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LETTER-DAY SAINTS

Sunday School

Treatise.



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LATTER-DAY SAINTS'

Sunday School Treatise.

SECOND EDITION.

PUBLISHED BY

The Desert Sunday School Union.

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1898.

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PREFACE.

IN reviewing the development of the Sunday School cause among the Latter-day Saints from its small and sporadic beginning to its present status, in regard to statistics as well as to efficiency, we cannot but recognize the guiding hand of our Heavenly Father, to whom the gratitude of our hearts should be given, manifesting itself by continued and ever increasing devotion.

Appreciating also the earnest efforts of our Sunday School workers to advance the Sunday Schools step by step, as inspiration and experience have directed, we anticipate with unfaltering faith a still more glorious future for this great work.

In response to the inquiries, suggestions and solicitations from many parts of the Lord's vineyard, we have endeavored to consolidate in this TREATISE the leading instructions scattered throughout our various publications.

Contents as well as form and arrangement in this TREATISE are the result of much deliber-

ative and earnest work. We are indebted in these respects to the advice and co-operation of as many of our faithful fellow-laborers as we could conveniently reach.

Realizing our own inefficiency, we have relied upon the guidance of the Holy Spirit on entering upon so important an undertaking, and trust we shall have the support of every Sunday School worker in our endeavor to introduce and carry into effect the leading features suggested in this work. It is recommended that at least one copy of this TREATISE be on hand, for reference, in every Sunday School of the Church.

With the prayer for the blessings of the Lord to rest on all the labors in behalf of the youth of Zion, we remain,

Your Brethren in the Gospel,

THE GENERAL SUPERINTENDENCY
AND BOARD OF THE
DESERET SUNDAY SCHOOL UNION.

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RULES

FOR THE

GUIDANCE OF THE SUNDAY SCHOOLS

OF THE

Church of Jesus Christ of Latter-day Saints.

1. Every school should be as fully organized as possible. A complete organization consists of a Superintendent, First and Second Assistant Superintendents, Secretary, Assistant Secretary, Choir Leader, Librarian, Assistant Librarian, Treasurer, and sufficient teachers. Where the school is very small one person may advantageously fill more than one office.

2. The Superintendent and his Assistants should see that all rules adopted for the school are strictly observed by the whole school, not forgetting themselves to set a good example.

3. The Secretary should keep a Teachers' Roll; and each school session take minutes, and the following Sunday read them in a clear, audible voice, for the acceptance of the school by vote, which should be done by raising the right hand. These minutes should be recorded in a suitable book, called the "Sunday School Record of — Ward." He should also be pre-

pared, when required, to promptly make out a correct statistical report, which, after being examined and approved by the Superintendent should be sent to the stake or mission superintendent, and a copy kept on file. The Secretary and his or her assistant should be good penmen, if possible, and take pleasure in keeping the record and reports neat, clean and ready for reference.

4. The Librarian should have charge of all the books, cards, etc., preserve them in as good order as possible, keep a correct register of all books loaned and when returned, and distribute such books as are needed by the respective departments.

5. The Treasurer should keep a careful account of all funds received and expended for the school, and only disburse the same as instructed by the Superintendent.

6. Assistant officers should qualify themselves, and be ready to properly attend to the duties of their office whenever needed.

7. The name and attendance of every pupil should be recorded in a department register.

8. Officers, teachers and pupils should be punctual and regular in their attendance.

9. The school should be graded as far as practicable, and every pupil placed under a

suitable teacher, and not allowed to change from one class to another without permission.

10. The school should be punctually opened with singing and prayer.

- 11. All male members of the school should strictly observe due respect on entering the school house by uncovering the head; and on leaving should keep the head uncovered until they reach the door.

- 12. No loud talking or playing, or running in and out should be allowed during school hours.

13. Children should be encouraged to learn portions of the Scriptures, "Articles of Faith," Catechism, etc,

- 14. All exercises should be conducted with as little noise as possible, by teachers and scholars reading and answering questions so as not to be heard by the other classes.

15. The smaller children, where suitable teachers can be obtained, should be taught orally, and, if possible, in a separate room.

16. The sacrament of the Lord's Supper should be administered every Sunday, according to the special counsel of the First Presidency.

- 17. Those who address the school should use simple, easy language, and be brief, interesting and impressive, and always speak loud enough for every child to hear what is said.

18. The entire school should be encouraged to join with the choir in the singing. Teachers should encourage by every legitimate means the use of the Children's Sunday School Hymn Book.

19. Children should not be allowed to leave their places until after the benediction. They should always leave the school in sections, and, where practicable, to the music of an organ.

20. Reviews should be held in every department, except perhaps the theological, every Sunday for a few minutes on the previous lesson; every three months on the work of the term; and at the end of every summer and winter season to determine, among other things, the transfer of pupils to other departments.

21. Every department should work to a plan laid out by the Superintendency, in connection with the respective teachers, for either three months, six months, or the whole year.

22. Addresses by anyone in Sunday School should not, as a rule, exceed fifteen minutes.

OUTLINE PLAN OF SUNDAY SCHOOL WORK.

GENERAL STATEMENT.

The course of study for Sunday Schools as here marked out is a two-fold one. First, and most important that of religious training for the young. Second, theological instruction. The great aim of Sunday School work is to insure right action; and to plant within the hearts of the pupils a faith in and living testimony of the divinity of the latter-day work, as revealed through the Prophet Joseph Smith, and a desire to obey its doctrines and ordinances. In short, to make Latter-day Saints of them.

The arrangement of subjects provides for the presentation and inculcation of religious and moral principles. The treatment of stories, even if the subjects are taken from the Bible, Book of Mormon, Pearl of Great Price, or the life of prominent men or women of the Church, must have the inculcating of some religious

truth in view, as otherwise the story will be without its chief value.

We therefore urge the importance of the use of appropriate stories, songs, object lessons and gem thoughts, as a means of teaching religious principles so that they may become motives of action. The standard Church works have been carefully examined, and the references thereto in this TREATISE so graded and classified as to aid greatly in teaching the principles of the Gospel. No text book should be used that is not approved by the Sunday School Union Board.

The aim of the Sunday School teacher should be directed mainly to the implanting of religious truths by precept and example, rather than merely teaching theological facts, for the knowledge of facts alone will not make a child religious. A plan of home reading is likewise suggested, which should be worked out in detail by each teacher so as to harmonize with the regular class work.

Realizing that a plan of study can accomplish the greatest good only when it is worked out in detail by those who are to do the teaching, a general outline of the work to be followed is here presented, with abundance of material properly arranged and classified, leaving to the good judgment of the teacher, under the super-

vision and direction of the Superintendent, the detailed planning of the work.

The plan is broad enough to embrace the condition of any Sunday School of the Latter-day Saints, and we urge that it be as closely adhered to as circumstances will allow, thus making our schools, to a degree at least, uniform.

To complete the entire course as laid out in all grades, keeping in view the securing of right action through the education of motive, will require a comprehensive knowledge of the Gospel; and if properly taught should result in the true religious education of the young.

GENERAL REMARKS AND SUGGESTIONS.

REMARKS.

Teaching is directing the self-activities of the learner, and is fruitless unless there be awakened a sympathy between the teacher and the pupil. Evoke the will of the child, that is, lead the child to do willingly what is right. Fear of punishment or hope of material reward rarely stimulates spiritual growth, generally its effects are the reverse. A healthy spiritual growth

affords the highest pleasure, and is the noblest incentive to right action.

SUGGESTIONS,

1. Cultivate an intense love for your work.
2. Give careful thought and prayerful study to each lesson before presenting it to your class.
3. Manifest a deep interest in the welfare of your pupils at all times, making yourself their spiritual guardian.
4. Always govern your pupils through a spirit of love. Be diligent by precept and example in cultivating regularity, punctuality and order.
5. Make your exercises interesting, by frequent illustrations.
6. In all your teachings keep in view the end—spiritual growth and moral activity.
7. Cultivate in your own nature the virtues you wish to inculcate in your pupils.
8. All instruction in the Sunday Schools of the Saints should have for its aim and object the development in the hearts of the students of a love for God and their fellow-men, and faith in the Gospel of Jesus Christ and the great work of the latter days.
9. Have pupils report the good acts they see others perform.

10. Proper incentives: *a.* Duty to God, to parents, to others and to self. *b.* The desire to secure temporal and spiritual salvation. *c.* The desire of enjoying the approbation of God, good men and your own conscience.

Compulsory methods should be discarded, while those of emulation should be used with the greatest care.

The Sabbath morning exercises should be conducted in the following order: The officers and teachers should be present at 9:45 a. m., and welcome with a kind word the students and visitors as they enter; and each pupil should be assigned to his or her proper place. The school should commence promptly at 10 a. m., and after the roll of officers and teachers is called, a song should be rendered by the entire school, an appropriate prayer offered, and again the school should unite in singing. The reading of the previous Sunday's minutes should follow. They should show the number of male and female pupils, and the subject taught in each department. In this way the progress of the school may be noted. The Secretary should read the minutes from the stand in a clear, distinct and sufficiently loud voice to be heard by all present.

Then should follow the administration of that

sacred ordinance, the sacrament of the Lord's Supper, during which the most profound silence should be maintained. If preferred, a few remarks may be made to the children on the nature of this ordinance, and why they partake of it; appropriate hymns may be sung by the school choir, or sacred music rendered by the organist.

The pupils should then march in order to suitable music on the organ, to their respective places of study.* Here the studies pursued should be in accordance with the instructions of the Union Board. When the class work is finished, which should be about 11:30 a. m., (except on the days on which teacher's meetings are held, when the exercises should close a little earlier), the school should re-assemble,

*Organists when playing for marching, should give preference to suitable tunes from the Deseret Sunday School Song Book, as the pupils are familiar with them and can consequently keep better time in marching. We suggest as examples the following:

"Come Along," page 124.

"Gather Round the Standard Bearer," page 145.

"Marching Home," page 128.

"Weary Not," page 136.

"Waiting for the Reapers," page 30.

"The Lord is My Light," page 121.

"Try It Again," page 78.

"The Primary March," page 166.

"Hope of Israel," page 34.

"Today," page 154.

"Marching Homeward," page 35.

"In Our Lovely Deseret."

practice singing for ten minutes and all partake of the spirit infused by the closing exercises. The children, when outside of the building, should not give way to boisterous and irreverent conduct, but regarding the ground as sacred, leave the premises in an orderly manner.

GRADING.

The grading of a Sunday School is the process of assigning each pupil to the department best suited to his or her capacity, and of arranging the departments in such a way as to enable the pupils to progress by a logical succession of studies. It is an essential feature, and, in its arrangement, requires a thorough knowledge of Sunday School work,—its spirit, aims and methods. The superintendency of the school, with the concurrence of the teachers, should direct this labor, which should always be carried out in conformity with the instructions of the Deseret Sunday School Union Board

Owing to the varied conditions and the diversified facilities of the respective wards, the question of how to accomplish this grading can only be answered in a general way; and

the good judgment of the superintendency and teachers must be used so that it will result most beneficially to the scholars. However, speaking in a general way, where there are a sufficient number of pupils, and proper facilities, each school should be graded into four departments.

It may be well here to state that a separate room for each department is very desirable, but where there is but one room it has been found advantageous to divide it by curtains suspended on wires or rods stretched across the room; but it is well, where possible, to have the primary department by itself; and then divide the one room between the three other departments.

The primary grade may, as a general rule, include the smaller children under, say, 8 years of age; the first intermediate from 8 to 12 years; the second intermediate from 12 to 16 years of age; and the higher department all those not embraced in the other departments. But the natural ability and the advancement of the pupils should always be considered when grading a school. Each department should be conducted as a whole, and should have one head teacher with two or more assistants. Each teacher should have some

special line of work to present, and everything presented should harmonize with the general plan.

SUGGESTIVE PROGRAM FOR TEACHERS' MEETINGS.

1. Short opening prayer.
2. Officers' and teachers' roll-call.
3. Minutes of previous meeting.
4. Reports from each department of statistics, studies and students.
5. Reports of committees.
6. Questions and answers by teachers.
7. Instructions by the superintendency.
8. Benediction.

PRIMARY DEPARTMENT.

REMARKS.

As the main object of the Primary teacher is to implant religion and moral virtues, there should always be a practical application of religious truth through all the course.

All instructions are best given to a child on the principle of object lessons. There should be a thread of appropriate historical, biographical and geographical facts running through the entire course.

SUGGESTIONS.

1. Follow the growth of the mind of the little ones, adapting your instructions step by step to their mental capacities.

2. Teaching should be mainly oral.

3. Have variety—don't tire the children.

4. Let occasion frequently suggest the topic.

5. Let your manner be cheerful and polite.

Correct, but never scold.

