, even Christ; and all ye are brethren."

The lesson contains many points which at first may seem difficult to arrange in the mind. A good way to study it will be to go through all that is given in the *Quarterly*, from the subject to the Memory Verse, looking up all the Bible references; then read the EXPONENT articles bearing upon the lesson. This may be enough for one day, but in all probability it will not cause you to feel sufficiently prepared to teach the lesson.

Coming back to it again, go through it once more. Satisfy yourself that you can answer all the review questions. Notice the Lesson Outline and separate in your mind the circumstances of the receiving and the accepting of the Lord's covenant with Israel from the nature of that covenant.

The Introduction gives the necessary review for the opening of the lesson. It is brief, but with so full a lesson as this one, more time than it will occupy can not well be spared for review.

Prepare yourself to see that the class has before it a definite picture of the people gathered in the valley, the mount of God rising abruptly before them, with the low line of mounds at its base, before which we may understand Moses built the altar upon which the young men offered burnt offerings to the Lord.

Decide whether you will take up the study of the law after verse 3 of the lesson text which shows that when Moses came down from the mount he told the people all the words of the Lord and received their answer, "All the words which the Lord hath said will we do." It might suit your purpose better to complete the narrative as given in verses 4 to 8, showing that Moses wrote these words in a book and that on the following day, when the sacrifices were offered, he read to the people from the book and after receiving their answer, as contained in the Golden Text, he took the blood of the sacrifices which remained after having sprinkled the altar with half of it, and sprinkled it upon the people and upon the book of the covenant. The evidence from Hebrews 9:19 that the book also was sprinkled will be needed here.

The words of Moses concerning the blood of the covenant with the thoughts found in the *Quarterly* comment upon verse 8 conclude this part of the lesson, leaving the remainder of the time to be spent in considering the law that

Israel covenanted to obey. Care should be taken to reserve a large portion of the time for this study of the law.

If the order of study given in the *Quarterly* be followed in the class, when the narrative is resumed after the study of the law it should be clearly connected with the first part of the lesson, leaving with the class a complete picture of the whole proceedings.

Having formed your plan for teaching this part of the lesson, you will still find opportunity for much study upon the law. All that is given upon the lesson in the EXPONENT is needed in explanation of the commandments. It is simply matter for which there was not room in the *Quarterly*. There would not be time to read these articles in the class, but the teacher who has thoroughly digested them and who knows just where to introduce the thoughts contained in them may be able to give the substance of them to the class without occupying a great deal of time.

What teacher who studies into this lesson will not delight in pointing out the harmony of principles in the law of Moses with those in the gospel law? What sympathy was taught in the words, "For ye know the heart of a stranger"! What justice was to be done to every man; what consideration for the poor and helpless was enjoined in the law; what mercy is revealed in the Lord when he says concerning the oppression of the poor, "When he crieth unto me I will hear, for I am gracious"! In the light of these things, there is no difficulty in seeing the application of the Memory Verse, "One is your Master, even Christ, and all ye are brethren."

LESSON 2, for October 14.

THE PLAN OF THE TABERNACLE GIVEN.

Text, Exodus 24:9-18.

The Tabernacle Commanded to Be Built.

In Doctrine and Covenants 107 we may read the commandment of the Lord given in 1841 which authorized the Saints to build the temple at Nauvoo. From the last line of paragraph 12 we understand that the Lord always commands his people when a temple is to be built to his name. We may understand from it also that the Lord has commanded his people in different ages to build holy houses to his name.

Moses was commanded to build the tabernacle, a portable temple suited to the sojourn in the wilderness; later, the Lord commanded that Solomon should build a temple in Jerusalem. (See 1 Chronicles 28:6.) Before the flood, in the time of Enoch, there was evidently a temple of the Lord, for, in Doctrine and Covenants 93:1, we find reference to a certain lot of ground upon which the Lord said he designed to build his holy house.

The building of temples to the Lord is not a thing peculiar to the Hebrew people alone; it is peculiar to the saints of God in all ages. In the early time when Enoch lived, in the meridian of time when the nation of Israel prospered, and in the latter days when God has again raised up to himself a people, temples have been directed to be built. These temples differ from the ordinary churches which men build and which are sometimes called temples.

Why Was the Tabernacle Needed?

In Doctrine and Covenants 107:12 we read this: "For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was;" etc.

In commanding the erection of the Nauvoo temple, the Lord assigned a similar reason in the following language: "And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church things that have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times;" etc. (Doctrine and Covenants 107:13.)

The Pattern of the Tabernacle.

The Lord gave Moses the pattern of the tabernacle and all its furnishings and commanded that he follow the pattern accurately. (Exodus 25:9, 40.)

The pattern of the temple erected by Solomon with all its chambers and treasuries and all its furnishings was given to David by the Spirit of the Lord. (1 Chronicles 28:11, 12.)

Of the Nauvoo temple, the Lord said, "I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof." This was the Lord's promise to do as he had done in

other ages, to give the pattern of his holy house. (Doctrine and Covenants 107:13.)

Were the Israelites Capable of Making the Tabernacle?

In his book called *The Life and Times of Moses*, Rawlinson gives us a chapter on Hebrew art in Moses' time. He deems this to be necessary, because to some it has seemed out of harmony with the circumstances of a nation of escaped slaves that they should be able to do the industrial work of the tabernacle.

From the chapter above mentioned, we glean that, when the family of Abraham left Babylonia, that nation had already advanced considerably beyond the rudiments of civilization, that they burnt brick, made an excellent bronze by a mixture of copper with tin, and were familiar with the art of weaving. Rawlinson believes that the household of Abraham when he removed to Canaan would include artificers of various kinds, because a nomadic tribe, which avoids cities and dwells in the wilderness, requires to have in it persons capable of producing all the commodities of life. Abraham's household, which by the way numbered three hundred and eighteen males (Genesis 14:14), probably included persons skilled in weaving the goats'-hair curtains required as coverings of tents, weavers of cloth for garments, artificers to work in metals, potters to make the ordinary earthen vessels, and perhaps others. Long before Jacob went into Egypt, the Israelites had signets, bracelets (Genesis 38:18), earrings (Genesis 35:4), and coats of divers colors (Genesis 37:3) which were evidently considered garments of beauty.

But, aside from this, upon entering Egypt the Israelites came into contact with civilization of a high order, which included all those branches of industry which would be called into activity in the erection of the tabernacle. Though shepherding was the principal occupation of the Israelites and brickmaking and heavy work in the fields is mentioned as having been required of them during their bondage, it is not to be supposed that all of them were thus employed, but many of them were, doubtless, made to serve in other branches of industry, as in weaving, embroidery, preparing and dyeing leather, gem-cutting and engraving, carpentry and cabinet-making, working in metals, all of which are known

to have been familiar to the Egyptians.

In addition to these opportunities had by the Israelites to learn the arts of the Egyptians, we learn in Exodus 35:30-33 that the Lord gave wisdom to certain ones to execute the beautiful workmanship of the tabernacle.

Egyptian Embroidery.

The Egyptians are said by Herodotus to have embroidered some of their linen fabrics with gold thread and with cotton; and woolen fabrics ornamented with embroidered patterns have occasionally been found in the tombs. It was thus quite within the competency of the Hebrews, as being familiar with the arts of Egypt, to embroider the ephod of the high priest with gold (Exodus 28:6), and the "curious girdle" with "needlework" of an artistic character (verse 39), as well as to work (or perhaps weave) figures of cherubim into the covering of the veil of the tabernacle.—*Life and Times of Moses*.

Carpentry and Cabinet-Making.

The carpentry and cabinet-making of Egypt were excellent. . . . There is nothing in the account given of the ark of the covenant, or of the wood-work of the tabernacle and its surroundings which at all transcends what the Egyptian cabinet-makers and carpenters of the time of the twentieth dynasty could have produced.—Rawlinson.

The Tabernacle of God.

Elder Duncan Campbell.

Those who are the children of God by adoption under the gospel covenant are offered the privilege of seeing things as they are in reality. When they become sufficiently developed spiritually to exercise this privilege they obtain occasional glimpses of that which is behind the veil, which is the flesh. These glimpses reveal to them the fact that the true tabernacle of God does not consist of wood or stone or brick or marble got together and erected into a building by the hand of man. Earthly tabernacles and temples have their uses; they serve a temporary purpose, but the real temple of God is not built by the hand of man.

We read in Doctrine and Covenants 90:5, "Man is the tabernacle of God, even temples," and this agrees with the sentiment expressed in 1 Corinthians 3:16, 17. "Know ye not that ye are the temple of God, . . . for the

temple of God is holy, which temple ye are." Also in 2 Corinthians 6:16. "For ye are the temple of the living God," and in Ephesians 2:22, it is said that the saints "are builded together for an habitation of God through the Spirit." Again, in 1 Corinthians 6:19 we read, "Know ye not that your body is the temple of the Holy Ghost which is in you?"

In other places we learn that temples erected by human hands are not the most favored dwelling places of the Most High, as in Acts 7:48, "Howbeit the Most High dwelleth not in temples made with hands." We learn from Isaiah 57:15, where the Lord does delight to dwell, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Again, in Revelation 21:3, "The tabernacle of God is with men, and he will dwell with them." And speaking of Christ as the chief corner-stone, Paul says, "In whom all the building fitly framed together groweth unto an holy temple in the Lord."—Ephesians 2:21.

Senior Notes.

Callie B. Stebbins.

Notice that the instruction in verse 1 of chapter 24 was given before Moses came down from the mount after receiving the law to present to the people. Verses 9 to 18 follow with an account of events which took place upon the carrying out of this instruction. This forms a separate part of the lesson and, in teaching, might be taken up first, associating with it the first Teaching Point. This Teaching Point will bring to mind the witness to the Book of Mormon, the witnesses to the transfiguration of Christ, his resurrection, and perhaps to other events, but bear in mind that the main part of the lesson has not yet been reached and that the first part must necessarily be brief.

Returning to the Introduction, notice the Golden Text with the latter part of it, and then take up the study of the tabernacle. It will be of great advantage if the pupils have made themselves familiar with the instructions concerning it, so that a general discussion of its form and its parts may be engaged in without needing to be confined to the text. Much less time will then suffice to reach a satisfactory understanding of it, and the very interesting matter to be found in the EXPONENT in regard to it may then be taken up.

Closing with the second and third

Teaching Points will leave prominent in the mind beautiful thoughts of what the tabernacle represented and the willing heart which then, as now, could alone make a people and their offerings acceptable to God.

LESSON 3, for October 21.

THE PLAN OF THE TABERNACLE.

Text, Hebrews 9:1-8.

Significance of the Tabernacle.

"The great underlying principles of true religion are the same in all ages and for all men; because man's nature and needs are the same, and the same God ever rules over all. But different ages require different methods of teaching those truths, and can understand them in different degrees. As we are taught in the Epistle to the Hebrews, the tabernacle was part of the great system of teaching by object-lessons, and of training the world to understand and receive the great truths which were to be revealed in Jesus Christ, and thus really to save the Jews from sin by Jesus seen dimly in the future, as we clearly see him in the past."

The above is taken from Peloubet's edition of the Smith Bible Dictionary and is worthy of consideration in connection with our present lessons. The principles underlying the tabernacle service must have been the same principles that are taught in the gospel of Jesus Christ, for God is not changeable, and the spiritual needs of men in that age of the world were the same as the spiritual needs of men now.

Jesus, teaching while yet the law of Moses was in force, said: "Whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven." (Matthew 5:21, Inspired Version.)

It was possible for men under the law of Moses to be saved in the kingdom of God, as it is possible for men now, under the gospel law, to be saved, but it is to be remembered that the principles by which men are saved are unchangeable. The same principles must, therefore, have been in the law of Moses that are in the gospel law.

The difference between the law of Moses and the gospel law is not in principle but in the degree of truth they are calculated to enable men to receive.

The Two Priesthoods.

They are known as the Melchisedec, or greater, priesthood and the Aaronic, or lesser, priesthood.

The Aaronic priesthood ministered in the service of the tabernacle. According to Doctrine and Covenants 83:4, the lesser priesthood holds the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments.

Paragraph 3 of the same section tells us that the greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. It tells us that it is by the ordinances and authority of this greater priesthood that men are prepared to see the face of God while in the flesh.

Paragraph 4 says that Moses sought diligently to prepare his people that they might see the face of God, but they hardened their hearts and did not attain to what they might have reached, had they followed his teaching. They were, therefore, given the lesser priesthood which ministers the preparatory gospel of repentance, baptism, and the remission of sins and holds the key of the ministering of angels.

The principles couched in the law of Moses were the same principles that are in the gospel law, but, under the gospel law, men may be led up to the plane where they may see God and yet live, while the law of Moses led only to the plane where they might receive the ministrations of angels.

The Most Holy Place.

This sacred room was in the west end of the tabernacle. It was separated from the holy place by a beautiful veil of the finest workmanship. Its ceiling was the beautiful inner curtain of the covering. Its walls were acacia boards covered with gold.

In this most holy place was the ark of the covenant surmounted by the mercy-seat. Here God promised to appear in the cloud of glory and to commune with Moses as long as he lived, and very probably Aaron, the high priest, also saw the cloud that indicated the divine presence when he went in once a year to make atonement for the sins of the people.

This most holy place with its mercy-seat should have taught Israel that God is merciful, that it is possible for the sins of men to be forgiven. It should

have prophesied to them also the coming of Christ to make atonement for their sins.

Before the death of Christ, only the high priest might go into the most holy place, but, at the death of Christ, the veil of the temple was torn from top to bottom by the power of God to signify that all men might henceforth approach him by acceptance of Christ and his doctrine. All who will do this may come to the mercy-seat and beat peace with God and commune with him as did Moses.

The Golden Altar.

This stood in the holy place directly in front of the mercy-seat, but with the veil between. Each morning and evening, incense was burned on this golden altar. At a later time it became the custom for the people to assemble in the courts of the temple for prayer at the time of incense, and, with the incense that rose before the mercy-seat, there ascended to Jehovah the prayers of his people. The fire on this altar was never allowed to go out.

The Table of Showbread.

This was also called "Bread of the Presence." Each Sabbath the priests placed on this table twelve cakes of bread, strewing incense over them as a sign that prayer and thanks were ever becoming. The bread that was removed was eaten by the priests in the holy place.

This table of showbread should have taught Israel their dependence upon God for the daily bread that sustains the body of man and also for the food that sustains the spirit in life.

The Golden Lamp.

On the Arch of Titus at Rome is a likeness of the golden candlestick of the temple of Jerusalem which was destroyed during the siege of Jerusalem by the Roman army under Titus. The sacred lamp had three branches bending upwards on each side from a massy stalk, and forming a straight line of six lamp-holders, increased to seven by the central shaft.

This lamp, kept perpetually burning, was a symbol of the everlasting light that proceeds from God and fills his house. The Doctrine and Covenants (85:3) says of this light that it proceeds forth from the presence of God to fill the immensity of space, that it is the light which is in all things, which

giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

The golden lamp of the tabernacle was typical of this light of God.

Heathen Temples.

Geikie asserts that there were many resemblances between the tabernacle of the Israelites and the temples of ancient Babylonia and Assyria. He says those temples had high priests and others of a lower order, that they had "seas" like the laver of the tabernacle for the priests and worshipers to wash in before approaching the god, that they contained a holy of holies concealed by a veil, as did the tabernacle of Israel, that there were altars, a table of showbread, and a shrine corresponding to the ark of the covenant which contained written tablets, as the ark of the covenant contained the tables of stone. He asserts, further, that sacred arks were had among the Phœnicians and are mentioned sixteen hundred years before Christ, and that the Israelites had seen them in every temple of Egypt as shrines of their gods.

The Ministering of Angels.

We have read that the Aaronic priesthood holds the key of the ministering of angels, which means that, under the administration of that priesthood, the visitation of angels may be enjoyed. The history of Israel contains many instances of men's having been visited by angels.

In Doctrine and Covenants 67:3 we find a significant statement. The Lord spoke there to the elders of his church in 1831 and told them that no man of carnal mind can abide the presence of God. He told those elders that they were not able to abide the presence of God, neither the ministering of angels. The church was under the administration of the Melchisedec priesthood and should have been enjoying all the blessings that are ministered by the Aaronic priesthood and, in addition, it was privileged to attain to the presence of God; yet we find the Lord saying that his elders had not attained to even the fullness of the privileges of the lesser priesthood.

Now, what of ourselves? Upon what plane are we living? Has it not been said to us very recently that the weapons of many of the Saints are yet

carnal? And what does that mean? Does it not withhold from us the ministering of angels and many of the spiritual blessings that God bestows only upon those who are prepared in spirit to receive them?

We read in the Book of Mormon of one of the Nephis that "so great was his faith on the Lord Jesus that angels did minister to him daily" and that in the name of Jesus he did great miracles, even raising the dead and casting out devils. But this man lived a just life, a life of purity and goodness.

Let us examine ourselves and know upon what plane we are living.

The Plan of the Tabernacle.

Elder Duncan Campbell.

The tabernacle seems to have been constructed upon a plan similar to that which was afterwards followed in the building of the temple of Solomon. Josephus says that the tabernacle "did not at all differ from a movable and ambulatory temple." And in giving a description and measurement of the different parts of the tabernacle, he says, "This proportion of the measures of the tabernacle proved to be an imitation of the system of the world." It is reasonable to suppose that in all the divine plans there is unity and harmony from the creation of man to the construction of the entire universe; and that in giving Moses upon the mount the pattern for making the tabernacle, he simply showed him the plan upon which the worlds are framed and ordered, and upon which also man is formed.

While the saints of his church are in a special sense the tabernacle or temple of God, in a broad and general sense the entire universe is to be regarded as the temple of the Spirit and Life of God and Christ. It was doubtless a thought of this kind that inspired the writing of the following lines of hymn No. 133, of the Saints' Harp:

"Thy temple is the arch
Of yon unmeasured sky."

Many of the writings of the Scriptures also suggest the same idea, such as the nineteenth and one hundred and thirty-ninth Psalms, passages in the Ephesian letter, and especially the first three paragraphs of section 85 of the Doctrine and Covenants. It is a beautiful thought that there is one uniform plan followed by the Lord in the making of man, in the building of his church, and in the construction of the universe. Each is dual; man composed of spirit

and body, the universe comprising the heavens and the earth, the tabernacle and the temple consisting of a holy place and a most holy place, and the church having its spiritual and temporal departments.

Senior Notes.

Mrs. Callie B. Stebbins.

Having studied of the tabernacle in our last lesson, though we have yet much to learn of its furnishings and of its significance, we may begin this lesson somewhat understandingly with the questions asked in the Golden Text, and since the answer is so all-important to us, the Introduction should receive more attention than merely to be read through in the class.

The Lesson Outline may be used to advantage either before the study of the tabernacle furniture, to glance over the points to be taken up, or at its close in review. It is to be desired that, when this study is over, each member of your class shall have gained a clear understanding of the tabernacle and its furnishings. Try to find the way to accomplish this that is best suited to your class. If an examination of the many texts in class-time is likely to become irksome, try to reach the desired end in some other way. Assign the separate topics to different members of the class beforehand, expecting all to be prepared, so that they may be able to add to or to make corrections as needed after each has recited the part assigned.

Plan to have some time for the fine thoughts found in the Teaching Points and the Memory Verse.

The meaning of the word *communicate* as here used is to share with others.

LESSON 4, for October 28.

THE PRIESTS OF THE TABERNACLE.

Text, Hebrews 10:11-27.

Within the Veil.

Within the veil was the presence of God; the mercy-seat was his throne. When the high priest went in before the mercy-seat he bore with him the blood of sacrifice and made atonement for the sins of the people. He was a type of Christ who went into the presence of God after he had sacrificed himself for his people.

Before Christ came and offered himself a sacrifice for the sins of the world, no man might enter into the

most holy place but the high priest, and he did so as the representative of Christ to teach the people the great truth that Christ would sacrifice himself for them and would enter into the presence of God, leading the way where all may follow who are willing to walk in his steps.

It is important for us to bear in mind that to walk in the steps of Christ implies that we shall sacrifice our carnal natures. As Christ entered into the presence of God after he had sacrificed himself, so we shall enter into that holy presence only after we have sacrificed the desires of the carnal man and have made them subservient to the higher law that develops the spiritual nature.

Our Beautiful Garments.

When the high priest went into the most holy place to stand in the presence of the Lord, he went dressed in his beautiful garments. If we ever stand in the presence of the perfect One, we shall be dressed in garments of beauty; we shall be clothed with humility, with faith, "with charity as with a mantle." Upon our brows will be stamped the imprint of holiness to the Lord. Within our hearts will be the inspiration of the Holy Spirit which will glorify us with that intelligence which is the glory of God.

If we are not thus clothed, we shall not be able to enter into that holy place where God dwells; our fate will be that of the man in the parable of Christ, who was not permitted to go in to the marriage feast because he had not on the wedding garment.

It is the work of our lives here to prepare these beautiful garments in which the saints of God must be clothed, to make ourselves in heart what the Lord enjoins upon us in the gospel.

There Is Work for Us All.

All saints are called to work in the building up of the kingdom. The Lord has said to us in recent years, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboureth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

In the days when the tabernacle was made at Sinai there were men and women with industrial ability which God had given them. He said he had filled them with wisdom to do that

work. Is it not so in our time? Are there not men and women endowed with wisdom to do various kinds of work, as there are also men endowed with business sagacity and others endowed with the wisdom and ability to preach and teach the principles of the gospel? Does not the Lord declare in the quotation presented above that those called to labor in the ministry, those that toil in the affairs of business, and those that toil in the affairs of work should all labor together to accomplish the great work which has been intrusted, not to any one class, but to all?

Are we all helping, each with that ability which the Lord has placed upon him?

The Bells Upon the High Priest's Garment.

The high priest might not enter the most holy place without his official robes upon him. To do so was to bring death upon himself, for, except when officially attired, he was as other men and might not enter the presence of God.

On the day of atonement, when he passed within the veil, may we not believe the people outside of the courts kept silence and listened for the tinkling bells upon his garment to announce to them the solemn time when he entered into the presence of the Lord with the blood of sacrifice to make atonement before the mercy-seat for their sins? May we not believe that involuntarily the prayers of their hearts would go up to God, and is it not reasonable to believe that this was what was designed in the command of the Lord to place those tinkling bells upon the hem of the robe of the ephod?

The bells are said to have been seventy-two in number.

The Stones in the Breastplate.

They were precious stones all different one from another. They were set in order in the breastplate and rested upon the heart of the high priest when he went into the most holy place. Thus are the people of Israel very precious unto Christ; thus does he bear them in his great heart of love before the throne of his father.

The Urim and Thummim.

These words mean *light* and *perfection*. They were the names of two stones mentioned as having been placed in the breastplate to be worn upon the

heart of the high priest when he wore his official robes.

The Smith-Peloubet Bible Dictionary comments thus: "The mysterious words meet us for the first time, as if they needed no explanation, in the description of the high priest's apparel. . . . Not a word describes them. They are mentioned as things already familiar to Moses and the people, connected naturally with the functions of the high priest as mediating between Jehovah and his people."

The Dictionary also points out the facts that the Urim and Thummim passed with the official robes from Aaron to his son, Eleazar, that Joshua, upon his accession to the leadership of Israel, was directed to apply to Eleazar for instruction how to guide the movements of Israel, that this instruction was to be obtained through the Urim and Thummim (Numbers 27:21), that, at a later time, when the Jewish exiles who returned from Babylon were met with a question which they could not answer, they agreed to postpone the settlement of the difficulty until it could be answered through the Urim and Thummim (Ezra 2: 63; Nehemiah 6: 65).

From the Book of Mormon we learn that the Urim and Thummim were had among the people of the Lord before the time of Moses. At the time when the Lord dispersed the people who built the tower of Babel on the plain of Shinar, a man "highly favored of the Lord" whom we know as the brother of Jared had such pure faith that he saw Jesus and was ministered to by him, that he received from him two stones (the Urim and Thummim), which he was commanded to seal up with certain writings, the stones to be used in the translation of the writings at a later time. (Book of Ether 1:10.)

From the Doctrine and Covenants 15:1 we learn that these stones were the Urim and Thummim which were brought to light again in the latter days when the gospel was restored to earth by angelic ministrations.

The angel who gave into the hands of Joseph Smith the records from which the Book of Mormon was translated said concerning the Urim and Thummim that "the possession and use of these stones was what constituted seers in ancient or former times." (Church History, vol. 1, p. 13.)

It appears from what we have been able to glean concerning the Urim and Thummim that in Israel, under the law of Moses, they were upon the high priest's heart when he went in before

the Lord that he might receive revelations from God, as, in other ages, they have been in the possession of those men whom the Lord has recognized as his seers and through whom he has revealed hidden things which he desired his people to know.

The Urim and Thummin borne upon Aaron's heart are typical of the light of revelation which is given through the Holy Spirit to every obedient child of God according to the promise of Jesus. (John 16:13, 14.)

The Stones Upon Aaron's Shoulders.

Upon the high priest's shoulders when he went before the mercy-seat were two onyx stones, upon each of which were engraven the names of six of the tribes of Israel.

Associate with this the words of the Lord through Isaiah: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, . . . I have made, and I will bear; even I will carry, and will deliver you."

May not the significance of the stones upon the high priests shoulders have been this, that Christ, the strong and mighty one, will bear his people as on his shoulders and will save those who trust in him?

For Drill Work.

The plan of the tabernacle, its furnishings, etc., may be impressed upon the mind in the following drill:

Tent of Jehovah.
Holy unto the —.
Erected at —.
T— rooms.
Ark of the —.
B— veil.
Embroidered curtains.
Robes of the —.
Never-failing bread.
Altars of — and of —.
C—
L—
Ever-burning —.

When completed this will read: Tent of Jehovah, holy unto the Lord, erected at Sinai, two rooms, ark of the covenant, beautiful veil, embroidered curtains, robes of the high priest, never-failing bread, altars of gold and of brass, court, laver, ever-burning lamp. The class should become able to read from just the suggestion of the initial letter.

The Priests of the Tabernacle.

Elder Duncan Campbell.

The priests of the tabernacle prefigured the ministry of the church and the account given us of the various duties pertaining to the office and call-

ing as well as of the manner in which they were to comport themselves, and the requirements imposed upon them in relation to the care of their bodies and their garments affords striking suggestions touching the way in which the officers of the church should conduct themselves and give due attention to the condition of their persons as well as of their characters. It is with this end in view that this lesson should be studied, because the observances in respect to these things are of importance to the membership as well as to the officials.

The ministry should be called of God, but the Saints should be called of him also. Paul seems to lay about as much stress on the calling to be a saint as on the calling to be an apostle. And not only Paul, but Peter also and the rest of the apostles. Peter speaks "of him that hath called us to glory and virtue," and he exhorts the saints to make their calling and election sure. In another place he charges them that "as he which hath called you is holy, so be ye holy in all manner of conversation." Paul writes to the church at Rome as those who are called to be saints. So also to the Corinthians. The Ephesians, too, are reminded that "he hath chosen us in him before the foundation of the world." And "there is one body, and one Spirit, even as ye are called in one hope of your calling." Latter-day revelation is in line with this sentiment, in saying, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toil-eth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8.

Senior Notes.

Mrs. Callie B. Stebbins.

A teacher may sometimes feel, after teaching the lesson, that the best points have been overlooked or have been given less prominence than they deserved. There may be a regret that, just when hearts and minds were ready for the deeper thoughts that may have been especially needed by some one in the class, the time was ended. Such experiences ought to bring wisdom for future occasions, and the first requisite in the exercise of this wisdom is to have a clear conception of the lesson before the mind.

One teacher said, "If I had known as much about the lesson when I began to teach it as I did at the close, I should have made better use of the time."

She knew that she had studied the lesson at home hastily but still thought herself prepared to teach it. The cream of the lesson that day was in the Golden Text and the Teaching Points. The whole of the class hour was occupied with the historical part of the lesson, some parts of which might easily have been passed over more quickly. Just as she realized that the important teaching of the lesson had not been touched upon and that the way was open for a good talk upon the special texts and the Teaching Points, the bell rang and there was not even time to mention them. And she knew that the fault was with herself in not having made better preparation for her work.

Do not fail to study the EXPONENT articles with this lesson and to make use of the thoughts expressed in them in the teaching of the lesson.

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa



From the South Sea Islands.

Sr. Emma Burton, Secretary.

I am glad to learn that the Saints here on this Island have kept up their Sunday-schools even under disadvantages. Those of Tarona lost all their lesson books in the flood, but saved their Bibles. Tiona, being well up on the mountain's side, suffered no loss from the storm, consequently those of that school were able to let the Tarona

school have one book of the senior, and one of the primary grade. And by using their Bibles in the classes, and the question books for the superintendent from which to ask questions to the whole school, they got along nicely. I think the Tiona school imparted in like manner to the new branch and school at Faaa—a place between Tarona and Tiona. This branch is made up of the refugees from the storm-swept islands of the Paumotus. All the

Saints who were of Anaa are gathered there, and a few from nearly all the other islands. We spent the day with them yesterday, it being the first Sunday in August. The three branches (Faaa, Taronā, and Tiona) took their sacrament together, and had an enjoyable day, one that leaves a lingering pleasantness, unmarred by either word or act. The children seemed fairly to go wild after services were over, in their joyousness, as they flocked about us on our way down the hill.

But let us commence with the day. At a quarter of seven in the morning, a double-seated, canopy-topped wagon, drawn by two small horses, stood at the gate waiting to take us four to Faaa.

This being our winter season, we not only had to get up by lamplight, but eat breakfast by lamplight also in order to get all done up and leave so early. We took with us, as is our custom upon such occasions, our plates, knives, forks, and spoons, also drinking-cups, napkins, and bread and butter. The Saints of the branch where we go furnish the rest. We do not eat again after our early breakfast until about half past four. The drive in the early morning is refreshing and beautiful. After getting to the foot of the hills, the long climb up the side of the mountain to where their niau chapel is built must be made on foot and is quite a warming-up process. But just the view after one gets there pays for the trouble of going. Bro. Lake preached the eight o'clock sermon—about the unruly member—and Bro. Burton at ten o'clock in the forenoon. As a groundwork for his discourse were the first verses of the one hundred and twenty-fifth and one hundred and twenty-seventh Pslams, after which there was Sunday-school. The Sunday-school teachers of all three of those schools there assembled, taught their own scholars, and added it to their local report as is their custom. One hundred and forty-two was the total number in the schools, yet there were many more on the grounds. The school was interesting and pleasing. The writer, who was reinstated the Sunday previous as first counselor in the association here, was invited to take charge of Class No. 1, consisting chiefly of elders, which was the highest honor they could confer upon a woman, and was appreciated accordingly, but the act declined on account of dull ears; but responded to the invitation to address the school.

