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THE TEACHER TRAINING PROGRAM ADMINISTERED
BY THE SUNDAY SCHOOL OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree of

Master of Religious Education

by

Steven A. Hedquist

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This thesis, by Steven A. Hedquist, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree of Master of Religious Education.


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Chapter 1

INTRODUCTION

From the time of its organization in 1830, The Church of Jesus Christ of Latter-day Saints has emphasized the importance of education. Even in the early years of the Church, the saints had an uncommon thirst for knowledge considering the times and circumstances under which they lived. The struggle to make a living and the inconvenience of frontier life left little time for study; yet the prophet Joseph Smith "was indefatigable in his search for knowledge" and his "zeal for learning soon permeated the Church."¹ Like a golden thread running through a piece of tapestry, the search for knowledge and the quest for wisdom were woven into the fabric of the Church.

The Church has continually advocated a complete education, secular as well as religious, for its members. However, the primary concern is religious and moral training. In 1942, President David O. McKay, a member of the First Presidency and one who was deeply involved in the educational structure of the Church, referred to the importance of religious education:

¹William Edwin Berrett, The Restored Church (Salt Lake City, Utah: Deseret Book Company, 1965), pp. 99-100.

The Church stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and prayer, and to seek after everything that is virtuous, lovely, of good report, or praiseworthy. . . . Indeed, one of the fundamental teachings of the Church is that salvation itself depends upon knowledge.²

The first major educational responsibility of Latter-day Saints is to learn the divine truths of the restored gospel: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."³

Second and equally important is the educational obligation to the membership of the Church of teaching the inhabitants of the world these divine principles. Literally thousands of men and women have been called upon to teach the gospel of Jesus Christ. Missionaries, acting as teachers, carry the message of the restoration to millions throughout the earth. Still others seek to teach the gospel of Jesus Christ to thousands within the Church in priesthood quorums, auxiliary organizations, seminaries, institutes of religion, and in Church schools. Not only is the Church interested in learning, but it is also involved in teaching.

The third educational responsibility is preparing men and women to teach well by providing them with methods for successful instruction. To

²David O. McKay, Gospel Ideals: Selections from the Discourses of David O. McKay (Salt Lake City, Utah: Deseret News Press, 1966), p. 440.

³The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), 88:118, hereafter cited as D&C.

accomplish this objective, the Church has organized development programs whereby members may become more proficient teachers. Divine justification of this third educational responsibility is recognized in the counsel the Lord gave Joseph Smith in May, 1829: "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men."⁴

Purpose and Justification for the Study

The purpose of this study is to trace the historical development and present a concise history of the teacher training program of the Sunday School of The Church of Jesus Christ of Latter-day Saints. This study will be valuable to present administrators of the teacher development program who have no complete history of their own and must depend upon single sources and independent studies. This history compiles into one volume the development of the teacher training program of the Sunday School and will be valuable to educational administrators of the Church, developers of future Church teacher training courses, and to students of LDS Church history.

⁴Ibid., 11:21.

Delimitations

The history will consider the teacher training program administered by the Sunday School. It will not include training courses and in-service programs used by other general auxiliary organizations of the Church, the missionary department nor by the professional, week-day education programs of the Church which consist of Brigham Young University, Ricks College, LDS Business College, the Department of Seminaries and Institutes of Religion and other Church schools. Also, it will review the contents of various teacher training courses administered by the Sunday School, but will not analyze specific teaching methods per se.

Sources

Information from the following sources were carefully examined and interpreted for this history:

1. Course manuals, textbooks, teacher supplements, minutes of priesthood and general auxiliary council meetings, LDS Church periodicals, master's theses and doctoral dissertations located in the Brigham Young University Library Archives, the LDS Church Historian's Office and the University of Utah Library Archives.
2. The Journal History of The Church of Jesus Christ of Latter-day Saints, located in the LDS Church Historian's Office.
3. Personal interviews with selected individuals who administered the Sunday School teacher training program.
4. Books and articles located in the Brigham Young University

Library and the LDS Church Historian's Office.

Assumptions

It is assumed there is a genuine need for improving teaching. The Church of Jesus Christ of Latter-day Saints has been successful in organizing a program that assists all teachers in the priesthood quorums and general auxiliaries, to improve their teaching. The Church will continue to conduct and support a teacher development program in the future.

Definition of Terms

The following are general definitions of frequently used LDS terms:

1. The Church of Jesus Christ of Latter-day Saints. The name of the church organization which is more commonly referred to as the Mormon or Latter-day Saint Church. In this history the terms "Church" or "the Church" will mean The Church of Jesus Christ of Latter-day Saints.
2. The First Presidency. The presiding council of three members which directs the administration of the Church is called the First Presidency. This council has the administrative responsibility of the Church and is composed of the President of the Church and his first and second counselors.
3. Council of the Twelve. A council of twelve members which assists the First Presidency in the over-all administration of the Church. The council's specific assignment is to travel throughout the Church

conducting the affairs and business of the Church. This council is next in authority to the First Presidency.