6. When an important principle is to be presented, prepare the mind of the child by awakening its feelings through illustrations, testimonies, songs, etc.

7. Have system in all your work, and have the lessons so arranged that there will be a logical connection between each one of them.

8. Let singing (in concert) enliven the other exercises.

9. Review. (See page 8.)

10. Impress the children by your example with the principle of following the instructions and counsels of their file leaders.

COURSE OF STUDY.

1. Short talks about family and ward organizations leading up to the organization of the Church, and the experience of parents and those with whom the children are acquainted, in connection with the rise and history of the Church.

2. Also incidents connected with the early history of the Church, including the boyhood of Joseph Smith, his first prayer and its answer, his humility and integrity, as well as the lives of the other leaders; the settlement of Utah, and the trials and hardships endured by its founders should be reviewed. No better material can be found for teaching the virtues than the lives and experiences of the founders and pioneers of the Church of Christ.

3. Occasional brief talks about our own country, its cities, and its people, as bearing on the history of the Latter-day Saints, for the purpose of implanting a love for country and especially a love for our mountain home where God has led us.

4. Talks about the Lamanites, their origin, habits and customs, followed by easy stories from the Book of Mormon.

5. The life of our Savior, particularly in incidents in His childhood and ministry; His love for little children, and how He taught all the virtues by example. His visit to this continent. Also incidents in the lives of His apostles and disciples of all dispensations.

6. Elementary Bible stories of such subjects as the Creation, Adam and Eve, the Garden of Eden, Noah and the Flood, incidents in the lives of the Patriarchs, the bondage and deliverance of the Hebrews, the story of Joseph, David, Daniel, the three Hebrew children, etc.

7. Easy lessons on the first principles and ordinances of the gospel, such as faith in God, the priesthood and the gospel; repentance, baptism and the laying on of hands; the sacrament of the Lord's Supper, the Word of Wisdom, fasting, prayer, temples, etc.

8. Manners and morals on the foundation of

the word of God should also form an important part of the work in this department.

All the above should be logically interwoven with judicious selections from such subjects as given below, and taught by the use of interesting stories, songs, gem thoughts, and object lessons. Do not get beyond the capacity of the class.

REFERENCES FOR COURSE OF STUDY.

The references given under the heads of the various departments are not to be used in succession, but promiscuously as needed. When a needed reference is not found under the head of your department, look it up in another or suggest one yourself.

COURAGE.

Story of Daniel being cast into the lion's den. Daniel 6 ch.

Lehi's obedience in warning Jerusalem. I Nephi 1: 18-20.

FORGIVENESS.

Story of Joseph sold into Egypt. Gen. 37 and 43 ch.

Christ's words upon the cross. Luke 23: 34.

The Lord's Prayer. Matt. 6: 12.

Nephi's forgiveness of his brethren. I Nephi 7: 19-21.

FAITH.

Lehi's faith in the Lord's word with reference to Jerusalem. I Nephi 1:16-20.

Nephi's faith prevents his brothers from taking his life. I Nephi 7: 8-19.

Lehi and his people preserved from destruction on the sea. I Nephi 18: 14-22.

Alma and Amulek delivered from prison in the city of Ammonihah. Alma 14: 24 to end of ch.

Ammon's life preserved. Alma 17: 25 to end of ch.

Korihor, the anti-Christ, struck dumb. Alma 30:45 to end of ch.

The four thousand miraculously fed. Mark 8: 1-9.

The water turned into wine. John 2: 1-11.

Christ heals the sick of the palsy. Mark 2: 1-12.

FAITHFULNESS.

Nephi's faithfulness in preparing for the voyage, and while upon the ocean. I Nephi 18:1-15.

Nephi's faithfulness as shown in his untir-

ing efforts to secure the records of Laban. I Nephi 3 and 4 ch.

Paul's faithfulness, Rom. ch. 1.

GOODNESS OF GOD.

God manifests His power in behalf of His servants in prison. Helaman 5:20 to end of chapter.

The Lord preserves Samuel, the Lamanite Prophet, from injury by his enemies. Helaman 16: 1-9.

Signs and manifestations among the Nephites, at the time of Christ's birth. III Nephi 1:9-21.

Elijah fed by the ravens. I Kings 17:1-68.

Joseph and his family warned to depart into Egypt. Matt. 2:13.

GENEROSITY.

An Indian gives his moccasins to Elder W. C. Staines. "A String of Pearls," ch. 4.

Captain Baker's Generosity. "Gems for the Young Folks"—"Help in time of need."

LOVE.

The story of Moses. Exodus 2 ch.

Christ's love for little children. Matt. 19:13-15. III Nephi 17: 11 to end of ch,

Christ appears to the Nephites; His love for the world. III Nephi 11:1-17.

OBEDIENCE.

Naaman's leprosy cured through his obedience to Elisha, II Kings, 5 ch.

The lives of Noah and his family saved through obedience. Gen, 6, 7 and 8 ch.

Abraham's obedience in offering his son as a sacrifice. Gen. 22 ch.

No manna to be gathered on the Sabbath day. Exodus 16: 27-31.

The story of the Passover. Exodus 12 ch.

Jonah and the tempest at sea. Jonah 1 and 2 ch.

Christ's return with His parents to Nazareth. Luke 2: 43-52.

Lehi's obedience in taking his family into the wilderness. I. Nephi 2: 2-6.

Lehi's company obedient to the directions of the "ball" in their travels. I Nephi 16: 9-16.

Nephi builds a ship. I Nephi 17: 7-19; 18: 1-4.

Nephi and a small company obey the Lord in leaving their brethren in the land of their first inheritance and journeying into the wilderness. II Nephi 5: 1-12.

PENITENCE.

The prodigal son. Luke 15: 11-32.

Zeezrom's humility. Alma 15: 1-12.

REVERENCE.

Wise men worship Jesus. Matt. 2: 1-12.

SELF-CONTROL.

Christ's trial. Matt. 26 and 27 ch.

WISDOM.

Solomon and the two mothers. I Kings 3:
16-28.

MODEL LESSON FOR SUNDAY SCHOOLS.

PRIMARY GRADE.

First briefly review previous lesson.

Book of Mormon chart exercise: LEHI'S PEOPLE BUILDING THE SHIP. (I. Nephi, chapter 17.)

OBEDIENCE.

A. INSTRUCTIONS TO THE TEACHER.

1. Let each child point out something it notices in the picture, and name it, to cultivate the power of observation. Give explanations when necessary.

2. When all the main objects in the picture have been pointed out, named and explained, summarize them and give them life, as it were, by telling in brief the story represented by the picture.

3. Remove the picture and catechise from the story, so that the MIND PICTURE takes the place of the PAPER PICTURE.

4. Your catechization ought gradually to lead to the main point you desire to make, as in this instance, Obedience.

5. Let the children make short statements of what they have learned from the lesson.

B. CATECHIZATION.

1. Question: What are these people trying to do?

Answer: These people are building a ship.

2. Q. Who were the people we have seen in our former pictures?

A. They were Lehi, his sons, and those who came with him from Jerusalem.

3. Q. What was the name of one of the sons of Lehi, whom God loved the most?

A. The name of the one whom God loved the most was Nephi.

4. Q. How was Nephi always represented in the pictures?

A. He was represented with a blue coat on.

5. Q. Who can point out Nephi in this picture?

(The children point out Nephi.)

6. Q. Why did Lehi and his people want to build a ship?

A. They wanted to build a ship because the Lord had commanded it.

7. Q. How did they know that the Lord had commanded it?

A. Because Nephi told them so.

8. Q. How did Nephi know it?

A. Because the Lord had revealed it to him.

9. Q. What do we call a man to whom God reveals or makes known His commandments?

A. A man to whom God reveals His commandments we call a prophet.

10. Q. What, then, was Nephi?

A. Nephi was a prophet.

11. Q. What other prophet have you heard of?

A. We have heard of the Prophet Joseph Smith.

12. Q. What is the name of the prophet now living?

A. The name of the prophet now living is

— —.

13. Q. In whose name does a prophet speak when he speaks by inspiration?

A. When a prophet speaks by inspiration he speaks in the name of the Lord.

14. Q. What do we say of any one who does as a prophet tells him?

A. Any one who does as a prophet tells him is called obedient.

15. Q. To whom is a person obedient that obeys the words of a prophet?

A. Any one that obeys the words of a prophet is obedient to God.

16. Q. What is any one called that is not obedient.

A. Any one that is not obedient is called disobedient.

17. Q. How did Nephi act when he was told the will of God?

A. Nephi was always obedient.

18. Q. How did the brothers of Nephi sometimes act when they were told the will of God?

A. The brothers of Nephi were sometimes disobedient.

19. Q. What did God do when they were disobedient?

A. God punished them when they were disobedient?

20. Q. What other man have you heard of who once built a ship because God told him to?

A. I have heard of Noah, who once built a ship because God told him to do so.

(Here the teacher tells the story of the building of the ship by Lehi's people. After removing the picture, reviews the story by questions, working to the point, already prepared by the introductory questions, viz., Obedience.)

21. Q. Who else besides a prophet has a right to tell you what you should do?

A. Our parents have a right to tell us what we should do.

22. Q. What other persons should you also obey?

A. We should also obey our teachers.

23. Q. What will God do with children that are obedient to their parents and teachers?

A. God will bless the children who obey their parents and teachers.

24. Q. What have we learned in this lesson?

A. We have learned that we should be obedient to God, our parents and teachers.

25. Q. What will happen, if you are not obedient?

A. If we are not obedient we shall displease our Heavenly Father.

26. Q. What will God do with those who are obedient?

A. God will bless those who are obedient.

When the lesson is completed the teacher should announce to the pupils the subject of the next lesson.

CONCLUSION.

These questions and answers are leading points only. They may occasionally require preparatory questions between, inasmuch as the main question may not be fully understood, or a wrong answer may be given.

If possible no answer should be rejected, but

be made use of for the next question, that it may lead the child to the right answer. In such cases, however, avoid quibbling or useless playing with words, but rather give the correct answer yourself if not obtainable from the class.

It is by no means necessary that a lesson like the present one be gone through with in one recitation. In some cases it may require two or even three recitations to get the subject fully ingrafted on the minds of the pupils.

Every chart presents an opportunity for a variety of similar catechizations.

FIRST INTERMEDIATE DEPARTMENT.

REMARKS.

Continue all the work of the Primary grade, adjusting it to the increased mental capacities of the pupils. The history, biography and geography commenced in the Primary department should be continued in this grade.

The subjects and references following these remarks should be judiciously selected and taught by means of stories, songs and illustrations. In connection with the regular Sunday School work, a course of home reading may be laid out for the pupils. Brief talks on suitable subjects should be assigned to the pupils. Short passages and quotations should be committed to memory by the whole department. In this department, also, a frequent use of gem thoughts should be introduced.

SUGGESTIONS.

1. Review the work of the primary department, then build logically upon it.
2. Let your teaching be partly oral, and, if

in a separate room, interspersed with singing, questions, recitations, etc., in which all the pupils should be encouraged to take a part.

3. Especially in this department should teachers avoid "cramming" the pupils with mere facts. Rather cultivate a high standard of moral and religious feeling.

4. Lead the children to perform willingly acts of devotion, politeness, veneration, mercy, kindness, etc.

5. Always present correct models of right conduct, never detailing immoral acts.

6. Encourage children to occasionally make brief reports of what they have read at home.

7. Lead children to bear testimony of their faith and experience.

8. Strive always to leave a desire in the minds of the children at the close of your class work to be present at the next exercise.

9. Impress upon the children, by your own example, the principle of following the counsel and instruction of our file leaders.

COURSE OF STUDY.

1. The life and mission of the Savior. First take imaginary journeys to the Holy Land for the purpose of teaching relative locality; give something of the general appearance of the

country, its products, animals, people, cities, etc. Brief talks about the Jews, and the laws and government of the Romans. Use map or blackboard for locating places and indicating travels. Show the harmony between the principles and doctrines taught by the Savior and His Apostles and those of to-day. Incidents in the lives and works of the Apostles, ancient and modern.

2. The condition of the world after the days of the Apostles, showing the loss of the gospel.

3. The opening of this dispensation by the Prophet Joseph Smith. The life of the Prophet and other leaders, in connection with the early rise of the Church and the settlement and growth of these valleys.

4. Bible and Book of Mormon stories similar to those presented in the primary department, but in greater detail, and some attention may be given to chronological order.

5. A series of interesting and brief stories from the Book of Mormon taking up the most important characters and events. The object should be to awaken an interest in this divine record.

6. First principles and ordinances of the gospel; fasting, prayer, the laying on of hands, the sacrament of the Lord's Supper, the

Aaronic Priesthood, its offices and functions.