At one o'clock in the afternoon the bell rang for sacrament-meeting. Their chapel is made of the cocoanut-tree,

The posts are of the wood, a thickly thatched roof of the partly woven branches or leaves. The sides of the building are of the same, and can be lifted up like so many trap-doors, and when lifted make a shade for those who sit on the outside. In each end is a doorway with a sill knee-high, but no door. One very high, narrow bench on each side extends the entire length of the building. These are occupied by the leading elders; the women and children crouch on the ground that is thickly covered with clean, dry grass—something like blue-grass, but softer; chairs were brought in for the missionaries. A white cloth covered a rude table, in the center of which was placed a demijohn filled with cocoanut-water. The plates and bowls were of marble-iron, and the bread was cabin-biscuits—they always use unleavened bread for sacrament. The house was so closely packed, and sitting upon the floor as they were, the priests could hardly find a footing in passing around among them with the sacred emblems. Besides these, there were on the shady side of the building three rows of men sitting outside—about two hundred all together. The meeting was solemn, peaceful, and spiritual, yet no manifestations, such as tongues or prophecy.

The second Sunday after our arrival here we four spent with the Tiona Branch—went Saturday and returned on Monday; were the guests of our good Bro. Varoa and Sr. Teroromata, who spared no pains to make our visit pleasant, and there also witnessed a lively Sunday-school, though not of the branch only; many from Faaa, and Taronā were present. They enjoy their lessons well now, because of having become so familiar with them. The majority would contentedly go over those same lessons for another year. But a season of tribulation must come to them again in the form of new books, though we have not got round to that work yet. The demands of the mission have fully occupied the brother missionaries. And we two sisters have also been busy getting settled, arranging and rearranging our small rooms to make them more convenient. There is not a vestige of the pretty missionary house to be seen. What was not swept away has been divided among the Saints to eke out their distressed-looking little huts.

Bro. and Sr. Lake are giving all diligence to equip themselves for the work.

We have been most cordially received by *all*, and all things are work-

ing harmoniously at the present. I find the EXPONENT to be an educator, having many suggestions that are helpful for the missionary as well as the Sunday-school teacher. I wish it success, together with the Sunday-school workers in all departments.

TAHITI.

Take Your Choice.

Raise the subscription list to two thousand or subscription price to seventy-five cents.

One must be increased by January 1, 1907. Those on whom the responsibility of publishing the EXPONENT has been placed have endeavored to make the price so low that it would be in the hands of every teacher and officer in the association. Yes, they have gone farther and offered to place it in the hands of any teacher or officer, free of charge, who could not find the amount of subscription. And what do we find? Out of about 4,500 teachers and officers there are not 1,000 subscribers.

Circumstances sometimes demand action which we very much dislike to take. The price was reduced to fifty cents and its permanency contingent on the growth of the subscription list to 2,000 by January 1, 1907. With this number of subscribers the continuation of this periodical at the price of fifty cents is assured. Without it, will the officers be justified in incurring a continued loss each month? Or must they protect the financial interests of the association and place the price at a figure that will cover the cost of publication? It remains with the officers to make the change and it is left with you to force them to make it. If every subscriber will now rally to the support and send in at least one new subscriber we will have no fear of a change. Ask your brother or sister teacher to subscribe; if he is not financially able send us his name. A teacher has under these terms no excuse for not receiving this help.

Our Normal Department.

How many Sunday-schools have classes in Normal work and follow up the course marked out by Bro. Gunsolley in his department? We have heard so much about proficient teachers. We know of an instance where a brother who is very enthusiastic on the idea of "trained teachers" in the Sunday-school, put the subject before a body of teachers so forcibly that one of them resigned and resolved to teach no more. While this one teacher was stunned by the blow, many were awakened to a keener sense of duty. These Normal Lessons are to be used. Superintendents, why not organize a Normal class in your school if you have not already done so? Teachers should not become discouraged when they realize their incapacities. That, we believe, is the first thing to know,—to know what you don't know,—i. e., where you are deficient. Then take hold of the rounds of the ladder and commence to climb. The Normal Department will help you out. Try it.

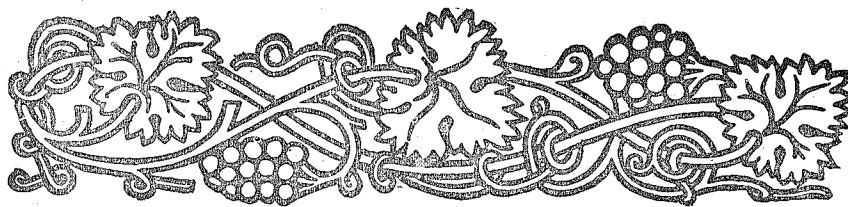
The Sunday School Exponent

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Ethel Skank



THANKSGIVING PRAYER

By J. E. RANKIN

We come, O Lord, these Autumn days,
With hymns of gratitude and praise,
Harvest of gold the plains adorn,
Rich fruits roll forth from Plenty's horn;
Thou givest treasures from the rocks;
The little hills are clothed with flocks;
The seas are with their burden white,
And new thy mercies day and night.

For changing seasons as they go,
For Autumn leaf, for Winter snow,
For the green verdure of the Spring,
For life in plant and life on wing,
For Summer with its ripening heat,
For hopes the rounded years complete,
For morn and noon, for night and day,
For light that marks our heavenward way.

For all the blessings of thy hand,
For freedom in fair freedom's land,
Pursuits of thrift that bring us wealth,
For schools and churches, peace and health,
For commerce, yielding up her stores,
Brought for man's use from distant shores;
For countless gifts, O Lord, we raise
Our hymns of gratitude and praise.

Thou settest man in families,
And all his wants the earth supplies;
Of children, be they far or near,
Of children's children gathered here.
We thank thee for thy gracious care.
And lift for them the secret prayer,
As clustered round the social board
We eat and drink and praise the Lord.



The Sunday School Exponent

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 Official Organ of the General Sunday-school Association

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The Sunday School Exponent

VOLUME 1

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EDITORIAL



COUNTING up our mercies and our every-day reasons for gratitude, looking at the hundred little things and large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle-aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for the better life, we do not know where to end the list. The only thing to do is to live always in an atmosphere sweet and vital with thanksgiving. "Praise God from whom all blessings flow."—Margaret E. Sangster.

Model Honesty.

If there is any one person or place or institution where the world has the right to look for pure, model honesty, and the highest standard of morality, that place is in the church. We profess to be followers of the "meek and lowly" One in whom no guile or shadow of dishonesty was ever found. We love him and love to hear repeated the many acts of kindness, forbearance, frankness, of which his life is characteristic. Almost any act of his whole life will mellow us to tears and we would like to "be perfect even as he is perfect," but it seems, almost, that we can not. When we would do well, evil is present.

In the administration of his own affairs, often, the well-meaning, striving Saint loses his better moral balance and when necessity, or seeming necessity, confronts him, or when luxury is in sight, he will descend to meanness or downright dishonesty to accomplish his ends or desires. This is inexcusable. It may be the way of the world. It may be the way of many so-called Christians or Saints, but it is wrong, nevertheless. In the scramble for self-preservation in this day of strong competition, men's moral lapses, under high pressure, are understandable, but it is wrong, all wrong.

Few of us want to do wrong, very few. In fact, few there are but would do right were it not for this desire for gain. Unable, seemingly, to accomplish our aims honestly, the temptation is so strong that we try to accomplish them anyway. We love the gain more than we hate the wrong. We yield

to the power against which we constantly preach. And as Saints, as members of the church, we should so live that we would commend our precepts by our deeds. So live that whosoever is looking for true, model honesty, where he has a right to expect it, there he may find it.

Articles and Selections.

Many of the workers are very kindly sending us from time to time convention papers, original articles, clippings, etc., most of which are very good and for which we are indeed very thankful. We much appreciate the help it is to us, the interest manifested by the worker, and the thoughtfulness of the one who sends these papers. Many of these papers can be used in the EXPONENT in due course of time, and will do others besides those who have heard them read much good. Most of them show much thought and care in their preparation and are really creditable to the authors. And we so much wish that it were possible to use them all. But this is impossible. Space will not permit. And again many of them are on the same or very similar subjects and treated in a very similar way and for this reason if for no other but one of a kind could be used well. Again, the length will make it quite impracticable to insert them. Besides all these very apparent reasons, there are many other reasons why they can not be used that are plain to the Editor but can not be understood by the readers. Nor is it wise to give them all. But one thought we want to make very emphatic is that we do not want you to cease sending your articles in. They do good whether they are published or not. It is a splendid index of the work being done in the various places—just what the General Superintendent needs. Because they are not used is no indication that they are not good enough. It may be that there has been another on the same subject inserted recently. Maybe it has to wait its turn or to come in where it is possible to use it. But we will do the best we can with them and assure you that we are glad you sent them and that you are doing much good for the work every time you prepare a paper and read it before a convention or school or send it for publication. The EXPONENT is *ours*, not mine. Let us make it as good as we can for the good it can do in this great Sunday-school work.

Questions and Answers.

A district Sunday-school association has adopted the Constitution and By-laws as provided by the General Sunday-school Association and holds its election at its convention in February. They adjourn to meet in the following June. At this June meeting a resolution passed that they adjourn to meet in June one year hence. Is there anything in the Constitution to prohibit such action, since it would necessitate the officers holding over from February till June? Also the delegates to General Convention would have to be elected full nine months ahead.

No. There is nothing in the Constitution that prohibits a convention adjourning for a year, notwithstanding it might lengthen the term of office of the district officers. It is usually understood that all officers shall hold for the year or until their successors are elected. All officers and delegates to the General Convention must be elected at the last district convention prior to April 1 whether that be one or several months previous. District conventions might delegate their power of appointing delegates to the General Convention to the district officers or to a committee appointed for the purpose.

Notes From the Field.

On Thursday, September 6, I addressed the Sunday-school workers at the Independence Stake reunion on "How to make a teachers' meeting interesting," this concluding my effort there.

Saturday, the 8th, I went to Nebraska City to attend reunion there, arriving in time for supper and the evening service. I was appointed chorister and given charge of Sunday-school and Religio work. Held session of Sunday-school at four o'clock in the afternoon on Sunday, and institute work Monday. The committee set apart the two-thirty hour for auxiliary work which was occupied as best we could. Wednesday, we held a joint session, Thursday, conducted Sunday-school institute. The convention of the Southern Nebraska District met on Friday, the 14th, at which I was chosen to assist in presiding.

Saturday, the 15th, I returned home, having been in the field three months and one day. I did work in seven reunions, in six States. I conducted over twenty sessions of Sunday-school work with about seven joint sessions with the Religio; counseled privately with a great many; organized one district association, and secured quite a goodly number of subscriptions to the EXPONENT.

I have enjoyed the work very much, more because of the appreciation shown by the workers I met than because of the pleasure of being away from home and among strangers. I trust no harm resulted from my efforts, and some little good, and I leave the work to the passing of time to reveal the character of the same.

Sincerely,

J. A. GUNSOLLEY.



A Thanksgiving Sermon

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.—Isaiah 12:5.

We have met here to-day to try to center our thoughts especially upon the good things that the heavenly Father has done for us during the past year and in fact during our whole lives; to render our thanks in a special service for these favors. We trust that no one has failed to give thanks all along throughout the year, yet it is well for us to unite in our thanksgiving to-day. But as we are all so very human in our makeup, it is very necessary for us at times to taste of the bitter to the better appreciate the sweet. We do not really wish to place any one in the condition of bitterness to-day, but we do wish to direct your thoughts with ours to many things that our fellow creatures of former ages have felt, to many conditions in which many a one in former times has been placed; yes, to many things which the earnest lover of God and the truth have suffered because they *did* love God and the truth. Upon these things let us think because it will better fit us to appreciate the blessings that we are daily receiving, but like the Israelites in the wilderness when they were eating daily of manna from heaven, we forget from whence the blessings come and often want what we do not have.

We all love our homes of plenty and peace; we all love the associations of the brethren and friends; we love the comforts that friendship, respect, and industry will bring. But we love the hope of a future home with all its environments better. And, naturally, we turn our thoughts to-day to the blessings of spiritual liberty and life—a thing not known to many of former times or even of to-day.

There was a time when it was maintained that government was "for the benefit of the few and the control of the many." Indeed this idea of government has been prevalent during the greater part of the history of mankind. It is the child of the old idea that "might makes right," and differs from it only in this, that when the right to rule has been acquired, it should not be interrupted. The Romans furnish us the best illustration of this kind of government. They maintained the principle through the greater part of the history of that mighty nation—with what difficulty, at what cost of life and property, with what loss of virtue and character, and to what inglorious destruction, you all know who are familiar with the history of that nation. All nations of Europe maintained this principle and it has been a comparatively short time since they have recognized that government

is for the benefit and control of the whole people. It has been but a few years in history since that haughty monarch, Louis XIV of France, said "I am the state," and his statement has never been questioned when facts were known. But in the midst of these awful times of the assertion of might and power there appeared a man amongst the people of Palestine that "taught as one having authority," and the burden of whose teachings was, "Come unto me all ye that are weary and heavy laden and I will give you rest" and "do unto others as ye would that they should do unto you." The world heard it, but it would not understand; it saw, but it would not be convinced. It stood in awe, but it was too stern to appreciate his truth. Thus was truth and liberty, two things of all the most needed, rejected through ignorance and bigotry.

Since all are more or less familiar with the condition of Christianity in the early centuries and with the remains thereof as they came down through other centuries, handled, shaped, remodeled, yes, remade, till it is wonderful that it would even acknowledge the name. But it did, sorry to say. Imagine, if you can, the pure religion of Jesus Christ coming down through more than a thousand years in the hands of proud, selfish, cruel, adulterous, and murderous monarchs and other men of high state as the head of the church to dictate the form of worship and all that appertains thereunto for your eternal salvation. Imagine again that you were compelled to pray as they said, and at such hours as they would appoint. That you must believe as they say. You must swear eternal allegiance to them and to their views. Can you do it? Is it *possible* for one in the nineteenth century to do so? I doubt it. But we may form some faint conception thereof.

They were able to hold the masses of the people under these bonds, but occasionally there arose a man that could not be confined in these lines. The horrible practices of the church officials were repulsive to them. They saw the wrong and cried out against it. Wickliffe was the first great man to openly oppose it. Unfortunately for him and his cause there was a serious revolt of the peasantry in England that was attributed by the dominant church to his teachings. He was forsaken by his most powerful friends. But there was another reason for this—his extreme views as to some of the tenets of the church. As long as he merely exposed the corruptions of the clergy, he was applauded by all classes, but when he assailed the cardinal doctrines of the church, he lost the sympathy of all good Catholics. Wickliffe now

displayed the real greatness of his mind, and the versatility of his genius. Instead of the scholarly arguments in classic Latin hitherto addressed to the learned and wise, he now addressed his appeals in plain Anglo-Saxon to the masses of the English people. Pamphlet after pamphlet against both the doctrines and the practice of the church were issued from his prolific pen and sent broadcast over the land. An order of preachers was organized to disseminate his views. Great progress was made. So great that the crown at last came to the aid of the church. He was banished from Oxford and his works condemned as heretical and ordered to be burned. He afterward translated the Bible into English. Then thousands of people for the first time read a word of holy writ for themselves.

But the rulers meant that the reformation, or heresy as they called it, should be abolished. By an act of Parliament called "Statute of Heretics" the bishops were empowered to imprison all writers, teachers, and preachers of heresy, and on their refusal to abjure, to surrender them to the civil powers for punishment. William Salter, a London preacher, was the first martyr at the stake. He was condemned by the bishops and burned at the stake in 1401. And thus was inaugurated the system of horrible intolerance that blackens for so long a period, the page of English history, of which Catholics and Protestants were alike guilty.

The succeeding king continued the persecution of the reformers. The reformers made another grave mistake. They sought to bring with it the removal of "social distinction and equality in property." This branded it as communistic and revolutionary and therefore dangerous to the government, and was speedily abolished. Outwardly, the reformation ceased to exist. But it still lingered in the minds and hearts of many.

Passing rapidly the time when Henry the Eighth made himself head of the state and church and the terrible conflict between the pope and king, we come to the time when his two daughters, one a Catholic, Mary Queen of Scots, and the other a Protestant, Elizabeth. Mary was a Catholic and married Philip of Spain, also an ardent Catholic. And on Mary's accession to power she at one attempted to restore the Catholic faith and place the kingdom once more under papal control. But the reformation had gone too far for that. It had made a more radical growth in Germany and Holland than in England. Luther and Calvin had done their work. And it was now beyond the power of even Mary to restore the original faith.

She was displaced by her half sister Elizabeth, and again the Protestant head of the church sat on the throne.

There appeared during Elizabeth's reign a new sect of Protestants called Puritans. During the reign of Mary, thousands of English Protestants took refuge in other countries and had, under Zwingle and Calvin, learned to despise in a sincere way every rite and ceremony that the Catholic faith contained. It will be remembered that this would strike almost as hard at the Episcopal, or Church of England, as it is now called. When Mary died, many of the refugees returned home but brought with them an undying love for the extremely plain and sincere worship they had learned to love while in those foreign lands. The severe simplicity of their religious faith and their consistent living thereof produced the type of Christians which we shall ever honor for their honesty, piety, consistency, and unabating love for God,—these were the Puritans.

Puritanism was a reform of Episcopacy, as the latter had been of Catholicism. So that Episcopacy occupied a middle ground. Episcopacy contained many of the forms of Catholicism while its faith more resembled that of the Puritans.

Philip of Spain still kept active against Elizabeth and the Protestant religion. It was at this time that Spain, then the most powerful nation on the face of the earth, sent against England that great Spanish armada, which in its day was the most powerful navy afloat. True, the entire one hundred and fifty vessels would not make common amusement for the battleship Iowa, Oregon, or any other of their class, yet it was the most formidable fleet of the age. But when it sailed it seemed as if Providence were against it. It shared about the same fate that the Spanish navy has shared in the recent conflict with America. But it does seem that, though God permits many things to go as we would not have them, yet he will not let wrong permanently prevail. He will shape the things of history to the accomplishment of his ends.

Elizabeth died. And the then interesting topic was what stand would her successor take on religion. James I avowed himself an Episcopalian. But he sought to unite the Puritans and Episcopals by a sort of council. He was the chief spokesman, but the Puritans failed to be converted. Angered at their obstinacy, he exclaimed, at the close of the convention, "I will make them conform or I will harry them out of the land." They would not conform and James made good his threat to "harry them out of the land."

One little band of Puritan refugees, after a brief stay in Holland, took passage in the Mayflower and sought, across the broad Atlantic, a refuge in the new world, content to sever the tender ties that bound them to home and the fatherland, that they might worship God according to the dictates of their own consciences. These Pilgrim Fathers, as we are wont to call them, landed at Plymouth, December 21, 1620, in the depth of a New England winter.

THE LANDING ON PLYMOUTH ROCK.

It was on the twenty-first of November, in the year 1620, that the Mayflower with its company of Pilgrims—one hundred and two in number—came to anchor at Cape Cod, after a stormy voyage of nine weeks, during which their small, overburdened ship had more than once been threatened with destruction. And now as they looked upon the land that was to be their home, separated by the vast ocean from friends and dear ones, and from all the civilized world, they beheld naught but an unbroken wilderness mingling with the gloom of the cold November skies; a spot so drear, so barren, so uninviting, and withal so unsuitable, that they ventured not to leave their vessel, but sent out exploring parties to search for a more likely harbor.

Under the leadership of the redoubtable Miles Standish the stronger men of the company explored the coasts, sometimes on foot through the depths of the trackless forest, and again sailing along the shore in their open boat. They were ever exposed to the fury of the winter weather, oftentimes suffering from hunger and cold, constantly threatened from attacks from the prowling savages, sleeping in the open air at night in their drenched and frozen garments, yet always cheerful and courageous. Finally on the ever memorable twenty-first of December they reached the harbor of Plymouth, and stepping from their boat upon the rock that the American people will ever cherish as the emblem of their foundation, they landed on the spot destined for the settlement of the first New England colony.

HARDSHIPS AND PERILS ENDURED.

Filled with gladness with their success that at last they had found a place for a settlement, the exploring party returned to the vessel, only to be met with the sad news that during their absence the wife of Bradford had fallen overboard and was drowned. Great as was this bereavement, it was but the first of many that were to try the souls and to glorify the faith of these heroic people.

Five days later the Mayflower brought her company of Pilgrims to a spot selected for their homes. And after their customary prayer for divine guidance, they chose the site for the erection of the houses and dwellings.

In the midst of a storm of snow and wind the men and larger boys went ashore to begin at once the work of settlement. With naught to shield them from the blast, and exposed to the danger of assault from the Indians, these brave and hardy builders worked with a will, felling and cutting timber and carrying the rough-hewn logs on their backs to the open space chosen for the house. But with the advent of Sunday all labor was suspended, notwithstanding they were without the shelter of a roof. No work was allowed to profane the Lord's day.

During the succeeding days the task of building was carried on without intermission, amid unbounded hardships and difficulties. The houses were rudely constructed of logs and protected as much as possible from the weather by a thatching of frozen sod which was laboriously dug from beneath the snow and ice. As the work progressed the women and children came on shore with the household furniture. But scarcely had the labor of providing habitations begun when the struggling colonists, in their heroic battle of faith against the fearful odds that seemed ever ready to overwhelm them, were stricken with an epidemic of sickness, as the result of exposure and insufficient food, and within the next three months forty-six of their number, nearly one half of the entire party, perished.

THE DARKEST DAYS.

At one time during that awful winter, there were only seven that had strength enough to minister to the dying and bury the dead. Destitute of all comforts and necessary provisions, the sick lay crowded together in a hastily improvised hospital, and in their unfurnished dwellings, through the crevices of which the snow sifted in from the great white heaps that half covered these forlorn habitations. The dead were buried at night lest the Indians should know of the weak condition of the colony. One by one the departed loved ones were laid to rest beneath the snow on a barren bluff near the water's edge.

They died in a glorious and noble struggle and though all marks of their graves were effaced, and no funeral note save the dirge of the mournful sea breathed upon their sad and lonely burial in the depths of the winter night, they were never for one moment forgotten or neglected. Their memories were most lovingly cherished and in spirit

they continued to live with those who remained to carry on the battle of faith.

COURAGE AND FAITH.

With the arrival of spring the desolate colony rallied from its struggle with death to find its little band reduced to barely more than half a hundred souls. Not one had escaped the inscrutable scourge of God. Silently the heart of each of the survivors wept for the voice of some loved one now for ever still. But with the courage and zeal that had sustained them in their terrible calamity, and with the sublime faith that overspread their dark and troublous paths, with the radiance of hope and comfort, and went forward in the work they had undertaken, thanking God for their deliverance and invoking his further guidance in their labors. Calmly they watched the departure of their little vessel, the Mayflower—the last and only bond between them and the world—as it sailed slowly out of the harbor in the bright sunshine of a morning in April, while the fragrance of early flowers and the songs of merry birds awoke in their hearts the dreams and visions of far-away homes across the sea. The captain of the vessel had offered them a free passage to England, but they had refused with resolute courage. Not one even considered the offer of the generous captain to return. They had put their hands to the plow and would not look back. Their duty to God and to those whom they buried on the brow of yonder hill clearly demanded that they should remain and fulfill the task that Providence had designed for them.

THE FIRST THANKSGIVING.

Amid the mirth and music of our yearly celebration of Thanksgiving Day there breathes the spirit of a festival whose story carries us back through the vistas of time, far beyond dear grandmother's memory of the good old Thanksgiving Days of her childhood. It takes us back through the troublous days of our country's struggle for independence; back through the scenes of the old colonial days, when the Thanksgiving turkey roasted before a log fire; aye, back to the very threshold of our country and our liberty—back to the days of the Pilgrim Fathers at Plymouth. There in the autumn of 1621, amid one boundless wilderness of the new world, the first Thanksgiving was celebrated.

Well-nigh impossible it is for us in the early years of the twentieth century to realize the forlorn, destitute condition of that little band of men, women, and children alone on the barren coast of New England in their infant settlement at Plymouth; and well may we marvel at the loyalty of

heart and the steadfastness of faith that through the all-surrounding darkness of their bitter trials and sufferings enabled them to behold the light of Providence and rejoice in a feast of Thanksgiving.

THE PROCLAMATION.

Always ready to acknowledge the mercies of God, the Pilgrims looked upon their lives during the ensuing months as happy and prosperous ones. In his quaint style Governor Bradford tells us that "They began now to gather in ye small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty." To the minds of these devout men and women, the Lord had given them more than ordinary cause for gratitude, and accordingly the governor issued a proclamation appointing a Feast of Thanksgiving, that they might in a more special manner rejoice together. Gunners were sent into the woods for wild turkeys, which abounded there in great numbers. Kitchens were made ready for the great feast while a messenger was dispatched to invite Massasoit, the chief of the friendly tribe of Indians, to attend the feast.

THE INDIANS AT THE FIRST THANKSGIVING FEAST.

Early on the morning of the appointed Thursday—about the first of November—Massasoit and ninety of his warriors arrived on the outskirts of the village, and with wild yells announced their readiness to enjoy the hospitality of their white brethren. The little settlement, which now consisted of seven dwellings and four public buildings, was soon astir with men, women, and children, who gave the Indians a hearty welcome as they filed into the square in front of the Governor's house. Soon the roll of the drum announced the hour of prayer, for no day was begun without this religious service; and as the people gathered together in their meeting-house, and the tender music of their voices floated out on the morning air, the wondering savages stood by motionless and mute in unconscious reverence. Then followed the holiday of feasting and recreation, which continued not only that day but the two succeeding days.

The usual routine of duties was suspended; the children romped about in merry play; the young men indulged in athletic sports and games in friendly rivalry with the Indians. The little American army, of twenty men, under the leadership of Miles Standish, went through its drill and manual of arms to the great delight and astonishment of the natives, while the women busied themselves in the careful preparation of the excel-

lent meals, which were eaten in the open air. But in the midst of the festivals the real object and purpose of the celebration was never allowed to be overlooked; each meal was made the occasion of a special service of thanksgiving, and each day was closed with fervent prayer and song expressive of heartfelt gratitude.

THE DINNER IN THE FOREST.

The state dinner of the occasion, the real Thanksgiving dinner, took place on Saturday, the last day of the celebration. Notwithstanding that the kitchens of the wilderness homes were sadly wanting in many of the most common essentials of cookery, there was no lack of good things nor of appetizing dishes at this feast. The earth, the air, and the water yielded of their bountiful supplies, and the good dames had done honor to their skill and ingenuity by setting before their hungry guests and companions a repast as sumptuous and as tempting as it was varied and delightful. Foremost of all, there was the roast turkey dressed with beech-nuts; then came their venison pasties, savory meats stewed with dumplings of barley flour, delicious fresh oysters (the gift of the Indians and the first ever tasted by the white people); a great bowl of clam chowder with sea biscuits floating on the steaming broth; roasts of all kinds, broiled fish, salads, cakes, and plum porridge; while the center of each long table was adorned with a large basket overflowing with wild grapes, plums, nuts, etc.

THE INDIAN SUMMER.

It was the time of the Indian summer. The soft, mellow sunlight shone warmly through the drowsy haze, illuminating the sombre woodland with a rich golden light, while the gentle winds of the south, laden with the sweet perfumes of the forest, came as a lingering dream of summer to add to the joy and brightness of this thanksgiving feast. Upon the balmy air arose the hum of many voices and the merry music of laughter, as the Pilgrims with their Indian guests partook of the feast that the Provider of all things had given them. And thus amid the forest wilds of the new and unknown world, in a home whose short history was one of unparalleled tribulation and sacrifice, and whose future gave promise of naught but gloom and darkness, the first Thanksgiving was celebrated.

Thus did the Pilgrim Fathers conquer through faith where others would have turned back in despair; and, to-day, we behold the glorious fulfillment of that inspired and wonderful prophecy uttered by Elder Brewster, when calling upon his

companions to remain steadfast in their hope and courage: "Blessed will it be for us, blessed for this land, for this vast continent! Nay, from generation to generation will the blessing descend. Generations to come shall look back to this hour and these scenes of agonizing trial, this day of small things, and say: Here was our beginning as a people. These were our fathers. Through their trials we inherit our blessings. Their faith is our faith; their hope our hope; their God our God."

And as to-day we gather here to celebrate the national Thanksgiving Day let us prepare our hearts and souls that our praise may be sincere, that our thankfulness may be felt. We dwell in a land of plenty. A land in which no industrious and careful person will ever be in want. A land in which we need fear no tyrant's hand because of our peculiar faith in God. We are just closing a year of plenty and blessing as a people. Our granaries are full, so to speak, our health as a nation is good. No famine, no pestilence, no plague infests us. The war for humanity's sake terminated as might have been expected.

Can we, and do we feel the thankfulness that should abound in our hearts? Compare the condition we are in with that recited in previous paragraphs. Place ourselves in the shoes of those in Wyckliffe's time. No Bible, no law of love known to them, only a form, and a wicked one at that, for them to cherish as a hope of eternal life. Pass on till under one ruler it was death to be an ardent

Catholic and under the next it was death to be a Protestant. Finally it was death or banishment to be aught but a prescribed kind of Protestant. Wherein was there safety? Nowhere. Is it a wonder then that the Pilgrims chose death in a wilderness to the menacing of wicked but ostensibly religious bigots? It is not strange even from a natural standpoint. But when we view the fact that God had a work to come forth, it is not strange that all circumstances point to the one object—the establishing of an asylum of honest Christians who were religious because they *were* religious and not because there was glory, power, or money in it. A place where all religions could find a place of safety. A place where it was possible for the gospel to be restored. And the beautiful thought of it all is that we live in that land and in that age. "Sing unto the Lord for he hath done excellent things; and this is known in all the earth."

We are indebted to some one for many of the facts given in the foregoing but are unable at this late date to properly credit it. The sermon was given Thanksgiving, 1898.—EDITOR

Revising Our Directory.

We have mailed a "reply" postal card to the superintendent or secretary of each district for a list of their officers. Some have already responded. If you did not receive a card please advise. We wish the name and address of each officer of your district.

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

The Closing Quarter of the Year.

