

the symbols were used by Plato, the Cabalists and others and finally accepted by fourth-century theologians. Ancient occultists explained the universe as a triad—spirit, matter and the moulder of form. The Christian theologians called this the Godhead, accepting the philosophy under a new name. It is necessary to be clear on this point.

The dictionary is not authority on theological questions. It is at most a witness. Its testimony may, or may not, be true. The authority is revelation.

The Old Testament reveals the metaphysical and moral perfections of God. Primitive Christianity reveals Him as the eternal Father and the revelations of this dispensation explain further the relationship between the eternal Father and His children. The doctrines of Mormonism are new in relation to those of the Bible, only as the doctrines of the New Testament are new in relation to those of the Old.

That the Holy Spirit is a Divine person is clear from the Bible, the Book of Mormon and the Doctrine and Covenants. That the same name is also given to a Divine influence at work in nature and in the Church seems equally clear.

Hebrew scholars now admit that the word Elohim would never have been used in the plural, had it not originally been employed to signify "Gods." One proof of this is the fact that in some passages, as for instance Gen. 1: 26, it occurs with a plural verb, much to the bewilderment of some Biblical scholars.

We are accused of blasphemy by Mr. Nutting. The Son of God was similarly accused. What greater testimony to the truth of the Gospel can a Christian minister offer?

OUR SUNDAY SCHOOLS.

The general semi-annual conference of the Sunday schools of the Latter-day Saints was held at the Tabernacle, Sunday evening, October 9th, 1898, at 7 o'clock. There were present, of the general superintendency, George Q. Cannon, George Goddard and Karl G. Maeser; all of the members of the Deseret Sunday School Union Board, and aids, several of the Apostles, the Presiding Bishopric, and many Stake superintendents, ward officers and Sunday school workers.

The conference opened with the singing of America by Professor Evan Stephens's juvenile class, numbering about 300 children.

Prayer was offered by Elder Andrew Kimball. The juveniles then sang We Ever Pray for Thee. General Secretary Geo. D. Pyper then called the roll, which was responded to by twenty-nine Stakes.

Elder Heber J. Grant presented the general Sunday school authorities, and they were sustained as follows:

George Q. Cannon, general superintendent; George Goddard, first assistant general superintendent; Karl G. Maeser, second assistant general superintendent; Geo. D. Pyper, general secretary; George Reynolds, general treasurer; Leo Hunsaker, stenographer.

As members of the Deseret Sunday School Union Board: George Q. Cannon, George Goddard, Karl G. Maeser, George Reynolds, Thomas C. Griggs, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Hugh J. Cannon, Andrew Kimball, and Joseph F. Smith.

As aids to the board: L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, W. B. Douglass, W. D. Owen, Seymour B. Young, C. D. Fieldsted.

First Assistant General Superintendent George Goddard said:

"I feel truly grateful to my Heavenly Father for the privilege of meeting so many of you here in the interest of our Sunday schools. And, as I notice so many in the congregation before me and so many of the juveniles behind me, it would be a gratification to myself and the other authorities of our schools, if all the Sunday school children and all the teachers and officers of our Sunday schools that are here tonight will please rise to their feet, that we may see how much of a congregation of Sunday school workers we have got. (Almost the entire congregation arose.)

"Forty-nine years ago there was not one Sunday school amongst the Latter-day Saints; today, we have over a thousand. We have over 12,000 teachers in our Sunday schools, and over 100,000 Sunday school children—the largest numerically of any organization in the Church. We have forty organized Stakes of Zion. Out of these forty Stakes, twenty-seven Sunday school conferences have been held, and some members of our Union Board have been present at each, since our last April conference. The labor now devolving upon the Sunday School Union Board is very great. We have correspondence all over the world. We meet every Thursday, hold about, on an average, a two hours' meeting, and that scarcely gives us time to get through the business that is required. The needs of all these schools are of that character that the Nickel Fund is not sufficient to meet the requirements of the growing conditions of our youth. Think of the mighty army! We have got between twelve and fifteen thousand Sunday school officers and teachers devoting their time to the work without any compensation. I say God bless it! Sunday school workers for the love they take in training the youth of Zion to become citizens fit for any part of the civilized world.

