

1850.

Fifty Years of Progress.

1900.

In the Church.

By H. H. Roberts.

SUCH are to be the limitations of this article that it can only be written in head lines. My purpose will require a statement of the conditions prevailing with reference to the Church of Jesus Christ of Latter-day Saints on the 15th of June, 1850, and the conditions prevailing now, in order that the progress of the past fifty years may be to some extent at least observed and understood.

And first as to temporal conditions: The Church was then pioneering Utah. Less than three years before, President Brigham Young's company of pioneers had entered Salt Lake valley. Here these advance agents of the organization to follow pitched their tents, began cultivating the parched and sterile land, and sent back the joyous word to the fellow exiles en route for the West, and to their co-religionists in the East that a resting place had been found for the expropriated Church.

During the three years which had elapsed from the advent of the pioneers to the commencement of the period to be considered, settlements had been made in Davis and Weber counties to the north in Utah and Sanpete counties to the south, and in Tazewell to the west of the first encampment. Salt Lake City though laid out on its present spacious plan was not yet an incorporated city, and its population was not more than five thousand. Utah had not yet been organized under her subsequent territorial form of government; there existed only the provisional government of the State of Deseret, and that was not recognized by the government at Washington. It subsisted and was sustained by force because voluntarily honored by the people.

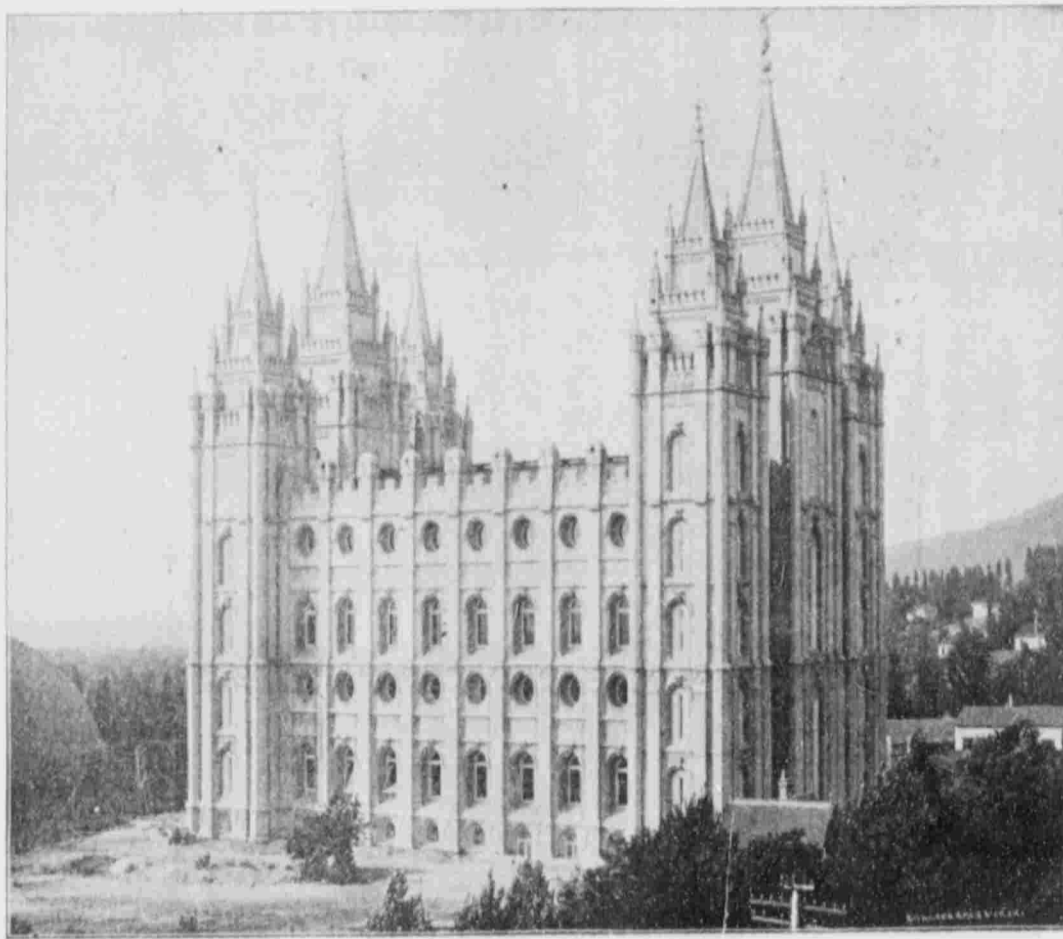
The Church members outside of the settlements in Utah above mentioned were scattered chiefly between these and Nauvoo. Thousands more were scattered westward, and other thousands along the route were awaiting the opportunity to do so. By the expulsion of the Saints from Nauvoo many of them had been reduced to poverty; and those who had secured a resting place for the Saints, and who were endeavoring to establish a new settlement in a sterile land, with a hundred chances to one, to all human appearances, against their success.