The year is rapidly passing and every district and school will have to make up reports for the year. How about your report? Are you going to report a good live Home Department? If you have not taken steps to introduce the work there is time yet to make a good start before the close of the year. Do not wait for the new year and then resolve to go to work, but begin now and resolve to do more next year than you have done this year. Begin in 1906 to lay the foundation to build on in 1907. There is no time like the present. Now. Do not put it off thinking some one more talented than you will come along and do the work. Bulwer Lytton says: "What men want is not talent, it is purpose; in other words it is not

the power to achieve but the will to labor." We expect to ask for a Home Department report from each district in the association. Get ready to make a good report. Do not be discouraged by seeming difficulties but go right ahead. "Difficulties may intimidate the weak, but they act only as a wholesome stimulus to men of pluck and resolution. All experience of life, indeed, serves to prove that the impediments thrown in the way of success may, for the most part, be overcome by steady conduct, honest zeal, activity, perseverance."

Home Department Field Notes.

Sr. Rachel LaRue, of 243 Sixth Street, Salt Lake City, Utah, has been appointed district superintendent of the Home Department and is studying to

make herself approved. She writes: "I am greatly interested in our church work in every department out here. There is such a great work to be done and so very few who will help with the work. It seems the spirit of indifference has taken hold of our people here. I often wonder what the outcome of it will be."

Our quarterly reports are slow coming in this quarter. Send them in even if late; better late than not at all. This is the closing quarter of the year. If you have missed some of the lessons, make an effort to make up the ones missed and thus have a full year's study done.

Victory Over Moods.

It will be a sorry day for this world, and for all the people in it, when everybody makes his moods his masters, and does nothing but what he is inclined to do. The need of training the will to the performance of work that is distasteful, of making the impulses serve instead of allowing them to rule, the

higher reason; of subjugating the moods instead of being subjugated by them, lies at the very foundation of character. It is possible to learn to fix the wandering thought, to compel the reluctant mental energy to concentrate the power upon the performance of a task to which there is no inclination. Until this victory has been gained, life holds no sure promise; the achievement of this conquest is the condition of future success. No matter how splendid may be the natural gifts, unless there is a will that can marshal and command them, the life is sure to be a failure.—Anon.

A man may be measured by the things he seeks.

Work Is Worship.

“Laborare est orare,”

Sang a monk of ancient time;
Sang it at his early matin,

Sang it at the vesper chime.

“Work is worship”; God, my brothers,
Takes our toils for homage sweet,
And accepts as sign of worship
Well worn hands and weary feet.

“Laborare est orare,”

Watchword of the old divine,
Let us take it for our motto
Serving in its later time.

Work is worship; toil is sacred:

Let this thought our zeal inspire,
Every deed done well and bravely
Burns with sacrificial fire.—Selected.

especially, that among these who bear the name of Christian he hath made them faithful ones.” We as Latter Day Saints have still greater cause to be thankful. We have the fullness of the gospel, restored in its original purity with all its gifts and blessings. And if we can feel with Spencer that we are “faithful ones” we have indeed great reasons to rejoice and give thanks.

Living Our Lessons.

As we have taught the children to live the principles taught in their lessons, week by week, we would suggest that the parents make this month a special lesson on thanksgiving. As the harvest is being gathered in and stored away for winter use tell the children about the great feasts for thanksgiving God commanded the Israelites to keep. They will be interested in them and when they come to study about them in the Sunday-school lessons they will get a broader understanding of them for having thought of them especially at the thanksgiving season. As the happy day approaches let us exercise our minds to provide ways and means to prepare the children to fully appreciate the meaning of the day and give opportunity for them to express their gratitude, emphasizing the idea of giving as well as a “Thank you” for a favor received. “It is more blessed to give than to receive.” The following little rhymes taught to the small children might be beneficial in helping to impress the little minds with the thought of thankfulness and praise:

NOVEMBER.

This is the month of pumpkin pies.

And apples and goodies of every kind;
And this is the month to love and give,
And always the “Thank you” bear in mind.—*Child-Garden*.

THE “THANK YOU” DAY.

The “Thank you” day again is here;
Upon this day in every year
The thankful people, large and small,
Praise God, the Father, all in all.—J. M.

Then nestle your hand in the Father’s
And sing if you can as you go,
Your song may cheer some one behind you

Whose courage is sinking low,
And if your lips do quiver
God will love you the better so.—Sel.

Men resemble the gods in nothing so much as in doing good to their fellow-creature.—Cicero.

PARENTS’ DEPARTMENT

By MRS. T. A. HOGAS, *Henderson, Iowa*

Thank God.

For all that God in mercy sends,
For health and children, home and friends;

For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in the daily walk;
For everything give thanks!

For beauty in this world of ours,
For verdant grass and lovely flowers;
For songs of birds, for hum of bees,
For the refreshing summer breeze;
For hill and plain, for stream and wood,
For the great ocean’s mighty flood;
For everything give thanks!

For the sweet sleep which comes with night,

For the returning morning light;
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
O Lord! our hearts we lift to thee;
For everything give thanks!

—Tupper.

Counting Our Mercies.

In looking over the past year with its varying woes and blessings we are reminded of Margaret Sangster’s paragraph on “Mercies,” in which she writes as follows: “Counting up our mercies and our every-day reasons for gratitude, looking at the hundred little things and the large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle-aged friends to

uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for the better life, we do not know where to end the list. The only thing to do is to live always in an atmosphere sweet and vital with thanksgiving.” I am deeply impressed with the last sentence. Please reread it and note the thought. “Live always in an atmosphere vital with thanksgiving.” Ah, yes, but how are we to get this atmosphere? Make it, of course. As parents, Sunday-school workers, and church workers, it is our duty to make just such an atmosphere that those around us may be molded and made to feel this spirit of thankfulness. Paul in his writing to the Ephesians said, “Giving thanks always for all things unto God and unto the Father in the name of Jesus Christ.” If we keep this commandment we will surely create an “atmosphere vital with thanksgiving.”

Reasons for Thanksgiving.

It is said that Plato gave three reasons for being thankful: First, that God created him a man and not a beast; second, that he was born a Grecian and not a barbarian; third, that he was born a philosopher. Spencer says, “Christians better bred and taught turn the stream of their thanks in another channel: First, that God created them after his own image; second, that he hath called them out of the common crowd of this world and made them Christians; third, and more

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, Independence, Missouri

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

Our Sunday-School Libraries.

SHOULD THEY DIFFER FROM THE PUBLIC-SCHOOL LIBRARIES?

In order to arrive at any answer to the question, Should our Sunday-school libraries differ from the libraries to be found in our public schools, we must first consider what kind of books compose the public-school libraries.

Since the kind of books depends on the taste of those selecting them, it would be impossible to give any definite list of books or even a complete list of the classes of books in the public-school libraries. But on general principles we can decide what books we are most certain to find in any school library and from observation we can tell what books are contained in some libraries.

PUBLIC-SCHOOL LIBRARIES.

First of all, we may find books used as supplementary reading for the geography, history, and reading classes. For the benefit of those interested in this world of ours, we find such books as *The World and Its People*, *Little People of Other Lands*, and *Carpenter's* books of travel in which we are told of peoples, climates, products, etc., of the different countries of the earth. Very fortunate are we in this line of books, for they contain not a dry text-book kind of reading such as some might expect to find, but they have a pleasing, varying style that is of interest to any one who cares to know of the world outside of one's own community.

Then follow the histories that all lovers of history so delight in; and biographies of authors, inventors, naval heroes, pioneers, and statesmen.

Besides the books of travel and history, we find books on nature study, acquainting us with the animal and plant life with which we are surrounded. We can but be the better for a clearer knowledge of our friends of the lower creation. Children, especially, take great pleasure in observing the beauties and wonders of nature. Their thoughts are led along pure and happy channels and their souls upward to the all-wise Creator of the universe.

Notice the classes of books just mentioned—history, biography, travel, and

nature study. Is there any reason, other than they are already provided for us in the school libraries, why these should not be placed in the Sunday-school libraries? We think not.

But following closely in the wake of these books of information, we find the works of fiction on the various subjects. In these, perhaps, some incident of history is taken up and around it is woven a thrilling story. Or, a picturesque spot of the earth is made the scene of some wonderful adventure. Or, the wonders of nature are described in a strange and impossible journey. These books may be written in the best of language. They may to a certain extent be true to nature, true to history, and true to places. But do you approve of such books as *Jules Verne's 20,000 Leagues Under the Sea*, *Henty's True to the Old Flag*, or *Stevenson's Treasure Island*? Perhaps you do.

We do not mean to say that all fiction based on facts is of a questionable nature. There are many interesting and even inspiring books to be had from this class.

But here is where the danger lies: Those who select the books for the school libraries are, no doubt, careful to find those of literary value. They look to the geographical and historical worth of the books, also. But do you think they look to the moral and spiritual tone of them? Possibly they do. But are we willing to trust the judgment of those who know nothing of the true gospel or who may not even believe in the existence of a God?

And even if no questionable books are found in the school libraries, do you think enough stress is laid on the moral value of the literature? Are educators looking to character building as much as to intellectual growth?

We may find books in the libraries that were placed there for their literary merit alone. And splendid ones they may be, too. But is it not possible that the children may make a one-sided growth if fed too much on intellectual and not enough on spiritual food? We are in

AN AGE OF STRENUOUS LIVING,
an age when children are urged and crammed and educated into little old

men and women. Every effort is put forth by the educators to throw around the children opportunities for learning. And along with this goes the effort to educate, as they say, not only the head but the heart and hand, also.

Should we as a church be less zealous than they?—we who should be educating for eternity? We have our church services, our Sunday-schools, and our Religios in which to learn of the way of salvation. Think you our text-books need no supplementing? Do we need no light thrown on the gospel or its application in our lives? No explanations, illustrations or stories, to help in our upward struggle? If not, why have quarterlies or even sermons? And if we need these, why not more?

Our church publishing house is putting out some valuable literature. Do we find this on the shelves of our public-school libraries? Or can all homes afford even a small percentage of it? We answer, No. So in order that all may have an opportunity to read it, we must have it in our Sunday-school libraries. The *Church History*, the books on archaeology, the biographies, the *Book of Mormon Talks*, and the little story-books put out with the birth-offering fund, all should be found in our Sunday-school libraries.

And those of our publishing are not all. There are books of reference to aid our Sunday-school teachers; there are books for the thinkers, by such authors as Emerson, Smiles, and Drummond; and there are books of fiction—stories that help our boys and girls to understand and overcome the difficulties of life—stories whose thoughts are pure and ennobling. All these and more should be supplied by the Sunday-school libraries, and the children should be encouraged to read them.

There are so many forces at work drawing the children away from the paths of right that not one opportunity to guide them aright should be lost. Shall we rest on our oars and idly drift, or shall we turn our faces Zionward and row with a will?

ETHEL I. SKANK.

Reference Books Reviewed.

"The benefits of travel—who can doubt them? It were as foolish to deny the good results of reading. What is the whole world but an open book whose author is Almighty God, and on the pages of which have been written more or less distinctly stories of the various races of humanity."

A Two Years' Tour of the World.

"Taken under the personal guidance

of John L. Stoddard. With your whole family at your own fireside."

"Only a comparatively small number of people have had an opportunity to hear the great Stoddard in his travel lectures, or to visit even a few of the places he describes so vividly. By Mr. Stoddard's new arrangements we can take all of the lectures at home and tour the entire civilized world without leaving our own fireside, using as much time as we choose in examining his matchless views."

"We start in the summer-time, and under his personal guidance we visit Norway, 'Land of the Midnight Sun.' We travel by canal through Sweden on our way to St. Petersburg, the home of the 'Great White Czar' and Moscow with her bulbous towers and famous bells.

"Then after seeing Vienna, we follow down the Danube to Constantinople, and sail through Grecian waters to Athens, which 'stands alone in the historic catalog of the earth's great cities.' Returning by the way of Venice, 'the Bride of the Adriatic,' we cross the Alps into Switzerland, see the Passion Play at Oberammergan, spend the late autumn in the Tyrol, 'charming bit of paradise' selected by the author for a home in which to spend the Indian summer of his life. We visit Lake Garda and the fantastic Dolomites, a picture of the 'Alps in Ruins,' and then sail down the great avenue of the Rhine, rich in golden memories.

"It is now springtime, and after spending some weeks in Berlin, Holland, Belgium, we go to Denmark, visit Hamlet's grave, then cross the channel to London, 'the mightiest city of the universe,' and during the summer months travel through England and Scotland, full of literary and historic associations. The early autumn months we spend in Ireland, 'the Buffer-state of Europe,' and then we visit Paris, 'the beautiful,' and later go through France and the Spanish Peninsula, where we see a bull-fight in Madrid and visit the famous Alhambra. We pass Gibraltar, 'the awe-inspiring sentinel of the Mediterranean,' and sail this inland sea to Italy and linger in the art-galleries of Florence; on to Rome, city of 'the Cæsars,' then Naples and the buried city of Pompeii, after which we cross the sea to the Holy Land, stopping en route to visit Malta, which Napoleon rightly called 'the key of the Mediterranean.' We cross the Pacific and return to this country by the way of Mexico, the Grand Canyon, California, Yellow Stone National Park and complete our two years' tour of the world during the

third summer in Canada and become a 'lingering worshiper' on Niagara.

"You visit every place in every land, interesting, inspiring, grand, and beautiful. Stoddard entrances you with the matchless eloquence of his language and the unsurpassed attractiveness of his wonderful half-tone views.

"The 'Midnight Sun' is described by John L. Stoddard in his Lecture on Norway.

"It was exactly five minutes before midnight. Advancing, therefore, to the end of the cliff, I looked upon a unique and never-to-be-forgotten scene. Below, beyond me, and on either side, lay in sublime and awful solitude the Arctic sea, stretching away to that still undiscovered region of the north, which, with its fatal charm, has lured so many brave explorers to their doom."

"Straight from the polar sea, apparently, the wondrous northern light (an opalescent radiance born of the twilight and the dawn) came stealing o'er the waters like a benediction; and to enhance its mystery and beauty, when I looked northward over the rounded shoulder of the globe, I saw the Midnight Sun.

"At this great height and northern latitude it did not sink to the horizon, but merely paused, apparently some twenty feet above the waves, then gradually rose again. It was the last of countless sunsets which had that day been following each other around the globe. It was the first of countless sunrises, which, hour after hour, in so many continents would wake to life again a sleeping world. I have seen many impressive sights in many lands, but nothing, until Time for me shall be no more, can equal in solemnity the hour when, standing on this threshold of a continent, and on the edge of this immeasurable sea, I watched, without one moment's interval of darkness, the Past transform itself into the Present, and yesterday become to-day."

Reverend Lyman Abbott, the famous Brooklyn divine, says: "To describe natural scenery is always a difficult art. Mr. Stoddard has proved that he possesses the art in a remarkable degree. He adds those elements of human interest without which any mere description of scenery soon palls on the taste."

"Are you interested in men and women 'who have made kingdoms'?" Mr. Stoddard puts the reader on intimate terms with the foremost men and women of the world to-day.

"Gladstone was always perfectly sincere. He spoke with the assurance of conviction and the courageous con-

fidence of an approving conscience. Disraeli, on the contrary, never appeared to believe thoroughly a word he said, but seemed to take a gamester's view of life, and to be half cynically, half wearily, pushing about kings and queens, knights, pawns, and bishops upon the chess-board of the world.

"The face of Gladstone beamed with animation, sparkled with intelligence, glowed with fervor, and merited what Justin McCarthy said of it, that it was the most magnificent human face he ever saw. Disraeli's countenance was as inscrutable as that of a sphinx. Oriental in imagery, fertile of invention, rich in ridicule, master of invective, and the sovereign of sarcasm, he made replies to Gladstone which at times reminded me of the keen thrust of the matador to the charging bull; and some of his superlatively stinging phrases, as when he described his great opponent as 'inebriated with his own verbosity,' and as 'a man without one redeeming fault,' cut into a controversy like vitrol into human flesh. But, after all, no thoughtful and unprejudiced auditor could leave the House of Commons after such a duel in debate without a recognition of the Liberal's superiority.

"Both of these leaders have now passed away. The thrilling, penetrating, and melodious tones which carried Gladstone's noble periods to his hearers, as the great trade-winds sweep on full-sailed ships to their desired havens, are now hushed for ever; and the low, vibrant voice of Beaconsfield, cutting the eager stillness of the rapt House, like the sword of Saladin, has likewise passed into the silence of the tomb.

But none who ever heard them can forget them; and as he looks upon the places which those men once occupied when they in turn were Premiers of England, no other figures will suggest themselves so readily to his memory and imagination as those of the great Hebrew novelist, who gave to Queen Victoria the title Empress of India, and the grand orator, statesmen, scholar, theologian, linguist and literary critic, William Ewart Gladstone."

Every reference library, whether public or private, should include a set of John L. Stoddard's Lectures. They are sold in sets only, and range in price from \$27 to \$40 per set. For further information address John Wanamaker, New York City.—EDITOR.

Men's hearts ought not to be set against one another, but set with another, and all against evil only.—Carlyle.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, *Lamoni, Iowa*

Round Table.

Some of the workers have been wanting to ask questions about matters that have been causes of perplexity in their experience, and have wondered how to get at it. Of course we have solicited, and do now solicit, questions and suggestions relating to any phase of our work, for mutual helpfulness. And there are, doubtless, many whose experience, if known, would render just the help needed by others. Now why not bring these two classes together through the medium of a "round table," where questions may be asked and answered, so that not only the questioner and answerer may be benefited, but that many others interested in the same questions may also share in the benefit?

Now, to make this feature a success it will be necessary that all cooperate. Do not let all wait for some one else or it will be a long time before any one will get much benefit. But let us, rather, see who will be first, and all feel not only an interest in reading from the pen of others, but an interest in contributing to the help of others. The principle of letting our light shine is involved in this proposition. There is hardly any one who has had any considerable experience, who has not felt the need of help from others. And again there is no one, hardly, who has not felt at times that he has been quite successful in trying certain plans or methods.

Do not hesitate to write because you may think that others will have something far better than you can offer. It may be the case, and it may not. Your experience may be the better and more helpful because of its very simplicity. If it had not been simple perhaps you would not have succeeded; and for the same reason it may be possible for another to profit by your experience and suggestion. We are not after high-sounding theories, but we want the plain, sensible things that all can understand, though the theories are not to be despised, and should receive due consideration.

Do not hesitate for fear of burdening the editor with so much matter he will not know what to do with it all, for if he can not handle it, an assistant can be provided to help him out. One of the duties of an editor is to select and

pass upon matter presented for publication.

What we want in our EXPONENT is usability; and the editor of this department has wondered not a little whether the teachers and officers have found it so. Does it appear to be gotten up for the best—strongest—schools, and that the weaker ones have been left out? Or does it seem so simple that it does not come up to the needs of the former class? What can be done to make it more usable? These are pertinent questions. We want to maintain a high standard of excellence, and at the same time adapt it to the needs of all workers. Therefore, do not let any of our readers hesitate to write us their suggestions regarding improvement in any way.

In order to start the round table without delay, here are two questions which have been recently asked the editor, and since they are so closely related, we will put them together, and ask for suggestions at once. These suggestions will be published next month. We will also publish other questions which may be asked in the meantime. The questions are these:

(1) How can we get intermediate pupils to study their lessons before coming to Sunday-school?

(2) How would you teach a class who have not studied their lesson?

Address your communications to the editor of this department.

Theory and Practice.

Lesson XIII.

THE TEACHER OUTSIDE THE CLASS HOUR.

What a sacred calling is yours, dear fellow teacher! You can no more put it off, as one lays aside his Sunday dress, when the Sunday duty is performed, than can a minister lay aside his ministerial calling upon retiring Sunday evening. You are a teacher from Sunday morning until Saturday night, and always teaching either by precept or example, and sometimes by both.

The Sunday teacher is a poor excuse; for if he has no thought of his work, and makes no preparation for it except on Sunday, and the rest of the week allows no time to be devoted to his calling as a teacher, but thinks only of

business, his work as a teacher must fail. But the real teacher while about his work, is thinking of those boys or girls, and is considering how best to be a real and true teacher to them. He sees lessons by the wayside, or in his place of business, which he can carry to them. Or he reads between the lines in some book just what will add to his force as a teacher. As a teacher he has a teacher's mind, and his habits of thought are those of a teacher. Hence we see that the teachers' calling is not a Sunday calling, but an every-day calling, not to be taken up and laid down at pleasure, but to be carried every day and everywhere.

To prepare for teaching is perhaps the first thing in importance to be done among those outside of class hour. We will not here enter into an extended discussion of how to *study the lesson*, for such a discussion appeared in the March issue of the EXPONENT. We will say briefly, that the study should comprise first, and chiefly, the Bible text; second, the *Quarterly*; third, the EXPONENT; fourth, other helps. After a careful study of the lesson one should *attend teachers' meeting*, for no one ever masters a lesson so thoroughly but that he may gather additional strength by communing with others engaged in the same work. Even though nothing new be learned, to talk over the points already in mind will contribute a positiveness to the knowledge and the teaching. Then the teachers' meeting assists in selecting the points of more importance. It also gives extended ideas of methods and matters of discipline, all of which are essential to the best equipment of the teacher. Another feature of preparing is *prayer and meditation*. When your store of knowledge is complete, so far as you can complete it, then comes the molding and shaping process which is to fashion this knowledge and subject-matter into a lesson for your particular class. Sit down and think; kneel down and pray. Think of your class, and the individuals composing it, their peculiar conditions and necessities. Pray for power to adapt the lesson to their needs, and for force to impress it upon their minds, and to stir their hearts. Then go to your class with a confidence born of a consciousness of having done your part faithfully, and you need have but little fear of failure.

To visit the scholars is a work that assists the teacher much to the best results. You must understand their home surroundings in order to base your instruction upon what is known—this is the basis of true instruction. Your in-

fluence in their homes will also result in enlisting the interest of the parents if they be not already interested, for your interest in their children manifested in such a substantial way will be sure to arouse the interest of the parents in you and your work, and may often result in bringing the parents in contact with the truth and possibly into the church in time.

Perhaps some of your scholars are indifferent, and do not seem to study the lessons at home. This lack of study may be the result of not knowing how to study, and the occasion of a visit may be an opportunity to show them how to study, and be a means not only of assisting the scholar directly, but also the entire class indirectly.

To look up absentees is another feature of work which, though often neglected, is quite important. Absences should be followed up as soon as practicable after they occur. A scholar should be made to know that he is missed, and that it is desirable that all be present each day. Of course it is not possible always to visit the absent one, but sometime during the week, he should be made to know he is being felt after. Sometimes a card mailed to the absentee will answer, where inconvenient to make a personal visit. The card should be very brief, simply saying that his absence was noticed and expressing regret therefor and a hope that it is not serious, and that he will be able to be in his accustomed place again the next Sunday. This looking up absentees should be by the teacher, if practicable, but may be by the visiting committee, the names and addresses having been handed them by the teacher.

General Culture—Music and Literary.—A teacher owes it to her calling to give attention to this matter of general culture. A teacher who can sing well has a power which may be exercised for the promotion of her work. It is not claimed that there are not good teachers who have no musical ability and not much literary culture; but granting there are such, they would be better teachers with the culture than they are now without it. No one will dispute this, hence it is the duty of the teacher, so far as practicable, to increase her ability in this way. The Lord has spoken his good pleasure on the question of music in the injunction:

“Let the young men and maidens cultivate the gifts of music and song; let the middle-aged and the old not forget the gladness of their youth, and let them aid and assist so far as their cares will permit; and remember that saints should be cheerful in their warfare,

that they may be joyous in their triumph.”—Doctrine and Covenants 119:6.

Here we see the Lord encourages a study of music; and the teacher who has some ability in music will do more to encourage its study by her pupils than she would otherwise be able to do.

Again, as to literary effort, the Lord said, “Seek ye out of the best books, words of wisdom; seek learning even by study, and also by faith.”—Doctrine and Covenants 85:36. From this it is pleasing to God that his children should gather learning in every line of truth, and from the “best books.” The “best books” would suggest that there are classes of books, for if there are “best books,” there must be “better books,” and “good books.” And that there are bad books also, none will deny; and there are different degrees of badness, as there are of goodness.

The teacher ought, therefore, to be as studious as circumstances will permit in order to better qualify for their work. As a matter of selection it might be well to suggest that in the multitude of publications now before the public, one is under the necessity of discriminating carefully. Not every book is worth reading. On the contrary, it is a positive waste of time to read some books. Books on teaching, and on general information concerning Bible lands and history are especially valuable. Then there are a number of Sunday-school magazines which are decidedly helpful—not the least among which may be mentioned our own EXPONENT.

To Visit Non-Attendants.—In every community there are some who do not attend Sunday-school who would do so if they were solicited to do so, and it is the duty of the teacher to call upon these and invite and encourage them to attend. This is one of the things to be done outside the Sunday-school hour. Newcomers moving into the neighborhood should be called upon and invited to take part with your school. Of course, where you have a visiting committee it is their special work to visit non-attendants, but it is not improper for each teacher to take an interest in the work of visiting non-attendants.

To Attend Conventions and Institutes.—No teacher believes there is no more for them to learn, and yet it would appear from the small attendance sometimes at these gatherings that the benefits to be derived by attending are not appreciated as they should be. The progressive teacher usually avails himself of the opportunity afforded at such times, for he feels the need of

associating with other progressive teachers. He has tasted of the good things and longs for more. But one who has never tasted them does not, of course, appreciate them.

There is a liability that even a good teacher will fall into certain habits and ways of doing things and become so fixed in them that it serves as a barrier to progress. He has been fairly successful, and hence the necessity for studying new ideas and methods has not become apparent to him. And it is even more true of the poor teacher.

The convention and institute should assist one in getting away from self, so to speak, and to launch out and explore new fields. These occasions usually aim to furnish superior talent. Papers and addresses are presented by those of recognized ability who have given thought to the work and who have had a number of years' experience. We come into contact with these leaders of advanced thought and advanced methods and we are brightened up and sharpened. We meet our fellow laborers, and converse with them, and gather inspiration and suggestion which gives new life to our work and makes of us better teachers.

The teacher or officer who does not attend conventions and institutes lacks one qualification necessary to make him as good a teacher as he might be. There are many good teachers who seldom attend them, and we should be very loath indeed to part with their services; but these same good teachers would be better teachers, if they could share in the benefits resulting from mingling with others of kindred work and spirit.

To Attend Church Services.—Every Sunday-school teacher ought to be a consistent church-member, and no consistent church-member neglects to attend services. It will not do to say he can remain at home and read and get as much benefit as could be gained from an attendance at services. Suppose you do not like the preacher; he can tell you some good things you do not know. Suppose the prayer-meetings are dull; some old brother or sister will tell you something you never dreamed of which will start you to thinking and make you better. And perhaps after all the dullness you complain of results from you, and a number like you, not performing your duty. Remember, God has instructed his saints to “meet together often,” and “by the foolishness of preaching to save them that believe.” You can not neglect this duty, dear teacher, and exercise a wholesome influence over those under your care.

To Manage to be Prompt.—You will note that we say “manage” to be prompt. Promptness many times is a result of management. It takes good management to make proper use of time as of any other commodity; and there are few people who can not be prompt if they manage properly. A right management means to begin to plan promptly. It will not do to wait until Sunday morning to plan for getting to Sunday-school on time; but rather begin early Sunday morning to carry out plans already made and partially executed. To have the habit of being on time is a fine qualification that every young person ought to strive diligently to acquire. It will bring him better credit than a bank account, and will aid materially toward securing the bank account itself.

To Set a Proper Example Always.—It is not enough to be a model of good manners during the class hour, but the teacher should be a model of goodness outside the class hour, all the week. He is not simply to avoid all forms of evil, but he is to avoid the very “appearance of evil.” So much depends upon example. Every one is looked to more or less as an example, and has more or less influence upon the lives of some others. Is that influence what it ought to be? is the serious question of the conscientious teacher or officer.

The necessity for setting a proper example *always*, appears from the fact that every person sometime in the course of life is confronted with the question of decision. Will I serve God or the other fellow? is the question for each one to decide sometime. To some this question comes earlier in life than to others. Just when it will come in the life of one of your scholars you can not tell. It may be to-day, or to-morrow; and if to-day, will your example help him to a right decision? or will the want of it increase his chances of being overcome and persuaded to make a wrong decision? This is a great responsibility, and its importance is not felt as it ought to be. It will not do to say that each person should act for himself, for no one “lives to himself alone.” If we are parents, our children have unbounded confidence in us, and that confidence should be regarded as sacred, and should never be shaken by our betraying it either in word or in deed. If we are teachers, our scholars, especially if they be small, have great confidence in what we do and say, and that confidence ought never to be shaken by any inconsistent act of ours. Much better that we refrain from

every questionable act, though in itself harmless, than by our conduct to lead one innocent soul into error. I once heard a temperance lecturer say something like this: “If it be easy to abstain from liquor, we ought to do so for others’ sake; if hard, we ought to do so for our own sake.” I have often thought upon those words, and have been constrained to avoid things which to me have seemed innocent in themselves, yet another perhaps less strong might do, and be led into wrong, having known of my doing them. I might go into a saloon and take a drink of lemonade without any harm to myself, but would it be proper to do so? You answer, no. I agree with you, because, some one seeing me come out wiping my mouth, might not understand, get a wrong impression, and conclude that if it is right for Bro. Gunsolley, it would not be wrong for him to patronize the saloon, taking something even stronger than lemonade.

Being in charge of a Sunday-school class of young ladies in Boston I casually remarked that I intended to attend theater some evening—a thing I never had done, and that I had thought I would do sometime if ever I was privileged to do so in a large city where the best was to be had—but the girls of that class protested against my going because they did not approve of theater-going. Neither did I approve of it, but I had thought that just once would do no harm. But that is what the young man thinks when he takes his first drink; he does not intend to become a drunkard. And that is just the way the tempter comes, saying “just this once.” I have never been yet. But, says one, “Couldn’t you have gone without their knowing it?” I might; but they might have found it out, and I could not afford to take any chances of losing my influence for good with the class, nor take any chances of leading them into error, just to satisfy my curiosity. Anyhow I should have known it.

I have not taken a drink of cider for many years, not because I think there is any harm in drinking a glass of sweet cider in itself; but because no man on earth can tell just the precise time when cider ceases to be sweet and begins to get hard, and hard cider intoxicates. The alcohol in hard cider is just as treacherous as the alcohol in whisky, only in a lesser degree; and it will create a growing appetite just the same, only more slowly. By my drinking sweet cider, another one following my example may drink cider a little hard, and thus contract an appetite for alcohol and become a drunkard. I can not

afford to risk it. I should abstain from the appearance of evil. There was a time when our grandfathers thought no more of having whisky at harvesting and thrashing and house-raising time, than some of our good people now think of drinking cider. None of us now approve of the whisky. We have advanced a step. Let us take another step now and banish the cider. “But what about grape-juice?” says one. Put it along with the cider, for wine is only grape-juice fermented; and the line of distinction between the fermented and non-fermented juice is sometimes so dim that no man can detect it.