4. General Authorities. The term "General Authorities" refers to a specific body of men who represent and form the general administrative leadership of the Church. Specifically, it refers to the three men who comprise the First Presidency, the Council of the Twelve, the Assistants to the Council of the Twelve, the Seven Presidents of the Seventies, the Presiding Bishopric, and the Patriarch to the Church.

5. Stake. A stake is a geographical district and an ecclesiastical unit which is approximately the equivalent of a "diocese." It is comprised of several wards and is presided over by a president, two counselors, and a body of twelve men called a "high council." The average stake in the Church usually numbers between 3,000 and 7,000 members, although there is no specific number determined.

6. Ward. A ward is a smaller geographical and ecclesiastical subdivision of the stake. Each ward is presided over by a Bishop and assisted by two counselors. A ward is analogous to a "parish" and usually contains between 400 and 800 people.

7. Saint. A saint denotes a member of The Church of Jesus Christ of Latter-day Saints.

8. Priesthood. Pertaining to man's existence on earth,

priesthood, according to LDS theology, is the power and authority of God delegated to man on earth to act for God.

9. Church Board of Education. This board directs and administers all educational functions in the Church. The president of the board is the President of the Church. The membership of the board consists of the First Presidency, the Council of the Twelve, other General Authorities, and general auxiliary leaders as selected by the chairman of the board.

10. General Priesthood Auxiliary Organizations. The Relief Society, the Primary Association, the Aaronic Priesthood Mutual Improvement Association (previously called the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association), the Melchizedek Priesthood Mutual Improvement Association, and the Sunday School. These units of Church government are aids to the priesthood. These organizations carry on the work of teaching and meeting particular needs and problems that exist from time to time. They are concerned primarily with the social, spiritual, cultural, and intellectual development of the Church membership. They serve in a subordinate position to the priesthood and supplement in its work.

11. Teacher Development Program. Prior to January 1, 1971, teacher development was called teacher training. "Teacher development" and "teacher training" are terms which will be used interchangeably in this history. The general aim of the teacher development program is to

improve teaching throughout the Church. It is a function of the priesthood and auxiliary organizations within the Church.

Review of Related Literature

No studies of graduate research have been written on the teacher training program of the Sunday School. Most of the studies in graduate research deal more directly with educational programs and philosophy of the Church.

The earliest study done in the field of LDS Church education was a Doctoral dissertation written by Milton Lynn Bennion in 1935. This study was completed at the University of California and entitled "The Origin, Growth and Extension of the Educational Program of the Mormon Church in Utah."⁵ He traces the educational program of the Church from its beginning under the leadership of Joseph Smith to 1935, with special emphasis on the development of academies, seminaries, institutes, universities and the auxiliaries of the Church in Utah. In 1939, Bennion published a book which was a revision of this dissertation entitled Mormonism and Education.⁶

⁵M. Lynn Bennion, "The Origin, Growth, and Extension of the Educational Program of the Mormon Church in Utah," (unpublished Doctoral dissertation, University of California, Berkeley, 1935).

⁶M. Lynn Bennion, Mormonism and Education (Salt Lake City, Utah: Department of Education of The Church of Jesus Christ of Latter-day Saints, 1939).

Wendell O. Rich completed a study in 1952, at Utah State Agricultural College entitled "Certain Basic Concepts in the Educational Philosophy of The Church of Jesus Christ of Latter-day Saints, 1830-1930."⁷ This dissertation presents the doctrinal and philosophical basis for education in the Church.

Six years later (1958), Maurice C. Lyon wrote a Master's thesis completing graduate studies at Claremont Graduate School entitled "Organization and Administration of the Pre-Service Teacher Training Program of The Church of Jesus Christ of Latter-day Saints."⁸

In 1972, O. Curtis Peterson completed a Master's thesis at the Brigham Young University entitled "A History of the Schools and Educational Programs of The Church of Jesus Christ of Latter-day Saints in Ohio and Missouri, 1831-1839."⁹ Peterson wrote of the early history of education in the Church in these two states in great detail.

⁷Wendell O. Rich, "Certain Basic Concepts in the Educational Philosophy of The Church of Jesus Christ of Latter-day Saints, 1830-1930," (unpublished Doctoral dissertation, Utah State Agricultural College, Logan, Utah, 1952).

⁸Maurice C. Lyon, "Organization and Administration of the Pre-Service Teacher Training Program of The Church of Jesus Christ of Latter-day Saints," (unpublished Master's thesis, Claremont Graduate School, California, 1958).

⁹O. Curtis Peterson, "A History of the Schools and Educational Programs of The Church of Jesus Christ of Latter-day Saints in Ohio and Missouri, 1831-1839," (unpublished Master's thesis, Brigham Young University, Provo, Utah, 1972).

No specific mention is made in these studies of the teacher training program administered by the Sunday School.

Chapter 2

THE PHILOSOPHICAL AND HISTORICAL BEGINNINGS OF EDUCATION IN THE CHURCH

Introduction

It would seem impossible to separate the teacher training program from the philosophical and historical beginnings of education in the Church understood in common by most Latter-day Saints. In order to appreciate the development of teacher training in the Church, it is necessary to examine briefly, Mormon educational philosophy, and to trace quickly the history of Mormon education prior to the establishment of the first teacher training effort.

