

ber this year in collecting the "Nickel Fund." It was desirable, he said, that this fund be sent immediately after its collection by P. O. order, check, or the most convenient form, but not in the envelopes as some had done in the past. In regard to the leaflets, Elder Reynolds stated that thirty-two numbers had already been sent to the schools, and the other eight would soon be sent, for 1897. These were on Bible subjects. He regretted that in some schools no use was made of these important lessons; in others they were used perhaps once and laid around wasted or destroyed. He urged that they be taken great care of, used as they are intended, and much good would follow. It had been deemed wise, should the authorities of any of the Stakes prefer to have their Sunday school annual conference between now and April, 1898, to so hold them. The Stakes desiring this should at once notify the board, and if on the dates set members of the board can attend, the Stake authorities will be promptly notified. He also called attention to the importance of every school at least, and as many officers and teachers as possible, to take the official organ of the Sunday school, the Juvenile Instructor; for on many occasions questions are asked and information sought by letter, that had been fully answered in that paper.

Elder T. C. Griggs called attention to the following items: 1—The Stake Sunday school visiting book, in which aids to various Sunday schools of their respective Stakes are to be fully recorded and report thereof made; 2—The necessity that Stake Sunday school superintendents organize and foster, where practicable, branch Sunday schools especially in outlying districts, so as to enable all the children to attend Sunday school without going too far; and 3—The questions and answers on general Church authorities, called supplement to the leaflets, which are to be made a special feature of the Sunday school conferences during 1898; these should be practiced upon in concert by the entire schools, so that at the conferences they may be made a special feature.

John Robison sang the solo,

"Grant us, Oh Lord, Thy Peace."

Elder Jos. W. Summerhays called attention to the importance of each Sunday school obtaining one of the New Bible charts. Regarding the Book of Mormon chart No. 2, he stated that it was now being printed, and would be ready for distribution in about two months.

Elder Karl G. Maeser stated that in visiting the various annual Sunday school conferences during the past year, the members of the Union board found a lack of comprehension in class exercises rendered on such occasions. It was intended that at these gatherings the very best class work in the Stake should take part so that others teaching the same department could profit by the exercise; and he suggested to Stake superintendents that in arranging a proper program for the conferences in the future they take notice of the best work of each department, and select the same for the program.

General Superintendent George Q. Cannon spoke as follows:

There has been a small book published by the Deseret Sunday School Union called "The S. S. Treatise." I find on page seventy-four (74) in that little work suggestions concerning the lessons to be taught to the children. I read:

"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." The next sentence says: "Take up the

founders of the Chaldean and Egyptian empires. Follow the growth and decay of these and succeeding nations as you proceed."

Our attention has been called to the fact that in some of the Sunday schools, there is considerable attention devoted to questions like these I have read—"Take up the founders of the Chaldean and Egyptian empires. Follow the growth and decay of these and succeeding nations as you proceed."

I have been told that in some of our schools this has been followed to a very great extent and far beyond that which was designed in the getting up of this Treatise. I might read from page 80—I have just happened to turn to that. I see here is a subject: "The wars between, and persecutions of the Catholics and Protestants by each other." And then a little afterwards, "Give a sketch of the United States government, etc."

Some of our teachers are pleased to dwell considerably upon the history of these different nations, and the result is that some of the lessons are so devoted to what may be called profane history, that is, ancient history, that there is very little said about the Gospel, and very little said about the Lord.

I think this is an error, and such lessons as these should not be carried too far. Our Sunday schools are for the purpose of teaching our children the principles of the Gospel. We must not make our Sunday schools too much like district schools. That is not the purpose. The Sunday schools are to be entirely devoted to the teaching of the principles of the Gospel. We want to make Latter-day Saints of our children. If I send a child to Sunday school I want that child taught the Gospel. He can read history out of the Sunday school. He can learn history, and a great many other things outside of the Sunday school, that ought not to be taught in the Sunday school. In the Sunday schools we should confine our labors to the object for which they have been established.