Why should we encourage the thought and habit in our children, anyway, that some beverage, other than the natural beverages God has given us, is necessary? God has approved of those that are proper, and disapproved of others. Let us be on the Lord’s side, even to the banishing of “hot drinks” even as he has declared.

It will be apparent from the foregoing discussion that there is something for a teacher to do outside the class hour. It will also be apparent that the up-to-date teacher must be a worker; and I fancy I hear some poor, delicate, tired mother saying, “Well, if a teacher must do all that, and live so strict, there is no use for me to try.” But hold! Do you not know, dear sister, that the Lord does not require impossibilities? But he does require all that is possible—not simply for the good we may do others, so much as the good resulting to ourselves. You can do your best, and angels can do no more. But let us not flatter ourselves that any less than our best will be acceptable to the Master. The dignity and sacredness of our calling calls for our best effort, and for the sake of our little ones whose angels do always behold the face of our heavenly Father, let us pray for the guidance of the Holy Spirit to sanctify our efforts for the accomplishment of the Lord’s purposes.

Scripture Study.

The following lesson is a continuation of Bible history and is taken from the Westminster Teacher-Training Course.

Lesson XIII.

THE LIFE OF PAUL.

“I. The greatest of the early disciples of Jesus, and the one who had more influence than any other in extending the church and determining the character of Christianity, was Saul

of Tarsus, afterwards known as Paul, the Apostle to the Gentiles.

"II. His life may be divided into four periods:

"(1) *Before his Conversion to Christianity.*

(2) *His Conversion to his Missionary Activity.*

"(3) *His Missionary Activity to his Arrest at Jerusalem.*

"(4) *His Arrest at Jerusalem to his Death.*

"(I) *Before his Conversion to Christianity.*

"(a) He was born in Tarsus of pure Jewish blood (2 Corinthians 11:22), a Pharisee (Acts 23:6), a Roman citizen (Acts 22:25), educated at Tarsus and at Jerusalem (Acts 22:3).

"(b) He was bitterly hostile to Christianity, as was shown by his participation in the stoning of Stephen and activity in the subsequent persecution of the disciples. There is no hint that he ever saw Jesus. (Note.) It is supposed by some that he was a member of the Sanhedrin.

"(2) *His Conversion to his Missionary Activity.*

"While he is still a young man, and on his way to Damascus from Jerusalem to persecute the Christians he is suddenly converted to Christianity by a vision of the risen Jesus. He proceeds to Damascus, where he is baptized, is admitted to the company of the disciples, and continues with them, preaching the gospel, until he is driven from the city by his unbelieving countrymen. He flees to Jerusalem, and thence to Tarsus. There and elsewhere in Cilicia and Syria he preaches for about three years. Subsequently, Barnabas brings him to Antioch to assist him in establishing the church in that city. (Acts 11:25, 26.)

"(3) *His Missionary Activity to his Arrest at Jerusalem.*

"For about ten years, from A. D. 48, he was a tireless missionary. He made three notable missionary journeys, always starting from Antioch.

"The first was taken with Barnabas through the provinces of Asia Minor, resulting in the conversion of many Gentiles and the founding of many churches, *e. g.*, the churches of Galatia. (Acts, chs. 13, 14.)

"The second was with Silas after the council of Jerusalem,—which gave the Gentiles the same status in the church as the Jews,—in which they visited the churches of Asia Minor, entered Europe and founded among others the churches at Philippi, Thessalonica, and Corinth. (Acts 15:36 to 18:22.)

"The third was devoted to visiting

the churches already founded, to training Christian workers at Ephesus for evangelizing other places, and to collecting offerings for the poor saints at Jerusalem. (Acts 18:23 to 21:16.)

"(4) *His Arrest at Jerusalem to his Death.*

"(a) Having brought the offering to Jerusalem, he is beaten by a mob of the Jews in the temple, is imprisoned by the Roman captain, is tried before the Sanhedrin, is delivered from its unjust fury by the Roman captain, and is sent to Cæsarea in order to thwart the conspiracy against his life, all within twelve days. (Acts 21:17 to 23:35; 24:11.)

"(b) At Cæsarea he is brought several times before the Roman governors, Felix and Festus, and before Herod Agrippa, but is unable to obtain justice, although he is not chargeable with wrong-doing. Hence, he appeals to Cæsar at Rome, which he as a Roman citizen had a right to do. (Acts 24:1 to 26:32.)

"(c) After many months of imprisonment at Cæsarea, he is sent with other prisoners to Rome, whither he arrives after a perilous and eventful voyage. (Acts 27:1 to 28:15.)

"(d) His case does not come on for two years, and in the meantime he is

allowed liberty to preach to all who care to come to him. (Acts 28:16-31.) This is as far as the Biblical narrative brings us.

"(e) The date of Paul's death is uncertain; we are sure only of this, that he suffered martyrdom at Rome under Nero. There is a tradition accepted by many, though of doubtful credibility, that he was released at the end of two years, and made a journey into Spain, thence returned to Asia Minor, where he was rearrested, hurried to Rome, and after a brief imprisonment was beheaded.

"III. Paul's influence in determining the character and extent of Christianity both in his own generation and for all time was due in a preëminent degree to his letters, of which we have thirteen preserved to us."

Note.—The statement, "There is no hint that he ever saw Jesus," may be a little misleading, for in 1 Corinthians 15:8 Paul says, "And last of all he was seen of me also, as of one born out of due time." And then Paul's conversion on the way to Damascus consisted in part in his having a vision of the risen Jesus. Hence we are to conclude that the statement has reference to Paul's not having seen Jesus in the flesh, but after his resurrection.

THE LESSONS FOR NOVEMBER

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 5, for November 4.

THE GOLDEN CALF.

Text, Exodus 32:1-14.

Broken Promises.

What comfort we find in the fact that the word of the Lord is sure, that his promises to us can not fail! But what of our promises to him? Do we keep them as faithfully as we expect him to fulfill his word to us?

The people of whom we read in this lesson had promised readily and as with the voice of one man that they would do all that the Lord commanded them. They broke their promise and disobeyed the law they had received in its most vital point, for only by allegiance to God instead of to idols could they rise into more intelligent life than that which they had hitherto known.

We must be true to the promises we make to God and also to those we make

to one another. It is not possible for us to be true to God, if we are not true to one another. Let us be careful what promises we make; having made worthy promises, let us keep them faithfully, even if they be but in small transactions.

Afraid to Do Right.

Did Aaron make the golden calf for the people to worship because he was afraid to refuse to do what they demanded of him? It seems so.

His position may have been a trying one. The people were, doubtless, alarmed and excited over the long-continued absence of Moses, who had brought them out into the heart of the wild mountains of Sinai. They were clamoring for a god to lead them in the place of their missing leader. On a previous occasion, Aaron had seen angry excitement lead those people to the point where they were ready to

stone Moses. Should he refuse, they might stone him.

On the other hand, there was the unmodified command of God, "Thou shalt not make unto thee any graven image."

Aaron chose to please the people. He made the calf of gold. He failed to be true to God and to the best interests of the people.

Afraid to do right! How many failures there are in life, because of this unworthy fear! So often we fail to speak according to the words of truth when the voice of many is against it; we are afraid to go our own quiet way alone, if the multitude is pressing in another direction; we are afraid to differ from that which is popular.

And yet it is better to be true, to do right, to be a quiet, unapplauded hero, even if there be none but God who recognize that you are brave, and if he be the only one who cares that you are true.

The Idol of Gold.

In introducing his law to the Israelites at Sinai, the first commandment was that they should have no other gods before him. Then followed the commandment not to worship graven images.

In his preface to the law given in these latter days, the Lord does a similar thing. He warns us that there is idolatry in the world now, that men are not seeking the Lord to establish his righteousness, "But every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol."

Many men and women to-day are worshipping a god of gold. Their affections, their time and attention are spent upon money and the things money can buy. But God has, of late, given us a word of warning that we may not bow down before this god of gold. He has said to us, "Live ye, therefore, and labor in love, not so much that ye may obtain, but that ye may make effective my law and exemplify my life. In this ye shall find riches and your peace shall not fail, and thus shall I have delight in those who not only *say* but *do* according to the purpose of my gospel."

Those people in Aaron's day *said* they would obey God, but they did not *do* so. We are warned not only to *say* we will worship God but to have a care not to fall down before the golden idol of the present generation, not to seek so earnestly to obtain material riches as to put into practice the law of Christ and to follow his example in our lives.

"Pleasures Which Do Not Enrich the Soul."

The people who bowed down before the golden calf made their feast-day a time of carnal pleasure. They "sat down to eat and drink, and rose up to play." There are students who tell us that the expression *to play*, as here used, signifies indulgence in licentiousness, and this would be in keeping with the practice of heathen idol-worship.

In the admonition already mentioned as having come from the Lord to us in a recent message, we are warned as a people that we have permitted houses which have been dedicated to God to be used for "pleasures which do not enrich the soul."

Is it profitable to us, either in the house of God or elsewhere, to indulge in pleasures which do not enrich the soul? Would it not be well for us to discriminate in our pleasures, to discard those things which merely gratify the appetites of the physical senses and to choose those things which will "enrich the soul"?

There are pleasures which drag us downward, if indulged in; there are also pure pleasures which elevate us and make us better, if we choose them, and it will be wise in us to do so.

The Sacred Calf of Egypt.

Evidently the Israelites had worshiped the gods of Egypt, chief among which were the sacred ox, Apis, of Memphis and the calf, Mnevis, whose shrine was at On, almost in the midst of the Hebrew population.

We glean the following from Hours With the Bible:

"A calf, affirmed by the priests to show the mysterious markings which proved its divine birth, was brought on a sacred ship to Memphis, with great pomp, and conducted to a splendid palace-temple, where extensive courts and shady walks were provided for his pleasure, and hosts of menials attended to wait on him. He was allowed to drink only from one special well, and his food was as carefully chosen as if he had really been divine. Oxen were sacrificed to him, and he received the constant adoration of multitudes who came to worship or to consult him as an oracle. His answers must have been distressingly uncertain, for they seem to have been determined by the readiness with which he took food from the hand of the inquirer; from the particular door by which he entered his gorgeous stable; and by other indications of a class no higher. . . .

"His death was an event which eclipsed the gaiety of all Egypt. Every one shaved his head and gave way to lamentations, which continued until a new Apis was found, and then the rejoicing was as universal. As with other gods, high festivals were held yearly in his honor; his birthday, especially, being a great national holiday, celebrated with sacrifice, feasting, and religious dances, but also with foul license and vice. . . . Women played on castanets, men on flutes, the multitude singing and clapping their hands together to the music. Lascivious dances turned the precincts of the temple into a wide abomination, and wine, drunk to excess, heightened every other evil. Such festivals were common."

The Golden Calf.

Elder Duncan Campbell.

The Lord gave unto Moses when he had made an end of communing with him upon Mount Sinai two stone tables of testimony written with the finger of God, and informed him that the people whom he had brought out of Egypt had corrupted themselves by making a golden calf and worshipping it, having turned aside from the worship of the true God. In the heat of his anger Moses threw down the tables of stone and broke them. The golden calf represented the great competitor of God for the worship and service of the people. Gold, the material of which it was made, is the symbol of Mammon, the god of worldly wealth, of earthly riches; of which Jesus said, "Ye can not serve God and Mammon."

The chief representatives of this great power is money and its synonym is gold, the substance of which Aaron made the calf for the Israelites to worship. Money is an invention of man's lower nature inspired by the prince of the unclean spirits, hence it is called in the Scriptures, "filthy lucre," and in the Book of Mormon, "that lucre which doth corrupt the soul." (Mosiah 13:5 [34].) It is also said that if the laborers in Zion labor for money they shall perish. (2 Nephi 11:15 [61].)

As money represents the lower, the earthly, the selfish instincts of humanity, the system of government and business based upon it will become obsolete when the love of God is shed abroad in the hearts of men to such a degree that man will love his neighbor as himself. In the meantime the ones who desire to love and serve the Lord with all the mind and strength and soul and might will do the best they can to

avoid and escape its soul-destroying and soul-corrupting influence by cultivating the love of God and man instead of the love of money which is the root of all evil.

Senior Notes.

Mrs. Callie B. Stebbins.

The lessons for this month are sad ones. If we have followed Israel in spirit, listening to the voice of God from Sinai, seeking that his law might be in our hearts as he required it to be in theirs and feeling ready to say with them, "All that the Lord hath said will we do, and be obedient," we have felt glad because of the willing offerings they were to bring for the Lord's sanctuary, that he might dwell among them; we have had admiration and reverence for the tabernacle and its service as portrayed to Moses; we have felt how gracious the Lord was to write his law for them upon tables of stone made by his own hand; and we could better have expected to find this favored people patiently awaiting the return of Moses, ready to enter willingly and undoubtingly upon the service which would bring such great good to them and to their children.

What we do find comes as a shock, even though we have known their lack of faith heretofore. We wonder, after all they had seen and heard, how they could have turned so soon to worship a graven image which the voice of the living God had told them they must not make to themselves. They still ate the manna sent daily by his power, but they could not trust him to return Moses to them.

And so we have before us this month the disheartening story of their failure that brought them under the displeasure of God; that proved them unworthy to live under the higher law, and that made it necessary for the tabernacle, representing the presence of God, to be removed from their midst.

Do such lessons cause us to have a discouraged feeling concerning our own little efforts in teaching against the unbelief, the weakness and waywardness of humanity? Perhaps such lessons are as much needed to show us our true position as are the more comforting ones of the favor of God secured by the faithfulness of man. There is great danger, although the circumstances are so different and we think we would not have done as Israel did, that we may fail to be believing and obedient and to keep ourselves from idols.

The warning in the Memory Verse

may well be held as the most urgent thought in the teaching of this lesson: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

The Lord desires that we should worship him intelligently, and so we believe that it is not displeasing to him when we examine closely into his character as revealed to us in sacred history. This we should do reverently, having first "set to our seal that God is true" and that, however faulty may be our understanding of him, there can be no inconsistency in him. Then the seeming contradictions can be harmonized or we can be content to wait until we can gain a clearer understanding.

The conversation between the Lord and Moses concerning the sin of Israel in worshiping the golden calf is much improved in the Inspired Version, showing that it was the people who might repent and not the Lord. But even then we find statements in it which are difficult to harmonize with our idea of the unchangeable God of love.

We gain the thought that, if let alone by Moses, the Lord's wrath would wax hot and the people would be consumed. And after Moses had pleaded that they might be spared, saying that they would repent, the Lord tells him that, unless he does as the Lord had commanded concerning those who would not repent, he would execute all that which he had thought to do unto them.

The *Quarterly* notes give very helpful suggestions concerning explanations of this matter, and yet it is possible that, after having accepted these, when the review question is reached, "Is there anything in this lesson to show that God is changeable," some minds may revert to the words, "I will execute all that which I had thought to do unto my people," and to such it may seem that the lesson does represent God as having changed his mind because of the pleading of Moses.

Here we are reminded of the great Intercessor of whom Moses was the type. Was he not chosen for his work by the great God of love? "God so loved the world that he gave his only begotten Son." Moses wanted fallen Israel to have the opportunity to repent. Could he have desired it more than did God himself? Are not the Lord's own words, which may seem harsh to us, but the expression of strict justice, and, if Moses gave expression to pity for those disobedient people instead of choosing to have himself exalted, was it not the compassionate spirit of God that moved him to do it? Justice, untempered by mercy, would

have caused the people to be consumed. Mercy granted opportunity to repent, but, for the good of mankind, that the knowledge of God might be preserved in the world, it was necessary that those who would not repent of this evil should be cut off, and even those who repented at this time afterwards proved themselves unworthy to enter the promised land.

Try to make the lesson a practical help to your class. If possible, learn the surroundings and the circumstances of life of each member of it, so that you can better fit your teaching to the needs of each. Some will need special help to realize the importance of keeping promises. Others may be more in need of warning against having the heart set upon things which turn us from God and become to us as idols. Point out to them some of the "pleasures which do not enrich the soul," and talk together of the pure pleasures which they may freely enjoy. Encourage them not to be afraid to do right.

The teaching that is specially needed by one member of the class should not, in all cases, be directed to that one in a noticeable manner. To do so might arouse a feeling of resentment as being too personal. But if addressed to another or to all in a general way, the desired end may be reached without the feelings of any one being wounded. Tact is needed here with great kindness and a deep desire to benefit.

LESSON 6, for November 11.

THE TABLES OF STONE BROKEN.

Text, Exodus 32: 15-35.

The Faithful Few.

The great body of the Israelites worshiped the golden calf in transgression of God's law. The fact, however, that the Levites declared themselves on the Lord's side in response to the call of Moses, gives us reason to believe there may have been a small number who were faithful amid the wide-spread departure from God.

Joshua also was faithful and did not enter into the sin of worshiping the calf. Some may call attention to the fact that he was alone and was not tempted as he would have been, had he been in the midst of the people, but, a little later, on the borders of Canaan, Joshua and Caleb were the only ones who stood with Moses and Aaron, faithful to the Lord.

It is a mark of strength, of courage and integrity when one can stand alone

or with but a few, because he believes himself to be in the right. It is a mark of weakness to be afraid to go counter to public opinion, to take up with whatever is popular with many for no better reason than that it is popular.

Let us not run unheedingly with the multitude, but let us, in all matters, seek to be in the right, if it be with only a faithful few.

"Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God."

The Mountain Top.

Moses tells us that, when he came down from Sinai, God's presence was still manifested upon it in fire. He says, "So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands."

Israel could not have forgotten the Lord's presence upon the mount with this visible reminder before them, but they seem, in their ignorance, to have made the calf of gold in representation of the God whose glory shone upon the mountain. We read in Exodus 32:4 that they said of it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

The Writing of God.

Our lesson tells us that Moses received tables of stone on both sides of which were commandments written by the finger of God. What a wonderful thing we should esteem it to be, should we receive a communication from God written by his own hand! What a feeling of nearness it would bring to us!

But is not the handwriting of God all about us in his wonderful works? May we not read in the book of nature what God is?

Professor Palmer tell us of a little speech of one of his humble Arab attendants who was with him one day as he was searching about in a certain neighborhood for inscriptions on the rocks, such as abound in some of the wadies of the Sinaitic mountains. He espied a rock covered with some unusual characters, which, on nearer inspection, proved to be merely natural markings on the stone? "Ah," said the old Arab, who accompanied him and who had noticed the mistake of the professor, "that's God's writing—not a Bedawi's."

Did God Know?

Did God know, when he prepared the tables of stone and wrote upon them for the children of Israel, that those tables would never be given to them but would be broken and others be made to take their place?

God knows all things and, of course, knew that these tables would be destroyed. As evidence that he foreknew this, your attention is called to the fact that the Lord gave Moses complete instructions concerning the tabernacle and its service before the people transgressed the law by worshiping the golden idol.

That service which was administered while the people were under what we call the law of Moses was prescribed by the Lord on the mount before the first tables of stone were delivered to Moses.

Why, then, did the Lord give the first tables of stone, if he knew the people were not ready for their contents, and if he had already given Moses instructions to institute the tabernacle service?

Notice in the lesson text that the first tables were broken *before the eyes of the people*. How could the Lord more impressively have taught them that there was something higher and better which was withheld from them, because of their unfitness to receive it, something to which they might attain by obedience?

The Dust of the Idol.

In our lesson we learn that Moses reduced the golden idol to dust and strewed it on the water of a certain brook and compelled the Israelites to drink the water.

In Deuteronomy 9:21, Moses says, "And I took *your sin*, the calf which ye had made, and burnt it with fire," etc. That which was strewn upon the water was the ashes of sin, and the waters polluted by it became water of sin. Instead of drinking from the fountain of purity and righteousness, they drank the waters of sin; instead of drinking the waters of life through obedience to God's word, they drank the waters of death through their transgression.

Who is on the Lord's Side?

In response to this question asked by Moses, the Levites gathered about him. Then Moses commanded them to consecrate themselves to the Lord, to act for him in a very stern duty. They were to destroy every one who would not repent, for this was the condition upon which

the Lord spared the nation. (Verse 14, Inspired Version.)

Suppose those men had permitted their sympathy for the unrepentant offenders to prevent the carrying out of the Lord's command. How would the offense have been removed from among the people? How would the camp have been purified from this hardened element whose influence was to keep Israel on the low plane of life they had known in Egypt?

The service to which the Levites were called that day to consecrate themselves was an exceedingly sad duty but one that must be performed.

Necessity of Destroying Idolaters.

Israel had been called out of Egypt with its idolatrous worship. They had entered upon a new era in their national existence, in which they were called upon to rise, to "come up higher." The law of God was given them to be a guide to them in rising to the better life. There could be no improvement in their condition, no spiritual development in them without instruction from God. Of themselves they could not rise.

Idolatry threatened the very foundation of their development, for its influence was to draw them away from God, to prevent them from drawing light and life from the only source from which life and light can come. It must be rooted out, because it stood between them and God, between them and progress.

Was Aaron the People's Friend?

He pleased the great majority of the people when he acceded to their demand and made the golden idol, but was he their friend in what he did? Did he do a good thing for them in pleasing them?

Is a good parent or a good teacher one who indulges a child in all things, one who condones every fault?

Would not Aaron have been a truer friend to his nation, had he steadfastly used all his power to hold them to what was right? Is not the real friend the one who helps us to be true? Is the pleasant companion who yields a question to avoid friction, who seeks peace at any cost, is he a true friend, or was Solomon right when he said, "Faithful are the wounds of a friend"?

The Law of God Broken.

Elder Duncan Campbell.

The law as originally given was exceedingly simple. It was all embraced in the one word, "love." It required

only love to God and love to man, but that love included everything else. That love would not permit a man to speak evil of his neighbor nor do him any harm. Those who possess this love are ladies and gentlemen in the highest sense of the terms. Paul describes its characteristics thus: Love suffers long and is kind, envieth not, vaunts not itself, is not puffed up, does not behave unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things; though other important things may fail, love will never fail.

It is the transgression of this simple law that has brought all the trouble in the world upon mankind. Because Israel would not live by this law, other laws were added that were grievous to be borne, laws which could not make them perfect, and which neither they nor their posterity could bear. All the laws passed by our congresses, our legislatures, and our parliaments are results that follow from the transgression of this fundamental law. The expenses and burdens thus imposed are indeed grievous to be borne. Graft and plunder and legalized robbery are the logical outcome.

On the other hand the law of Christ, which is the law of love, makes the yoke easy and the burden light. It gives rest and peace. It promotes unity and purity. It produces contentment. It casts out all fear, either of the present or the future. Love makes perfect; it is the bond of perfectness. When the people return to Christ this will be the law of their government. Until then there will be disunity, discord, strife.

Senior Notes.

Mrs. Callie B. Stebbins.

Do you feel satisfied with your teaching of the last lesson? Do you see where it could be improved upon?

This lesson is a continuation of the last one and contains much of the same teachings. Points that you may have missed may come up again. Be prepared for them. Plan to use this lesson to better advantage, if possible.

We have the same sad failure before us, but the teaching to be drawn from it may be made very profitable.

Study the Teaching Points and their application so as to be able to use them where they fit best.

The subject of the lesson, The Tables of Stone Broken, means in effect that

the people had lost the privilege of receiving the better law. They were not ready for it. The Golden Text and the first two Teaching Points bear directly upon this loss.

While considering the disappointing failure of the many, it is inspiring to turn our minds to the faithful few. It is comforting to know that Moses was worthy to stand in the presence of God, that he did not fail either in having Christlike pity for his brethren or in performing any duty that was required of him by the Lord.

Read the article on "The faithful few." Try to inspire your pupils with the desire to be of the faithful even though they may be but few. Determine to be of that number yourself and include your Sunday-school duties without fail in your resolution.

Joshua seems to have been a great dependence to Moses. It is a pleasure to think of his reliability.

It was Joshua who was placed in command of the army of Israel which fought with the Amalekites at Rephidim. (See Exodus 17:9, 10, 13.) His ears seem to have been quick to catch a sound as of war.

Upon Aaron, we should have felt sure that Moses could depend. He had served faithfully through difficult times in the past when Moses had been at his side, but left without this support, when the hour of trial came, he was too weak to stand for the right. The sin of yielding is one against which your pupils need to be fortified. Hold up for their admiration the making of a manly confession instead of weakly shielding one's self as Aaron did, perverting and leaving out a part of the truth.

Be sure to read, "Was Aaron the people's friend?"

Verse 32 of the lesson text seems to be capable of more than one construction, as we find different writers taking different views of it. It may seem as if Moses, speaking in despair at the thought that the Lord might not forgive the sin of Israel, meant to say, "If they must be blotted out of thy book, blot me, also, I pray thee out of thy book of which thou hast written."

That the *Quarterly* has the correct view, there is, we believe, good evidence.

Before Moses used this language in speaking to the Lord, he said to the people, "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atone-

ment for your sin." Then he returned to the Lord and asked that their sin might be forgiven, but, if that could not be done, he offered to atone for their sin by himself being blotted from the Lord's book. A debt that is forgiven needs not to be paid. If their debt could not be forgiven, but must be paid, let him satisfy the debt—let him be the ransom for Israel.

Here again Moses is shown to us as a type of Christ. His pleading for his brethren was like that of the Redeemer for mankind, except that he was mistaken in supposing that one soul could be blotted out in order that others might remain. The one who is willing to sacrifice himself for others is the one above others who is worthy to remain.

The Lord's justice is shown in his reply to Moses: "Whosoever hath sinned against me, him will I blot out of my book." The mercy of God is represented to us in Christ. He and his Father are one.

In the seventh chapter of Genesis in the Inspired Version, we are told how the Lord wept over the fate of those sinful people who remained upon the earth after the righteous people of Enoch had been taken up into heaven: "And it came to pass that the God of heaven looked upon the residue of the people, and wept; and Enoch bore record of it, saying, How is it that the heavens weep, and shed forth their tears as the rains upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

The Lord told Enoch that among all the workmanship of his hands there had not been so great wickedness as among those people against whom the fire of his indignation was kindled and upon whom, in his hot displeasure, he would send the floods. He said, "Wherefore should not the heavens weep, seeing these shall suffer? But, behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them, and that which I have chosen has plead before my face; wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment."

In the Lord, justice and mercy are equally balanced. He wept and his chosen one suffered for the sins of those whom his justice must condemn.

LESSON 7, for November 18.

THE TABERNACLE REMOVED.

Text, Exodus 33:1-23.

Did the People Fall When They
Worshipped the Idol?

We can not fall until first we have occupied a superior height than the plane to which we are said to fall. If the Israelites had not risen above the plane of idolatry, they did not fall when they worshipped the calf.

They evidently had worshipped idols in Egypt in common with the rest of Egypt's population. They had been brought to Sinai by the Lord and had been commanded by his own voice speaking to them from the fiery mountain that they should not continue to worship idols. It was a command to them to stop doing the evil thing they had been doing.

They were called to rise. Their sin was that they did not stop their evil practice when they were told it was evil. They were slow to learn; they did not rise above the conditions that had characterized their past.

They did not fall into idolatry at Sinai, but they there continued in their former sin. They did not make the improvement that was required of them.

And men in all ages of the world have been very much the same. Paul found it necessary to warn the saints of his day against continuing in sin after having entered into the gospel covenant. In the Roman letter he said, "What shall we say then? Shall we continue in sin that grace may abound? . . . As ye have in times past yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." (Romans 6:1, 19.)

A responsibility rests upon us similar to that which rested upon the saints of Paul's time and to that upon the Israelites in their time. We may not continue in the wrong habits that may have marred our lives in the past. We are called upon by the gospel to rise higher than the past, to be better than we have been before, to improve.

The People Mourned.

When Moses communicated to them the Lord's statement that he would withdraw himself from them in consequence of their sin, they mourned as in times of public loss and grief, putting on no ornaments.

It seems that, though they had heard the voice of God command them not to serve idols, the full import of the command had not sunk into their hearts. They had heard with their ears, but in their hearts they had not received the truth as seed sown in good ground. When they learned that God would not countenance their sin, they mourned with public demonstrations of sorrow.

Many times during his ministrations among the people of Galilee and Judea, Jesus lamented over their slowness to understand and to accept the words of truth; and, should we compare our lives with the commands of the Lord given directly to us in latter days, and notice how many of them we are failing to observe, we might feel that the Lord might justly say to us as to other erring people, "O foolish ones, and slow of heart to believe!"

God Rules Among the Nations.

Our lesson points out to us that the Lord took the land of Canaan from the nations who were in possession of it when Abraham came to it from the East. The Lord told Abraham that, when those nations had ripened in iniquity, he would take the land from them and would give it to the nation of Abraham's descendants. The Israelites were now being led forward to Canaan to fulfill this decree of God.

In time Israel came into possession of the land, but, after centuries of habitation there, they had so ripened in iniquity that the Lord caused some of the tribes to be carried away out of the land, and they have never since returned. Later, the prophet Jeremiah received a decree from the Lord which he was to deliver to the kings of Edom, Moab, Tyre, Zidon, and also to Zedekiah, king of Judah.

In the decree, the Lord said that he had given all those lands into the hand of Nebuchadnezzar, the king of Babylon. He counseled the kings of the lands not to resist the power of Nebuchadnezzar but to yield to him. They were warned that this was their only chance to be left in their lands.

The decree of the Lord was fulfilled and Nebuchadnezzar became the ruling monarch of his day. The Jews resisted and were carried captive to Babylon. Afterwards Nebuchadnezzar suffered a personal humiliation by which he learned from experience that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." While the great king was in the act of praising himself because of all he had achieved in building "great Babylon"

by the might of his power and for the honor of his majesty, the Lord took from him his understanding and it was necessary for the affairs of his kingdom to be administered by other men for seven years, until Nebuchadnezzar realized that the Most High rules in the kingdoms of men. Then his understanding was restored to him and he resumed his throne and the direction of his kingdom.

To Belshazzar, the son of this great king, there came a decree from the Lord one night as he sat feasting with his nobles in the great banquet-hall of his palace. It came in strange handwriting upon the wall, and, when interpreted, announced to the king that his kingdom was at an end, that it would be divided among the Medes and Persians. That night the Medes took the city.