Behold a land redeemed! A desert reclaimed and given to fruitfulness and to civilization! The wilderness and the solitary place have been made glad for joy and blossom as the rose; the parched ground has become a pool, and the thirsty land springs of water. The few and scattered settlements of fifty years ago have multiplied and expanded into commonwealths—the States of the American Union. I use the plural advisedly, for the influence of "Mormonism" along the line of their march into exile, the Church now possesses a habitation in Utah and several surrounding States and Territories, and in western Canada and Mexico. A habitation permanent, and in a land chiefly redeemed by the industry and enterprise of the Saints. A habitation which affords opportunity for the development of the genius of "Mormonism." A land which enforces industry in order to live upon it, and yet a land which yields to the husbandman a rich return for his toil. A habitation suitably removed from the overcrowded centers of population east and west to escape contact with some of the worst evils that riot there; and yet sufficiently in contact with those centers to reap the advantages of modern civilization. And here Israel is growing in numbers—indeed the little one has already become a multitude, having increased from less than fifty thousand souls to something like three hundred thousand, and from possessing a few scattered frontier settlements to dwell in, to more than five hundred cities, towns and villages where peace, prosperity and liberty prevail. So here Israel in a favored habitation is increasing in numbers, and tawling firmer in the faith and the knowledge of God. The confusion resulting from the death of the Prophet and the expulsion from the east has succeeded by the most perfect order. The Church in its various gathering places is organized into forty-two Stakes of Zion, each with its presidency of three High Priests, and its High Council of twelve. The respective ecclesiastical

side of the Missouri from Council Bluffs, the Frontier Guardian was published; and the publication of the Millennial Star was continued in England. Another thing to be considered with reference to the spiritual condition existing at the commencement of the period under review, is, that the expropriation from Nauvoo and the confusion consequent upon that event resulted in making strict discipline all but impossible. Many in those days wandered away beyond the care of the churchwardens of the flock, many sinned, and the tree of God's planting could not be carefully watched, or digged about or watered or pruned. To add to the confusion and troubles of those days, a number of men, ambitious of distinction or notoriety, or both, took advantage of the troublous times and claimed to be the legal successors to the Prophet Joseph as President of the Church; and many Saints in the scattered branches, but newly instructed in the faith, and with but little knowledge concerning the order of the Priesthood, were led away by their sophistries. Thus our period opens with the Church more or less in agitation. An incomplete exodus from the east under way; the work of pioneering a new country with the attendant hardships born of poverty and isolation to be endured; as yet nothing settled with reference to the civil government under which they were to live; exiled from the city they had founded; the temple they had builded in ruins; driven from civilization to inhabit the wilderness and the desert, and become neighbors to the savage. The Saints were without influence among men in the world—none so poor as to deem reverence; human sympathy was withdrawn from them; their countrymen looked for their extinction; proscribed ministers of sectarian religions hoped for it; their devotion to their faith was sneered at and called fanaticism; by some they were deemed mad; by others, fools led by knaves; few cited them, fewer helped them, though their condition was such, one would think, to soften adamant hearts; unfriended, they were except as God was their friend—all this on the one hand. On the other, they were possessed of a true and holy faith in God, to them had been committed a dispensation of the Gospel of Jesus Christ, with the Priesthood, the authority of God, which alone may administer the ordinance of baptism, and make proclamation of it to the world; within them was the consciousness that they were the children of God; the assurance that they were the Church of the First-born; a knowledge that the Father had loved them, and had made with the Lord by sacrifice was accepted. This was their strength. And now let the curtain fall to raise again after half a century has passed away.