I was speaking today in our meeting of the Sunday School Union Board that I am averse to the multiplication of rules, or of anything that will fetter the Sunday school teachers. We want to teach the children the simple principles of the Gospel. Care should be taken by the superintendent to see that this is done, and that the time of the Sunday school is not occupied in teaching subjects, the knowledge of which can be obtained outside of the Sunday school. I wish this could be impressed upon the minds of our superintendents and teachers. The Sunday school is a school, as I have said, and as you all ought to and do understand, for the purpose of giving our children instructions in the principles of the Gospel to indoctrinate them with our principles, and if we give them any history at all, it should be the history of our Church, and the dealings of God with our people; that is from a sacred standpoint, a religious standpoint.

Of course, information concerning the history of peoples can be taught, or brought to bear occasionally, illustrating God's dealings with mankind to prepare the way for the carrying out of His work. This is proper, but it is not proper to go into extended lessons upon secular history.

Some time ago I was visiting one of our quarterly Stake conferences, and I found a good many of the Latter-day Saints had come from afar, driven long distances to be present at the meetings, and the forenoon, as had been given us according to instructions, was devoted to the Sunday school. The meeting house was not large enough to admit of the gather-

ing together of the children and Saints who had come from a distance. It seemed too bad that those who come such distances should have to wait until the afternoon meeting in order to get instructions, and I suggested that we should meet at nine o'clock with the Sunday schools, and hold the meeting say until ten-thirty, and dismiss and allow the Saints to come into the meeting house and for the conference to then be opened. The object in doing this was not to interfere with the Sunday school, but to prevent too much interference with the conference of the Stake. I thought both purposes could be answered by such an arrangement.

In consequence of this it was suggested that the Sunday schools in the Stakes should meet at nine a. m. instead of ten, where the Stake quarterly conference was to be held, and where the building was not large enough to accommodate the adults as well as the children. This, I believe, has been carried out to some extent. But lately we have heard that other conferences have been held, and the Sunday schools have been notified that they could meet at 9 a. m. instead of 10 a. m.

Now it is a rule that has prevailed, and it has been given out by the First Presidency, that the Sunday morning should be devoted to the Sunday schools, and we do not want this arrangement, made for the Stake quarterly conferences, to be made permanent with anything else. In other words, we do not want the Sunday schools to be changed from time to time to suit the convenience of other organizations. Therefore, we would like it to be understood by all superintendents of Sunday schools, that 10 o'clock is the hour for the meeting of the Sunday schools, excepting in instances of the Stake quarterly conferences as I have mentioned.

It is found by depriving our children from attending the Sunday school, that it breaks in upon the good of the school, and there have been remonstrances to the Union board in relation to this matter, requesting that the Sunday schools be not interfered with by funerals, or other different meetings held on Sunday morning. Sunday morning has been assigned to the Sunday schools, and should not be interfered with.

Another point in connection with the Sunday school organization. There is a good deal of zeal being manifested at the time, very praiseworthy zeal, in the organization of the M. I. A. throughout the Stakes of Zion. It has come to us that in some instances the local officers have taken Sunday school workers out of the Sunday schools and appointed them to labor in the M. I. A. We do not wish in the least—I do not—to curtail the influence, efficiency and good work being done by organizations so potent for good as are the M. I. A.; but we do not wish, and it is not proper, that one organization should interfere with another. The Sunday school workers should be permitted to work in their respective schools and ought not to be taken from their work. And on the other hand the Sunday school officers should not in any manner impair the efficiency or good work being done by the M. I. A. Both organizations can run parallel and perform their labors and not interfere in the least with one another. Upon this point I think we should all agree, and ought to be very careful in our movements so as to preserve good feeling and to repress anything that would cause a spirit that is not of the Lord to arise. We are all laboring for the same purpose, speaking in general terms—and we should rejoice in the prosperity and success of every one of