God rules in the affairs of nations, though often men forget it. He is King above the kings of this world. According to his wisdom he raises up nations to accomplish his righteous purposes; at his word unrighteous nations fall and pass away.

Centuries ago a decree went forth concerning this land of America in the word of the Lord to the brother of Jared. The decree was "that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them."

A mighty nation is now upon this land, a nation whose continued prosperity can be assured only by its pursuing a virtuous course. The prophet, Moroni, speaking to us says: "And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done."—Book of Ether 1:4.

Without God.

"My heart and my flesh crieth out for the living God." Thus wrote David, the psalmist, and is there not in the souls of the great majority of earth's children some yearning for the living God? Is there not truth in the lines which declare that

"In all ages
Every human heart is human,
And in even savage bosoms
There are yearnings, longings, strivings,
For the good they comprehend not?"

Israel at Sinai did not comprehend God or his law. They had disobeyed its plain command not to worship idols. We can not know by what strange mixture of faith and superstition they looked up to the mountain glowing with the fire of divine presence while they gave homage to the image of gold; neither can we understand the confusion of ideas which led them to believe the image made with human hands would be inspired to lead them to Canaan.

But we know that, when Moses brought them word that God was displeased with them, they mourned. What a sad picture is presented to us as, mentally, we see the people standing in the doors of their tents and looking after Moses as he went to the tabernacle of the Lord afar off from the camp! When those people saw the cloudy pillar at the door of the tabernacle, and knew that God talked with Moses, they worshiped in the doors of their tents.

Must there not have been in those darkened hearts some yearning for the living God, some longing for the good they did not comprehend, some sorrow that his presence was not in their midst?

How much we all need God in our lives, as Moses needed his presence with him in leading Israel to Canaan! How far beyond any joy of earth is the peace and rest that comes into our being when God is with us! How lonely, and darkened, and desolate is the life that is lived afar off from God!

The Light of God Removed.

Elder Duncan Campbell.

Love and light are twin elements of eternal life. They are inseparably connected. There may be a kind of light, a sort of brilliance, without love; but it is not true light. As Jesus intimates, it is a light that is darkness. Much that passes in the world for light and knowledge is not really so, but is darkness and ignorance. There is a Spirit of truth and there is a spirit of error; the Spirit of truth is light, the spirit of error is darkness and ignorance. As love and light are associate principles, so are ignorance and hate associate principles.

When Adam and Eve, turning aside from the love of God, transgressed his commandment they were thrust out from his light and presence into darkness to walk therein, and hate and sensuality and every evil thing followed in its train. In spiritual language, hate and murder are synonymous, hence

it is said that whosoever hateth his brother is a murderer. It is therefore logical that no man can have hate in his heart and eternal life at the same time. Love and obedience and light and eternal life are on one side; on the other side are hate and disobedience and darkness and spiritual death.

When Israel rejected the law of love they went into disobedience and darkness. As a logical sequence there followed envy, hate, jealousy, murder, uncleanness, sensuality, adultery, with every other form of lasciviousness and corruption. As soon as love departs from among men, the vice of inequality appears and the people are no longer on a common level. Under such conditions there will be pride and poverty, rich and poor, side by side. Instead of the strong helping the weak, the stronger ones will be found exploiting the weaker ones, as is so generally the case now.

LESSON 8, for November 25.

THE SECOND TABLES OF STONE.

Text, Exodus 34:27-35.

The First Tables of Stone.

They were made by the hand of God. They were written upon both sides by the finger of God.

They contained the law of God.

Their writing was according to the requirements of the Melchisedec priesthood.

It would have prepared Israel, if obedient, to see the face of God while in this life.

The Second Tables of Stone.

They were made by the hands of Moses.

They were written upon by the hand of Moses.

They contained the law of God as at the first.

The writing was according to the law of carnal commandments.

The law was administered by the Aaronic priesthood.

This priesthood prepared men to receive the ministration of angels.

It also ministered the preparatory gospel of faith, repentance, baptism, and the remission of sins.

The Writing of God in the Heart.

In Jeremiah 31:32 the Lord through his prophet speaks of the time when Israel came out of Egypt and entered into covenant with the Lord. Verse 28

of our lesson text says Moses wrote the words of that covenant upon the tables of stone.

Returning to Jeremiah 31:33, we find there a promise of the Lord recorded, that he will make a new covenant with the house of Israel and with the house of Judah. When this covenant is made, it will not be written on tables of stone, but the Lord says, "I will put my law in their inward parts, and write it in their hearts."

This is what the Lord would have done at Sinai, had the people been teachable.

In 2 Corinthians 3:2, 3 Paul teaches that it is the office-work of the Spirit of God to write his law for his saints, not on tables of stone but on the fleshly tables of the heart.

These teachings of inspired men may help us to understand the contrast between what Israel at Sinai received and what was there withheld from them. Because of the condition of their hearts, they received upon tables of stone the law of carnal commandments. Had their hearts been ready to receive it, they would have received a spiritual law. This higher law, written upon the first tables of stone, would have been written also in their hearts by the ministrations of his Spirit speaking in their hearts.

Is the Law of God in Our Hearts?

In Ezekiel 11:17-20 we find a remarkable prophecy, that the Lord will gather again his scattered people and will give them the land of Israel. Those people were scattered because they broke the covenant that was written on the second tables of stone.

Changing the figure a little, the Lord says through Ezekiel, "I will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them."

Are our hearts like stone, upon which little impression can be made, or are they warm with the life that comes from Christ? Do they thrill with the realization that God loves us and with responsive love to him? Do they glow with love for all humanity and with the desire to establish the righteousness of God among men?

Has the Spirit of the living God thus imprinted his law in our living hearts? If not, if our religion is but a cold, outward formality, if we are reading the letter of the law without understanding the divine principles in the law, upon what plane are we?

Are we upon the plane with those

people who received the law on tables of stone, who did not receive the law by the teaching of the Spirit to their spirits, because their hearts were as stone?

The Fundamental Principle of the Law.

Matthew 22:36-40 gives us the information that, on a certain occasion, a lawyer asked Jesus to tell him what was the great commandment of the law. Jesus answered him that the first and great commandment in the law was that which required men to love God supremely and that the second was like unto it and required them to love their fellow men as themselves. Jesus declared that all the law and the teachings of the prophets were based upon those two commandments.

From this, it is easily seen that love was the basis of the law of Moses. Love is the one great theme permeating the whole gospel law. The law of Moses and the gospel law are alike in basic principles. Upon this ground Jesus could properly declare that those who kept the law of Moses while it was in force should be saved in the kingdom of heaven.

Love to God and to man, faith in a coming Redeemer, the necessity of repentance and purification from sin, the temporal equality of men were all taught in the law of Moses. The fact that God will dwell among men on the earth was the great significance of the tabernacle.

It is true that the law of Moses meted out death to sinners in many cases, but even this principle had its counterpart in the gospel law, for the soul that sinneth shall die and the wages of sin is death under the spiritual law as well as under the carnal law.

The Royal Law.

There is a royal law, one that emanates from the great King of all the earth, a law which, if obeyed, so cultivates the disposition to love that men are made kings and priests unto God, having become like God, kingly in nature.

The idea seems to have become prevalent in the earth that kingliness signifies primarily that which is imperial (and often imperious), that the greatest thing in kingliness is its majesty, its loftiness above other creatures, its supreme power; but James tells us (2:8) that we fulfill the royal law when we love our neighbors as we love ourselves.

This royal law, as we have said, emanates from the King of heaven and of earth. If, in the perfect blending of the attributes of God, one may be greater than another, it is this attribute of love. In all the dealings of God with men, in all his law to men, we find the expression of infinite love. John, who of all men knew him best, declared that God is love, and Jesus, his own royal Son, declared that we may become the children of the Highest only by cultivating the kingly attribute of love, by partaking of the nature of Him who is kind to the unthankful and to the evil, by learning to love not only our friends but also our enemies and those who use us spitefully.

It is to be noticed in connection with this lesson that, when James quoted the basic principles of what he termed "the royal law," he quoted that which Jesus declared to be one of the two great commandments of the law of Moses. That royal law which proceeds from God was couched in the law of Moses, as it is also taught in the law of the gospel. Under the law of Moses, as under the gospel law, men and women had the opportunity to become "children of the Highest" by obedience to the royal law of loving one's neighbor as he loved himself.

For Drill Work.

T— tables.

At —.

B— by Moses.

L— upon the stones.

Engraven by the — of —,

S— tables made.

Other — given.

First tables made by — —.

Second tables made by —.

The — commandment.

On both —.

New given to —.

Every man the — of his neighbor.

When completed, this should read; Two tables; at Sinai; broken by Moses; law upon the stones; engraven by the finger of God; second tables made; other commandments given; first tables made by the Lord; second tables made by Moses; the great commandment; on both tables; now given to us; every man the friend of his neighbor.

The Heart of Stone Broken.

Elder Duncan Campbell.

Hardness is the leading characteristic of stone. The tables of stone represented the condition of the hearts of

Israel. They were hard. To a great extent they were lacking in love to God and love to man. The light and love of God could not dwell in such hearts. The Spirit of God takes up its abode with the meek and the lowly, with the broken heart and the contrite spirit. A proud heart is a hard heart; a humble heart is a tender heart. The Lord rejects the one, but shows favor to the other.

The love of God manifested in the gospel will break the heart of stone when permitted to do its work. How often have we seen the haughty and proud spirited humbled and softened under the melting influences of the Spirit that attends the gospel of love and good will. Herein lies the hope of the world. From thence will come the softening and regenerating influences that will dispel the hardening and darkening effects of the selfishness that now reigns and rules in the hearts of men. The veil of darkness that overspreads the minds of the children of men on account of their covetousness and love of money will be parted when the divine Spirit fills the hearts of the people with pentecostal love and light.

Teachers, impress this thought upon the young people who listen to your teachings. Try to reach their hearts. You can not do this unless you have love in your hearts. Love begets love. If you sow love in the hearts of your pupils, love will be reaped. While you are trying to enlighten their minds, do not forget at the same time to try to soften their hearts. In fact you can not dispense to them the true light unless love is also present with its power and inspiration.

Senior Notes.

Mrs. Callie B. Stebbins.

In verse 1 of this lesson the Lord tells Moses, "Hew thee two tables of stone like unto the first, and I will write upon them . . . and come up in the morning unto Mount Sinai and present thyself there to me."

When Moses had gone up into the mountain and the Lord had talked with him concerning the law, we find (verse 27) that "the Lord said to Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." Verse 28 continues: "And he was there with the Lord forty days and forty nights. . . . And he wrote upon the tables the words of the covenant, the ten commandments."

In verse 27, the Lord tells Moses to write, and in verse 28 we read that he

wrote, as commanded, upon the tables; but, in verse 1, we read the Lord's promise, "I will write upon them." Afterwards, when rehearsing the circumstances of this time, we find his statements agreeing with verse 1 of our lesson text. (Deuteronomy 10:2, 4.) Here Moses refers to the Lord's promise, "I will write on the tables," and further says, "And he wrote on the tables."

By failing to heed the commandments of God, the people proved their unfitness to receive the higher law. God had spoken to them by his own voice, but they had asked that they might not hear it again; by his own hand he had

made them tables of stone, and with his own finger had written his law upon them, but they could not receive so precious a gift and so the tables must be broken before their eyes. The Lord had told them that, hereafter, when he spoke to them, it should be through his servant, Moses. He gave them again two tables of stone, but they were those hewn by Moses. It would be in accordance with all this if Moses did the writing upon them, as verse 27 tells us the Lord commanded him to do.

The Lord could not deal directly with his people. He would write upon other tables for them, but it would be by the hand of Moses.

and much helpful information in Sunday-school work may be obtained from them. But it seems the reduction in price from 75 to 50 cents per year has not met with the ready recognition that it was hoped for, and which is needful for the success of the paper; in this issue it is made plain that the subscription list must be raised to the 2,000 mark or there must be a return to the former price. Surely there should be enough friends of the EXPONENT in the Sunday-school work to secure the needful increase in subscription."—*Zion's Ensign*.

Convention Reviews.

The Southwestern Oregon association held, in connection with the reunion and district conference, a Sunday-school convention at Myrtlepoint, the first in its history. On Friday, August 3, at 10 a. m., we held a business session. The reports of the officers and schools were encouraging, the district superintendent, Frances L. Keeler, in charge. In the afternoon a very interesting and instructive program was rendered, consisting of papers, discussion, and music, the subjects of the papers being, "How can we make the Sunday-school more interesting and beneficial?" (a) Primaries, by Sr. Laura Boyd; discussed by Elders N. T. Chapman, D. E. Stitt, Sr. F. L. Keeler. (b) The Intermediates, by D. E. Stitt; discussed by Sr. L. Conover and A. J. Mayse. (c) The Seniors. Two papers, by Sr. L. Conover and by Bro. DeWayne Carpenter; the latter being absent, his paper was read by the superintendent. They were discussed by D. E. Stitt, E. Keeler, and Sr. E. Keeler. These papers were all excellent, Bro. Carpenter's exceptionally so. Singing and instrumental music were interspersed through the program. Seven of the primaries of the Myrtlepoint school rendered a motion-song, which was pleasing and well rendered. The resignation of Sr. Keeler as district superintendent was not accepted. Adjourned to meet at Myrtlepoint at the time of next district conference in January or February, 1907. Mrs. E. Keeler, superintendent; F. W. Dygert, secretary.

Mobile District Sunday-school association met in convention with the Perseverance school, August 31, 1906, at 4.30 p. m., Assistant Superintendent Alma Booker presiding. Minutes of last convention read and approved. Theodore and Bluff Creek schools reported. Number of sessions twenty-five. Balance in treasuries, \$14.33. Assistant district superintendent and superintendents of schools reported.

Resolved that we as a body assembled at Perseverance Branch, in convention, pass the following resolution:

"That no person who uses tobacco or frequents saloons, be allowed to hold an office in local schools or in the district organization." Resolution carried. Bro. L. C. Goff was elected district librarian. Convention adjourned to meet Friday afternoon at 3 o'clock, before the next conference, and at the same place as the conference. Edna Cochran, secretary.

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa

"Build it well whate'er you do:
Build it straight and strong and true:
Build it high and clean and broad:
Build it for the eye of God."

Wake Up!

Is there any excuse for such a thing as a restless, inattentive class? If there is an "excuse," is he not ten times out of ten the one who poses as the teacher? It is true all classes are not alike in this regard. Neither are all teachers alike. Some are able to interest any class. All may become so or increase their powers in that direction.

Henry Ward Beecher was once asked by a young minister what should be done when persons in the audience would fall asleep during the sermon.

"Well," said Mr. Beecher, "I can tell you how we do in Plymouth church.

"We have arranged with the janitor that when any one in the congregation goes to sleep he steps into the pulpit and wakes up the preacher."

The teacher in the pulpit or class should be so interested and interesting in his subject that there will be little inattention, restlessness, and slumbering. There are pages of information issued each month which will assist teachers in their work so that there will be no "excuse" in the class.

Use the "Normal Department." We are anxious to increase our subscription list, it is true. Not to give the publishers more work to do but to enable teachers and officers to accomplish more with the same degree of effort,

by supplying much additional important information bearing on the current lessons, and further by enabling them to use their knowledge tellingly.

We sing, "Cast thy bread upon the waters." While we have no objection to the sentiment contained therein we believe it is the way to teach when there is *no other way*. Properly prepared bread (food) directly served to the individual in an intelligent, systematic manner will bring greater return for the effort, than haphazard work.

Teacher, if you are not awake to the use of the EXPONENT, I trust the janitor, or some one, may "wake you up."

Twelve Presents in One.

In a few weeks the Christmas season will be here. You are perhaps wondering what to send your friend, brother, sister, father, or mother. If a Sunday-school teacher or worker we know of nothing to suggest better than a year's subscription to the EXPONENT. This is a present which will last a whole year through. A present appreciated too. Twelve times a year with bright, interesting pages of truth on gospel work.

And all the cost to you is fifty cents. Send subscriptions to the Herald Publishing House, Lamoni, Iowa.

Friend, Enemy, or ?

If a friend, this is for you. "The EXPONENT for October is on our table, and is a bright, interesting number. The view of the camp at the Nauvoo reunion on the first page will give those who were unable to be present a very good idea of the pleasant surroundings. The articles are all good,

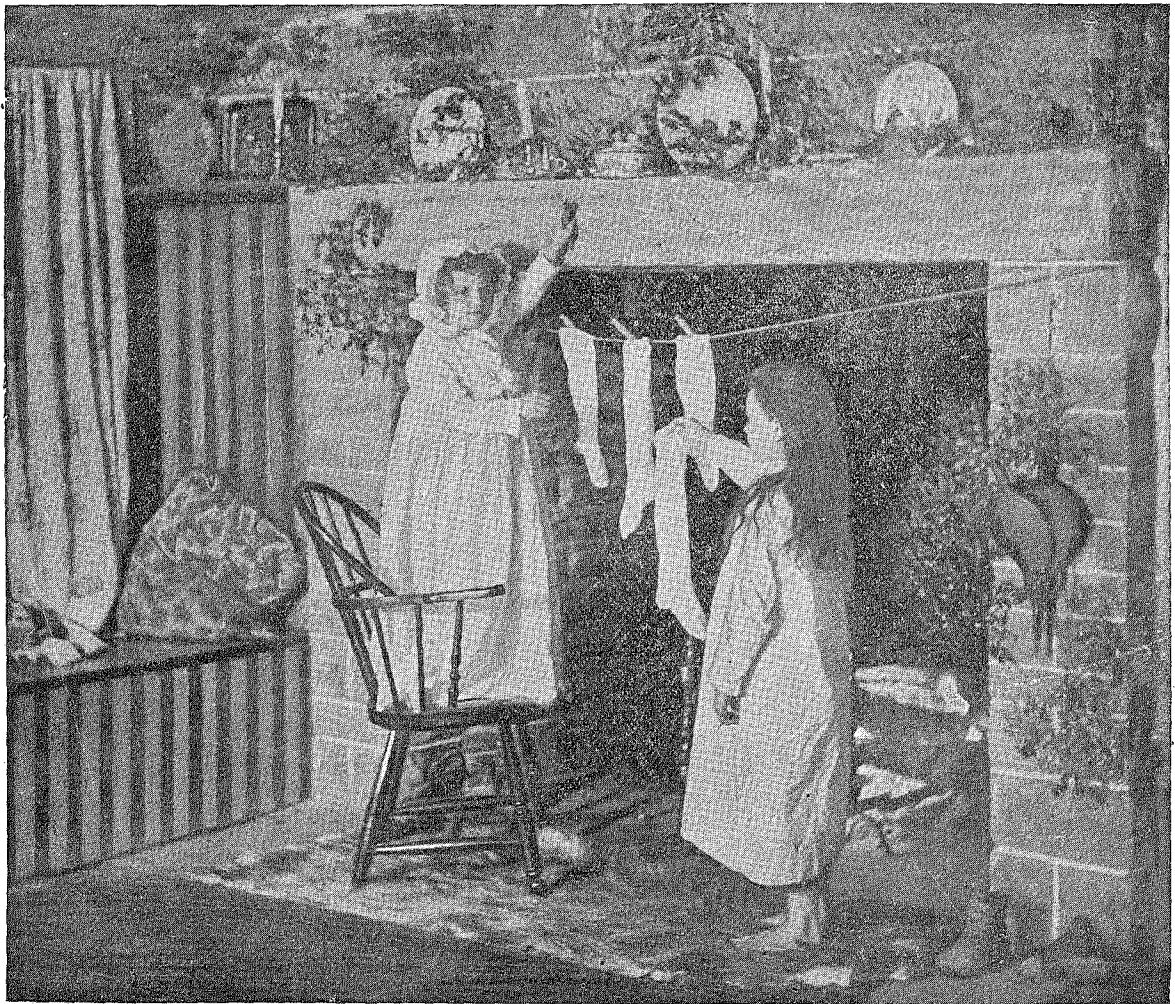
The Sunday School Exponent

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VOLUME 1

DECEMBER, 1906

NUMBER 12



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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The Sunday School Exponent

VOLUME 1

LAMONI, IOWA, DECEMBER, 1906

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EDITORIAL



True Giving.

To some, the act of giving at Christmas-time is but a habit or custom, followed because others do. But to the thoughtful Christian it means far more than this. It is a symbol. The great gift of Christ's love is what we celebrate by our giving on Christmas Day, and our gifts are but symbols. But this is but one element in the meaning of the custom, if we give aright. That in Christ was given by the Father so much to us is worthy all the adoration and praise we can express; but another blessing is wrapped up in this. It is that he has taught us not only to receive love's gifts, but to give and to rejoice in giving as well. The true value of a gift can not be measured by its intrinsic value. In the love that we learn from him, and that we show toward others, is the real size or value of our gifts. We can not give all that we have to give in material form, nor can we give it all on Christmas Day. Any gift, whether expensive or intrinsically valueless, elaborate or very simple in construction, is not a true gift unless something goes with it that will last long after the object itself shall have returned as dust to dust. This something is the love that through all the year can be generous in the little details of daily intercourse; can be charitable in the judgment of motives; ready with praise where praise is due, with advice and warning where needed; ready with sympathy and thoughtful sacrifices; with that patience toward others' peculiarities which can be "to their faults a little blind and to their virtues very kind." More value of a gift lies in the motive, the kindness, or the love that goes with it, than all else together. To love purely, to judge charitably, to assist kindly, and to move sympathetically, is giving in the highest, truest sense of the word,—the true Christmas gift, though it is not confined to Christmas Day alone.

Preparation for Christmas.

Kindly permit us to give just a word of loving caution as we enter upon our preparation for the Christmas-time. Is it not very often the case that

in our frantic efforts to get up something new, something that will surpass what we have had before or what some other school has done, we not only wear out the patience and endurance of the children with our many rehearsals but also lose entirely the sweet, happy spirit of the blessed Christmas-time, the real and true import of the day? And again, is it not true that in our very elaborate preparations and the showy parts given the little children we create in them a spirit of "show-off," which is one of the saddest things to see in a little child? Parents often make this mistake with their own children. Teachers often make it with their scholars. But it is a sad mistake and should be studiously avoided.

Is there not a better way? Surely the children's part should be very simple and easily learned. So easily that it will not overburden them in the preparation when they meet to rehearse and get ready for the service, for a service it should be, not a theater. Let all that is be in keeping with the day. Let the service be one of thanksgiving for the gift of the Savior: and make it not sad or sorrowful, but joyously sweet and loving.

Let us resolve to be not more elaborate this year, but more simple in our preparation than ever before, and enter more heartily with the children into the true, the sweet, happy spirit of the Christmas-time, giving less thought to the outward show and preparations and more to the real theme of the time. The one is weariness to the mind and flesh, the other is strengthening to both soul and body and will make us grow spiritually.

Volume One Completed.

With this issue of the EXPONENT the first volume is completed. What it is or has been and how much good it has done may be judged to some extent by those who have followed its course through the year. We have not made it what we would have liked. Circumstances and limited ability often conspire to make our work short of what we desire it to be or even what we may have expected it to be. But we can not say that we are wholly disappointed with the periodical. Considering what it had to overcome and do to get started, we think it has done quite well. (The work is not nearly all ours so we do not hesitate to thus favorably comment upon it.) It has gone

into the homes of hundreds of our officers, teachers, and scholars to instruct, stimulate, and inspire them to more and better efforts. The spontaneous bursts of commendation from the many who have used the paper, expressing their gladness and appreciation for its appearance, attest quite strongly the good that it is doing in some places. But that it is doing as much good as it could do if it reached more people is impossible. Or that the publication is not as good as it would be if all that should be deeply interested in its success could or would give it their support with their pen, is very certain. But the situation in this respect is improving with each issue and we are very sanguine that the EXPONENT has found a warm corner in the many homes of our beloved workers. And may the good Lord so bless those in charge of its pages that it may be a blessing to all, and that it may prove a competent instructor, a zealous colaborer, and a cheery, sweet companion both in the home and in the Sunday-school work.

The youngster is just one year old now. Make it a birthday present of a year's subscription, please. Or if you now take it, could you not induce some one to subscribe for it? A strong effort in the financial line must be made in behalf of the EXPONENT. It must not fail for want of financial support. Will you not help us?

"That Friendly Condition."

"There is something in the success of others that has a stimulating effect upon ourselves when we behold it; at least, this is true when the heart is in that friendly condition which ought to be the normal state of the hearts of Saints." The foregoing sentence from the pen of Sr. Anna Salyards contains food for a world of thought. In it we find a criterion by which we may rightly judge ourselves. Try it and see.

When your fellow worker has made a success in his work, are you really and heartily glad that it is so? Do you feel just like taking him by the hand, patting him on the shoulder, and saying, Bless you, my brother, you have done well, or do you feel or say, Oh, he is doing well now, but it won't last long, or words of kindred jealous feeling? In the former, you have that friendly feeling that makes you rejoice in your heart that your brother is doing well. In the latter, you indicate that you are either a little jealous of his success, a little "soured" about something, or at least lack that real loving friendliness so desirable and lovable in any one. Examine yourself the next opportunity you have and see which feeling comes up in your

breast. If you have that "friendly feeling" you are on the right track. Go on. But if you find you do not have it, better try to remove the trouble within you, whatever it may be, and get on the right track. This is the Christlike character we must all acquire sooner or later if we ever enter the coveted place of rest. How pleasant it will be when we can *all* rejoice at each other's success, feel the stimulating effect thereof, and for ever banish from our minds all feeling of jealousy or envy that makes us so unhappy and deprives us of so many blessings we might otherwise enjoy.

What Constitutes a Sunday-School.—No. 4.

THE RESPONSIVE READING.

There are very few schools indeed that do not have a responsive reading in some form. But with the majority it degenerates into a mere form out of which there comes very little good. Very little attention is given during the reading. Often there are but few trying to take part. This is not a proper condition, nor is it a necessary condition.

VARIETY.

To do a thing in the same way for a long time becomes monotonous and wearisome. A change is desirable even if the only improvement is in the fact that it is different. "The new is better than the old if it is only just as good," is true in Sunday-school work as in business, or elsewhere. When we walk all day we would feign sit to rest. But when we sit all day we would feign walk to rest. A change is actually necessary. Find several ways of conducting the responsive reading and vary the work—not enough so that one never knows what to do or what to expect, but enough to keep good life and interest therein.

DIFFERENT WAYS.

The responsive reading may be conducted in any one of several very nice and successful ways. Some of these ways we will briefly mention:

1. Let the superintendent read first verse and the assistant superintendent with the school read the second, alternating through the reading. This may be the officers mentioned or any persons selected for the purpose. Or they may exchange places. The most that is desirable is that whoever reads with the school be one that can properly lead in reading as in singing. This will keep the school together better and make the reading more of a success.

2. Let the superintendent read first, then classes in their order, and so on around.

3. Divide the school about equally and let one section read with the superintendent and the other section with the assistant, alternating the work throughout.

INNOVATIONS.

Much interest may be added to the work by occasionally pausing and making a very brief comment or asking a question to call especial attention to the immediate thought in the reading. Questions may be asked before the reading begins in order to focus the thoughts upon the lesson. But let this all be brief, yes, very brief, and not too frequent, else it, too, will become monotonous.

INTRODUCING THE EXERCISE.

It is a mistake to introduce the reading by simply announcing the chapter and verse of some book, telling all to find the place. See, first, that all have access to Bibles. Then see that all find the place. Ask how many can tell where the responsive reading is found. Hands up. Let them give it unaided if they possibly can. Have it repeated till all understand. And while they are finding their places, ask your introductory or review questions on the reading. Teachers should see that all in their classes are provided with Bibles and find the place and read when the time comes. Do not begin till all are ready. Encourage *all*, both old and young, to read. If all do not read, have the verse reread and more will then take hold.

It is nice to let the closing verse be read "all together," meaning the superintendent, assistant, school, and all. Just a little variation, that is all.

THE OBJECT.

The object of the exercise is in some respects similar to that of singing. It helps to focus the thoughts upon the lesson of the day. It drives out other thoughts and fits us for the study of the lesson. And the responsive reading usually being the lesson text, it serves to brighten our memories upon the points of the lesson. Some read the lesson then for the first time. It gives them a little chance to get a dim idea of what the lesson contains. It introduces the lesson of the hour and puts us in proper condition to enter upon its study. It is the superintendent's opportunity to somewhat direct the trend of the lesson study if he makes his points right. It promotes unity of thought and action.

GIVE IT LIFE.

Make the exercise bright and full of life and pleasantness. Avoid all the appearance of a dull, doleful duty, for it is not that. It is our happy opportunity. It is not a burdensome routine, but

a pleasant privilege. But it will be just what we make it, pleasant, pleasing, and profitable, or dull, uninteresting, and wearisome. Give it life by being yourself prepared for making it what you desire it to be. No one can do well without previous thought upon the lesson—no one. Enjoy it yourself and others will enjoy it with you. Let your motto be "Earnestness of Purpose, Thoroughness of Work, Variety of Method, and Life in Everything."

Thoughts on Christmas.

"This universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals; but once in the year, and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide, undying remembrance. You can not cut Christmas out of the calendar, nor out of the heart of the world."—Elmo.

"Beautiful and right it is that gifts and good wishes should fill the air like snowflakes at Christmas-tide. And beautiful is the year in its coming and going—most beautiful and blessed because it is always the year of our Lord."—Washington Irving.

"But beautiful was the night
Wherein the Prince of Light
His reign of peace upon the earth began;
The winds, with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the wild ocean,
Who now hath quite forgot to rave;
While birds of calm sit brooding on the wave.

"No war nor battle's sound
Was heard the world around;
The idle spear and shield were high up hung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovereign Lord was by."
—John Milton.

A MERRY CHRISTMAS.

"I have always thought of Christmas-time, when it has come round, as a good time; a kind, forgiving, charitable time; the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. . . . And so as Tiny Tim said: A merry Christmas to us all, my dears. God bless us, every one."—Charles Dickens.

Notes From the Field.

A GROWING SCHOOL.

It is always a pleasant and encouraging thing to mark improvement in any line of work. There is something in the success of others that has a stimulating effect upon ourselves when we behold it; at least, this is true when the heart is in that friendly condition which ought to be the normal state of the hearts of Saints.

There is a growing Sunday-school about seven miles southwest from Lamoni. A recent visit to that school gave me great pleasure, from the fact that I was impressed by the spirit of active interest manifest in so many. As I sat, looking and listening and thinking over present, past, and future, I could but contrast the present pleasing condition with the condition of that school upon the occasion when I first visited it.