was the condition of the Church as to temporal concerns. And now as things spiritual: It was doubtless appointed unto Joseph Smith, the Prophet, to complete in his lifetime the introduction of the Dispensation of the Fullness of Times; and to lay the complete foundation for the holy Church of God; so that all enlargement of Church organization and doctrine since his death is to be regarded as but the development of that which he began, the more extensive promulgation and application of the principles he taught to an ever widening circle of nations and peoples, and a deepening of the conviction of their truth in the hearts of those who accepted them.

The latter part of the year preceding the opening of our period had witnessed a revival of the missionary spirit and labors of the Church. Several of the Twelve Apostles had been sent abroad to open the door of the Gospel to foreign nations. Elder John Taylor was sent to France and Germany; Lorenzo Snow, to Switzerland and Italy; and Erastus Snow, to Scandinavia. But as these Elders did not reach their fields of labor and open their missions until the middle of June, 1850, the beginning and success of the work in these and many other lands belong to the progress of the last fifty years. Previous to this the Gospel had been proclaimed in most of the States of the American Union, some parts of Canada, in the British Islands, and in the Society Islands of the South Pacific. As yet the Book of Mormon and other Church literature had been published in the English language only. With the exception of the Saints from Nauvoo, the several periodicals published by the Church, both those in Illinois and in the east, were discontinued; but in Winter Quarters, on the opposite



THE SALT LAKE TEMPLE.

The Temple is the most striking building in Salt Lake City, and the total cost of the building and grounds is \$3,469,118. It is built entirely of granite, and the corner stone was laid on April 6th, 1853, while it was finished and dedicated on April 6th, 1893, representing forty years of labor.

Following are the dimensions: Length, including towers, 1864 feet; width, 99 feet; height of rock work on central east tower, 210 feet; height of rock work on central west tower, 204 feet; height of walls of main building, 1074 feet; thickness of walls from footing to first floor, 9 feet; thickness of walls from first floor to top of building, 6 feet; thickness of buttresses, 7 feet.

The building rests upon a footing wall 16 feet thick and 16 feet deep, and covers an area of 4,850 feet. The figure of the Angel Moroni on the center east tower is the work of Sculptor C. E. Dallin, and is 12 feet, 5 1/2 inches high. It is made of hammered copper, heavily gilded with gold leaf. All of the exterior and most of the interior walls are of solid granite, hewn to the square, with the outside courses worked up to a smooth finish.

The ornamental parts, representing the sun, moon and stars, the finials, the stories for the towers, the 800 solid granite steps, each 6 feet in width, extending from the top to the bottom of the building at the four corner towers, were all hewn at great expense, some of the stones costing more than \$100 each to cut. Owing to the peculiar conditions under which the work was commenced, it is difficult to arrive at the exact cost of the building. In the earlier days, when it required four yoke of oxen and four days' time to bring a single stone from the quarry to the Temple, a distance of 20 miles, the progress was slow and the expense high. In 1873, when the railroad was built, the work proceeded with much more rapidity and at a smaller cost. The estimates upon which the total cost, given above, is based, are as follows: From 1853 to 1885, the average cost was \$75,000 a year, or a total of \$2,625,000; for the years 1885, 1889 and 1890, the cost was \$256,146; the last three years of the work, from 1891, cost \$662,972.