7. Missionary experience given in the form of stories will be found of great interest in this grade,

8. Enlarge upon the course of manners and morals as taught in the Primary department, showing the duty we owe to each other, to our parents and superiors, to the priesthood and to God.

This course is an elaboration of the Primary department, but, in detailing this work, the class should be carefully studied in order to keep within its capacity.

REFERENCES FOR COURSE OF STUDY.

COURAGE.

Courage of Alma, the High Priest. Mosiah 23: 25-29.

Courage of the people of Limhi. Mosiah 20: 9-11.

Courage of Mormon. Mormon 2 ch.

Jeremiah's courage before Zedekiah. Jer. 34: 1-7.

DEVOTION.

The woman who anointed Jesus' feet. Luke 7: 36-50.

FORGIVENESS.

David forgives Saul though Saul sought his life. I Samuel 24 ch.

Doctrine and Covenants, Sec. 64: 9; 98: 23-26, 39-48.

Nephi forgives his brethren. I Nephi 7:15-22.

FAITH.

The woman of Canaan. Matt. 15: 21-28.

Nephi's great faith in the God of his fathers. I Nephi 4: 1-5.

Through faith in God Nephi is enabled to build a ship to cross the ocean. I Nephi 17: 7-55; 18: 1-4.

God's judgment on Sherem, the anti-Christ for seeking to destroy the faith of the Nephites. Jacob 7 ch.

The prophet Abinadi's life is threatened, but is spared through faith. Mosiah 13: 1-10.

First conversion among the Lamanites. Alma 19 ch.

Many more of the Lamanites believe the Gospel. Alma 21: 16-23.

Jared and a few others are preserved from the curse of God at the Tower of Babel. The wonderful faith of the brother of Jared. Ether 1: 33 to end of ch.

The faith of the two thousand young men

known as the sons of Helaman. Alma 56 and 57 chs.

Lazarus raised from the dead. John ch. 11.
Christ's Miracles. Matt. ch. 8.

FAITHFULNESS.

Faithfulness of Jared and his people. Ether 6 ch.

Faithfulness of Abraham's servant. Gen. 24 ch.

HUMILITY.

Dispute of the disciples. Matt. 18: 1-6.

Trials of Jesus. Matt. 27 ch.

Humility and penitence of the sons of Mosiah. Alma 17: 2-17.

Doctrine and Covenants, Sec. 3: 4; 5: 4, 24; 12: 8; 29: 1-2; 61: 37; 101: 42.

Preaching for a supper. Faith Promoting Series. Leaves from my Journal, ch. 6.

HONESTY.

Indians and the melons. Faith Promoting Series. Jacob Hamblin, ch. 5.

INDUSTRY.

Idleness condemned. Doctrine and Covenants, Sec. 68: 30-31; 75: 29.

Dressing buffalo robes. Faith Promoting Series. A String of Pearls, ch. 6.

JUSTICE.

Doctrine and Covenants, Sec. 38: 26; Sec. 82: 3; 102—High Council a court justice,

KNOWLEDGE,

Talking to the Indians by means of a Frenchman. Faith Promoting Series, A String of Pearls, ch. 5.

Study of Wisdom, Proverbs ch. 4.

MERCY.

Christ's sermon on the mount. Matt. ch. 5.
See also III Nephi ch. 12.

PERSEVERANCE.

The woman of Canaan, Matt. 15: 21-25.

Elisha remains with Elijah to obtain the spirit enjoyed by him, 2 Kings 2: 1-15.

PATIENCE,

Trials of Jesus. Matt. 27 ch.

Doctrine and Covenants, Sec. 98: 23-26 ;
101: 5.

PRUDENCE,

Prudence of King Zeniff, Mosiah 10: 1-9.

PENITENCE AND REPENTANCE.

Conversion of Paul. Acts 9: 1-30.

Penitence of King Benjamin's people, Mosiah 4: 1-3.

Alma, the younger, and the sons of Mosiah turned from their wickedness. Mosiah 27: 8 to end of ch.

Sons of Mosiah preach repentance to the Lamanites. Alma 17: 2-17.

The Lamanite king, Lamoni, repents. Alma 18 ch.

Penitence of King Lamoni's father. Alma 20:19-27.

Many Lamanites turn to the Lord. Alma 21:16 to end of ch.

Penitence of the Lamanites, thousands converted. Alma 23 ch.

PRAYER.

The Savior's instructions on prayer. Matt. 6:5-14.

Doctrine and Covenants, Sec. 19:28, 38; 29: 6; 41:3; 10:5; 11:5; 12:5; 18:18; 88:62-65, 76, 126.

PIETY.

An outdoor prayer room. Faith Promoting Series. A String of Pearls 6 ch.

The child Samuel's services in the House of the Lord. I Samuel 3 ch.

PUNCTUALITY.

Doctrine and Covenants, Sec. 88:129, 130.

SYMPATHY.

Joseph weeps through sympathy for his brethren. Gen. 43:29-30; 45:1-2.

Judah in sympathy for his father offers himself as a bondsman for Benjamin. Gen. 44:14-34.

Elisha to save the widow's son increases the oil. II Kings, 4:1-7.

The raising of Lazarus. John 11:1-46.

Jesus heals the two blind men. Matt. 20:30-34.

Sympathy of part of Ishmael's family for Nephi. I Nephi 7:18-22.

SELF-DENIAL.

Satan tempts Jesus. Matt, 4:1-11.

Cottonwood bark--Indian chief and venison. Faith Promoting Series. A String of Pearls, 6 ch.

MODEL LESSON FOR SUNDAY SCHOOLS.

FIRST INTERMEDIATE GRADE.

First briefly review the previous lesson.
SONS OF HELAMAN. (Alma: ch. 56 58.)

FAITH.

Ammon and his brothers, Aaron, Omner and Himni, sons of Mosiah II., the last king of the Nephites in the land of Zarahemla, had converted a great many Lamanites in the land of Nephi, and had brought them to the land of Zarahemla, where the Nephites gave them a new home. These people were called Ammonites after Ammon, their leader.

As they had repented of all their many murders which they had committed, they made a covenant with the Lord never to shed blood again. But when after many years the Lamanites came again into the land and a terrible war broke out between them and the Nephites, that the Nephites lost many cities, and many people were slain, these Ammonites were very sorry that they could not help the Nephites on

account of this covenant which they had made with the Lord.

There were, however, 2000 young men among them, who were too young to make this covenant at the time their fathers did so; and these young men were free to go into the war without breaking any covenant.

These young men had been taught by their mothers, from their childhood, to keep the commandments and to have faith in God. The Prophet Helaman, a son of the Prophet Alma, had also been their teacher.

So faithful and obedient to the teachings of Helaman had these young men been that that prophet in a letter which he wrote to the great general, Moroni, called them his sons. Moroni was the chief commander of all the Nephite armies. He is not the same Moroni that buried the plates in the hill Cumorah nearly 500 years later.

Helaman and these 2000 young men joined the Nephites in the war against the Lamanites. As they all had been brought up to have faith in God and to keep His commandments, they were not afraid to fight, but were very brave. They seemed to be terrible to the Lamanites, of whom they slew many, took others prisoners, and drove the rest to flight. But none of e

young men were killed, although many of them fainted from loss of blood and exhaustion.

The Lord thus protected these young men on account of their great faith in Him.

CATECHIZATION.

1. Q. Who was the last king of the Nephites in the land of Zarahemla?

A. The last king of the Nephites in the Land of Zarahemla was Mosiah II.

2. Q. What were the names of the sons of Mosiah II?

A. The names of the sons of Mosiah II were Ammon, Aaron, Omner and Himni.

3. Q. Which of his sons was the leader in converting the Lamanites in the land of Nephi?

A. Ammon was the leader in converting many Lamanites in the land of Nephi.

4. Q. Where did they take those converted Lamanites?

A. They took them to the land of Jershon, in the land of Zarahemla.

5. Q. By what name were those converted Lamanites known among the Nephites?

A. They were known among the Nephites by the name of Ammonites.

6. Q. Why were they called Ammonites?

A. They were called Ammonites after Ammon, their leader.

7. Q. What covenant did these Ammonites make with the Lord?

A. They made the covenant never to shed any more human blood.

8. Q. Why did they make such a covenant?

A. They made this covenant because they felt sorry for the many murders they had committed before.

9. Q. How did they feel when after many years another bloody war broke out between the Lamanites and Nephites?

A. They felt that they would like to help the Nephites, but dare not do so on account of their covenant.

10. Q. Who was there among them that had not made such a covenant?

A. There were two thousand young men among them who were too young to make this covenant at the time their fathers did so.

11. Q. In what way had these young men been brought up by their mothers?

A. They had been brought up by their mothers to keep the commandments of God.

12. Q. Who else had been their teacher?

A. Helaman had been their teacher.

13. Q. Who was Helaman?

A. Helaman was a prophet, and a son of the Prophet Alma.

14. Q. What did Helaman call these young men?

A. Helaman called these young men his sons.

15. Q. Why did he call them so?

A. He called them so because they had been faithful and obedient to his teachings from their childhood up.

16. Q. To whom did Helaman write a letter about these young men?

A. Helaman wrote a letter to Moroni about these young men.

17. Q. Who was Moroni?

A. Moroni was the chief commander of all the Nephite armies.

18. Q. For what other Moroni should you not mistake this commander-in-chief?

A. We should not mistake him for that Moroni who buried up the plates in the hill Cumorah.

19. Q. How many years later did that other Moroni live?

A. The other Moroni lived nearly 500 years later.

20. Q. What did Helaman write to Moroni about these 2000 young men?

A. He wrote to Moroni that he and his two thousand young men had joined the Nephites in the war against the Lamanites.

21. Q. Why were these young men not afraid to fight?

A. They were not afraid to fight because they had been brought up in the faith of God and in keeping His commandments.

22. Q. How did they appear to the Lamanites?

A. They appeared terrible to the Lamanites.

23. Q. What would you call these young men because they were not afraid?

A. Because they were not afraid we would call them brave.

24. Q. How did the war go with the Lamanites?

A. Many Lamanites were slain, many taken prisoners, and the rest put to flight.

25. Q. How did the young men get along in the war?

A. None of the young men were slain, but some of them fainted from loss of blood and exhaustion.

26. Q. Why were they not slain like the others?

A. They were not slain like the others because the Lord protected them on account of their faith, and because they had kept His commandments.

27. Q. What commandments of God have you been taught?

(Here the children will name as many of the commandments of God as they can remember, viz: Prayer, Word of Wisdom, to keep holy the Sabbath day, to honor father and mother, etc.)

28. Q. What have you learned then that God will do for you if you have faith in Him and keep His commandments?

A. He will protect us.

29. Q. Give an instance of when we need the protection of the Lord.

A. We need the protection of the Lord when we are sick.

30. Q. When you are sick, what should you have to get well?

A. When we are sick, we should have faith in the Lord in order to get well.

31. Q. How can we show that we have faith when we are sick?

A. We can show that we have faith by being administered to and by asking the Lord to make us well.

SECOND INTERMEDIATE DEPARTMENT.

REMARKS.

The pupils of this department require exceedingly careful teaching to guide them successfully over a most critical period of life. Of all things create an interest in the class work and lead the pupils to noble thoughts and high aspirations. Interest the pupils in reading the lives of great and good men and women, especially those spoken of in the Bible, Book of Mormon and Church History, and whenever possible, plant moral and religious principles as motives of action. A similar plan to that of the First Intermediate department should be followed. Cultivate within your pupils a love and desire for religious instruction; and if you can only hold them to Sunday School work till this critical age is past, you will have accomplished a great work. Train their minds in a course of home reading by giving them occasional opportunities to report.

SUGGESTIONS.

1. Adapt your instructions to the age and capacity of the pupils.
2. Awaken a lively interest in whatever you teach.
3. Obtain from the pupils as far as possible at least one evidence from the Bible, Book of Mormon, Doctrine and Covenants or Church History, for every principle under consideration.
4. Have pupils ask and answer questions and give a synopsis of what they have read at home; have them relate interesting moral incidents of what they have seen during the week. Encourage the observation of whatever is good rather than what is bad, and build in the minds of the pupils the ideal of a true Latter-day Saint.
5. Teach the importance of proper conduct, habits, companionship and amusements, and true courage for the right, by means of stories and illustrations.
6. Satisfy the restless activity of the pupils by assigning them something to do—some act of charity or kindness to the poor or indigent, something to beautify the school room, or that will enhance the comfort of the class or aid the teacher.

COURSE OF STUDY.

If the work in the other two departments has been well understood a very comprehensive course can now be presented.