That was more than twelve years ago, in one of the first years of the publication of the *Gospel Quarterlies*. By request of the district officers, Sr. Callie Stebbins and I went out there one Sunday afternoon. The school was just beginning to use the *Quarterlies* and were in some doubt as to what to do with them. We were asked to go out and help them if we could.

We had a long, warm ride in the heat of the day; we reached the place of meeting in good time, but found no superintendent in charge of the few who had gathered. The meeting was in the school-house; the desks were dusty, and the conditions generally uninviting. I thought of it, not as it affected me, but as it affected the children. I have no clear recollection of what was done that day.

Some years after this, I visited that school

again. Conditions were greatly improved. The Saints had built a neat church of their own. Surroundings were clean, bright, and cheerful. The officers of the school were in their places of duty, and the school gave evidence of it.

On my last visit, a few days ago, I found that the school was still going onward in the path of progress. I saw evidences of life, of growth. They had partitioned off a little room for the first primary children; they had the first primary lessons for the little ones and they had all the other grades, including a Book of Mormon class. I saw improvement in the teachers, evidence of preparation for teaching, an acquaintance with the lesson of the day. I observed the promptness with which the boys verging on to manhood took part in the Bible-reading, in the singing, in the discussion of the lesson, and I wished in my heart that I could know that there was such an interest in all the classes of all our boys in all of our schools. I noted the good music and the superintendent's drill on the board.

My visit to that school did me good. I felt like paying those people the compliment of telling them they were *green*, not in the sense of being behind the times, as the expression so often is used, but green like a young tree very much alive, putting forth its leaves, its blossoms and fruit.

I forgot to say before that this school is the Evergreen School. May they always be true to their expressive name. May they grow in the knowledge of God, and may their fruits be always those things that bring love, joy, and peace.

Very sincerely,

ANNA SALYARDS.

October 16, 1906.



Truthfulness in Little Things

Esther J. Kennedy

In this age of fast living, when the greed of gain and so little regard as to how others live or may live is so apparent, we should be mindful of the training and instruction given to those who will comprise the future generation. I call to mind an old and familiar quotation: "Water falling drop by drop will wear away the hardest rock." So it is the truthfulness in little things, or sincerity of word, act, and deed in our association with little ones, that molds and fits that child for the active life and to a large extent works out its soul's salvation.

What will it be? What do we want it to be? In that last great day, how shall we be judged?

NEVER DECEIVE A CHILD.

Why? That child is a human being. It has an endowment of natural talent and knowledge that only awaits development. Do we realize that quite often some little act of ours will influence that little soul all through life. How careful we should be! The impressions we make upon that mind may ever remain with it; we hope as an influence for good—perhaps no influence at all, maybe an

influence for an evil tendency. We must not forget that many of our acts are a memory-picture hung upon the mind's wall that will when viewed and reviewed wield an influence in the future acts and conduct of that child. True enough they are only trifles. Trifles make perfection but perfection is no trifle.

We must not forget children are not only close observers but imitators as well. So often we see them doing the very acts we do.

When a child enters school we expect the teacher to come to the child's plane of thought and comprehension and by her influence to elevate a thought for higher ideals and so instruct as to lead to a higher education; first by lessons taught, then a review of lessons gone over, and after all the child is examined and if found not proficient he is reviewed again. Through school-life a child is taught that his lessons are practical and from the principles so learned he will deduct an analysis of the problems of life.

We must admit there is a longing in every life for the untried—a latent curiosity in us all that has its outbursts only to find that life is deceptive. Its realities are not what they seem to be. We all found them harder than we thought. We can not tell a child this and have it understand.

Our duty to a child demands that all that is good and true in life should be made plain. A little time taken to explain the little problems of child-life or an erroneous impression corrected are little things that have an influence all through the child's life as a reflection of our life's influence for good or evil.

So we must build the foundation well that as they work out the events of their life they may have some hope, some idea that will be paramount in their moments of undecision and mold the deed done that it may be good.

Then those whom God has placed in our care or who may come under our influence should not be deceived. They should see us in the church, Sunday-school, and Religio. They should hear our voice in the prayer- and testimony-meeting. Their ears should not hear our lips utter profane or coarse language. Evil speaking should be unknown to them, that when occasion arises for displeasure because of the acts or deeds of another they might feel the inburning of the Spirit and give heed to the divine law, "Thou shalt not speak evil of thy neighbor, nor do him any harm," "And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled." All the fundamental principles of the gospel should be taught them, for God has said children should be

taught "to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old." They shall also teach their children to pray and walk uprightly before the Lord.

NEVER SCARE A CHILD.

Teach a child that God is real. That he created man in his own image. That the Christ was a human being like unto ourselves. Then he has something tangible, something he can understand and not have to draw on his imagination. He will see in that a reality and will not have to be taught to serve God from fear of fire and brimstone. He will know to do right because it is justice and equality. He will know repentance is something more than being sorry because he is caught in a wrong act, but means the confession of his sins and forsaking them. He must be taught that

"Life is real, life is earnest,
And the grave is not its goal."

Before our advent on earth the world got along without us. It never will again. Our having lived will have an influence that will ever remain. Teach the child that he is a part of the Religio, Sunday-school, and church, and that while he can not do one thing he can another; that every person whether great or small has some talent, some for one thing and some for another. In all positions in life all are equal in his sight and if they serve him with a pure heart they will have his Spirit to be with them.

We can teach a child religion but we can not force him to obey its tenets. We can teach a child to fear God and his wrath but we can not scare him so he will realize the worth of obedience and that life is a perishable, glittering toy and salvation is an eternal, priceless jewel—that the longest span of our mortal life is but a little while as compared with eternity.

Emerson says, "Nature arms each man with some faculty which enables him to do some feat impossible for any other." This thought ought to put an end to envy and strife. Why should we be timid and afraid to do our part or to encourage a child to do with all his might the little acts within his power?

ALWAYS KEEP YOUR PROMISE.

Christ came into this world and so lived that we know we can let go all things we can not carry into eternity. He was often tempted as we are and the severest of all tests were his to bear. He was ever watchful and guarded against being led into temptation and constantly occupied his time

in doing good and helping those that were afflicted. He made his life an example and it is within the power of us all to so live we may be joint heirs with him in his glory. How careful we should be that those little ones who are such close imitators and alert observers may see in us all an example worthy of emulation.

God gives us always strength enough and sense enough for everything he wants us to be. Let us seek out the truths and urge the little ones, not by word alone but by precept as well that though

there be but little done it may be well done and they the better prepared for future acts and deeds.

What we are, let us be in sincerity. What we are not, let us cease to pretend to be. We must not forget life is a monument. It is made of good deeds and kind acts, as well as a lifework devoted to the gospel and its cause.

"Dare to be a Daniel,
Dare to stand alone.
Dare to have a purpose true,
Dare to make it known."

For the Little Sioux District convention.

LIBRARY DEPARTMENT

By MRS. E. ETZENHOUSER, *Independence, Missouri*

"Yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. Organize yourselves."—Doctrine and Covenants 85:35.

Fiction.

SHALL WE HAVE IT IN OUR SUNDAY-SCHOOL LIBRARIES?

Let us see. We are told by one who is eminently qualified to judge in such matters that "Fiction contains much of the most valuable and vital writing in literature, and that no serious-minded man or woman can afford to be ignorant of the best novels."

In the Iliad—the world's great masterpiece of fiction—we have preserved to us the history of the ancient Greeks, based largely upon the traditions and legendary lore of that people. However, it was the standard of appeal in all questions of moment to the Greeks of three thousand years ago, and the loss of it to the literary world would be considered a calamity by the literati of today. England's "Grand Old man," William Gladstone, to whom every moment was valuable, found time to translate at least part of it into the English language.

And Shakespeare's works—that form part of the literary studies of every high school and college student—can we afford to exclude them from our libraries? And what shall we do with Longfellow's *Evangeline*—that sad romance which every high school pupil in the land is required to study and analyze, no pains being spared to stamp it on the memory of the student? It is true it has a reliable historical setting and the builder has used the best available material in constructing the framework, but the material used in finishing and embellishing that sad, sweet story is the product of his own fertile brain. Do we want it in our libraries?

What of that charming bit of fiction, *The Lady of the Lake*, in which the "lake country" of Scotland with its transcendent scenic beauty has been so faithfully described by Sir Walter Scott that tourists use it as a guide-book when traveling in those parts? And Charlotte Brontë's *Jane Eyre* teaches a moral lesson that no right-minded person could fail to appreciate.

The *Scarlet Letter* is invaluable as an object-lesson in setting forth the terrible consequences that inevitably follow the infraction of God's laws; and in connection with, and in striking contrast to the *Scarlet Letter* we would recommend the reading of *Lucile*, which teaches clearly and pointedly that the duties of self-denial and the sacrifice of personal feeling to principle brings its own rich reward.

And the quaint story of *The Courtship of Miles Standish*, which brings us into close touch with the homely, simple lives of the founders of that great commonwealth which is everywhere recognized as the nursery of American intellectuality. And *Ivanhoe*, that old romance based upon early English history, which gives us such a clear insight into the character and social condition of the people of England after they were conquered by the Normans. The bitter hate of the Saxons for their conquerors; the insufferable arrogance of the Normans; the deplorable condition of the English Jews; the dominating power of the Knights Templars and the deep moral lesson couched in this exceedingly interesting romance, told in Sir Walter Scott's inimitable way, places it in the fore-rank of historical novels.

The historical novel should be read as an appendix to contemporary history; for instance, *Ivanhoe*, and *Lytton's Last of the Barons*, would be profitable reading to supplement the study of English history. And *The Crisis* and *The Little Shepherd of Kingdom Come*—portraits of the great drama enacted during the sixties, each, we believe, being a faithful representation of that terrible struggle, as viewed through Northern and Southern eyes—should be read with *The History of the Civil War*.

And we would not forget to mention *Ramona*, written by Helen Hunt Jackson, of whom one of our leading periodicals has this to say: "She is a Murillo in literature and *Ramona* is one of the most artistic creations of American literature."

This story is semihistorical in character with Southern California for its background—a romance with which is interwoven a pathetic story of the death blow given to Indian civilization in California—at the hands of our government—after it was ceded to us by Mexico.

It may not be uninteresting to know of the methods employed by the novelist in constructing a high-class novel. We will therefore quote from the preface of *The Conqueror*, a late novel written by Gertrude Atherton: "A visit was paid to the British and Danish West Indies . . . And I am conscientious in asserting that almost every important incident here related of his American career is founded on documentary or public facts or upon family tradition. As for the West Indian part, no date is referred to that can not be found by other visitors to the Islands. Moreover, I made a careful study of the Islands as they were in the time of Hamilton and his maternal ancestors that I might be enabled to exercise one of the leading principles of the novelist, which is to create character not only out of certain well-

known facts of heredity but out of understood conditions."

The writer of a high-class novel takes every detail of the story to be written into careful consideration. The social life of the period is studied; the amusements then in vogue, from the court social function to the quilting- and husking-bee of the frontier. Its characters are made to speak in the dialect common to the class they represent socially, and the domestic life is faithfully reproduced in its smallest detail, (a critic in commenting upon Lorna Doon says, "It is one of those pieces of art that live by reason of their close touch upon the most intimate and tender of human relations,") and places are so accurately described as to be at once recognized when seen by the reader. This fact is demonstrated by Mr. Mabie in his *Backgrounds of Literature*.

In fact, the high-class novel is as true in its essential features as is the portrait—we prize the individual it represents. Some one has asked, "What is a character-novel but dramatized history?" "Why, then, not throw the graces of fiction over the sharp, hard facts that historians have laboriously gathered?"

We do not wish to be understood as advocating the novel for an every-day companion, but we do recommend the carefully-selected novel as a wholesome diversion from more arduous tasks. For some of our best literature must be attacked with the energy and persistency that is required in solving a difficult problem in mathematics; as one of our literary critics says: "You will have to toil terribly if you get anything out of it."

Book Reviews.

WARRING OF THE ELEMENTS ON THE MOUNTAINS OF TENNESSEE.

(From the *Little Shepherd of Kingdom Come*.)

"Meanwhile, the lake of dull red behind the jagged lines of rose and crimson that streaked the east began to glow and look angry. A sheen of fiery vapor shot upward and spread swiftly over the miracle of mist that had been wrought in the night. An ocean of it, and, white and thick as snow-dust, it filled valley, chasm, and ravine with mystery and silence up to the dark, jutting points and dark, waving lines of range after range that looked like breakers, surged up by some strange new law from an under-sea of foam; motionless, it swept down the valley, poured swift torrents through high

gaps in the hills and one long, noiseless cataract over a lesser range—all silent, all motionless, like a great white sea stilled in the fury of the storm. . . .

"That morning there was a hush in the woods that Chad understood. On a sudden, a light wind scurried through the trees and showered the mist-drops down. . . . A little later, he felt some great shadow behind him, and he turned his face to see black clouds marshaling on either flank of the heavens and fitting their black wings together, as though the retreating forces of the night were gathering for a last sweep against the east. A sword flashed blindingly from the dome high above them and, after it, came one shaking peal that might have been the command to charge, for Chad saw the black hosts start fiercely. Afar off, the wind was coming; the trees began to sway above him, and the level sea of mist below began to swell, and the worded breakers seemed to pitch angrily.

"Challenging tongues ran quivering up the east, and the lake of red coals under them began to heave fiercely in answer. On either side the lightning leaped upward and forward, . . . Then the artillery of the thunder crashed in earnest through the shaking heavens, and the mists below pitched like smoke belched from gigantic, unseen cannon. The coming sun answered with upleaping swords of fire and, as the black thunder hosts swept overhead, Chad saw, for one moment, the whole east in a writhing storm of fire. A thick darkness rose from the first crash of battle and, with the rush of wind and rain, the mighty conflict went on unseen.

"Chad had seen other storms at sunrise, but something happened now and he could never recall the others nor ever forget this. All it meant to him, young as he was then, was unrolled slowly as the years came on. . . . For, long afterward, he knew that it meant the dawn of a new consciousness to him—the birth of a new spirit within him, and the foreshadowed pain of its slow mastery over his passion-racked body and heart. Never was there a crisis, bodily or spiritual, on the battlefield or alone under the stars, that this storm did not come back to him. And, always, through all doubt, and, indeed, in the end, when it came to him for the last time on his bed of death, the slow and sullen dispersion of wind and rain on the mountain that morning far, far back in his memory, and the quick coming of the Sun-King's victorious light over the glad hills and trees, held out to

him the promise of a final victory to the Sun-King's King over the darkness of all death and the final coming to his own brave spirit of peace and rest."

"THE GRIM SPECTER OF WAR."

"With each hand Kentucky drew a sword and made ready to plunge it into her own stout heart. When Sumter fell she shook her head resolutely to both North and South. Crittenden, in the name of Union lovers and the dead Clay, pleaded with the State to take no part in the fratricidal crime. From the mothers, wives, sisters, and daughters of thirty-one counties came piteously the same appeal. Neutrality to be held inviolate, was the answer to the cry from both North and South; but armed neutrality, said Kentucky. Straightway State Guards went into camp and Home Guards were held in reserve, but there was not a fool in the Commonwealth who did not know that, in sympathy, the State Guards were all ready for the Confederacy and the Home Guards for the Union cause.

"The boy was so pale and haggard that the Major looked at him anxiously.

"What's the matter with you, Chad? Are you sick?"

"Major, I'm going to the Union army."

"The Major's pipe almost dropped from between his lips. Catching the arms of his chair with both hands he turned heavily and with dazed wonder, as though the boy had struck him with his fist from behind, and without a word, stared hard into the boy's tortured face. The keen old eye had not long to look before it saw the truth, and then, silently, the old man turned back. . . . The boy knew he had given his old friend a mortal hurt.

"Don't, Major," he pleaded. "You don't know how I have fought against this. I tried to be on your side. I thought I was. I joined the Rifles. I found first that I couldn't fight with the South, and—then—I—found that I had to fight for the North. It almost kills me when I think of all you have done—"

"The Major waved his hand imperiously. 'I can not understand, but you are old enough, sir, to know your own mind. You should have prepared me for this.'

"Where's Mr. Dan, Snowball?—and Mr. Harry?"

"Mars Dan gwine to de wah—an' I'se gwine wid him."

"Is Mr. Harry going, too?" . . . "Yessuh! But Mammy say Mars

Harry's teched in de haid. He gwine to fight wid de po' white trash.'

"'Is Miss Margaret at home?' 'Yessuh.'

"An hour later, the General and Harry and Dan stood on the big portico. Inside the mother and Margaret were weeping in each other's arms. Two negro boys were each leading a saddle-horse from the stable, while Snowball was blubbering at the corner of the house. At the last moment Dan had decided to leave him behind. If Harry could have no servant, Dan, too, would have none. Dan was crying without shame. Harry's face was as white and stern as his father's. As the horses drew near the General stretched out the saber in his hand to Dan.

"'This should belong to you, Harry.'

"'It is yours to give, father,' said Harry, gently.

"'It shall never be drawn against my roof and your mother.' The boy was silent.

"'You are going far North?' asked the General, more gently. 'You will not fight on Kentucky soil?'

"'You taught me that the first duty of a soldier is obedience. I must go where I am ordered.'

"'God grant that you two may never meet.'

"'Father!' It was a cry of horror from both lads.

"The horses were waiting at the stiles. The General took Dan in his arms and the boy broke away and ran down the steps, weeping.

"'Father,' said Harry, with trembling lips, 'I hope you won't be too hard on me. Perhaps the day will come when you won't be ashamed of me. I hope you and mother will forgive me. I can't do otherwise than I must. Will you shake hands with me, father?'

"'Yes, my son. God be with you both.'

"And then, as he watched the boys ride side by side to the gate, he added: 'I could kill my own brother with my own hand for this.'

"He saw them stop a moment at the gate; saw them clasp hands and turn opposite ways—one with his face set for Tennessee, the other making for the Ohio. Dan waved his cap in a last good-bye. Harry rode over the hill without turning his head. The General stood rigid, with his hands clasped behind him, staring across the gray fields between them. Through the window came the low sound of sobbing.

THE SURRENDER.

"Surrender was the message. 'Go back to your homes. I will not have

one of these young men encounter one more hazard for my sake.'

"That night Richard Hunt fought out his fight with himself, pacing to and fro under the stars. He had struggled faithfully for what he believed, still believed, and would, perhaps, always believe, was right. He had fought for the broadest ideal of liberty as he understood it, for citizen, State, and nation.

"The appeal had gone to the sword and the verdict was against him. He would accept it. He would go home, take the oath of allegiance, resume the law, and as an American citizen, do his duty. He had no sense of humiliation; he had no apology to make and would never have—he had done his duty. He felt no bitterness, and no fault to find with his foes, who were brave and had done their duty as they had seen it; for he granted them the right to see a different duty from what he had decided was his. And that was all.

"Renfreu the Silent was waiting at the smouldering fire. He neither looked up nor made any comment when the General spoke his determination. His own face grew more sullen and he reached his hand into his breast and pulled from his faded jacket the tattered colors that he once had borne.

"'These will never be lowered as long as I live,' he said, 'nor afterwards if I can prevent it.' And lowered they never were. On a little island in the Pacific Ocean, this strange soldier, after leaving his property and his kindred for ever, lived out his life among the natives with this blood-stained remnant of the Stars and Bars over his hut, and when he died the flag was hung over his grave.

"The Major said there would always be a place next your mother for you. 'Tell the boy that,' said he. Chad put his arms around the tombstone and then sank on one knee by his mother's grave. It was strewn with withered violets. 'You—you did that, Margaret?' Margaret nodded through her tears.

"The wonder of it! They stood very still, looking for a long time into each other's eyes. Could the veil of the hereafter have been lifted for them at that moment and they had seen themselves walking that same garden path, hand in hand, their faces seamed with age to other eyes, but changed in not a line to them, the vision would not have added a jot to their perfect faith. . . . The moon shown that night for them. . . . And the farthest star kept eternal lids apart just for them, and beyond, the

Maker himself looked down, just to bless them.

"Back they went through the old garden, hand in hand. No caress had ever passed between these two. That any man could ever dare even to dream of touching her sacred lips had been beyond the boy's imaginings—such was the reverence in his love for her—and his very soul shook when, at the gate, Margaret's eyes dropped from his to the saber-cut on his cheek and she suddenly lifted her face. 'I know how you got that, Chad,' she said, and with her lips she gently touched the scar.

"Seated on the porch Mrs. Dean and Harry and Dan saw them coming across the field and Mrs. Dean sighed.

"'Father would not say a word against it, mother,' said the elder boy, 'if he were here.'

"'No,' said Dan, 'not a word.'

"'Listen, mother,' said Harry, and he told the two about Chad's ride for Dan from Frankfort to Lexington. 'He asked me not to tell. He did not wish Margaret to know. And listen again, mother. In a skirmish one day we were fighting hand to hand. I saw one man with his pistol leveled at me and another with his saber lifted on Chad. He saw them both. My pistol was empty, and do you know what he did? He shot the man who was about to shoot me instead of his own assailant. That is how he got that scar. I did tell Margaret that.'

THE RECONSTRUCTION.

"Old Mammy came out on the porch as they were climbing the stile.

"Old Miss,' she said, indignantly, 'my Tom say that he can't get nary a triffin' nigger to come out hieh to work, an' if that cawnfiel' ain't ploughed mighty soon, it's gwine to bu'n up.'

"'How many horses are there on the place, Mammy?' asked Dan.

"'Hosses?' sniffed the old woman. 'They ain't nary a hoss—nothin' but two ole broken-down mules.'

"'Well, I will take one and start that job myself,' said Harry.

"And I'll take the other,' said Dan. Mammy groaned.

"And still the wonder of that night to Chad and Margaret!

"It was General Hunt who taught me to understand—and forgive. Do you know what he said? That every man, on both sides, was right—who did his duty.'

"'God bless him,' said Chad."

HOME DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

Introspection.

Again we are brought to the portal of the last month of the year. Soon we can look back and view our whole year's work. When I think of what good I have done and what I have accomplished that will be of lasting benefit I feel as if when it were weighed it would rattle in the shell of a mustard-seed. But again, it may, when watered by the approval of One who sees all things as they are, swell a little and perhaps grow a little. How many of us really have traveled in a straight line from Egypt to the Promised Land? How many have wandered much in the wilderness? Have our eyes been riveted on the "cloudy pillar," and our faith been steadfast and unflinching, or have we longed for the flesh-pots of Egypt or sacrificed to the golden calf? Whatever we have done it is not too late to do good. "If they will repent of this evil which they have done, I will spare them and turn away my fierce wrath," was the message from the loving Father to his weak and erring children. We trust none of our Sunday-school workers are under the cloud of his displeasure but are all "valiant soldiers," ever wielding the sword of truth for our own salvation and the salvation of those around us.

As we close up our year's work let us review it and try to bring up all lessons not studied. Remember this work is for our own individual benefit and as we benefit ourselves we benefit the whole. It is impossible for me to be righteous and not make the world as a whole better. Let us bear in mind that when we are striving for our own improvement we are working for the improvement of the church, the state, and the nation. Remember also that the Home Department is for you and your upbuilding. The Home Class superintendent is your servant, ready and waiting at all times to render you any assistance she can. You have only to ask help if desired and if possible it will be gladly given. Some to whom we have tried to present the Home Class work have consented to try the study, in a way making us feel that they thought they were doing us a great favor and if not found too troublesome would continue in the work. This pains us for the reason it shows a

condition of lethargy in regard to their spirituality. It is so hard to lead people to see their needs as we see them. We all judge ourselves and suppose of course that we know what we are doing and where we stand. If we let them alone they are just where the sinner is when the missionary goes to him. We must in a kind way, though persistently, try to stir up the slothful and indifferent ones. The results of some of this stirring up you will notice in the Field Notes. Bro. Rannie is very much pleased over the result of his work. Sr. Vina Goff's report gives some good suggestions on how to keep up the interest and make the work of lasting value. We also give you the report of Sr. Dutton, who is keeping the ball rolling in Evansville, Wisconsin, and Sr. Ransom, Port Arthur, Texas. Sr. Ransom is the only Saint in the city and she undoubtedly is letting her light shine, as is evidenced in her report. May every Latter Day Saint awake to the opportunities that lie before them and the Home Class department will accomplish the end it is seeking.

Field Notes.

Sr. Vina Goff, Iola, Kansas, in her report for the last quarter has this to say: "In the present report we have a fair showing of lessons studied, though we did not meet for one month. But when we resumed work we took two lessons at a time until we caught up, and as they were nicely studied we gave credit for the study of the lessons though not for attendance. . . . We strive to both teach the lesson and hang it on its peg in the great gospel armory, so that it will not only be ready for use when needed in the battle of life, but we will know just where to find and how to use it. To connect—to show existing relations—to ascertain the governing principles of God, the Ruler, no matter which generation we study him, calls for research beyond the *Quarterly* and chapter in hand, and is often best assisted by a life of deep experiences in which one comes to know God for himself in his own time and generation.

"In a dream an infant was placed in my arms and I was told that I must care for it for a time, and I held it close, having such satisfaction in its care that the labor seemed a great

pleasure. It was a 'goodly' infant too, and so I feel encouraged for the 'beginnings' here, and believe God will not let our efforts fall to the ground. . . . We had a nice quarterly review. Topics were assigned covering the quarter's work and each one assigned work responded. The result was fine, showing almost thorough mastery on the part of the pupils. We make this a rally-time for all."

Sr. Ransom, Port Arthur, Texas, writes: "I will send report for the third quarter. I had two ladies studying with me this quarter, one a member of the Baptist Church and the other a South Methodist. We have enjoyed the study together so much. It gives me such a good chance to present our views of the gospel. I think they have both accepted the New Translation of the Bible. They think it is all right. We meet every Sunday at three o'clock in the afternoon and it is sometimes five before we get through."

The Home Class work in Evansville, Wisconsin, is prospering under the supervision of Sr. Hattie Dutton. In her last report she writes: "We have two classes at Evansville with about twenty-five members. We have no visitors except myself, but they are all in the city. Sometimes our reports are rather slow getting in, for the members are scattered over a radius of twenty-five miles, but on the whole the members are good to report. We use the envelopes and the reports are kept on them. As we do not have an elder to preach at all times when we meet, sometimes when we are without one we have a sort of Sunday-school as best we can. We also have good Religio Home Classes and quite often when left without a preacher we have a session of each—Religio and Sunday-school."

Bro. Rannie writes from Hudson, South Dakota: "I am here visiting my Home Class. I am on my way north to Brookings. I will preach to the Saints and as many of the neighbors as will feel disposed to come out to hear, this afternoon. I was truly delighted to find my class getting along so well. In addition to to-day's lesson I reviewed them on last quarter's work and the promptness with which they answered the questions showed that they had been very diligent in preparing their lessons. Good seed instead of wild oats has been sown in their hearts and I am hopeful of a good harvest if God permits it. What blessed good news to take to their sainted mother, who has gone on before, that her children are started in the way she would have them go."

PARENTS' DEPARTMENT

By MRS. T. A. HOUGAS, *Henderson, Iowa*

A Desire.

Oh! to have dwelt in Bethlehem,
When the stars of the Lord shone
bright,
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, way-worn
feet
Of the mother undefiled,
And with reverent wonder and deep de-
light
To have tended the holy child.

Hush! Such a glory was not for thee;
But that care may still be thine;
For are there not little ones still to aid,
For the sake of the child divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary
hearts
You can comfort for Jesus' sake?
—Adelaide Procter.

Holidays.

"An enlarged pleasure-field is increased capacity for usefulness." There are very few persons, either children small or "children grown tall," who do not enjoy a holiday. The relaxation from strenuous labor accompanied by an opportunity for sociability and getting better acquainted, not only with our friends and neighbors but sometimes with our own family, can not help making us stronger, better men and women. To the children no pleasure is better appreciated than a holiday. If you have not thought of the children and their love for the holiday just begin to talk to a child, any child, about the coming holidays and notice how eagerly they are anticipated by it as full of joyousness and genuine pleasure. Children show universal interest in a holiday, not because it is a release from labor but because they are always attracted by the festive and the novel. They love mystery and magic. This is why they cling with such tenderness to all that pertains to Santa Claus. They love secrets and surprises, and they especially enjoy the festivities of Christmas. Let us encourage this love for the festive and at the same time use it as a means to emphasize the truths taught in setting apart these festive days. Give the children holidays and make them happy, for it is truth-

fully and wisely said that the happy people are the helpful people. I am fond, however, of putting it, the helpful people are the happy people, which is none the less true.

The holidays that crowd the closing of the year should be made to mean more than feasting, the giving and receiving of presents, and rounds of jollification. We should emerge from the holiday season with a happier realization of the Divine Providence back of life.

The Christmas-time especially should teach the deepest lesson of love which has been defined as "a desire to serve." Love should prompt every action. At this season the child should be taught the love for giving especially. They should give, with no thought of a present in return but with the pure desire to make others happy.

The Christmas Spirit.

Only once a year do we have the Christmas chance to play the role of good angel to the lonely, to the discouraged, to the world-worn. Only once a year may we be children again in the blessed kingdom of the child and make everybody, large and small, happy. Christmas is especially the children's holiday, but to the older minds it should indeed be a holy day.

The Christmas spirit should be a Christlike spirit devoid of all ostentation. There is too much giving of rich presents where no present is needed while the poor and needy are on every side without presents. In the home especially there should be some sort of celebration, some attempt at joy and gladness. No matter how poor, there are ways to make the children glad. The imagination of the child is so vivid that it can rear castles out of a cardboard box and a horse out of a stick. I well remember a very poor family I once knew who had such a nice Christmas treat prepared for them by their mother. It consisted of little cakes made with molasses and cut in fancy shapes with a sharp knife, some molasses candy, and a piece of elderberry pie. Now I know that those children appreciated that just as well as our children of to-day appreciate all the sweet-treats the markets afford. The simplicity of the child helps it to be satisfied with

very little, or you may pander to its tastes till nothing satisfies.

Should there chance to be a family in your neighborhood who is too destitute to provide something for its children in the home, and circumstances are such that you can not carry something there, no effort should be too great to get the children to come to the home of those who can entertain them on Christmas. We would do well to read the Bird's Christmas Carol and follow the example of the "Birds." We do not have to be rich to help the poor. The church entertainments are nice and do their part, but there is nothing that should supplant Christmas in the home. Christmas is the time of times to bind the children to the home and to each other.

Santa Claus.