many associations for the very young. All of which have been developed within the period under review. Since the opening of our period of fifty years, missions have been opened and the Gospel preached in the following countries: France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Jersey Islands, Hindostan, Malta, Cape of Good Hope, Mexico, among a number of Indian tribes in the Western States and Territories of the United States, Sandwich Islands, Samoa, Friendly Islands, New Zealand, Turkey and Palestine, while the number of missionaries engaged in preaching the Gospel has been increased from a score or two at most, to eighteen hundred. Instead of the precious word of God as contained in the record of the Nephites being confined to the English language, the Book of Mormon is published in ten other languages, viz: French, German, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian and Maori. It has also been translated, but not yet published into Hindostanee and modern Hebrew; the Doctrine and Covenants also has been published in several European languages.

Instead of the Church publishing one semi-monthly periodical in England, and another in a frontier settlement in the United States, it now has the Deseret News, as Church organ, fifty years old today, published daily in the chief city of the Saints and of the inter-mountain West; the Millennial Star is also still published in England, but is issued weekly instead of semi-monthly. Another periodical of like character and issue is published in the Scandinavian language, and another in the German for the Swiss and German mission. Periodicals are also published in the Southern and Southwestern States, in addition to the ordinary secular branches taught in such institutions, special courses are prescribed in theological studies in harmony with her doctrines. Nor do her efforts at spiritual and moral education stop at this. She has provided auxiliary associations for such instruction. Among these a Sunday school system, which, while it might sound like vain boasting to say it, is, I believe, the most perfect in the world. In addition to this, too, improvement societies exist in each ecclesiastical ward for the growth of both sexes, and for the same purpose pri-

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The progress I have endeavored to point out, it should be remarked, has not been without its share of opposition there has been plenty. The enemies of the Church by misrepresentation and wilful slander have done what they could to stay her progress. These have rendered the progress of the Church more remarkable—more like what truly it has been—a triumphant march over every opposing power.

ABOLISHMENT OF SLAVERY.

One of the notable achievements of the half century just closed was the freeing of over 4,000,000 slaves in the United States, and Lincoln's emancipation proclamation of 1863 practically sounded the death knell of slavery throughout the civilized world. The first slaves brought to this country were brought over in a Dutch vessel and sold at Jamestown, Virginia, in 1620. Prior to 1770, about 150,000 slaves had been brought into the colonies, and the number was doubled by 1776. By 1796, the slave population had increased to 697,697. In 1810, the number was 1,191,564. The next decade brought the total up to 1,538,035. In 1830, the number was 2,069,423. By 1810 the slave population had reached 4,497,423 and in 1850 the number was 2,504,212. In 1860, three years before the emancipation proclamation, the number of slaves in the United States was 2,502,801.

The present negro population of the United States is over 15,000,000, as announced by Booker T. Washington, at Atlanta, Ga., one year ago.

The Sunday School.

By George Reynolds.

FIFTY years ago yesterday the first copy of the Deseret News was issued. The semi-centenary of the Sunday schools of Utah came a little earlier, as the first Sunday school in this inter-mountain region was held Sunday, December 9th, 1849. This, however, was not the first Sunday school of the Saints, as one existed for a short time in Nauvoo, of which today but little can be learned.