1. OLD TESTAMENT. Teach something of the origin and authenticity of the Bible, and as the course advances, of its writers. Follow a thread of history from the Creation, taking up events in their chronological order. In reviewing the lives of the patriarchs and prophets always have some useful lesson to teach. Note in their proper place the Jaredites and Israelitish colonies, that came to this land.

2. NEW TESTAMENT. Give the class a connecting link between the two parts of the Bible. In the life of the Savior enter more fully into the principles of the Gospel as taught by Him, explain His parables and miracles; the resurrection and many other advanced principles and doctrines may also be explained in simple language. Explain the principles underlying the sacrament of the Lord's supper. Study the lives and works of the Apostles together with their authority for carrying on the work that Christ had commenced. Give special attention to prophecy and its fulfillment as relating to the present dispensation.

3. THE APOSTASY. Take up a careful review of the condition of the Church in the first century after Christ, and the persecutions endured by the early Christians. Show how they changed the ordinances and broke the everlasting covenant, and eventually how the Roman Catholic church became the dominant power. That the priesthood with its gifts and powers was taken from the earth. That the darkness which came over the minds of men and which continued for so many centuries was owing to the loss of the Gospel and the withdrawal of the Spirit of the Lord from among the children of men.

4. THE REFORMATION. The subject of the Reformation ought to be treated in one or two recitations by speaking of the leading reformers, the differences which they endeavored to rectify, and the translation of the Bible.

5. THE RESTORATION. This period should receive careful attention. Begin with the boyhood of Joseph Smith and take up the principal events of his life, as already suggested, together with the organization of the Church and the bringing forth of the Book of Mormon. Some of the leading revelations contained in the Doctrine and Covenants should receive attention in connection with the early rise of the Church. The martyrdom of the prophet and

patriarch Joseph and Hyrum Smith, together with the persecutions endured by the Saints may be treated for the purpose of establishing a love for those who endured so much for the Gospel's sake. The principles and ordinances of the Gospel may be reviewed and those regarded heretofore as being too difficult may now be introduced. Let the orders of the priesthood with their duties, gifts and powers be well understood.

6. BOOK OF MORMON. A more complete study of the nations that have dwelt upon this continent may now be taken up, giving attention to their origin, history and the dealings of the Lord with them. Some attention may be paid to contemporaneous nations upon the eastern continent for the purpose of fixing the time of events more indelibly upon the minds of the pupils. Show the harmony between the Book of Mormon and the Bible.

Again we would urge that the teachers go no further into any subject than can be comprehended by the class.

In this department the Leaflets, "Topics of the Times" and the "Editorial Thoughts" contained in the *Juvenile Instructor* should receive special attention.

REFERENCES FOR COURSE OF STUDY.

COURAGE.

David slays the giant Goliath. I Samuel
17 ch.

Christ's betrayal. Matt. 26: 47-56.

President Cannon meets Mr. Green. Faith
Promoting Series. My First Mission, 9 ch.

Meeting of the Twelve at Far West. Faith
Promoting Series. Leaves from my Journal,
18 ch.

"Overcoming Diffidence." Faith Promoting
Series. Gems for the Young Folks.

Jacob Hamblin and Agara-poots. Faith Pro-
moting Series. Jacob Hamblin, 5 ch.

Jacob Hamblin and the Navajo Council,
Faith Promoting Series. Jacob Hamblin, 20
ch.

CHARITY.

Spiritual gifts nothing without charity. I Cor.
ch. 13.

King Benjamin's instructions. Mosiah 4:
20-26.

Doctrine and Covenants. Sec. 88: 123-125;
104: 17-18.

CLEANLINESS.

Doctrine and Covenants. Sec. 88: 124.

COMPASSION.

The Prodigal Son. Luke 15: 11-32.

Peter and John heal the infirm. Acts: 3 1-11.

DUTY.

Christ's answer to His parents. Luke 2:
45-51.

Doctrine and Covenants. Sec. 88: 81; 75:
1-29.

FAITH.

The blind man restored to sight. John ch. 9.

Peter cures a lame man. Acts 3: 1-12.

Hezekiah's life lengthened fifteen years.
Isaiah 38 ch.

Christ calms the tempest, Mark 4: 35-41.

Through faith Nephi is enabled to build a
ship to cross the ocean. I Nephi 17: 7-19; 18:
1-4.

Abinadi's faith in the hour of death. Mosiah
17: 5-20.

The healing of Zeezrom. Alma 15: 1-12.

Zoram's faith in Alma the High Priest.
Alma 16: 5-8.

Faith of the people of Ammon, Alma 24:
19 27.

Wonderful faith of the brother of Jared.
Ether 3 ch.

The pointers of the "ball" worked by faith.
I Nephi 16: 28.

Faith of the queen of the Lamanites. Alma
19: 7-13.

Great works accomplished through faith.
Ether 12: 2-22.

President Woodruff and his sick wife. Faith
Promoting Series. Leaves from my Journal,
17 ch.

Healing of Elijah Fordham and others.
Faith Promoting Series. Leaves from my
Journal, 19 ch.

FAITHFULNESS.

Nephi's faithfulness in spite of opposition.
I Nephi 3: 11-20.

Lehi's vision concerning Jerusalem. I Nephi
1: 4-16.

An angel speaks concerning Nephi's faithfulness.
I Nephi 3: 27-31.

Faithfulness of the missionaries to the
Lamanites. Alma 21 ch.

The faithfulness of the Lamanites. Helaman
15: 4-16.

The result of faithfulness. IV Nephi 1:
1-23.

How the boy Mormon was faithful to the
Lord. Mormon 1 ch.

Moroni favored of God. Mormon 8: 1-13.

Faithfulness of Jared and his people on the great waters. Ether 6: 1-13.

President Woodruff converts the United Brethren. Faith Promoting Series. Leaves from my Journal, 24 ch.

FORGIVENESS.

The Prodigal Son. Luke 15: 11-32.

GENEROSITY.

Conduct of Boaz toward Ruth while glean- ing in his field. Ruth 2 ch.

How Alma taught generosity. Mosiah 18: 26-30.

GRATITUDE.

Thanks to be given for all things. Doctrine and Covenants, Sec. 98: 1.

GOODNESS OF GOD.

The providences and works of God. Psalm 107.

HUMANITY.

The good Samaritan. Luke 10: 30-37.

Encounter with Tooele Indians. Faith Pro- moting Series. Jacob Hamblin 4 ch.

A fight for a squaw. Jacob Hamblin 5 ch.

HUMILITY.

Jesus teaches humility. Matt. ch. 18. Luke ch. 14.

The prayer of the Publican. Luke 18: 13.

Alma preaches humility to his people. Alma 5: 52-56.

True humility shown by Alma. Alma 29 ch.

King Mosiah's humility before his people. Mosiah 6: 7.

Preaching for a supper. Faith Promoting Series. Leaves from my Journal, 6 ch.

INTEGRITY.

Job's integrity through affliction. Job 2:1-10.

Ruth cleaveth to her mother-in-law. Ruth 1 ch.

Nephi's integrity when threatened with starvation. I Nephi 16: 17-24.

Alma and Amulek before the chief judges. Alma 14: 1-17.

The Nephite believers in the Gospel tried but remain unshaken. III Nephi 1: 1-21.

President Woodruff called to be an Apostle. Faith Promoting Series. Leaves from my Journal, 16 ch.

INDUSTRY.

Tilling the ground in the promised land. I Nephi 18: 23-25.

Industries among the Nephites. II Nephi 5: 11-16.

The lazy Lamanites jealous of their active neighbors. Mosiah 9: 6-13.

JUSTICE.

Justice administered to Nehor, the murderer. Alma 1: 2-15.

Nephites punished for their sins. Helaman 4: 11-15.

Destructions at the Savior's death accepted as the judgment of God. III Nephi 8 ch.

KINDNESS.

Kindness of Na-lima-nui. Faith Promoting Series. My First Mission, 5 ch.

KNOWLEDGE.

Solomon asks for wisdom and knowledge above all other gifts. II Chron. 1: 7-12.

LOVE

Priesthood to govern by love. Doctrine and Covenants, Sec. 121: 41-46.

True love shown by the sons of King Mosiah. Mosiah 28: 1-9.

The love of the Nephites for King Mosiah II. Mosiah 29: 40.

Jesus heals the afflicted and blesses the children. III Nephi 17 ch.

A people living together in love. IV Nephi
1: 1-13.

Liberation of Ammon's brethren. Alma 20:
1-8, 28-30.

MERCY.

Nephi's mercy in sparing his brethren. I
Nephi 17: 48-53.

OBEDIENCE.

Call of the Apostles. Matt. 4: 18-22.

God commands Nephi to keep a record of
his people. I Nephi 19: 1-5.

Amulek obeys an angel of the Lord. Alma
10: 7-11.

Jared and his company commanded to de-
part into the wilderness. Ether 2: 5-7.

Doctrine and Covenants. Sec. 28:3-4; 64:34;
103: 4-8; 105: 3-6; 88: 34, 35, 38.

PATIENCE.

Nephi's patience during ill-treatment on the
sea. I Nephi 18: 11-22.

PENITENCE AND REPENTANCE.

Adam and Eve's repentance causeth the
visitation of an angel. Pearl of Great Price.
Word of the Lord to Moses.

City of Nineveh saved through repentance.
Jonah 3 ch.

The Prodigal Son. Luke 15: 11-32.

The thief on the cross. Luke 23: 39-43.

Doctrine and Covenants. Sec. 20: 5-6.

PURITY.

Sermon on the Mount. Matt. 5:8, 27, 28.

Doctrine and Covenants, Sec. 88: 17-21, 26.

The pure in heart to inherit the earth. Sec. 101: 18.

PRUDENCE.

Christ and the tribute money. Luke 20: 19-26.

RESIGNATION.

Prospects of death. Faith Promoting Series, A String of Pearls. Among the Poncas, ch. 8.

SELF CONTROL.

A. P. Rockwood in the burning jail. Faith Promoting Series. Leaves from my Journal, ch. 15.

SELF-DENIAL.

The Savior's charge to his disciples. Matt. 10: 16-39.

The Savior's power to call angels. Matt. 26: 53.

Daniel's abstinence. Dan. 1: 8-16.

Doctrine and Covenants, Sec. 103: 27, 28; 119 (on tithing.) Sec. 72: 15.

TEMPERANCE,

Word of Wisdom, Doc. and Cov. Sec. 89.

The wine cup. Prov, 23: 29-32.

TRUTH.

What is truth, Doc. and Cov. Sec. 93: 24.

WISDOM.

Parable of the ten virgins, Matt. 25: 1-13.

Mormon makes arrangements to preserve the records after his death. Mormon 6: 6.

Doctrine and Covenants, Sec. 6: 7; 11: 7; 88: 118. To be sought out of the best books. Sec. 89. Word of Wisdom, Sec. 68: 25; 93:40. Children to be taught, Sec. 88: 40, 77, 79, 122.

“How success is gained.” Faith Promoting Series. Gems for the Young Folks.

MODEL LESSON FOR SUNDAY SCHOOLS.

SECOND INTERMEDIATE GRADE.

THE RESURRECTION OF CHRIST.

Leaflet 29.

John 20: 1-20, 24-31.

After having reviewed, briefly, by a few questions the subject matter and main points of previous lesson, the exercise for the new lesson should begin about as follows:

1. Q. How many different kinds of writings of the Apostle John are there in the New Testament?

A. There are three different kinds of writing of the Apostle John in the New Testament.

2. Q. Which writings are they?

A. They are the Gospel; three Epistles, and the Revelation of John.

3. Q. What is John called as the writer of the "Gospel?"

A. He is called John the Evangelist.

4. Q. By what name is John known as the writer of the Book of Revelation?

A. As the writer of the Book of Revelation he is known as John the Revelator.

5. Q. Which of the three kinds of John's writings is that referred to at the head of this lesson?

A. The Gospel of John is referred to at the head of this lesson.

(Here the narrative of the resurrection of Christ, as given in Matthew, Mark and Luke, are found and read by the pupils, each rising, reading a verse or two, and speaking loud enough to be heard by the whole department, while the rest of the pupils are following from the text. Any explanatory questions asked by the pupils during these readings should be answered by the teacher or a member of the class. Or the reading of the narrative in the other Gospels may be given as a home study. A few questions in regard to the differences in these narratives, put at the next recitation, will be sufficient for review.)

Proceeding with the lesson, the teacher may ask:

6. Q. What do you know of Jerusalem?

A. Jerusalem was the capital of the Jewish people. (Any other descriptive answer to the question may be equally good.)

(A pupil is called upon to read the first verse from the regular text [from the Bible, the

New Testament, or Leaflets,] in the manner as stated in the note above.)