The spirit of mystery and surprises which accompanies Christmas is the one thing of the festivities which the child enjoys most. Shall we rob the children of all pleasure by dispelling the mystery of the Santa Claus? "Even exchange is no robbery," I think the old proverb reads. Is it not possible that we can teach the children about Christ and Christmas in a way that they will still enjoy the mystery, the secrecy of doing good to others, and at the same time know that Santa Claus is a make-believe? Where is the child that does not enjoy a fairy-story? How many children really believe there is a real fairy? There was a time when mothers governed their children by telling them there was a black man that would get them if they did not obey and the children obeyed because they were afraid; but how many mothers do that now? Not many, we hope. Just so it is with Santa Claus. The more intelligent way is to let the children enter into the whole spirit of Christmas—the getting ready of presents, sharing the family secret in the surprises being prepared for the other members of the family. The longer you keep the child in ignorance, believing in a real Santa Claus who comes down the chimney and gives presents to good children, just so long you rob the child of half the Christmas cheer. Teach the child the Christmas spirit and give him his full measure of Christmas pleasure at the same time.

Where Christ is he brings his cross, he brings his presence, and where he is none are desolate, and there is no room for despair.—Elizabeth Browning.

NORMAL DEPARTMENT

By J. A. GUNSOLLEY, Lamoni, Iowa

Round Table.

Since there has not been sufficient opportunity for our teachers and officers to consider the questions propounded in November issue, we think best to hold them open another month, trusting that by that time we shall have a number of responses from the interested workers. The questions are:

(1) How can we get intermediate pupils to study their lessons before coming to Sunday-school?

(2) How would you teach a class who have not studied their lesson?

These both are practical questions of much importance, and benefit would certainly come to many from a discussion of them. Let us hear from several at once. Please don't think there are so many who can write so much better than you, for you may be greatly mistaken.

Here is what Bro. John Garver, superintendent of Lamoni Stake, thinks about the first question:

Dear Brother Gunsolley: I desire to show my appreciation of the "round table," and know of no better way of doing so than to offer a suggestion touching the question in the last EXPONENT: "How can we get intermediate pupils to study their lessons before coming to Sunday-school?" I take it that the "we" refers to Sunday-school workers—officers and teachers. I am persuaded that "we" can do little without the coöperation of parents. At least, the problem of good lessons will never be fully solved until the home influence and example are favorable to home study. I have been thinking some along this line, and I am of the opinion that one of the best ways to deal with the problem is for the teacher, or superintendent, if necessary, to personally visit the parents, or guardians, and ask for their coöperation. Suggest that the child be induced to study at home, and if need be that the parent study with him. And then we will have to be patient. It takes time for the work to "come up higher." But would not a general movement along the coöperative line be one in the upward direction?

JOHN F. GARVER.

To What Extent Is It True?

The next morning after Halloween an old brother in the church who was trying to replace a gate on its hinges, and whose wagon could be seen occupying a prominent place upon a sidewalk-bridge near by, was heard to remark

something as follows: "That's the result of Sunday-school teaching. If this branch does not do away with the Sunday-school, I don't know what will become of us." We replied, "Oh, the Sunday-school is not responsible for that"; but I set to thinking upon the question at the head of this article, "To what extent is it true," and some of my meditations were as follows: The Sunday-school has been styled the nursery of the church and we do not object to the comparison and as such nursery it is ours to train to right habits, as well as to indoctrinate. I wonder if we are indoctrinating to the neglect of training. Are we insisting upon obedience to law and authority to that extent that we are building up such a sentiment of loyalty to law, and respect for our superiors, and veneration for the aged, and sympathy for the unfortunate, that for one to be guilty of some of the lawlessness practiced as a license because of Halloween is to subject himself to the disapproval of all good people. Is it a justifiable reason for committing acts which are criminal to say, "Well, it is Halloween," or "Let the young people have a good time for once"? Trespassing at that time is no less trespassing and unlawful than at any other time. A relic of superstition and barbarism handed down to civilization should not be allowed by intelligent Christians to justify the destruction of property and disturbing of the peace.

Are we as officers and teachers by our strict adherence to the principles of obedience to law, and regard for the truth in our lives, and by careful teaching along this line, creating and maintaining a wholesome sentiment against all forms of lawlessness, that to be guilty of participating in any such thing is to bring one's self into disgrace? To what extent is the Sunday-school responsible?

The Sense of Responsibility.

What would you think of the sense of responsibility of a Sunday-school teacher who because of having company to entertain on Sunday, fails to prepare her lesson because of making preparation for the company on Saturday, and who goes to Sunday-school on Sunday morning and excuses herself from teaching

and leaves the class to a substitute without knowing whether one who is prepared can be secured or not, in order to be free to receive and entertain the guests, when others were present who could look after the entertainment with perfect propriety? This is said to have been an actual occurrence in one of our schools recently.

Is it any wonder that some dear children show a lack of interest in their teacher and class, and even in the Sunday-school, and finally in the church? What degree of good influence can such a teacher exercise? Will the exercise of such influence make loyal citizens, or loyal members of the kingdom of God? What think you?

Theory and Practice.

Lesson XIV.

COÖPERATION IN SUNDAY-SCHOOL WORK.

We are living in a time when coöperation is receiving a great deal of attention. Industrial coöperation, political coöperation, religious coöperation, etc., are each being agitated. And it doubtless indicates a better condition of things for the future; for the gospel is a coöperative plan which contemplates no rich, no poor; no high, no low; no great, no small; but all equal in temporal and also in spiritual things. Who would not hail the ushering in of such a condition? and would not work with his might to bring it about? I imagine I hear every Sunday-school worker saying, "Here am I; send me. I will work for such a happy realization as that." Will you? Then you have an opportunity; for the Sunday-school being in a sense the church training-school, it should seek to put into practice the principles which operate to bring about gospel conditions.

The Sunday-school is a thing apart. But on the contrary, it is a department of church-work, a part of its very self; and it is only reasonable and to be expected that each part will coöperate with the whole. It is outside of all reason that the Sunday-school should be left to go its own way, transact its own business, teach its own doctrines, and make disciples unto itself, without the fostering care of the church; though such is too often the case. The church, then, should coöperate with the Sunday-school in the following ways among the many:

By formally recognizing the Sunday-school as a church institution, a department of church-work. Notice should

be taken by the church and church officers of the work being done, and encouragement given from time to time. Let the branch (church) call for a report of the progress and development and needs of the school occasionally, and spread such report upon its records. Other ways will suggest themselves of bringing the school and church into closer touch with each other.

By having general oversight of the school and its work. The church is the parent organization, the school is the child. The church should take notice of everything the school does, not always in an active way but in an interested way, counseling when profitable, and directing when necessary. One might as well expect a child to always go right without any advice or counsel or direction from the parent, as to expect the Sunday-school to always be right without any attention from the church. And why should the church complain, if leaving the school entirely to itself it should go wrong in some measure, any more than a parent should complain of the shortcomings of a child, when the latter is left entirely to itself?

By counseling together from time to time. The church ought to be able to advise in the work of the school, and in turn to be advised by the school. Councils of branch officers and school officers frequently ought to be profitable, when the mutual interests of each could be discussed, and each be strengthened by the other.

By encouraging the school by attendance of the church officers as much as practicable. Moral support is good, but active support is much better. It is doubtful whether branch officers can perform their whole duty to the flock over which they are placed as shepherds, without personally knowing and individually sensing the nature and spirit of the work done in the Sunday-school. It is not to be supposed that these officers can always attend and take an active part, but it certainly stands to reason that they should keep informed upon the kind of food and training the lambs of the flock are receiving, since the hope of the church is in the young.

By providing suitable accommodations in room and equipment. In building houses of worship, too frequently no attention is given to the needs of the school in the arrangement and plan of the building. Certainly every branch that builds a church has a Sunday-school, or expects to have one, and it costs but little more to provide for

separate rooms for the different departments of the school, which are so necessary to the best work being done. And it costs much less to provide these at the time of building than to add them afterwards. The Sunday-school people should be awake to this need and see to it at the proper time.

The branch being vitally interested in the very best success of the school could well afford, sometimes, to assist the school in securing apparatus and equipment.

By inviting the school to occupy the time of branch services occasionally. Why should not the parent encourage the development of the child by not only granting permission to the child to participate in work of the parent when it is asked, but by inviting the child to participate at times? Could not the Sunday-school officers, profitably to the church, occupy the stand by setting forth the object and aims and needs of the school, and suggesting how the people may cooperate with the school? It would seem so.

Then there are many ways in which the Sunday-school could seek the cooperation of the church, among which are the following:

By encouraging attendance of the officers by kindly invitation. Let the superintendent talk with them about the influence of their conduct towards the school and solicit their attendance when practicable. The church members who do not attend school should be visited by the visiting committee, which the Constitution says each school shall have, and their attendance and help solicited.

Then the attendance can be encouraged by special programs given occasionally, such as Children's Day, Parents' Day, etc., at which times special pleas should be made upon behalf of the school for a more liberal patronage in the way of attendance.

Another method of stimulating attendance is to maintain a vigorous Home Department, which should serve as a feeder to the main school.

By a close observance of the laws and rules of the church, not only to say but to do according thereto. Are we training for the church? Then the laws of the church should be lived up to, and taught by precept and example. Does any one suppose that a careless disregard of these in the Sunday-school will not produce recreant church-members? Certainly it will, and the church officers will have to labor to correct erroneous habits formed as a result of inefficient Sunday-school work. There

is, therefore, no place in the school for indifferent, careless, and irresponsible officers or teachers. And those in charge should use their utmost endeavor to arouse this sense of responsibility within all those who have the training of the young in hand.

By assisting the church financially. Sometimes the school accumulates a fund which is not needed at once for the purpose of the school, and it should feel under obligations to contribute to branch expenses when possible to do so, just as the branch should feel under obligations to assist the school when occasion requires and it is possible to do so. All are equally interested in a common cause, and should make an effort to be mutually helpful.

By promoting good song-service. The school should make an effort to have the best song-service, and encourage the members to cultivate the gift of song, for by so doing it will contribute to a better song-service in the church.

By maintaining good discipline in the school trouble with the members of the church will be lessened. Let children form habits of carelessness and indifference to authority and they will become lawbreakers and mischiefmakers when older. Childhood is the time of habit-forming, and how essential that right habits be formed. The school should administer good discipline. The writer recently heard of a class of boys about the age of twelve or thirteen some of whom refused to continue with the class because they said the teacher insisted on good order. The teacher is a young man who is recognized as a very good teacher, who makes careful preparation and who has a faculty of interesting and instructing. The only objection offered was because he made them mind. The most sorrowful side to this subject is the fact that too often parents side with the children and thus uphold them in their disobedience. If the parents, the school, and the church all would cooperate in maintaining good discipline, a decided improvement would speedily result. No school is doing its duty that does not emphasize this feature of work. No teacher is doing his whole duty who does not insist upon good order from every member of his class during the session, and who does not give them an object-lesson in his example.

By inviting counsel and advice from the church through its officers. The president of the branch should be invited to address the school sometimes, and to meet with and advise the officers and teachers in their work. The branch officers will see things from their stand-

point needing attention, or affording opportunity for improvement, which may not occur to the Sunday-school officers.

By offering suggestion in church matters whenever opportunity presents. The Sunday-school officers in their work, dealing especially with the young, receive suggestions which would be profitable to the church officers; and why should not the church benefit by them, since we are all engaged in the same work?

These policies carried out would bring the church and Sunday-school into much closer touch with each other, and render the work of each more effective. What is true between these is similarly true between the Sunday-school and the Religio. Among the many ways of cooperating might be mentioned the following:

Mutual recognition. Both these organizations are in the interests of the young; and whatever effort is put forth by one for the development of the young benefits and assists the other. So that the work is mutual in a high degree.

Music and literary studies are essential features of both Sunday-school and Religio work, and both are in perfect harmony with the expressed will of God. Hence the Sunday-school should encourage Religio work, and in turn seek to promote the study of music and good literature. The study of good literature in the Religio prepares the mind for religious exercise. The cultivation of studious habits and a taste for clean literature promotes religious effort put forth by the Sunday-school. The wholesome appetite created by feeding on truth gained from the study of good books, contributes to the efficiency of the effort of the Sunday-school to teach the gospel truth.

Habits of helping each other should be cultivated. The Sunday-school should talk about the Religio to its members and encourage them to participate in its services as much as practicable. In turn it should have the Sunday-school talked about in the meetings of the Religio and its patronage advised. Let the officers of each be invited to address the other with reference to the work of their respective societies, and thus build up a fraternal feeling which must be mutually helpful. Let the two societies unite in the accomplishment of certain work which might seem too much to be undertaken by either alone. Let them occasionally unite on social occasions such as picnics, outings, financial ventures, etc., and thus bring

them closer and be mutually helpful.

Spiritual aim being the development of Christian character in both organizations, it is seen at once that they should work hand in hand. No one should encourage the sentiment that one is more important than the other, for both are important in the sphere they occupy. Both seek to inculcate the doctrine of Christ and to develop a high degree of spirituality. So that whoever can find it convenient and practicable to do so, should seek to promote the work of both. The Sunday-school is interested in the success of the Religio because it means to make possible better work by the Sunday-school.

What about the coöperation of parents and friends? This opens up another field of investigation. The school can not have the same success without their coöperation as with it. And since its work is of so vital importance it should do its utmost to secure that coöperation. Some of the ways coöperation may be promoted between the school and the parents and friends are as follows:

Parents and friends should attend as much as practicable. There is hardly anything that will stimulate the attendance of children so much as the attendance of parents and older people. Some of the older people, and some of them parents, complain because the children do not attend church services. But these same people complaining do not attend Sunday-school. Perhaps if more of the older people would attend Sunday-school, and were present to take the children by the hand and lead them to church services, they would not meet so many of them on the way between home and the church after Sunday-school. There is another reason why parents should attend, and that is to see what is going on there. All parents are interested in the habits being formed by their children, the doctrines being taught, and the discipline being administered over them. This can best be learned by attending the school as often as practicable.

Have the children attend regularly and promptly. Carelessness in this regard means loss of interest upon the part of the child, discouragement upon the part of the teacher, and less efficiency upon the part of the school.

Have the children prepare lessons at home. Children should be reminded of their lessons, lest they forget, and should be given time to make preparation. A good way to get the children to study the lessons is for the parents to study with them. It takes only a

little time each week, and it would be hard to employ the time more profitably, parents and children both being benefited, as well as the school improved. Another good way to encourage study is to invite the class to which the children belong and the teacher to come to your home and study the lesson with them. In order for the older children to get most benefit from the study they should be provided with some books and other helps aside from the Bible and *Quarterly*. The EXPONENT would be of great assistance to them and to the parents.

Sustain the officers and teachers in all righteous undertakings. Help them in their efforts to maintain good discipline. Stand by the teacher and do not side with the child against the teacher. If the school is in need of funds and makes a special call, respond cheerfully, for there is no investment of means that will yield larger returns.

Surround the children with proper influences. Choose their companionships, or assist in doing it. Provide literature, music, and clean entertainment, so far as practicable in the home.

Maintain discipline at home. It is too often the case that a bad behavior in Sunday-school is traceable to lax discipline at home. It is common among teachers to recognize the value of good home discipline, and the child who shows proper respect and obedience to parents rarely causes the teacher any trouble.

Then the Sunday-school should seek to cooperate with the homes in various ways, among which we mention only a few as follows:

Should have a live visiting committee. The Constitution says each school shall have a visiting committee. The object of this committee is to visit the homes in the interests of the school, and try to make the parents more interested by talking with them about their children and their work in the school. This committee is to visit newcomers in the neighborhood and invite them to attend the school; and show an interest in them that will make them feel at home, and give them a desire to associate with the Sunday-school people.

The officers should visit as much as is consistent with their other duties. These visits are different from that of the visiting committee. The committee is expected to visit and their visits may sometimes be regarded as more or less formal, but a visit from the superintendent means more; it is something special and will receive more attention, and should have more influence. Not

only should strangers and nonattendants be visited, but the parents of some of the disorderly or indifferent members could be called upon with profit at times.

Greetings at holiday-time or at special seasons are a nice way of strengthening the ties between the Sunday-school and those who are patrons and those who should be. These may be simple little inexpensive cards of some kind, or a line or two either written or printed and sent through the mails. Of course, in itself, it seems of little consequence; and yet it is the little things the sum total of which makes up life.

Parents' Day is an effectual method of reaching some who do not attend. Care should be taken to invite some of these nonattendants to participate in the exercises. Get some of them to write on "What the Sunday-school can do for the home." Then have some one ready with "How the home can help the school." These Parents' Day programs have been quite a success where they have been tried, and are enjoyed by the parents quite as much as by the school. Other special programs are beneficial towards the same end. If those who are not actively interested can be induced to come out on these special occasions their interest may be aroused enough to bring them out oftener.

These are some of the ways by which the Sunday-school could, and should, cooperate with the church, the Religion, and the home, and in turn secure their cooperation. Does some one urge that there is not time for all this? No, of course not all at once; but there must be found time for this work being done, or some of it. The importance of the work demands time. To say there is not time is to admit defeat and consent to a decline in your school. Is your school declining, search for the cause, and having found it remove it, and put your school on an improved basis.

Scripture Study.

The following is a continuation of Bible history and is taken from the Westminster Teacher-Training Course.

"Lesson XIV.

"THE APOSTOLIC CHURCH.

"1. When our Lord ascended he left no organization to perpetuate his work, nor did he leave with his disciples instructions with reference to the constitution and development of such an organization. He left the twelve apos-

ties, whom he had particularly trained for the continuance of his work, and who with other disciples subsequently became the nucleus of the Christian church.

"II. As time passed, the number of disciples increased, new communities and conditions were met, new problems emerged, and in their effort to solve these problems and meet the conditions the disciples were led to form an organization, which, gradually and without apparent design on the part of man and under the guidance of the divine Spirit, became the highly organized Christian church of later history.

"III. The history of the church covered by the New Testament extends from the ascension of Christ to the death of John, the last of the apostles, a space of seventy years, which may be divided into four periods:

"(1) *The Christian Church in Jerusalem.*

"(2) *The Christian Church in Judea and Samaria.*

"(3) *The Transition from Jewish to Universal Christianity.*

"(4) *The Christian Church in all the World.*

"(1) The Christian church in Jerusalem (Acts, chapters 1 to 7).

(a) Before Pentecost, there were one hundred and twenty disciples of Jesus, men and women, in Jerusalem, who met for prayer, and in other ways revealed a sense of community feeling and of interest (Acts 1:12-26).

"(b) At Pentecost, May 27. A. D. 30, the Christian church was born in a great miracle (the gift of the Holy Spirit), a great sermon (by Peter), and a great revival (three thousand were added to the company of the disciples). These three characteristics have marked the subsequent progress of the church:

"The Holy Spirit in receptive men.

"The preaching of the truth as it is in Jesus.

"The winning of new disciples through the combined power of the truth, of believers, and of the Holy Spirit.

"(c) After Pentecost, this first Christian community was characterized by:

"Apostolic teaching.

"Social worship.

"Celebration of the Lord's Supper.

"Temple worship.

"Gladness.

"Simplicity.

"Good repute.

"Growth.

"Community of goods (Acts 2:43-47).

"A consciousness of its own independ-

ence and emancipation from the Jewish church (Acts 4:13-30).

Internal differences and increased organization (Acts 6:1-6).

"Opposition and persecution, which led to the stoning of Stephen, the first Christian martyr, the dispersion of the disciples from Jerusalem and the spread of Christianity throughout the Roman Empire (Acts 6:8 to 8:1; 11:19).

"(2) *The Christian Church in Judea and Samaria* (Acts, chapter 8).

"Through the preaching of Philip and others, who were driven out of Jerusalem by the persecution that arose about Stephen, many disciples were won in this region, and with the sanction of the apostles churches were organized.

"(3) *The Transition from Jewish to Universal Christianity.*

The Christian church was to be not a Jewish sect but a catholic church, therefore it must do an effective work among the Gentiles and must admit Gentiles to the same standing as the Jews. This transition must be made without breaking with the past; must be a development, not a revolution. This transition was effected through a series of important events (Acts, chapters 9-12).

"The call of Paul to be the apostle to the Gentiles.

"The selection of Antioch as a new center of Christian activity.

"The winning of the first Gentile converts by Peter and the formal recognition of them by the mother church.

"(4) *The Christian church in all the World.*

"(a) With its enlarged life and vision, the church at Antioch under the divine guidance of its able leaders, especially of Paul (Acts 13:1-4), began those missionary activities, which won Asia Minor and southern Europe to Christ.

"(b) The internal development of the church in the unfolding of its life under the apostolic direction and the inspiration of the Holy Spirit is indicated in the epistles of Paul and others in the New Testament.

"(c) Tradition says that through the labors of the apostles and their companions Egypt, northern Africa, Abyssinia, Arabia, Mesopotamia, and even India and China heard the gospel, and that before the death of John, the last of the apostles, about A. D. 100, the same was true of all the world.

It is easy to mistake gas works for good works.

THE LESSONS FOR DECEMBER

By MRS. CHRISTIANA SALYARDS, *Lamoni, Iowa*

LESSON 9, for December 2.

THE TABERNACLE REARED.

Text, Exodus 35:21-35.

Time of Erection.

When the Israelites came out of Egypt, the beginning of the year was changed by command of the Lord. Their exodus from the land of bondage marked the beginning of a new era, and the Lord directed that the month in which they came out should become to them the first month of the new year. They began to reckon time anew. (Exodus 12:2.)

They left Egypt on the fifteenth day of the first month of the first year, on the morning after they had eaten the passover feast. (Exodus 12:6; 13:4.)

On the first day of the first month of the second year, the tabernacle was erected. (Exodus 40:17.) This lacked fifteen days of being one year from the time when they left Egypt.

Willing Offerings.

In the account of the making of the tabernacle which was written by Moses, great stress is laid upon the fact that the offerings of the people were willing gifts.

The Lord had instructed Moses, when giving him the plan of the tabernacle, that offerings were to be received from those who were disposed to give willingly with their hearts. (Exodus 25:2.) When Moses repeated the Lord's message to the people, he was careful to impress upon them the stipulation that their offerings should be made willingly. Our Golden Text expresses this. In verse 21 of our lesson text, we read that "they came, every one whose heart stirred him up, and every one whose spirit made him willing," and brought offerings to the work of the tabernacle.

Again, in verse 29, we read that "the children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work."

It is pleasant to note later in the lesson that the people gave so willingly and so liberally that it was necessary to restrain them from bringing after the necessary things had been supplied.

Our Hearts Must Be Willing.

In a revelation given at Kirtland in 1831, in which the Lord gave directions concerning the removal of certain ones to the land of Zion, this language occurs: "And after that day, I, the Lord, will not hold any guilty that shall go, with an open heart, up to the land of Zion; for I, the Lord, requireth the hearts of the children of men."

The revelation goes on to tell us that, until the coming of the Son of Man, it is a time of sacrifice and a day for the tithing of the Lord's people, and again we are reminded that the Lord requires our hearts, for he says, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land."

There is work of the Lord to be done by his people in these days, as there was work to be done in the days of the children of Israel. It must be done by our cheerful and willing service, as it was required of those people of olden times.

It is required that our hearts shall be "open." They must be open to receive and to obey the word of the Lord, and they must be open to give freely and willingly such things as we have, of which the Lord's work has need.

May there be fulfilled in us the word of David, "Thy people shall be willing in the day of thy power." (Psalm 110:3.)

The Anointing Oil and the Incense.

In Exodus 30:23-38 we may read the instructions according to which the holy anointing oil and the sweet incense of the tabernacle were to be compounded. The holy anointing oil was to be a compound of myrrh, sweet cinnamon, sweet calamus, cassia, and olive-oil. It was to be used to anoint the tabernacle and its sacred articles and the priests who ministered in the service of God. This was done in dedicating those articles and persons to the service of the Lord. It was not to be used for any other purpose, and it was forbidden that any compound for other purposes should be made like it.

We have in our church a holy anoint-

ing oil, the olive-oil consecrated and set apart for the anointing of the sick. There is some necessity for our teaching our children the proper use of this oil, in order that they may not use it for unholy purposes. We have known instances in which it has been used in a manner which can not be pleasing to the Lord.

The incense burned in the tabernacle in the worship of the Lord was a compound of sweet spices, stacte, onycha, galbanum, and pure frankincense, so called because it burned readily. Frankincense was the resin of the bark of a certain tree. It burned for a long time and with a steady flame. This was the reason why it was added to the sweet spices which formed the incense to be burned before the Lord.

The Lord forbade also that spices, compounded after the formula given for the sacred incense, should be used for any other than the sacred purpose named by him. To make either the holy anointing oil or the sacred incense and use it for any other than the prescribed sacred purpose was forbidden under penalty of the transgressors being cut off from the Lord's people.

The Tabernacle, His Tent, and His Covering.

In Exodus 36:8-13 we read of the making of the ten embroidered curtains, and we learn that, after these curtains had been joined together, they "became one tabernacle." We find, then, that the real tabernacle was formed by this beautiful inner embroidered curtain.

In verse 14 we learn that the eleven curtains of goats' hair were called the tent of the tabernacle. These we know covered the beautiful curtain of embroidered linen.

In verse 19 we learn that the red leather covering of rams' skins and the covering of badgers' skins were the two coverings of the tent.

We understand from this that the beautiful inner curtain was the true tabernacle, that the goats' hair curtain over it was the tent of the tabernacle, and that the red rams' skins and the badgers' skins were the two coverings of the goats' hair tent.

The term *tabernacle*, however, is often applied to the whole structure.

To Every Man His Work.

Moses was called to be the leader, the prophet, and the lawgiver of Israel; he was qualified by the Lord for his work.

Aaron was called to be the high priest of Israel, and his sons were called to be priests.

But men, especially qualified by the Lord and called to their work, were given the supervision of the making of the tabernacle. They were Be-zal'e-el and A-ho'li-ab. Moses said it was the Lord who had filled these men with the wisdom that made them able to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, etc.

Several times in his narrative, Moses repeats this thought, that the Lord had put into the minds of men the wisdom by which they were enabled to do the fine and beautiful work of the tabernacle. He speaks of wise-hearted men and wise-hearted women who assisted in the work.

Has not each child of God some ability which he has received from the Father which he can devote willingly to the great work of God? Can not each of us do some small part of that great work?

The Looking-Glasses of the Women.

A statement in Exodus 38:8 may give us a glimpse into the small sacrifices made by some of the women of Israel in their gifts to the tabernacle. The verse referred to tells us that the great brass laver that stood in the court, at which the priests washed their hands and feet whenever they were about to approach the brass altar or to go into the tabernacle, was made of the looking-glasses of the women. Upon looking up the matter, we find that it was the custom to make the mirrors of women of metals highly polished.

We may pause to wonder if it were a sacrifice for any of those women to give up their looking-glasses. Had women in those days any of the vanity often apparent in our times? Would the treasury of our church be benefited by the sacrifice, if the women of the church should give to it not only their looking-glasses but the things with which they adorn themselves in order that their looking-glasses may give back to them a reflection pleasing to them?

Our lesson tells us that those men and women gave also to the Lord's tabernacle their bracelets, and earrings, and rings, and jewels of gold. Are we willing to make sacrifices of that kind for the work of the Lord now? Are we doing it?

"I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance."

How the Saints Built the Kirtland Temple.

From the Church History, volume 1, pages 518 and 519, we quote: "At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife [Sr. Heber C. Kimball] toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in building the temple; and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings, but gave it for those who were laboring at the house of the Lord. She spun and wove, and got the cloth dressed and cut and made up into garments, and gave them to those men who labored on the Temple. Almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spoke to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and by day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, Jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons

through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house were, Hyrum Smith, Reynolds Cahoon, and Jared Carter. These men used every exertion in their power to forward the work."

Time Occupied in Building the Tabernacle.

The *Quarterly* states that Israel had probably been out of Egypt about half a year when work upon the tabernacle was begun, and that this work occupied about six months.

Josephus tells us that the work of the tabernacle occupied seven months. We learn from our lesson text that it was erected on the anniversary of the Hebrew new year which began fifteen days before their exodus from Egypt. It was set up on their New Year's Day of the second year.

The Jewish Pentecost commemorates the giving of the law from Sinai and occurs fifty days after the Passover. Fifty days, then, after leaving Egypt the Lord spoke from Sinai. Afterwards, on two different occasions, Moses spent forty days with the Lord, making eighty days to be added to the fifty days. We can thus account for one hundred and thirty days (four and one third months) of the time after leaving Egypt. Add to this the seven months spent in preparing the tabernacle, and we have accounted for eleven and one third months. Then add the fifteen days that elapsed in the beginning of the year between the first New Year's Day and the date of the Exodus and we have accounted for the full year with the exception of a few days between the two New Year's days; or you may add fifteen days for the time between the setting up of the tabernacle and the second Passover which marked the anniversary of the Exodus, and we have accounted for the full year between the two Passovers.

In either way that we figure, we find that the Israelites had been out of Egypt about four and a half months when they began work on the tabernacle.

Senior Notes.

Mrs. Callie B. Stebbins.

With this lesson, we complete the study of the tabernacle. We have learned how the people brought their willing offerings to Moses, and that they were given by him to workers whom the Lord inspired with wisdom to

prepare the materials in accordance with the beautiful pattern he had shown to Moses on the mount. When all the parts were finished, they were brought before Moses, who approved of them and blessed the people for their willing service.

All the parts were ready to be fitted together and to be put in their places, and this Moses was commanded to do on the first day of their new year.

As we think of their completed work, have we a satisfying insight into the construction of the tabernacle?

It may be pleasing to some to recall the directions given by the Lord concerning this and to know that they are practical, not mysterious, as some of the language might at first lead us to conclude. These directions are found in Exodus 26.

There we find that for the framework of the tabernacle there were to be boards and bars and pillars, made of wood and overlaid with gold. The boards were to stand on end, each board having in its lower end two tenons that were to fit into two sockets of silver, thus holding the board in its upright position. In Exodus 40 we read that, when Moses reared the tabernacle, he *fastened* the sockets. How they were fastened, whether to the ground or otherwise, we are not told.

All the boards were to be made alike (verse 17), and each was to be ten cubits in length and one cubit and a half in breadth. On the north side there were twenty boards, on the south side twenty boards and on the west side six boards. In addition to these, there were the corner boards of the same dimensions. Concerning the corner boards, the language is somewhat peculiar, "Two boards shalt thou make for the corners of the tabernacle in the two sides." (Verse 23.) We must understand this to mean two boards for each corner, because the two boards were to be held together by a ring at the top and a ring at the bottom. The further direction tells us that there were to be eight boards, thus providing for four corners.