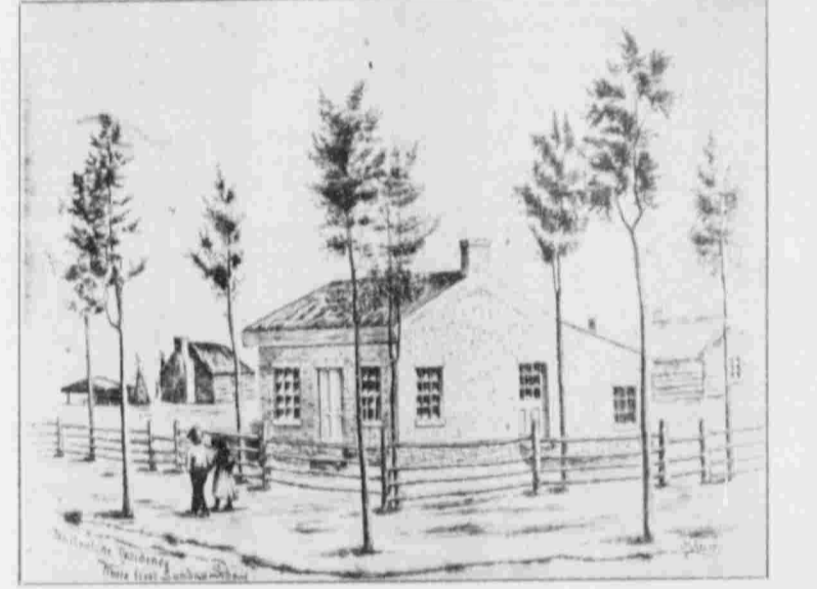
The first Utah Sunday school was held in a small adobe house in the Fourteenth ward, Salt Lake City, at the corner of what are now known as First West and Third South streets. It owed its existence to the zeal and devotion of Elder Richard Ballantyne, who was its first superintendent. Elder Ballantyne was indefatigable as a Sunday school worker and in later years established schools in Nephi, Plain City, Fifteenth ward, Salt Lake City, and, I believe, other places, and was at the time of his death the Stake Superintendent of these institutions in the Weber Stake of Zion.

The first Sunday school, as may be readily supposed, was a very primitive affair, and so were many that followed after. In those early days every school

larger Stake there is a corps of Sunday school missionaries. All these brethren are expected to visit the schools as often as possible. All the schools, except the very small ones, when fully organized, have the following officers: A superintendent, first and second assistant superintendents, secretary, assistant secretary, choir leader, librarian, assistant librarian, treasurer, and sufficient teachers. It is not always that the largest schools are the best, or that even the best schools are to be found in our chief cities. Far from it. Some of the most perfect schools are sometimes found in remote villages, so much depends on the diligence, wisdom, intelligence, zeal and tact of the presiding officers.

All the schools of ordinary proportions of the high school academic grade are divided into four departments—the Primary, the First and Second Intermediate and the Theological or High. In the very large schools these departments are sometimes divided into two or more sections. In some schools there are also kindergarten and normal departments. When a department is divided into sections it is understood that those sections all study the same lessons and are under the direction of the head teacher of the department. A departure from this order entails confusion and delays progress.

Every year a Sunday school conference is held in each of the Stakes of Zion, at all of which one or more of the general board attend. This helps to



House Where First Sunday School in Utah Was Held.

(By Courtesy of S. S. Union.)

"did the best it could" according to its advantages and environment. There was no Deseret Sunday School Union to give counsel, direct, unify and solidify. There were no Stake organizations to aid in this good work. Every Sunday school followed its own devices, its scholars were taught according to the best light its teachers possessed, often hampered greatly by the lack of proper books and other appliances, and the time of gathering differed according to the judgment of the officers, or was influenced by local conditions.

It is not surprising that many of the early schools were short lived, some closed as others opened. But year after year the numbers increased until the move of the Church south in 1855, which migration effectually closed, for the time being, the schools established in the northern parts of the Territory. Indian raids had, indeed, previous to this, been the cause of the closing of a number of schools in the south, either temporarily or permanently. In the early sixties Sunday schools increased, and within a few years they sprang up in all parts of the country then settled.

In the schools of the earlier years the scholars almost universally brought their own books, and they were few. The exercises were largely confined to the reading of the Bible. Very little besides reading was done. In many schools classes were devoted to teaching the scholars to read, and McGuffey's Readers and the like were much in evidence. This lack of books was the great drawback of those days, and strange to relate, considering our present ideas of the advantages of the Sunday schools, another obstacle was the indifference and, once in a while, the opposition manifested by the ward and local authorities. A few not realizing that Sunday schools were "the nurseries of the Church," gave them the cold shoulder as sectarian innovations. But times have changed, we know better now. In those early days the singing also was very primitive. There were no organs and hymn books were scarce, and again, the hymns sung did not appeal to the hearts and understandings of the children, as there were at that time no special hymn and song books published for the use and adapted to the comprehension and tastes of our juvenile population.