7. Q. Which of you has any question to ask on any point in the vèrse just read ?

If no qu·stion is asked, teacher asks :

8. Q. Which is the first day of the week ?

A. The first day of the week is Sunday.

9. Q. Why did the friends of Jesus wait a whole day before they went to the grave of the Lord after he had been placed in the sepulchre ?

A. The day before was the Sabbath of the Jews, when it was contrary to the law of Moses to attend to the dead.

10. What does the word "Sabbath" mean

A. The word Sabbath means "Lord's Day."

11. Q. Which is our Sabbath day ?

A. Our Sabbath is Sunday.

12. Q. Why have most Christians celebrated Sunday as the Sabbath ?

A. Most Christians have celebrated Sunday as the Sabbath day, because Christ rose from the dead on that day.

13. Q. Why do the Latter-day Saints keep the first day of the week as the Sabbath ?

A. Because in a revelation given to the Prophet Joseph Smith, the Lord has commanded them to keep Sunday as the Sabbath day.

14 Q. When was that revelation given?

A. That revelation was given on Sunday, August 7th, 1831. (See Doc. and Cov. Sec. 59.)

(2nd verse is now read, as above instructed.)

(If no explanatory questions are asked by pupils, the teacher instructs the class to find and read the passages referring to "the other disciple," and the paragraph in the "Notes" referring to him.)

15 Q. By what other name is Peter known?

A. Peter is also known as Simon Bar-Jona, meaning Simon, son of Jona; Kephaz, (Cephas), another name of his, is only the Greek for Peter.

Reference (2) Luke 24:12 to be read.

Verses 4-10 are then read.

The teacher explains the manner of burial among the Jews. The Romans and the Greeks burned their dead.

Here the passage on "Resurrection" in the "Notes" is read. I Corinthians, 15th chapter is also recommended for home study.

(This will constitute, in most instances, one recitation.)

SECOND RECITATION.

1. The teacher asks questions 1-7 from Leaflet as a review of the previous recitation, and divides Lesson Statement among several pupils, according to the contents of verses 1 to 10.

(11th verse is read.)

2. Q. Of what women by the name of Mary have you heard by reading the life of Christ?

A. We have read of Mary, the mother of Jesus; Mary, the sister of Lazarus and Martha, and Mary Magdalene.

3. Q. What was the difference between what Peter and John and what Mary Magdalene saw in the grave?

A. Peter and John only saw the burial clothes in which the body of Jesus had been wrapped, but Mary saw two angels.

4. Q. In what places did these angels appear?

A. One of the angels appeared at the head and the other at the foot where the body had lain.

5. Q. Why are such particulars given in regard to what the Apostles and Mary saw and did?

A. These particulars are given as evidences of the truth of the narrative.

6. Q. What was the difference between the action of the two Apostles and that of Mary?

A. The two Apostles went away amazed after they had seen the grave empty, but Mary remained weeping at the grave.

7. Q. What would you think, therefore, of Mary's action?

A. I should think that Mary's grief was the greater.

8. Q. From what words of Mary do you thus conclude?

A. She said to the angels: "Because they have taken away my Lord, and I know not where they have laid Him."

9. Q. Why do these words manifest a greater love for Jesus?

A. The Apostles went away, although amazed, but Mary remained until she could find out what had become of the body of her Lord.

(Verses 14-16 to be read.)

NOTE.—After the reading of a verse, the teacher should always ask for explanatory questions,

10. Q. Why did Mary not recognize Jesus at once?

A. She did not recognize Him at once, because she did not expect to see Him alive.

11. Q. To what other persons did Christ appear on the same day without being recognized?

A. He appeared to two disciples who were on their way to Emmaus.

12. Q. How did these two disciples find out that it was the Lord who had been with them on the road and at supper?

A. They found it out by the way He blessed the food, and they remembered His conversation on the road.

13. Q. How did Mary come to recognize the Lord?

A. Mary recognized Him by the way in which He called her name.

14. Q. What did Mary say when she recognized Jesus?

A. She said "Rabboni," which means "master."

15. The teacher here explains that the regular word for teacher or master was only "Rabbi," but that "Rabboni" meant something like "dear, beloved master."

(17th verse is now read.)

16. Q. What did Mary attempt to do when she recognized Jesus?

A. In her joy she probably wanted to embrace Him.

17. Q. What did Jesus say, however?

A. He said: "Touch me not, for I am not yet ascended to my Father."

18. Q. What did Jesus mean by that?

A. He probably meant that she should not embrace Him as one mortal might another, for He was now a resurrected Being.

(This would probably constitute the second lesson.)

THIRD RECITATION.

The teacher commences to ask questions 8-17 from Leaflet 29, as a review of the previous recitation, and again calls on several pupils for a Lesson Statement from verses 11-17 in the text.

(18th verse is now read.)

The pupils are encouraged to ask explanatory questions about the points in the verse.

1. Q. How many Apostles were alive at that time

A. There were eleven Apostles that were alive at that time.

2. Q. What had become of the twelfth Apostle?

A. Judas Iscariot, after betraying the Lord Jesus, had hanged himself.

3. Q. How many of the Apostles were present when Jesus appeared to them on that occasion?

A. There were ten Apostles present on that occasion.

4. Q. What were the names of these ten Apostles? (The pupils give the names.)

5. Q. Which of the Apostles was not present?

A. "Thomas, one of the Twelve, called Didymus, was not with them when Jesus came."
John 20: 24.

6. Q. How did John know what Jesus and Mary had said to one another?

A. He knew from the report Mary Magdalene, herself had made.

(19th verse is read.)

7. Q. Why had the disciples assembled with closed doors that evening?

A. The disciples assembled with closed doors for fear of the Jews.

8. Q. Why were they afraid of the Jews?

A. They were afraid because the Jews had commenced to accuse them of having stolen the body of Jesus in order to make people believe that He had risen from the dead.

9. Q. What unexpected event suddenly took place among them?

A. Jesus suddenly stood in the midst of them.

10. Q. What does that prove?

A. It proves that a resurrected being can enter a room when the doors are closed.

11. Q. With what words did the Lord address His Apostles?

A. He said to them: "Peace be unto you."

12. Q. What other evidence did Christ give His disciples that He was really risen from the dead?

A. He showed them the prints of the nails in His hands and feet and the wounds in His side.

13. Q. What assurance do we get for ourselves from the fact that Jesus rose with the same body that He had before?

A. We have the assurance that we also shall rise from the dead with the same bodies we now have.

(Verses 24 to 31 are read.)

14. Q. Which of the eleven Apostles is said to have been absent when Jesus first appeared to them after His resurrection?

A. Thomas is said to have been absent.

15. Q. What did Thomas say when he heard that the Lord had appeared to the other disciples?

A. Thomas said that unless he could see for himself he would not believe.

16. Q. What occurred after eight days had passed?

A. Jesus appeared to the eleven Apostles.

17. Q. What did He say to them?

A. "Peace be unto you."

18. Q. What did He then do?

A. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

19. Q. How did Thomas answer Him?

A. He acknowledged Him as the 'resurrected Lord, exclaiming: "My Lord and my God."

20. Q. What principle of faith did Jesus then teach him?

A. He said unto him: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

21. Q. Why was it so hard for Thomas and the other disciples to believe that Christ had actually risen from the dead?

A. Because the resurrection was not fully understood by them until it was actually brought about by the Savior.

22. Q. What was first necessary before our Savior could be resurrected?

A. It was first necessary that Christ should offer up His life.

23. Q. What great gift of the Holy Spirit is necessary for us to comprehend the doctrine of the resurrection?

A. It is necessary for us to have the gift of faith to receive and comprehend the doctrine of the resurrection.

(Here follows the Lesson Statement of the entire text, as a means of reviewing the three recitations; which should include all the points found in "What we may learn from this Lesson," Leaflet 29.)

HIGHER DEPARTMENT.

REMARKS.

It is considered best in this department to follow a course of study as outlined below.

The foregoing courses have been based upon the educational truth that all thought is related; hence we have the courses general rather than specific, thus laying a good foundation for the work in special lines in this grade. Encourage pupils to express themselves freely and courteously, always giving a reason for the views they entertain. Not all religious as well as scientific truth, through lack of perfect knowledge, can be demonstrated. God alone knows all things. Avoid debates in the class. Make no statement for which you have no scriptural evidence.

SUGGESTIONS,

1. But little time should be spent in class reading.

2. The subjects should be taken up by topics and studied at home, that the pupils may be prepared to consider them in the class. (See Dr. Measer's Lecture 3.)

3. Freedom in discussion on subjects connected with the lesson must be guarded, that the time of the class be not wasted on trivial matters and trifling differences, and care must be used that no ill feeling be engendered from a difference of opinion.

4. One subject should be well studied before another is taken up.

5. Manifest a feeling of patience and love towards those who may be inclined to skepticism.

COURSE OF STUDY.

A careful chronological order may now be pursued, and for this purpose the following outline is suggested:

DIVISIONS.

1. From the Creation to the annunciation of John the Baptist.

2. From the Birth of Christ to the opening of this dispensation.

3. From the opening of this dispensation to the present time.

FIRST DIVISION.

This division may be separated into the following periods :

1. Period of the early races, from the Creation to the Flood.
2. From the Flood to the death of Joseph.
3. From the death of Joseph to the death of Moses.
4. Period of the Israelitish people, from the death of Moses to the anointing of Saul.
5. Period of the Israelitish Kingdom, from the anointing of Saul to the Babylonian captivity.
6. Period of the Jewish Province, from the Babylonian Captivity to the appearance of John the Baptist.

FIRST PERIOD.

Before taking up a study of the contents of the Bible, some attention should be given to the compilation and origin of the Book, to its authors and its divine inspiration.

In treating of the Creation take up the account as recorded in the Pearl of Great Price as well as that in the Bible; in fact, in all your work show the harmony that exists between ancient and modern revelation, as also the harmony between true religion and true science. Show how the Gospel was given to Adam, the necessity of the Fall, the Plan of Redemption and Salvation. Locate the Garden of Eden

and other places mentioned, continue use of maps, and have pupils make maps and charts at home. Note the principles of the Gospel as laid down from the beginning of the world, but a more systematic course may be given later on in the course. Show the causes which led up to the Flood, and how science and tradition corroborate the event, avoid, however, all personal speculations on the subject.

SECOND PERIOD.

Show how the earth was again re-peopled. In the dispersion of the races give a clear idea of the Jaredite colony that came to this continent, so as to link the event with the Book of Mormon history. In treating of the call of Abraham show how the people had fallen into idolatry, and the design God had in calling him from his father's house. Show the influence exerted by nations upon the chosen people of God. Trace the lineage of the priesthood as you proceed in your work. Take up a review of the lives of the patriarchs during this period. Show how they were favored of God. In the promises made to Abraham and others show their fulfillment as time advanced. Note their journeyings upon the map. Establish in the minds of the pupils the foundation of the He-

brew nation. Show that in all the circumstances which led the chosen family into Egypt God had a purpose in view.

THIRD PERIOD.

Show how the Israelites were treated under the various Egyptian dynasties. Trace the life and works of Moses the Deliverer, and the miraculous deliverance of God's chosen people. Show how the Egyptians were hardened by the power of the magicians and how the superior power of the Lord was made manifest through His servants.

Follow the children of Israel in their wanderings in the wilderness. Show why they were thus led, and how God blessed them and extended His mercy to them. The cause of their idolatrous practices. Recall the promises of the Lord concerning the land and at all times show the fulfillment of prophecy. Let the life of Moses stand out prominently as a leader and a prophet. Make a study of the Promised Land and the nations that inhabited it at the time, keeping in view the hand of God in the destiny of nations and governments as well as individuals.

FOURTH PERIOD.

The conquest of Canaan may now be considered, and why nations were supplanted; Joshua

as the Israelitish general. Note the location of the twelve tribes in the land; the various oppressions endured by the Israelites on account of their disobedience to the commands of God; the rule of the Judges and change in the form of government; founding of the Assyrian empire; laws given to the children of Israel by the Lord for their government.

FIFTH PERIOD.

Describe the reign of Saul, David and Solomon, together with the principal incidents and features of their reigns. Show how each of these men was peculiarly adapted to lead the kingdom. Give special attention to the prophets during this period and show the prosperous condition of the people when the kings would listen to the word of the Lord. Next take up the division of the kingdom through the revolt of the ten tribes, and, in following the kingdoms of Judah and Israel, show that this act sowed the seeds of decay. The word of the Lord through His prophets during this period should be carefully studied in order to show how the people tried in vain to save themselves from captivity by alliance with dominant nations, which the Lord had forbidden. Their captivities under Assyria and

Babylon should be noted. The visions and interpretations of Daniel, the words of Isaiah, Jeremiah and the other prophets may be studied with great profit. Narrate the word of God to Lehi in Jerusalem and its results.—Colony led by Mulek.

SIXTH PERIOD.