I was requested to close my remarks by singing a song, and a song that had a good chorus to it. Six months ago, at our last April Conference, while sitting on this stand here, a young lady came up and asked me to rise on my feet, and she placed on my left breast a gold medal, the head line of which simply reads, "Who's on the Lord's Side?" That fact reminded me that I could not make a better selection than to sing that very same song.

Elder Goddard sang, "Who's on the Lord's Side?" At the end of the second verse he asked every one who would like to be on the Lord's side when the Savior comes to rise to their feet as an expression of that desire, while he should sing the last verse. (The full congregation arose and joined in the chorus.)

Treasurer George Reynolds said he simply desired to make two or three business announcements. The first was that at our last conference the general board promised that they would issue during the present year forty leaflets; but finding that if they issued forty only they would have to leave off the lessons at a point that was undesirable, they had decided to issue eight more; so that forty-eight leaflets will be issued this year, concluding with the Book of Mormon lessons at the end of the monarchy and the establishment of the republic amongst the Nephites. But the board found in their visits that nearly all the schools are behind; in fact, it could not be otherwise with those who, with care, teach the leaflets, for very few of the leaflets can be considered, digested and understood, in one Sabbath morning. It would take three mornings with many of those lessons to

understand them properly. Therefore, the board had decided to cease the publication of the leaflets for a few months, to enable the schools to catch up, and also for those who want to go over the lessons the second time to perfect themselves therein, that they may have the opportunity of so doing. So the leaflets will be published to the end of the present year and then the Union board will cease for a short time to issue any more. He invited the Stake superintendents and ward superintendents and other officers interested, to call at the office of the Deseret Sunday School Union in the Templeton building, rooms 408 and 409, to examine some object lesson charts, published by Bancroft Bros. & Co., San Francisco—lessons which they claimed were highly valuable in the Sunday school cause. They were more particularly intended to illustrate passages of Scripture wherein natural objects were spoken of, such as the different seeds, herbs, minerals, money and measures, and the different kinds of wood, etc.

Elder Reynolds also announced that the annual Sunday school conference of Utah Stake would be held on the last Saturday and Sunday of this month, the 29th and 30th of October, and that of the Emery Stake on the 5th and 6th of November. Other Stake Sunday school conferences would be announced later.

Elder Heber J. Grant read a letter signed by the general superintendency on the subject of the nickel fund. Continuing he said:

"We wish it understood distinctly that on this nickel Sunday we desire a nickel from every man, woman and child connected with the Sunday school. And if any one wants to pay a dollar, five dollars, ten, or even fifty or a hundred dollars, we won't say no. We are perfectly willing to have you put a hundred dollar bill in the nickel envelope, if you feel like doing so. Every dollar that has ever been paid in on this nickel Sunday has been used for the salvation of our children. As has been stated here by Brother Goddard, the board meets regularly every week and considers matters connected with the interests of the Sunday schools; they devote their time and talents for the benefit of the Sunday school cause, and have done it without remuneration. They have traveled hundreds and thousands of miles in the interest of the Sunday schools. And it needs this small contribution to furnish them with the sinews of war, so to speak. We trust that every Sunday school superintendent will see that there is a sum equal at least to the total number of officers, teachers and pupils in the school, reckoning at five cents each; and we would be pleased if you sent more, because a proper use will be made of all the funds placed in our hands."

"It is the desire of our general superintendent, George Q. Cannon, that the Sunday schools should not have nickel Sundays for local purposes. We have found that the system of nickel day every Sunday in the year, or at least once a month, has grown up on account of this nickel fund of the Sunday School Union. The nickel Sunday has become popular, and a great majority of the superintendents and officers of Sunday schools have seen how well the nickel Sunday has worked and have inaugurated this system for the benefit of their local Sunday schools. It has been and is the desire and expressed wish of our general superintendent that this be done away with and that we have the nickel Sunday only for the benefit of the Sunday School Union Board, and also for the benefit of the Stake Sunday schools, who receive one-fifth of the amount collected. We trust that you and every one will make this an individual matter and be more earnest and ardent workers, and there