So for years the Sunday school cause languished in Zion. Elder George Q. Cannon gave it a fresh start on his return, in 1864, from presiding in the European mission. In 1866 he commenced the publication of the "Juvenile Instructor," which has done a world of good in its sphere. This was followed by the organization of the Deseret Sunday School Union in 1867; but it was not until 1872 that the union fairly took hold of matters and gradually gave to the Sunday schools the unity, the strength and the excellence that now distinguish so many of them, and make them the great power for good in the midst of the people of God, which we are all pleased to acknowledge. President George Q. Cannon has been from the first the head or general superintendent of the union. For some time he had no assistants. Then Elder George Q. Cannon was sustained as his only assistant, and later Elder John Morgan became his second assistant. After Elder Morgan's death Dr. Karl G. Maeser was appointed to fill his place, but no one has yet been appointed to fill the vacancy caused by the more recent death of Brother Goddard.

Besides the general board of the union each Stake of Zion has now a Stake superintendency, secretary, treasurer, librarian, etc., and in some of the

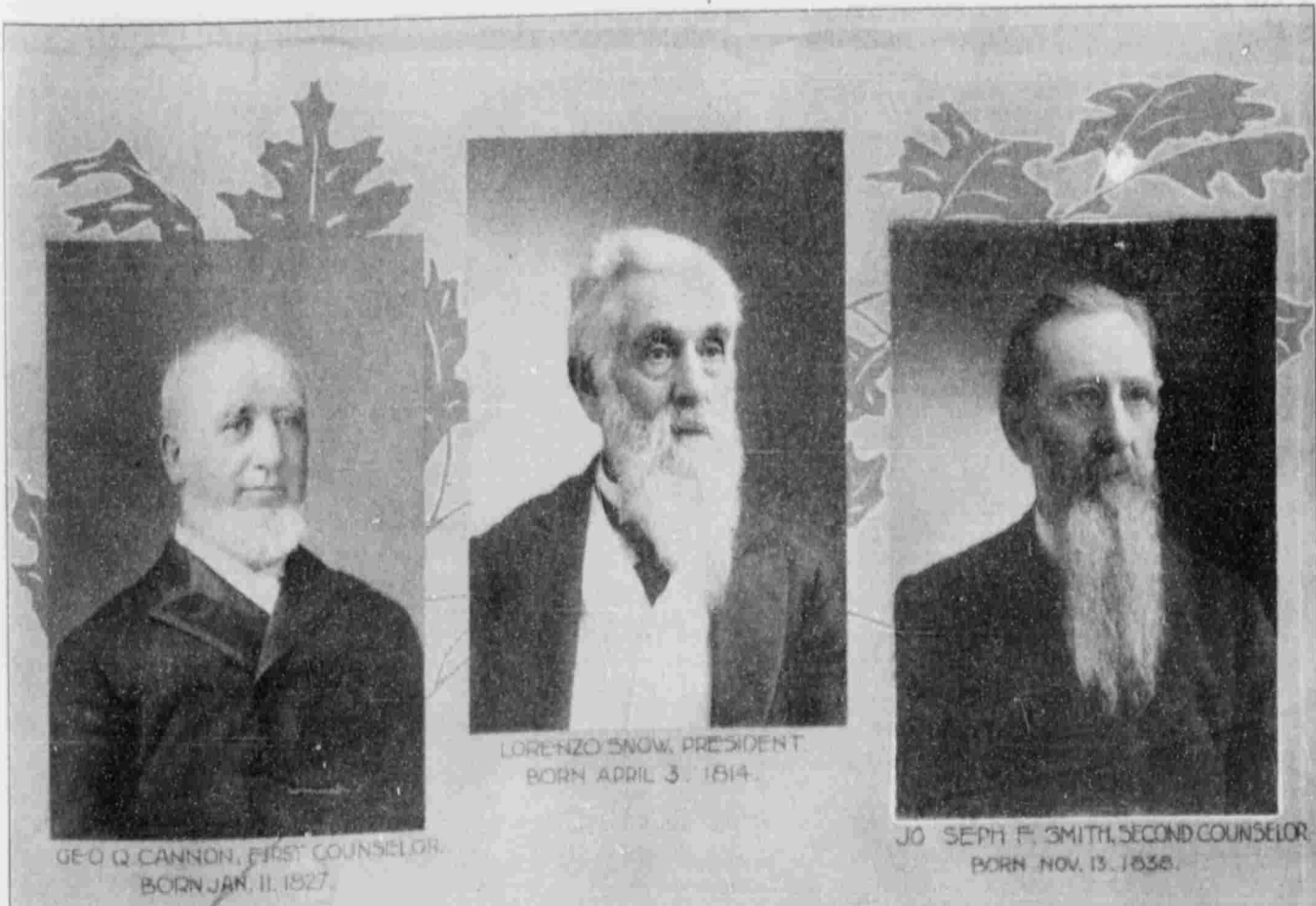
solidify and unify the work of the schools. In November, 1898, the first convention of the Sunday schools of the Church was held. It was a marked success. The attendance was remarkably large, the enthusiasm unexpected. The good that was done cannot be estimated. Another, the second, convention will be held in Salt Lake City next November, when everything possible will be done to keep it abreast of its predecessor in excellence, harmony and effectiveness.