Follow the history of the Jews down to the coming of John the Baptist.

SECOND DIVISION.

This division may be separated into the following periods:

1. Period of the establishment of the church in both hemispheres, from the birth of Christ to the ascension to His Father.
2. Period of the Apostles, from Christ's ascension to close of John's revelation.
3. Period of the Apostasy, from the close of John's revelation to the Reformation by Luther, A. D. 1517.
4. Period of Reformation from the Reformation to the birth of the prophet Joseph Smith.

FIRST PERIOD.

Review carefully the life of the Savior. Look into the condition of the world at that time. Go further into the history of the Roman Empire, and recall the condition of the Jews. Note the

worthy examples Christ set and the virtues He displayed, and so study His life and ministry that the pupil may grow like Him. Treat of His mission upon the American continent and the signs given to the Nephites, as well as to those upon the eastern continent. Follow Him in His travels and ministry. Explain the nature of the laws existing at that time. Treat of His trials, crucifixion, death and resurrection. Show the necessity of His atonement.

SECOND PERIOD.

During this period the works and travels of the Apostles will be studied. Show how the Gospel was introduced to the Gentiles as well as to the Jews. Show the harmony of the testimonies of Matthew, Mark, Luke and John. Learn all that is to be found about the life, works and death of the Apostles. During this as well as the preceding period there is an excellent opportunity for establishing in the hearts of the pupils integrity and love for the principles of truth.

THIRD PERIOD.

Take up the persecutions of the Christians by the Jews and Romans. Show the influence of Paganism upon the true church: that the apostasy was brought about from two causes,

namely, pressure from without and dissensions from within; how the ordinances and doctrines of the church were gradually changed; the decline of spiritual gifts in the church. Trace the decline of the moral as well as the spiritual condition of the church and its final annihilation by the pagan church; the history of the Roman Catholic Church and the claims set up by it, and show that the spirit of the Gospel gives light and freedom, and that through its loss the minds of men become dark and ignorant. In all your historical work let it be your object to show the hand of God and His dealings with nations as well as individuals, and also to show the literal fulfillment of prophecy.

FOURTH PERIOD.

Take up the lives and works of the early reformers upon the eastern continent and the terrible practices in the Roman Catholic Church which the reformers protested against. Show how the Reformation progressed in the various countries of Europe. The wars between, and persecutions of the Catholics and Protestants by each other. Show the hand of God in bringing about the revival of learning and religious freedom, and that those who labored in this cause were inspired by God. Give a sketch of

the United States government for the purpose of showing how the Lord by its establishment prepared the way for the introduction of the Gospel by guaranteeing religious liberty to the people.

THIRD DIVISION.

NECESSITY FOR NEW REVELATION.

This division may be treated under one period, that of the Restoration, including the Book of Mormon, from the opening up of the Dispensation of the Fullness of Times to the present day. Demonstrate the divinity of the mission of Joseph Smith and prove that he was a true prophet, and that the Book of Mormon is an authentic record by scriptural, external and its own internal evidences. Show how the Priesthood was again restored to the earth,—its gifts and privileges. Take up the organization of the Church and follow its history, in connection with which the revelations as contained in the Book of Doctrine and Covenants may very profitably be studied. No arrangement of the principles and ordinances of the Gospel need be given in this treatise as we have many works of reference already compiled from which the teacher may choose. A

systematic study, however, should now be taken up of these principles and ordinances, and a harmony established between them, as taught in our day, with other dispensations.

The Book of Mormon should be studied during this period, and the same plan suggested for the study of the Bible may be pursued with this book. It has come to us pure and simple, as written and translated by God's servants. The harmonious blending of historical, doctrinal and prophetic words make it such that no school will find difficulty in planning a course of study adapted to its needs. Establish a harmony between this divine record and the Bible. Blend all into a harmonious whole, teaching faith in God, love for God and His laws, obedience to Him and to His Priesthood, and the result will be a healthy spiritual growth.

The manner of performing the ordinances of the Gospel; the duties of those holding the priesthood; Church discipline, organization and government; the principles of gathering, of tithing, salvation for the dead, etc., should be taught, their practice enjoined, and made thoroughly familiar to the students of this higher department.

In this grade also the pupils should be expected to bear their testimony, and speak upon

the principles of the Gospel before the class or the school.

As infidelity is now growing and spreading to such an alarming extent throughout the Christian world, and as the ability of the majority of believers to give a reasonable answer, aside from Scriptural evidences, of the faith within them is so exceptional, it is especially desirable that one of the leading studies of the Theological Department should be a frequent and ample consideration of those evidences of Deity, of Christianity, of the Divinity of the Bible, Book of Mormon, etc., from such sources outside of the Scriptures, as will arrest the attention of the indifferent and the skeptical, and which will enable the student to satisfactorily answer the sophistries of the infidel and the cavil of the mocker.

REFERENCES FOR COURSE OF STUDY.

APPRECIATION.

The widow's mite. Mark 12: 41-44.

CHARITY.

Spiritual Gifts nothing without Charity.
I Cor. ch. 13.

King Benjamin's instructions. Mosiah 4:
20-26.

Doctrine and Covenants. Sec. 88: 123-125;
104: 17, 18.

Charity among Indians. Faith Promoting
Series. A String of Pearls, 7 ch.

CLEANLINESS.

Doctrine and Covenants. Sec. 88: 124; 133: 5.

COURAGE.

Gideon goes against the Midianites with 300
men. Judges 7: 9-22.

Peter and John's answer. Acts 4: 13-32.

FRIENDSHIP.

Jonathan's attachment for David. I Samuel.
18: 1-4.

DUTY.

Doctrine and Covenants. Sec. 88: 81.

FAITH.

Noah builds an Ark. Gen. 6: 14-22.

Caleb's report of the promised land. Numb.
13: 26-33.

Daniel in the den of lions. Dan. 6 ch.

Testimony of Peter. Matt. 16: 13-20.

What faith will accomplish. Heb. 11 ch.

King Benjamin's people believe in God.
Mosiah 5: 1-12.

People of Zeniff trust in the Lord in battle.
Mosiah 10: 19-20.

Faith of Alma's people delivers them from their enemies. Mosiah 24: 10 to end.

Power of faith in time of war. Alma 2: 27-35.

Faith of the converted Lamanites in a servant of God. Alma 27 ch.

Power of the Being in whom we have faith. Helaman 12: 8 to end.

Great faith of the Nephite Disciples. III Nephi 19: 24 to end.

The Lord reveals according to faith. III Nephi 26: 8-12.

Promises of the Savior to His Nephite disciples. III Nephi 28 ch.

The Lord works unto the children of men according to their faith. Ether 12: 29 to end.

Teachings of Samuel, the Lamanite, regarding faith. Helaman 14: 29 to end.

FAITHFULNESS.

Jacob and Joseph faithful to their calling. Jacob 1: 16 to end.

Alma's faithfulness. Visitation of an angel. Alma 8: 14 to end.

The Church established through Alma. Mosiah 25: 21 to end.

FORGIVENESS.

Joseph forgives his brethren. Gen. 45: 5-21.

David spares Saul. I Samuel 24: 1-8.

The prayer of Stephen. Acts 7: 54-60.

The Lord's Prayer. Matt. 6: 12-15.

Christ's teachings. Matt. 18: 15-35.

GRATITUDE.

The thankfulness of the people of Limhi.
Mosiah 7: 14-20.

Gratitude for the gift of interpretation. Mo-
siah 21: 25-29.

People of Ammon, grateful for the Gospel,
refuse to stain their swords in the blood of
their brethren. Alma 24: 1-14.

Thanks to be given in all things. Doctrine
and Covenants. Sec. 9: 18.

GOODNESS OF GOD.

Manna and quails sent to the children of
Israel. Exodus 16: 11-15.

God's goodness to Nephi. II Nephi 4: 17 to
end.

How the Lord answers prayer. Enos 1: 10-12.

HOPE.

Job's hope of the future. Job 19: 25-27.

Mormon's exhortation concerning hope. Mo-
roni 7: 40-42.

Christ's second coming. Acts 1: 11.

HUMANITY.

Abraham pleads for Sodom and Gomorrah.
Gen. 18: 23-33.

Christ heals the ear of the High Priest's servant. Luke 22: 50-51.

HUMILITY.

Testimony of John. John 1: 19-23.

Baptism of the Savior. Matt. 3: 13-15.

Humility among the faithful of the church. Helaman 3: 34-35.

INDUSTRY.

Mining, agriculture, manufacturing and other industries among the Lamanites and Nephites. Helaman 6: 9-13.

Nephites again engage in building cities, making highways and various industries and pursuits. III Nephi 6: 5-9.

INTEGRITY.

Samuel chastises Saul. I Samuel 13: 11-16.

Integrity of Nephi while preparing to cross the ocean. I Nephi 17: 49 to end.

Integrity of the people of Ammon. Alma 53: 13 to end.

LOVE.

Christ's instructions to His Apostles. John 15: 9-19.

Sermon on the Mount. Matt. 5: 44-46.

God gave His Only Begotten Son. John 3: 16.

Christ's answer to the lawyers: Luke 10: 25-28.

Priesthood to be governed by love.—To be shown after reproof. Doctrine and Covenants, Sec. 121: 41-43.

MERCY.

The Lord renews the Commandments on the tables of stone. Exodus 34: 1-9.

Christ rebukes Peter. Matt. 26: 51-54.

OBEDIENCE.

Call of Abram. Gen. 12: 1-9.

The Lord calls Samuel. I Samuel 3 ch.

Doctrine and Covenants. Sec. 28: 3-4; 64: 34; 103: 4-8; 105: 3-6; 88: 34, 35-38.

PRUDENCE.

Alma preaches the Gospel privately to avoid persecution. Mosiah 18: 1-3.

PURITY.

The pure in heart to inherit the earth. Doctrine and Covenants. Sec. 88: 17-21, 26.

Joseph and Potiphar's wife. Gen. 39: 1-20.

Mormon's teachings. Moroni 7: 6-19.

REVERENCE.

Merchants driven from the temple. John 2: 13-17.

Tuba and his medicine bag. Faith Promoting Series. Jacob Hamblin, 18 ch.

REPENTANCE.

The thief on the cross. Luke 23: 39-43.

Nephi's brethren repent. I Nephi 16: 4-6.

Repentance of the Nephites. Alma 4: 1-5.

A result of true repentance. Alma 24: 6-28,
Effect of the teachings of Moronihah and the
sons of Helaman. Helaman 4: 14-17.

Multitudes baptized unto repentance. Helaman 3: 24-31.

Lamanites converted by a wonderful manifestation. Helaman 5: 20 to end.

Entire Nephite people striving to serve God. III Nephi 5: 1-6.

Doctrine and Covenants. Sec. 20: 6-37.

SELF-DENIAL.

Christ's instructions, Matt. 16: 24-27.

Christ's temptations. Matt. 4: 1-11.

Doctrine and Covenants. Sec. 101: 37; 103: 27; 72: 15; 119—On tithing.

TEMPERANCE.

Instructions to Zacharias and Elizabeth. Luke 1: 13-15.

Word of Wisdom. Doctrine and Covenants, Sec. 89.

TRUTHFULNESS.

Ananias and Sapphira. Acts 5: 1-11.

What is Truth. Doctrine and Covenants.
Sec. 93: 24.

WISDOM.

Wisdom in getting records of Laban. I
Nephi 3: 18-21.

Wise proclamation of King Mosiah. Mosiah
27: 1-7.

King Mosiah establishes a Republic. Mo-
siah 29: 1-34.

Wise counsel of Helaman to his sons. He-
laman 5: 5-13.

Ammaron hides up the records to prevent
their destruction. IV Nephi 1: 41 to the end.

Doctrine and Covenants. Sec. 6: 7; 11: 7; 88:
118--to be sought from the best books; Sec.
89--Word of Wisdom; Sec. 68: 25; 88: 40, 77-
79; 7: 6; 93: 40--Children to be taught.

MODEL LESSON FOR SUNDAY SCHOOLS.

THEOLOGICAL DEPARTMENT.

1. Instructor calls attention.
2. Secretary reads minutes of previous recitation. These minutes should contain:
 - a.* Name of Presiding Instructor.
 - b.* Time, to the minute, of commencing and closing the recitation.
 - c.* Number of members present.
 - d.* Assignments made for the day.
3. Minutes to be approved in the usual manner.
4. The assigned answers are given by the members to questions from the "Question Box" as they are called up in their order by the Secretary.
 - a.* Members answering questions should make no statement which cannot be substantiated by scriptural evidences, from the authentic history of the Church, or other Church works.