The parts of this framework are spoken of as pertaining to the two sides. Thus, for these two sides, there were to be the six boards and five bars westward. (Verses 22, 27.) Likewise we may understand that the eight boards were to be for the two corners of each of the two sides. This would make finished corners for the east or front side, which served for the doorway. Here were five pillars which stood in five sockets of brass.

In each of the boards there were to be rings of gold, through which bars were to pass, thus holding the boards firmly together. For each of the three sides there were five bars. A middle bar was to reach from end to end. There would then be two bars above and two below, each reaching, we may suppose, across one half of the boards.

Twenty-two boards for one side, counting the corner boards, would give a length of thirty-three cubits, and eight boards for the west end would give a width of twelve cubits.

This framework was to support the tabernacle, which was made of ten embroidered curtains, each one four cubits wide and twenty-eight cubits long. These ten curtains were to be joined together on their long edges, five of them in one large curtain and five in another. The two large curtains thus formed were to be joined in one by means of fifty golden taches fastening into fifty loops of blue on the selvedge of each. Of this the Lord said, "Thou shalt couple the curtains together with the taches: and it shall be one *tabernacle*." (Verse 6.)

This embroidered tabernacle was to be covered with curtains of goat's hair, similarly joined. Of these there were to be eleven, six in one curtain and five in another, the two fastened together with loops and with taches of brass. Of these the Lord said, "Couple the *tent* together, that it may be one." (Verse 11.) Each of the eleven curtains was to be four cubits wide and thirty cubits long.

Spreading the tabernacle of embroidered linen upon its frame with the long edge of one curtain straight across the front, over the pillars of the doorway, the first five curtains would extend back twenty cubits, and here we find the place for a second row of four pillars, to stand in four sockets of silver, upon which was to hang the embroidered veil that was to divide between the holy place and the most holy place; for the instruction was, "Thou shalt hang up the veil under the taches."

We notice that the *length* of the separate curtains lies crosswise of the frame, hanging over at the sides.

The length of the frame (the side walls) being thirty-three cubits, and the ten curtains of four cubits each making forty cubits, seven cubits of the embroidered tabernacle would be left to hang over at the back (the west end). Subtracting twelve cubits, the width of the frame, from twenty-eight cubits, the length of the curtains, would leave eight cubits to fall over on each side.

The goats' hair tent was to be spread over this, the large curtain composed of the six narrow curtains being placed in front, for Moses was told, "Thou shalt double the sixth curtain in the forefront of the tabernacle." Here, again, we should bear in mind that the *length* of the curtains is placed across the frame, falling over at the sides. Placing the middle of the sixth curtain at the front edge of the embroidered curtain (the half of it either folding back upon itself or falling over the top of the pillars at the entrance) the remaining five and a half curtains of this large curtain would extend back twenty-two cubits, bringing the brass taches of the tent one half curtain, or two cubits, beyond the gold taches of the tabernacle and causing the second large curtain of the tent to fall over at the back one half curtain farther than the embroidered tabernacle.

Here we find the explanation of verse 12: "And the remnant that remaineth of the curtains of the tent, the *half curtain that remaineth*, it shall hang over the back side of the tabernacle."

The length of the goats' hair curtains was to be thirty cubits, two cubits longer than the embroidered curtains. They would thus hang one cubit longer on each side than those of the tabernacle, as verse 13 directs, "And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it."

We found that the tabernacle hung over at the back seven cubits and at the sides eight cubits. The tent hung one half curtain, or two cubits, longer at the back, making nine cubits, and at the sides one cubit longer, making nine cubits here also. This would be within one cubit of the base of the boards, which were ten cubits in length.

Above the tabernacle and tent, there were to be two other coverings, one of rams' skins dyed red, and, over this, one made of badgers' skins. For these, no dimensions are given and no directions as to how they were to be placed. Moses, having been shown the pattern, would know concerning them.

Inside the tabernacle, the walls would be of gold, the ceiling, the "vail of covering," and the hanging at the doorway, of embroidered linen. Behind the veil, in the holy of holies, the ark of the testimony with the mercy seat upon it was to stand. In the holy place before the veil would stand the golden altar of incense; on the north side, the golden

table with the show bread; and on the south side, the golden candlestick.

The tabernacle was to stand in a court one hundred cubits long by fifty cubits wide. This was to be formed by hangings of fine linen, hung upon pillars of brass which stood in sockets of brass. The pillars were to have hooks and fillets, or bands, of silver, and their chapters (the upper part or capital) were to be overlaid with silver.

Counting one foot and a half as the measure for one cubit, the court would be one hundred and fifty feet long by seventy-five feet wide, and the tabernacle forty-nine and a half feet long by eighteen feet wide and eighteen feet high. The hangings of the court were to be five cubits high, seven and one half feet.

Within the court, before the door of the tabernacle, was the laver of brass, and, farther from the door, the altar of burnt offerings.

We have noticed particularly that the curtains of embroidered linen were designated as the tabernacle. This was necessary in order that we might understand the wording of the instructions concerning it. All the parts were accessories to this: "The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars and his sockets." The completed structure was the tabernacle with all its parts in place. We find it referred to as "the tent of the congregation," "the tabernacle of the congregation," "the tent of the testimony," and "the tabernacle of testimony."

It is stated that the word *its* was not in the English language at the time the King James' Version of the Bible was translated, and therefore it was necessary to use either the masculine or feminine pronoun for the possessive of *it*. This explains to us the use of the word *his* in referring to the parts of the tabernacle.

When the tabernacle had been reared and all made in readiness for its intended uses, the Lord showed his acceptance of it by causing the cloud to rest upon it and his glory to fill it. Verse 35 of Exodus 40, our lesson text, tells us that Moses was not able to enter the tabernacle, because the cloud abode thereon and the glory of the Lord filled it. The closing verses tell us that the cloud remained upon the tabernacle by day and by night, being taken from it only when the people were to move forward on their journeys.

The question arises, When was the glory removed so that the service of the tabernacle could be entered upon? We are not told just how long it continued, but it must have been only for a short time.

There is a repetition in different chapters concerning the dedication of the tabernacle, and it is somewhat indefinite as to the time, during the dedication services, when this manifestation occurred. It is not probable that there was a long interruption of these services. In the dedication of the priests, it was necessary to enter the tabernacle, and its service required their daily ministrations. The Lord would not interfere with the order he had instituted.

The Rearing of the Lord's House.

Elder Duncan Campbell.

The true house of the Lord is his people. The individual members are called out of the world by the preaching of the word. By obedience to the gospel they are separated from the world and become the children of God by faith in Christ Jesus. Separation from the world is both an inward and an outward effect; it first takes place in the heart, and afterwards it will manifest itself in the outward life and conduct. The pure wheat in the heart of the person must be separated from the chaff before he is fitted to become a lively member in the house and temple of our God.

After the heart has been separated and cleansed from worldly loves and desires it is ready to be clothed upon with the gifts and graces of the Spirit; and then the individual may bring these virtues as an offering for the rearing of the true tabernacle of God. These virtues manifesting themselves through the redeemed children of God are the lively stones whereof is builded the spiritual temple of God. It is not the flesh and bone and blood constituting man's material form that enter into the construction of this spiritual house, but the virtues and graces that come of the Spirit; these are the precious things that are to adorn the temple of the Lord. The real things of a man are the elements of his character.

As ancient Israel brought their precious things as offerings for the rearing of the tabernacle, so later Israel, the true Israel, should bring consecrated hearts and lives, adorned with love and goodness, purity and truth, meekness and mercy, justice and brotherly kindness, to the building up of the church and kingdom of God. "No one can

assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

LESSON 10, for December 9.

THE TRIBES OF ISRAEL NUMBERED.

Text, Numbers 1, 2.

The Lord's Promise to Jacob.

Our Golden Text points us back to that time when Jacob started on his journey to Egypt in response to the urgent invitation of his beloved son, Joseph, who had been sold into slavery by his brothers and who had risen to the highest office under the king of Egypt.

Jacob may have had some doubts about the propriety of going, for his father, Isaac, had been forbidden to go into Egypt in a time of famine like that which made it necessary for Jacob and his family to go. (Genesis 26:1-3.)

But circumstances alter cases, and the Lord approved of Jacob's going and promised to make his posterity a great nation in Egypt and to surely bring them again into the land of Canaan.

Our lesson calls attention to the fulfillment of this promise of the Lord. When Israel went down into Egypt they were seventy souls; they came out of it a great nation, the men of war alone numbering 603,550.

An Error.

A slight omission occurs in the last line of the Introduction on page 27 of the *Quarterly*. The sentence which begins in that line should read, "They were *free* from Egyptian domination." The italicized word was unintentionally omitted in the *Quarterly*.

Greatness.

In Egypt, Israel became great in numbers. When Moses led them out from that land, they went with "great substance." (Exodus 15:14.) They went with jewels of silver and of gold, with raiment, with flocks and herds and very much cattle. (Exodus 12:35, 38.)

But the millions of Israel who were thus brought out, though great in numbers and great in their possessions, were not great in moral and spiritual development. They were in spiritual darkness, and, for this reason, they

were not led to Canaan by the way that was near, but were led first to Sinai where they received the law of God which would lift them up into spiritual greatness, if they would obey its commandments.

The closing words of the Introduction contain one of the best thoughts in the lesson for us, the thought that a nation must be great in the virtues of good character as well as being great in numbers and in wealth.

And that which is true of the nation of Israel in the time of which we study in this lesson is true of us now individually and of the church which we constitute collectively. As a church we are not yet great in numbers, in wealth, or in spirituality. The Lord has said to us recently, "My army is not yet very great, and their weapons, many of them, are yet carnal," and he has warned us not to seek the greatness that comes by the possession of temporal riches but to seek rather to bring his law into operation among the people and to follow the example given us in the life of Christ. (See the Epistle of Joseph Luff in *Herald* of June 6.)

To be like Christ is to be great.

The Census Taken.

The Men Who Assisted in Taking the Census. (Numbers 1: 5-15.)	The Captains of the Men of War. (Numbers 2: 3-31.)
ReubenElizur	ReubenElizur
SimeonShelumiel	SimeonShelumiel
JudahNahshon	JudahNahshon
Issachar...Nethaneej	Issachar...Nethaneej
ZebulunEliab	ZebulunEliab
Ephraim ...Elishama	Ephraim ...Elishama
Manasseh...Gamaliel	Manasseh...Gamaliel
Benjamin ...Abidan	Benjamin ...Abidan
DanAhiezer	DanAhiezer
Asher.....Pagiel	AsherPagiel
Gad.....Eliasaph	GadEliasaph
Naphtali.....Ahira	Naphtali.....Ahira

The above table is intended simply to impress the fact that the same men who took the census were those who were appointed over the armies of the tribes of Israel. Later, in Numbers 7, these same men are called the princes of Israel.

The Standards of the Tribes.

Jewish writers say that the standards of the Hebrew tribes were symbols borrowed from the prophetic blessing of Jacob—Judah's being a lion, Benjamin's a wolf, etc., and that the ensigns or banners were distinguished by their colors—the color of each tribe being the same as that of the precious stone representing the tribe in the breastplate of the high priest.—Jamieson-Fausset-Brown Commentary.

On the March.

The strongest encampment was that of Judah (186,400), which went forward first, forming the vanguard. The next strongest was that of Dan (157,600), which came last, bringing up the rear. The weaker divisions, Reuben (151,450), and Ephraim (108,100), occupied the more protected positions near the center. The ark of the covenant, borne by the Levites, formed the real center of the Israelite host.

Where Was the Levite Encampment?

Was it in the court as the diagram in the *Quarterly* represents, or was it outside of the court?

The editor of the *Quarterlies*, who is also in charge of this department in the EXPONENT, is of the opinion that the diagram in the *Quarterly* is incorrect in this respect and that the camp of the Levites was outside the court of the tabernacle.

In Numbers 1:53, we read the direction given by the Lord, that the Levites should pitch round about the tabernacle of testimony, and that they should have charge of the tabernacle of testimony. It is probably this statement that has given to a writer of such note as Geikie the idea which we at first accepted, that the Levites were encamped in the court about the tabernacle; but in Numbers 2:2, we read the direction that the other tribes of Israel should also pitch their tents about the taber-

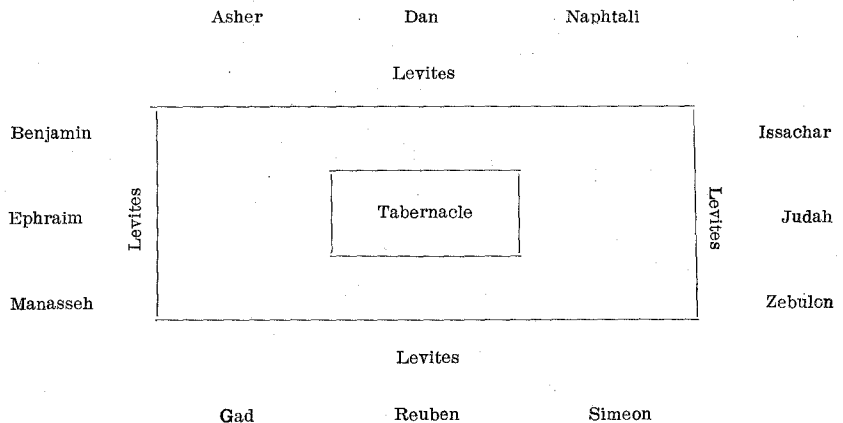
nacle of the congregation. The difference in the two directions given is that the tribes, with the exception of the Levites, were to encamp "far off."

In Numbers 3:39, we read that there were twenty-two thousand males of the Levites. Upon this we may estimate that there were over forty thousand of the Levites all told. The court of the tabernacle was seventy-five feet by one hundred and fifty feet. Where would be the room for the tribe of Levi in this inclosure?

Added to this, the court of the tabernacle was evidently a sacred inclosure, to be entered only by those who had service to render in it. Is it reasonable to suppose the confusion of domestic life such as must necessarily have attended the camp of Levi would be permitted there?

The editor of the *Quarterly* regrets that the diagram in the *Quarterly* is not to be relied upon, but is pleased that opportunity is afforded in the columns of the EXPONENT to send out this correction, if it be such. Students of the Sunday-school lessons are freely invited to study closely into all questions raised in the lessons. Our safety is in doing our own thinking and drawing our own conclusions. We should never be unwilling to change our conclusions for good reasons or to admit new light upon a subject, even though it may show us to have been in error previously.

Should not the diagram in the *Quarterly* appear thus:



Atonement Money.

In Exodus 30:11-16 we read that the Lord instructed Moses when he took the census of the tribes to collect from every man of Israel who was over twenty years of age a ransom for his soul. This ransom was to be a half-shekel of money (a little over twenty-

seven cents), and was to be an offering to the Lord. The Lord said concerning this offering: "The rich shall not give more, and the poor shall not give less than a half shekel, when they give an offering to the Lord, to make an atonement for your souls."

This atonement money was to be used in the service of the tabernacle.

LESSON 11, for December 16.

THE LEVITES.

Text, Numbers 3.

The Death of the First-Born.

The question arises, Was it only the first-born sons of the Egyptians who were slain by the angel of the Lord on the first Passover night or were first-born daughters also among those taken.

In Exodus 4:22, 23 we read the message sent by the Lord to Pharaoh, king of Egypt: "Israel is my son, even my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."

In our lesson to-day, we read in verses 42 and 50 that Moses numbered all the first-born of the children of Israel. In these verses, they are spoken of only as the first-born, but in verses 40 and 43 we find that it was the first-born *males* who were counted in this census.

The lesson also points out to us that it was the males of the Levites who were chosen by the Lord as substitutes for the first-born of all Israel. The Passover lamb, offered yearly to commemorate the event of the first pass-over, when the Egyptian first-born were slain and the Israelite first-born were spared, was a male of the first year. It is to be remembered, however, that this sacrificial lamb also typified the offering of Christ, the first-born son of God.

As a rule, in the Scriptures, the term first-born is applied to the eldest son of a family. This son received a double portion of the father's property. (Deuteronomy 21:17.) The Smith-Peloubet Bible Dictionary explains that the reason of this was that this son was required to maintain the females of the family, the daughters receiving no share of the father's estate except at their marriage, when they received a marriage portion. If there were no sons, the daughters inherited the property, upon the condition that they married in their own tribe.

In the Introduction

of this lesson, the statement that the whole tribe of Levi was chosen as substitutes for the first-born sons of the nation, it is to be understood that the sons of the whole tribe are meant. The lesson plainly shows that it was the males of Levi who were the substitutes. Notice as you study that it was not only the first-born sons of Levi but all the sons of the tribe who were chosen.

The introduction refers also to the place of the Levite encampment. In contrasting the positions of the other tribes with that of Levi, they are referred to as having been outside the courts. In connection with this, your attention is called to the article on the encampment of the Levites given with the matter for the last lesson. It seems evident that the Levites as well as the other tribes were outside the courts.

The Sons of Moses.

These sons are not prominent in this lesson from the fact that they were not priests as were the sons of Aaron. The sons of Moses were in the private ranks of the Levites. They belonged to the division of the Kohathites, being great-grandsons of Kohath, and consequently were among those who bore the ark of the covenant and the other sacred articles of the tabernacle.

At the time of this lesson, they were probably too young to serve, but this was the position among the Levites in which they belonged.

The Smallest Tribe in Israel.

If you examine the table given in the *Quarterly* in lesson 10, you will find that no tribe in that list was so small as the tribe of Levi. The priestly tribe was the smallest of all the tribes.

A Discrepancy.

There were three divisions of the Levites, the Gershonites, the Kohathites, and the Merarites. In verses 22, 28, and 34 we learn that these three divisions of the Levites numbered respectively 7,500, 8,600, 6,200. These numbers, added together, give us the total sum 22,300. But verse 39 says that the total number of the Levites from one month old and upward was 22,000.

This discrepancy is accounted for in various ways, the Jamieson-Fausset-Brown Commentary offering as the most probable conjecture that, as Hebrew letters are employed for figures, one letter was taken for another in the work of transcribing.

Another suggestion offered is that some of those included in the 22,300 were first-born sons of the Levites who could not be counted as substitutes, because they were already claimed by the Lord as first-born sons.

The suggestion that the 300 is

dropped according to the Scripture style of reckoning in round numbers does not recommend itself to us from the fact that the round number is not used in giving the sum of the first-born sons of all Israel. If for the total sum of the males of Levi, 22,000 were used instead of 22,300, then for the total sum of all the first-born of Israel 22,000 should be used instead of 22,273. But this was not the case. The round number is not used in the latter, and we are therefore justified in rejecting the suggestion that it is used in the former case.

The Second Priest.

In verse 24 we are told the name of the man who was chief of the Gershonite division of the Levites; in verse 30 we find the name of the chief of the Kohathite division; and in verse 35 we have given the name of the chief of the division of the Merarites.

Verse 32 tells us that Eleazar, the son of Aaron, was chief over these chiefs of the Levites. We understand from this that Eleazar presided over the three chiefs of the Levites, thus giving him direction of the labors of the Levites.

The Jamieson-Fausset-Brown Commentary suggests to us that it was this office held by Eleazar that is referred to in 2 Kings 25:18 as that of the "second priest." The Commentary also states, though we do not know with what authority, that this second priest performed the duties of the high priest when illness or other conditions made it impossible for the high priest to act. If this be true, then the second priest, when dressed in the official robes, would be the high priest pro tem. As such, his ministrations before the Lord would be acceptable.

The Value of a Shekel.

The Smith-Peloubet Bible Dictionary tells us that the value of a shekel of silver was fifty-five cents. Our lesson to-day tells that the two hundred and seventy-three first-born sons of Israel who were in excess of the Levites were required to be redeemed by the payment of five shekels each, which would be about two dollars and seventy-five cents.

Our lesson, near the close of the Study of the Text, contains a slight mistake in the statement that a shekel was two dollars and seventy-five cents. It should read that the *five* shekels were worth that amount.

LESSON 12, for December 23.

THE DEDICATION OF THE TABERNACLE.

Text, Numbers 7.

Time Occupied.

The word *day* is sometimes used as synonymous with the word *time*. To erect the tabernacle and set in order its furnishings, to anoint it according to the directions of the Lord, to prepare and consecrate the priests and offer the accompanying sacrifices would require more than one day, if done with the deliberation and dignity due to so important transactions. The taking of the census was a necessary preliminary to the setting apart of the Levites. Until the Levites were given to the priests for their assistants in the tabernacle service, the organization of the priestly orders was not complete.

The census was taken one month after the tabernacle was erected. The intervening time must have been occupied with the establishment of its service. The opening of our lesson text to-day tells us that, after the tabernacle had been fully set up, the princes of Israel came with offerings. They came with animal sacrifices for the altar of brass, and with other offerings, and in verse 88 of chapter 7 we find the statement that these gifts marked the dedication of the altar after that it was anointed. We may be justified in regarding the dedication of the tabernacle as having occupied not only the day on which Moses anointed it but those successive days on which other ceremonies were held that pertained to the establishment of its perpetual service.

The Consecration of the Priests.

A detailed account of this is found in Leviticus 8.

All the congregation of the people was gathered to witness it. (Verse 4.) Moses informed them that the Lord had directed him to consecrate Aaron and his sons to be the priests of the tabernacle. (Verse 5.)

Aaron and his sons were washed with water before they were invested with the robes of their office. (Verses 6-9, 13.) This signified that men should be purified from their sins before they minister to the Lord as his servants.

A sacrifice was also offered for the sins of the priests, and they laid their hands upon the head of the bullock before it was slain, in this act probably signifying that the animal was sacrificed in their stead. (Verse 14.) Some

of the blood of this sacrifice was put upon the horns of the brass altar to purify it, and the remainder was poured out before the altar to make reconciliation for the priests. (Verse 15.) The flesh of this sacrifice was burnt outside the camp. (Verse 17.)

Thus was laid upon Christ the iniquity of us all. (Isaiah 53:5, 6.) Thus did he die that we might live. Thus was his blood shed that we might be reconciled to God. And Paul shows in Hebrews 13:11, 12 that it was in harmony with this offering of the Mosaic ritual that Jesus died on the cross outside the gates of Jerusalem.

Another sacrifice was offered. This was a ram which was killed and cut in pieces, after which its inward parts were washed in water. Its blood was sprinkled upon and before the altar, and the *whole ram* was burned upon the altar. (Verses 18-21.) Aaron and his sons laid their hands upon the head of this sacrifice also before it was killed.

Thus must the people of God individually give their whole lives to God. Thus must they be pure in heart, being cleansed by "the washing of water by the word." (Ephesians 5:26.)

This whole burnt offering is generally understood to be representative of the dedication to God for the person or persons offering the sacrifice.

And there was still a third offering, another ram, called the ram of consecration. (Verse 22.) The priests laid their hands on this animal before it was offered. After it was killed, Moses put some of its blood upon the right ear, the right thumb, and the great toe of the right foot of each priest. (Verses 23, 24.) Certain parts of this sacrifice with a cake of unleavened bread, a cake of oiled bread, and a wafer were burned upon the altar of brass, as the Lord's part of the sacrifice, and other parts of the same sacrifice were given the priests as their portion. (Verses 25-29.) The portion of the priests was boiled at the door of the tabernacle and was there eaten with bread taken from the same basket as that from which the bread of the Lord's portion was taken. (Verse 31.)

This was the peace offering and represented the communion with God that is enjoyed by those who have made peace with him by accepting the sacrifice of Christ as made for them and by giving themselves wholly and without reserve to his service. These shall share with God in everlasting life as the Lord and the priests shared in the ram of consecration and in the bread of the basket.

The blood upon the right ear, upon the right thumb, and upon the right great toe may have signified the dedication of the priests to God. They were set apart to hear his word, to give to him their mind and attention. They were to serve him with the works of their hands. They were to walk in the ways of holiness, to go where their duties led them.

"No Man Taketh This Honor."

In Leviticus 8:79 we read that Moses invested Aaron with his robes of office. In verse 13 we have the same statement concerning the sons of Aaron, that Moses put upon them the sacred garments of the priests' office. This is significant of the principle that no man may take to himself the honor and authority of ministers for the Lord. They must be chosen by the Lord as were Aaron and his sons and must be installed in their office by one having authority to do so.

Paul said to the saints of his time, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

Be Ye Perfect.

In Leviticus 21:17-23 we find that the priests who ministered before the Lord were required to be physically perfect, that no man who was blind, or lame, or in any way deformed or diseased was permitted to act in the office of priest. He was to be provided for as were other priests, but he might not serve in a priest's duties.

In Leviticus 22:19, 20, 22, 23, we learn also that the sacrifices offered were required to be physically perfect, that nothing having any deformity or disease, or blemish might be offered to the Lord.

God requires perfection also in his people.

LESSON 13, for December 30.

QUARTERLY REVIEW.

The Principles of Salvation in the Law of Moses.

The tabernacle was a part of a great system of teaching by object-lessons and of training the world to understand the great truths that are in the gospel of Jesus Christ. Paul tells us that this system of teaching, which was prescribed in the law of Moses, was a shadow of good things to come. (Hebrews 10:1.) In the services of the tabernacle, as in the outward ordinances of the gospel taught by Christ,

spiritual principles are expressed in material things. Neither the ceremonies of the tabernacle nor the outward ordinances of the church established by Christ could save man, if those ceremonies were but a dead form. Paul said, in that passage which has already been cited, that the law with its tabernacle service which was a shadow of good things to come could not make men perfect, and we may make a similar statement, that the outward services of the church of Jesus Christ can not make men perfect.

But it was possible for men and women to be saved under the law and its service, as it is possible for them to be saved now under the provisions of the church of Jesus Christ in these days, if they permitted themselves to be developed in spiritual life by the law under which they lived. Jesus himself declared that men might be saved under the law of Moses (Matthew 5: 21, Inspired Version), and we can understand this by another statement made by him, "I am he who gave the law." Would this perfect being give an imperfect law? Would the loving Friend who died for men require his people for centuries to observe a law that did not admit of their being saved?

We have seen from his own words that he did not do this and that it was possible for men to be saved under the law of Moses. Does it not follow that the principles in the law were the principles of salvation? It certainly does, and we, therefore, believe that the principles in the law of Moses were the same as those in the church established under the personal supervision of Christ.

The church, under the law of Moses, was the church of Jesus Christ, if he established it and was its lawgiver, though we commonly apply that title to the organization established by him during his personal ministration on earth and to the church in these latter days. The church in the days of Adam, in the days of Enoch, of Noah, of Moses, of Christ, in our day, has offered to the world salvation upon a system of eternal principles of righteousness which never change.

We are taught that God does not change. Should God speak to a man and should that man not understand the language in which he was addressed, would God change the tenor of what he had said, or would he speak in more simple language? So, in giving the law of Moses which called for the tabernacle service, God did not change his message to men, but he changed his manner of expressing it.

The Meaning of the Tabernacle.

The tabernacle was Jehovah's dwelling-place among his people. He was the all-powerful, ever-present, but unseen God, with his people to direct them. So did Christ promise to be

with his church even to the end of the world. (Matthew 28:20.) God dwelt among his people in the time of Enoch. (Genesis 7:20-23, Inspired Version.) He will dwell again with his church in the midst of his people. (Genesis 7:70-72, Inspired Version.)

The sacrifices offered on the altar in the court were intended to be a continual reminder of the great sacrifice which the Lamb of God would make for men and of the necessity of man's consecrating himself wholly to the service of God.

The ceremonials of washings and purifications were intended to impress the thought that God requires men to be pure. At the brass laver in the court, the priests washed their hands and feet before ministering at the altar in the court or entering the holy place. The gospel teaches us that the ministry of God should be pure men.

In the holy place the light of the golden lamp represented the everlasting light of God's truth; the table of show bread signified that men need and may have spiritual food from God, that they may commune with him and have everlasting life; and the offerings on the golden altar directly before the ark of the covenant but separated from it by the veil signified that the tabernacle worship was offered to the invis-

ble God whose seat is a throne of mercy to which his people may approach, if they come in the way of holiness and purity.

The high priest, who entered into the most holy place after he had offered sacrifices for the sins of the people, bore upon his shoulders the names of the tribes of Israel and upon his heart the precious stones of the breastplate. His entrance to the most holy place represented the entrance of Christ into the presence of God after he had given himself a sacrifice for the sins of men. The stones of the breastplate represented the true Israel of God, beautiful and precious in his sight, and borne upon the loving heart of Christ.

The most holy place of the tabernacle was unlighted, except when the glory of God entered it. So are our lives darkened, so is the whole world in darkness, when unlighted by the light of Christ. But, when the glory of God came into the most holy place, it filled the place with its radiance and glory. There was then no need of candle there or of the light of the sun, and there shall be no need of those things in that holy city which John saw in vision, of which he has told us that "there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light."

BUSINESS DEPARTMENT

By D. J. KRAHL, Lamoni, Iowa

The Christmas Offering.

To facilitate matters in the publication of the Christmas Offerings in the *Blue Hope*, blanks have been provided on which all schools are requested to report the names and offerings "as they wish them to appear in the *Blue Hope*." If your school has not been provided therewith please notify Bishop E. L. Kelley, Lamoni, Iowa, and you will be supplied.

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Will you assure a continuation?

An effort is being made to reach every teacher in the Sunday schools.

Superintendents are requested to visit personally every teacher in their respective schools and urge them to subscribe for the EXPONENT. There is no reason why every teacher should not be on the list. Teachers who have not the money at present may receive the EXPONENT and pay for it when they can. Those who are unable to pay will receive it free.

First Primary Lessons.

Those ordering *Quarterlies* of this grade please note the following:

Be sure to state which "Part" is de-

sired.—whether 1, 2, 3, 4, 5, or 6. Each "Part" contains lessons for one quarter.

The lessons are to be used in regular order.

When no "Part" is specified the *Herald* Office will mail the one which contains the current lessons for the quarter in which order is received as follows: Part I was to be used during the months of July, August, and September, 1906. Part II, for October, November, and December, 1906. Part III, for January, February, and March, 1907. Part IV, for April, May, and June, 1907. Part V, for July, August, and September, 1907. Part VI, for October, November, and December, 1907.

The lessons are then to be taken up again and reviewed.

Some have returned Part II, the lessons being used the present quarter, because of the lesson "Easter Lilies" appearing therein. Please do not return on this account. This lesson is one that can be taught any time. If it was desired to have this lesson come on Easter Sunday, no day could be selected on account of Easter coming at a different time each year. When the lessons are gone over the second time the lesson "Easter Lilies" will come somewhere near Easter-time.

One reason for desiring all schools to study the same lesson each Sunday is on account of special notes which may appear from time to time in the EXPONENT.