During the period of its existence the union has published numerous works—books, music, charts, leaflets, etc., that have greatly aided and strengthened the work of religious education. A special committee is now engaged in preparing an exhaustive illustrated history of the Church Sunday schools from the inception of the work to the present time, and anyone who is acquainted with what writing, original history means, knows what labor such an enterprise entails.

Our first Sunday school (1849) numbered, all told, about fifty souls. In 1872 the number—officers, teachers and scholars—was not less than 16,000. Statistics of the present time, divided amongst about 250 schools. Today there are at least 125,000 enrolled, and the number of schools, at home and in the foreign missions of the Church, may be roughly estimated at 1,100.

Of late years the establishment of missionary schools abroad has been found to be one of the best ways of spreading a knowledge of the Gospel, and many such schools have been opened. It is somewhat remarkable that the largest of all the schools of God, where some of the largest of the schools are to be found. One, for instance, is in far off Australia, another in the Sandwich Islands, while the largest of all, outside the borders of the Church, is at Stockholm in Sweden, the next at Christiania, in Norway. Of the 1,100 Sunday schools of the Church at the present time nearly, if not quite, four hundred are in foreign missions. The largest of all the schools is that at Lehi, Utah Stake, its enrollment exceeds 1,270; next comes St. George, with 878 officers and scholars, while East Bonifant stands third with 718 average enrollment in the Stakes of Zion is 165.

One of the most remarkable things connected with the present Sunday School Union has been its financial policy. Until 1901 it wholly depended on the profits arising from concerts, celebrations and the like for its income. In that year the Nickel Fund was established—that is, on one Sunday in the year (now the last Sunday in October) each teacher, officer and scholar is asked to give five cents to the general fund. One fifth of this donation goes to help defray legitimate Stake Sunday school expenses and the remaining four-fifths is remitted to the treasurer of the Union. It is a noteworthy fact that year after year the union board has returned to the schools in books, charts, leaflets, and other publications, nearly, if not quite, as much as the total amount of its portion of the nickel fund. The missionary schools beyond the borders of the Stakes of Zion, have been the special objects of its care, as have also small struggling schools in the remote and newly formed settlements.



FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

GEORGE Q. CANNON, FIRST COUNSELOR.
BORN JAN. 11, 1827.

LORENZO SNOW, PRESIDENT.
BORN APRIL 3, 1814.

JOSEPH F. SMITH, SECOND COUNSELOR.
BORN NOV. 13, 1805.