- b.* Other members have a right to give additional information on the subject under consideration, or ask for explanation on points in the answers made.
 - c.* Any remarks irrelevant to the subject under consideration should be ruled by the instructor as out of order.
 - d.* This part of the regular program may occasionally consume the whole time of the recitation. In that case the interrupted program is to be resumed at the next session, until the whole program is disposed of. Such a continuance may become necessary at any part of the regular program.
5. Exercise from the Church Works, or from the Subject arranged for the Term.
 - a.* Observe the rules on Catechization.
 - b.* Observe the rules on Text Books.
 - c.* Observe the rules on Higher Grade Work.
 - d.* Observe the rules on how to prepare a Sunday School Lesson.
 6. The Committee of three, having charge of the "Question Box," present the accepted questions to the Instructor for distribution.
 - a.* This committee should throw out any question that is not signed by a regular

- member of the department,
- b.* Any question should be discarded that manifests a spirit of inquisitiveness rather than of inquiry. (See Lectures by Dr. K. G. Maeser, pp. 18 and 19.)
 - c.* As the Secretary reads the questions, one at a time, the Instructor assigns the answer to one from among the volunteers, taking care, however, to make the assignment as distributive as possible.
 - d.* The Secretary should record the subjects and to whom the questions are assigned.
 - e.* No new questions should be assigned for answering until the whole regular program is disposed of.
7. The Instructor assigns the amount of work under head 5 for next recitation.

Kindergarten or Infant Class Work in Sunday Schools.

With the growing efficiency of our Sunday Schools and a correspondingly increasing interest in Sunday School work among the people, complaints are becoming numerous that sufficient provisions are not made for the instruction and entertainment of children under six or seven years of age, and that in consequence of this lack such little ones are a disturbing element to others in the Sunday School, without receiving any benefit themselves.

The Sunday School Union Board has for a long time realized and deplored this condition, but was not able to suggest a remedy until the adoption in our Sunday Schools of the kindergarten system was suggested.

During the last few years the system of kindergarten teaching has received great attention in several parts of Utah, and a number of kindergarten instructors have been trained.

Some of our superintendents having an earnest desire to establish kindergarten classes as applicable to Sunday School work have availed

themselves of the services of these graduates and arranged such classes in their schools with results, in many cases, far beyond their anticipations.

Although earnestly desiring the gradual introduction of this system into our Sunday Schools whenever possible, the Sunday School Union Board feel constrained to give a few points of counsel and caution for the guidance of Sunday School authorities in regard to this matter. Any attempt at starting a Sunday School kindergarten class without a comprehension of the spirit, aims and methods of this mode of teaching, and without at least one qualified instructor would, in its opinion, not only result in failure but would prejudice the people against the whole movement.

Well-meaning persons, anxious to do something for these little ones in Sunday School, and yet without training in that particular line of instruction, have occasionally undertaken to start a kindergarten class, but as a rule, the results have proved far more detrimental than beneficial.

For the guidance of superintendents desirous of establishing a kindergarten class in connection with their Sunday School, the following points are suggested:

1. Every kindergarten instructor to engage in this work in a Sunday School should not only be a Latter-day Saint in good standing, as all other Sunday School workers are required to be, but should also be sufficiently qualified in kindergarten work to insure success.

2. The kindergarten class should, as a rule, consist of children of not over six years of age.

3. This class may meet with the Primary Department at devotional exercises and during the sacramental service, but should then be taken to a separate room suitably prepared for the purpose.

4. This separate room should be spacious enough to permit the low kindergarten stools to be placed occasionally in a circle for appropriate exercises.

5. There should always be an organ provided for the kindergarten class, to accompany the songs and other exercises.

6. The room should be clean and comfortable, and as pleasantly and suitably decorated as circumstances will permit.

7. Kindergarten exercises can never be conducted properly in the same room without interfering with the other classes, even if separated by curtains or other contrivances. If no separate room can be had, kindergarten work,

as such, should not be attempted. But if it be desirable, on account of its numbers, to divide the Primary Department into two sections, the section where the younger children are taught may be known as the Infant Class.

8. It is not the kind nor the amount of the kindergarten material which determines the success of the work, but the efficiency of the instructors.

9. Every kindergarten instructor should furnish the superintendent with an outline of her work, and make her report at the teachers' meeting like the rest of her fellow-laborers.

10. The kindergarten class is a part of the regular Sunday School work and as such is subject to the regulations of the school.

11. The exercises in the kindergarten class should be considered a preparatory course for admission into the Primary Department.

12. Great care should be taken that the kindergarten class does not become a shadow or copy of the same classes in the day schools. All teachings, exercises and songs should be impregnated with the spirit of the Gospel and be made a means of religious instruction. Without this the kindergarten class will degenerate into a Sunday morning hour of play, and have a tendency to weaken, rather than

strengthen, the reverence of the children for the Lord's day.

QUESTIONS FOR SUNDAY SCHOOL SUPERINTENDENTS.

Superintendents will please report on the following questions at the Annual Sunday School Conference of their Stake and also when requested to do so by the Members of the General Board or by the Stake Superintendency.

1. At what time does your school begin?
2. What proportion of officers, teachers and pupils use the Children's Sunday School Hymn Books in your School?
3. How often does the school rise and sing in concert?
4. Under whose direction is the Sacrament administered?
5. How many children in your school over eight years of age are not yet baptized?
6. How is your school graded?
7. To what extent is the Treatise followed in your school?
8. How often do you hold your teachers' meeting?
9. How thoroughly is the Word of Wisdom observed by the officers, teachers and pupils in your school?

10. What proportion of your officers and teachers pay their Tithing, and to what extent is it taught in your school?

11. By what methods do you cultivate the children's acquaintance with, and inculcate obedience to, the general and local church authorities?

12. How largely is the *Juvenile Instructor* used in your school?

13. What percentage of your proportion of the Nickel Fund is paid by your school?

14. In what departments are testimony-bearing and fasting taught and observed in your school?

15. Where and how do you use the Leaflets?

16. What steps have you taken to secure the attendance of all the children in your ward?

17. How extensively do you practice concert recitation in your school?

18. For how long a period in your school is your plan of study laid out?

19. What text-books do you use in the various departments?

20. How many names have you enrolled on your record?

21. What is your average attendance of teachers and pupils?

SUGGESTIVE METHODS

FOR

Teaching in the Sunday School.

METHOD.	DEFINITION.	}	Systematic way of teaching the Gospel.
	NECESSITY.	{	Methodical procedure facilitates the work. Methodical procedure renders mutual assistance to all grades. Methodical procedure affords a better control and comprehension of the work.
	ADAPTABILITY.	{	Adaptability of methods. { In regard to the subjects. " " " " pupils. " " " " circumstances.
	THOROUGHNESS.	{	Thoroughness of Methods. { Obtained by illustrations. " " drill in application. Obtained by clear explanations and good definitions.
	PROGRESSIVENESS.	{	Progressiveness of Methods. { In ideas. In modes of expression. In facts and illustrations.
	SYSTEM.	{	System. { Each lesson must be complete within itself. Each lesson must grow out of the preceding one. Each lesson must prepare for the succeeding one.

METHOD.	KINDS.	General.	1. Procedure in which the learner is led by illustrations and questions to discover the truth for himself.
			2. Procedure in which the subject or principle is told and then illustrated.
			3. Procedure in which obedience to proper teaching is inculcated.
			4. Direct information or counsel to any one to come to Sunday School.
			5. The subject or principle not to be reached at once, but in an indirect way.
SPECIAL METHOD.	Catechetical.	Expositional.	Consisting of questions and answers.
			Consisting of lectures, stories, exhortations.
			Consistent of questions and answers.
IN REGARD TO THE PUPILS.	Concert.	Individual.	Simultaneous or where they all recite at once.
			By interrogations. By readings. By bearing testimonies. By praying and singing.

Review Questions.

1. Give a definition of method.
2. Illustrate the necessity for method.
3. Name the qualities of a good method?
4. What is thoroughness of method?
5. What are the elements of progressiveness in teaching?
6. Which are the five different kinds of methods?

RECITATION.

DEFINITION. { An exercise in the Sunday School in which one person teaches others to know and to do the will of God.

AIMS. {

- a.* Increase of faith in God and respect for the Priesthood.
- b.* The development of the power to know, feel, and to will the right.
- c.* The ability to express thought and feelings.
- d.* The cultivation of the desire for more truth.
- e.* The formation of habits in mind and body, speech and action that will constitute a true Latter day Saint.

QUALITIES. {

- Adaptability {
 - a.* Of subject matter.
 - b.* Of means to be employed.
 - c.* Of methods to follow.
 - d.* To the capacity of the child,
- Progressiveness {
 - a.* In regard to the subject matter.
 - b.* In regard to the mode of expression.
 - c.* In regard to the capacity of the pupil.
- Thoroughness {
 - Prepare yourself carefully in order to avoid treating the subject superficially.

PARTS.	Past Lesson.	<p>A review should form a part of every recitation.</p> <p>Not what we get but what we keep and use is the more profitable.</p> <p>Review makes a ready memory.</p>
	Present Lesson.	<p>a. Test the pupils' preparation by questions or by having them talk.</p> <p>b. Explanation of difficult passages or words.</p> <p>c. The giving or leading to the discovery of points overlooked.</p> <p>d. The cultivation of a desire for more information on the subject.</p> <p>e. Summarizing of the lesson.</p>
	Future Lesson.	<p>a. The assignment must be definite, i. e., the pupils must know just what is expected of them.</p> <p>b. The assignment must be accepted by the pupils.</p> <p>c. The assignment must be within the range of what the pupil can do.</p> <p>Not the ability of the teacher, but the capacity of the pupil must be the criterion of assignment.</p>
KINDS OF	<p>Some recitations are mere makeshifts.</p> <p>Some are amusing and entertaining.</p> <p>Some are full of thought but very dry.</p> <p>They should, however, contain the elements of true recitation.</p> <p>They all should have mutual interest, clearness, animation, appropriateness and faith.</p>	
RESULTS.	<p>Should be new ideas, more power, good resolutions, and an increase of faith in God.</p>	

Review Questions on the Recitation.

1. What is a Recitation?
2. What are the aims of a Recitation?

3. Name the qualities of a good Recitation.
4. Name the parts of a perfect Recitation in a course of study.
5. What should be the characteristic steps taken with the present lesson?
6. Illustrate what is meant by summarizing a lesson.
7. What are the elements of a true Recitation.

CATECHIZATION.

DEFINITION.	}	The art of asking questions in accordance with the laws of the most rapid proportionate development and culture of the pupil.		
PRINCIPLES.	}	Questions should be adapted to the capacity of the pupil. Questions should lead the pupil from the known to the unknown. From the concrete to the abstract. From the simple to the complex.		
AIMS.	}	Information.	}	The correcting of errors. The drawing out of new ideas. The inculcation of the principles of the Gospel. The training in obedience to the will of God.
	}	Adaptability	}	The methods of questions. Teacher's language and general manner should all be adapted to the pupil's capacity.
QUALITIES,	}	Mutuality.	}	Pupils should feel as anxious to answer as the teacher to ask, and they should feel as free in asking questions.
	}	Questions should be definite or pointed.		
	}	Impartiality.	}	See that every pupil gets his share of the questions.

Rules of Catechization.

1. See that every question and every answer is a complete sentence.
2. Aim to have every question bear directly on the subject in hand.
3. Be clear, concise and logical.
4. Aim to never use more than three questions explanatory of the same point.
5. Repeat no pupil's answer habitually.
6. Have no habitual expletives, as, for instance, "Just so," "Right," etc.
7. Avoid direct questions, that is, such as can be answered by "Yes" or "No."
8. Ask more reflective than mere memorative questions.
9. Be natural, avoiding all affectation.
10. Avoid peculiarities in speech, gestures or voice.
11. Do not place yourself at the mercy of your class by non-preparation or by unguarded questions.
12. Prefer pupil's own language to mere quotations, but encourage exact quotations of scriptural passages.
13. Put the same question in several forms occasionally.
14. Be pointed in your questions, so that they will admit of but one perfect answer.

Review Questions of Catechization.

1. What is meant by the art of questioning?
2. What are the qualities of a good question?
3. What do you understand by an explanatory question?
4. Why is it best to have every answer form a complete sentence?
5. Why are questions logical?
6. Why are direct questions not commendable?

STORY TELLING.

AIMS. { To illustrate a principle.
 To cultivate the formation of good resolutions.
 To produce interest and attention.
 To encourage mutual confidence between teachers and pupils.

MEANS. { a. From the teacher's own experience.
 b. From his own recollections.
 c. Of his own invention.

Books. { The Bible, Book of Mormon, History of Joseph Smith.
 Faith Promoting Series, &c.

Magazines. { Juvenile Instructor, Contributor, Improvement Era, Young Woman's Journal.

Persons. { Missionaries, self experiences, immigrants, pupils' experiences.

Pictures. { Illustrations from the Bible, Book of Mormon and Church History.

- METHODS. {
1. Tell no stories without an educative point.
 2. Have one chief point in view and make things converge to it.
 3. Keep the chief point hidden or reserve it to the last.
 4. Ask questions whenever interest flags.
 5. Encourage pupils to tell stories and have them repeat your stories.
 6. Arrange carefully your climaxes.
 7. Try to be as illustrative as possible.
 8. Encourage the pupils to ask questions for explanation.

- FAULTS. {
1. Momentary, poor or no preparation.
 2. Failing to get the pupils' attention.
 3. Failing to instruct the pupils.
 4. Failing to have a summary.
 5. Telling stories simply to amuse for the time being without any point.

Review Questions on Story Telling.

1. What is meant by the expression "Have some special point in view?"
2. What are the chief aims in story telling?
3. How would you awaken inattentive pupils while a story is being told?
4. Give chief sources of good stories.
5. Explain the expression, "Provide for climaxes in your stories."
6. When would you object to stories of crime for children?
7. Why should the pupils be encouraged to tell stories?
8. What are the most prevalent mistakes in story telling?

Review Questions. (Set No. 2.)

1. What is meant by an educational aim?
2. What is meant by being illustrative in story telling?
3. Explain: "Without the Spirit and without attention we cannot teach successfully."
4. Give directions for making a summary.
5. Mention several ways to manage inattentive pupils.
6. In what does the planning of a story consist?
7. What does arranging climaxes mean to you?

HOW TO USE THE CHART.

WHAT IT IS.	{	We do not teach the chart, but teach some subject by the use of the chart as a means.
AIMS.	{	To hold the attention. To aid the memory. To help the imagination. To present illustrations of men, places and principles.
METHODS.	{	Lead pupils to see the chart as a part. Lead pupils to see the chart as a whole. Have pupils build up pictures from its parts. Occasionally give the word-picture of the event illustrated by the chart, then tell the pupils to look on the mind picture. Show chart and have the pupils compare it with the mind picture. Use the chart as an object lesson.

MIS- TAKES TO AVOID.	{	<p>In selecting charts that are not true representations of the subject.</p> <p>Permitting the mind to stick to the chart.</p> <p>In the teacher not being thoroughly conversant with the subject and picture he expects to use.</p> <p>Monotony in voice, tone and manner.</p> <p>Neglect to have the children tell the story with the picture and without it.</p>
TESTS OF ITS VALUE.	{	<p>1. It must lead the mind, not chain it.</p> <p>2. It must supplement the real thing, but not supplant it.</p>

Review Questions on the Chart.

1. Under what circumstances does the chart become an end in teaching?
2. What do you understand by this: "Not the chart, but what is behind it should be taught?"
3. What are the benefits of a chart in teaching?
4. When is the mind stuck on the chart?
5. How would you proceed to get the mind beyond the picture?
6. Mention three methods of using the chart.
7. Draw up a plan for the chart lesson of the vision of Nephi:
 - I. Subject:--Vision of Nephi.
 - II. Main point is:—God's knowledge of all things from the beginning unto the end.
 - III. Other points are:--That God reveals His secrets to His servants, the prophets; Plan of salvation instituted before the world was.

IV. I will have the climax at the following points: The Spirit crying in a loud voice, Hosanna to the Lord: The angel showing Nephi the infant Jesus in the Virgin Mary's arms.

V. From among these points I shall choose one as the object of the lesson.

VI. At the close of the exercise I will make a summary.

VII. Means:—Chart and 11th Chapter of I. Nephi.

VIII. Use the descriptive method.

THE LEAFLETS.

DEFINITION, OR } They are well prepared lessons for aid-
WHAT THEY ARE. } ing the Sunday School teacher in teaching
the Gospel.

- | | | |
|--------|---|--|
| PARTS. | { | <ol style="list-style-type: none"> 1. Title, supplemented with time and place of incident. 2. The text. 3. Notes. 4. Questions. 5. The lesson statement. 6. The summary, or what we may learn. 7. Special references. |
|--------|---|--|

METHODS.	In the hands of the Teacher.	1. Introduce subject by a review of last Sunday's lesson.
		2. Read the title, time, place, and question on it until thoroughly understood.
		3. One verse to be read at a time, and at least one question to be asked from every sentence.
		4. Encourage pupils to ask questions from every sentence read.
		5. Bring in all the notes when they are wanted in the text.
		6. Introduce additional notes whenever appropriate.
		7. Dispose of all the questions on the Leaflet as the reading of the text proceeds.
		8. Pursue the same course with references. Make a judicious selection from among them.
		9. It is not necessary nor even expedient to go through the whole Leaflet at one lesson.
		10. Let the class find the references in the Scriptures.
		11. Encourage pupils to bear testimonies to the points named, or give additional references.



TEXT BOOKS.

WHAT THEY ARE.	{ They are helps in obtaining a knowledge of the principles of the Gospel and admonishers to live in accordance with them.
AIMS TO BE KEPT IN VIEW.	{ <ol style="list-style-type: none"> 1. Show how to study a book profitably. 2. Get the leading points contained in the book. 3. Cultivate a habit of reading them. 4. Cultivate a power of discriminating between truth and error.

HOW TO STUDY BOOKS.	{	What the book is.	
		Its authenticity.	
		Who is its author.	
		Adaptability.	
		Arrangement.	
		Contents.	{
		Supplemental.	
METHODS IN THEIR USE.	{	1. Make the pupils acquainted with the leading features of the book.	
		2. Thoroughly teach the names and arrangement of the books of the Bible and Book of Mormon.	
		3. Give frequent practice in finding chapter and verse.	
		4. Encourage careful questions.	

Review Questions on Text Books.

1. What is a text book?
2. What are the four chief aims to be kept in view?
3. How can a text book be so used as to cultivate the power to detect error and recognize truth?
4. What are the methods by which text books are to be studied?
5. What is meant by the essential contents of a book?
6. In what does the supplemental contents of a book consist?
7. Name, in their order, the books of the Old and New Testaments.
8. How would you make the pupils skillful in finding the chapter and verse?

9. What are the four general methods in using a text book?

10. When is the "Preceptor" method only adapted for the Theological department?

AUTHENTICITY OF THE BIBLE.

DEFINITION.	{	The Book of Books.
EXTERNAL EVIDENCES.	{	Tradition.
		Declaration of the Prophet Joseph Smith.
		The Book of Mormon.
		Josephus.
		Doctrine and Covenants.
INTERNAL EVIDENCES.	{	Ancient land marks.
		No one has been able to prove it not true.
		Spirit of Testimony.
		Prophecies that have been fulfilled.
		Doctrines that when obeyed have certain results.
	{	Consistency.
		Historical correctness.
		Spirit of truth that it contains.

HIGHER GRADE WORK.

WHAT AND HOW TO TEACH.	{	See Sunday School Treatise.
	{	" Lectures of Dr. Karl G. Maeser.
AIMS TO KEEP IN VIEW.	{	1. Development of the power of investigation.
		2. Development of spirituality.
		3. Cultivation of the gift of discernment.
		4. Cultivation of a living testimony of the divinity of the Latter-day Work.

MEANS TO EMPLOY.	{ Church Works. Ecclesiastical Histories. Note Books. Query Box.
METHODS TO FOLLOW.	{ Punctual and regular attendance at Sunday School. Have a special well defined subject for each lesson. Assign reading and distribute questions. Appoint student-speakers to employ a portion of the time. Solicit written questions from the students, all of which ought to be examined by the teacher before being distributed. Distribute written questions on slips to class.
ERRORS TO AVOID.	{ 1. Teaching without a definite aim. 2. Failing to distribute the work. 3. Teachers doing all the talking and asking all the questions. 4. Failing to have a variety of methods and text books. 5. Permitting the promulgation of private opin- ions without proof. 6. Taking up time quibbling on unsettled points. 7. Permitting debating.

How to Prepare a Sunday School Lesson.

In this very essential part of Sunday School work there are at least three problems that confront the teacher. First: The aims or ends desired to be reached in the preparation of every lesson in the course of instruction. The teacher should first ask: "What do I expect to do or accomplish by this lesson?" This question is problem number one, and its answer, when decided upon, will be immediately followed by problem number two, which is: "What means have I at hand, or within reasonable reach, to accomplish what I wish to establish with this lesson?" More explicitly: "What persons, books, stories, charts, objects or other helps can I, with the spirit of my calling, employ to aid me to make the most of this recitation?"

Having worked out the answer to this second problem the teacher is at once confronted by the third: "What method will be best suited to my aims and means?" It will be

remembered that variety in methods is the great promotor of interest as well as a guard against pedantic routine. If the preceding lesson was almost entirely catechetic in the method, then propriety would suggest that the coming one be more narrative in its presentation. A careful consideration of the results of the last lesson is one good guide in deciding upon the methods to be followed in the next lesson. Any circumstances under which a lesson has been a failure should be carefully noted by the teacher, and in preparing a recitation with pupils special pains should be taken to avoid a repetition of a similar failure.

While it is of vital importance to have in mind some decided line of procedure it is fatal to success to slavishly follow any deliberately planned method regardless of unexpected conditions and circumstances. A man may decide to plant his oats on the 15th of March, but should the ground be frozen or the rain be falling on that day, consistency would suggest that he change his program somewhat, and instead of sowing grain, perhaps shell corn.

Allowance must therefore always be made for the class, and teachers will do well to bear in mind that methods are made for pupils, not pupils for methods.

No lesson can be said to be prepared until the aims and methods are clear in the mind of the teacher, and when the time of recitation arrives he can modify any or all of the preparation to suit the occasion, but if he has no plan or aims, means and methods, he is certainly at the mercy of the environment, having nothing from which to choose except what the circumstances furnish. The true teacher measurably controls circumstances, and has planned far into the future. Who is most like him? The planner or the haphazard worker?

There are two kinds of preparation, the individual and the co-operative. The first, a preparation worked out alone by a class teacher; the second is one worked out by a number of teachers of the same grade. The head or department teacher, or superintendent meets weekly or semi-monthly with his co-workers; one or more lessons are selected from the course, and considered under the three headings of aim, means and methods, and then assigned to respective teachers for presentation before their fellow-teachers, who will kindly comment on the work, and the head teacher may suggest changes. It is well to give a teacher at least one week in which to prepare a lesson for presentation before the grade

teachers' meeting, and, as a rule, weekly grade teachers' meetings furnish better results than semi-monthly meetings. Incalculable benefit is derived by the teachers themselves from these normal meetings, and the success attending the Sunday School work with lessons so prepared is of a most satisfactory nature. These grade teachers' meetings should not only be thoughtful but powerful also.

Is there in all the world a missionary field superior to that of the Sunday School? All successful missionaries are students, and the Spirit of God that leads to all truth is given to them that seek it. Oliver Cowdery lost the gift of translating because he would not exercise it properly. One evening, then, a week can well be devoted to preparing Sunday School lessons. The youth of Israel are deserving of truth in its best forms.

Foreign, or Mission Sunday Schools.

The increased and more extended labors of the missionary Elders of the Church, their familiarity with Sunday School work, the greater permanency of many of the branches, conferences and missions now than formerly, are all favorable to the establishment of our Sunday School organization in places outside of the Stakes of Zion. So much is this the case that for some time, active and successful Sunday Schools have been in operation in various States of the Union, the European, New Zealand, Samoan, Hawaiian and other missions, and attended with such happy results that we feel the importance and necessity of fostering and extending abroad our special work.

General Superintendent George Q. Cannon, speaking in a recent Sunday School conference, said that from reports given from returned missionaries he had learned with much

pleasure of the establishment of Sunday Schools in various missions of the Church. He felt that this was an excellent way of preaching the gospel, of sowing the seeds of truth. In this connection he felt it would be wise to have the president of such foreign missions appoint a mission superintendent, whose duty it would be to look after the Sunday School interests of the mission and report to the Union Board, and if found necessary, it might be well for them to appoint superintendents in the various conferences.

Where, in accordance with President Cannon's request, Sunday Schools have been organized we desire them placed in as close communication as circumstances will admit and thus better recognize their important work, and aid them, with their 10,000 pupils, in the same. Mutual benefit will result if statistical and other reports are promptly forwarded to our office, Salt Lake City, Utah, U. S. A., to which place also we request copies to be sent of all translations which are or may be made of our Sunday School literature. A compliance with these suggestions will also enable us to more fully learn the needs of the Sunday Schools in foreign missions and to extend such aid as may be proportionate to that extended

by us to the great body of their fellow-laborers in the forty stakes of Zion.

So far as conditions will admit, we advise that the organization, conduct and exercises of these schools be as indicated in this TREATISE.



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