An Educational Foundation

From the time of its organization on April 6, 1830 in Fayette, New York, The Church of Jesus Christ of Latter-day Saints was interested in education. Scarcely had the Church begun, when Joseph Smith received revelations relative to the education of its members. Although Joseph Smith, the founder of the new faith, had but little opportunity for scholastic training, yet throughout his entire life he was an ardent student, and in his later years apparently attained great intellectual power. As early as 1831,

he established schools for the training of his people, and continued to do so almost to the very day of his martyrdom.

In June, 1831, the Lord gave, through Joseph Smith, revealed instructions to William W. Phelps "to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me."¹ As additional revelations attested, little children were not the only ones for whom education would be required. In fact, as the educational philosophy of the Church, dictated by Joseph, unfolded, it was apparent that education was encouraged of all members of the Church.

In the three volumes of modern-day scripture accepted by the members of the Church, there are numerous verses which pertain to education or to intelligence, learning, and wisdom in such a way as to be closely related to education and to educational philosophy. Such statements as "the glory of God is intelligence,"² and "it is impossible for a man to be saved in ignorance,"³ placed education outside the sphere of simple mortal practicality. Education, learning, teaching, and an appreciation of the arts and sciences are vital to the faith of Mormonism. If a man were to achieve the highest state of living he must be educated. And further, in a revelation

¹D&C, 55:4.

²Ibid., 93:36.

³Ibid., 131:6.

given in 1843, the Lord indicated that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."⁴ These and other passages of scripture, not cited here, clearly specify that in Mormon theology this mortal life is not the end of all learning, but that life and learning are eternal.

Brigham H. Roberts, a prominent leader in the Church, and himself a notable product of Mormon education, expressed the Mormon educational point of view this way:

In other words, it is of first importance, from the Mormon point of view in education, that the student be taught the truth about himself, his own origin, nature, and destiny; his relationship to the past, to the present, to the future; his relationship to Deity, to his fellowmen and to the universe. And then from this vantage ground of ascertained relationships he is in a position to go forth conquering and to conquer until all things are subdued under his feet.

The Mormon point of view in education will regard man's past and man's future, and will arrange its curriculum of instruction with reference to both past and future. And it will and does emphasize the spiritual--which also includes the moral--education of man. Hence, it is that the Church provides academies and colleges where theology, that is to say, the science which teaches the relationship of Deity and man, and the science of right-living, is made a prominent feature in the course of studies.

And yet I would not have my readers think that the Mormon point of view in education emphasizes the spiritual education of man to the neglect of his intellectual and physical education. Nor do Mormons regard intellectual and physical in less esteem than other people do. It is not a case of esteeming intellectual and physical education less, but of esteeming spiritual education more.

⁴Ibid., 130:18-19.

This as I view it, is the Mormon point of view in education--it has regard not only to the preparation of man for the duties and responsibilities of the moment of time he lives in this world, but aims to prepare him for eternal life in the mansions and companionship of the Gods.⁵

From its seemingly insignificant beginning, the Church then developed a profound interest in the education of its members, both religious and secular.

Educational Advancement in Ohio and Missouri

From its inception the Church faced bitter persecution which necessitated several migrations by its members. The first move was to Ohio and Missouri from New York. With foundations firmly established in Ohio and Missouri, the Church enthusiastically embraced any opportunities for educational training and development. The first issue of The Evening and Morning Star published by the Church at Independence, Missouri in June, 1832, contained an article which advanced grounds, for the time, and exhorted the saints to establish schools of learning without delay:

The disciples should lose no time in preparing schools for their children that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians

⁵Brigham H. Roberts, "The Mormon Point of View in Education," The Improvement Era, II (November, 1898), pp. 120-26.

in the Church of Christ need not wait -- it is all important that children, to become good, should be taught so.⁶

This same issue, which again was the first public print by the Church, included an editorial comment calling for the cultivation of the mind:

Man was created to dress the earth, and to cultivate his mind and glorify God. It therefore cannot be amiss for us, at this early period, to urge the disciples of our Lord, to study to show themselves approved in all things. For when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edified his fellow beings correctly, but he improves his faculties agreeable to the will of God.⁷

Attempting to carry out the injunction that all types of learning be incorporated into the curriculum of the Latter-day Saints and pursuant to an intensely religious zeal for learning, an educational institution known as "The School of the Prophets" was created in Kirtland, Ohio by Joseph Smith. This school, begun in 1833, enrolled about sixty adult male students the first term for the purpose of "better fitting themselves for the arduous duty of proclaiming an unpopular message to the world."⁸ The school "served to train both the lay missionaries and the lay leadership in the Church. Its offerings were similar to those of most academies of the day."⁹ One could

⁶The Evening and Morning Star /Independence, Missouri/, I. No. 1 (June, 1832), p. 4.

⁷Ibid., p. 3.

⁸Bennion, "Origin, Growth, and Extension of the Educational Program," pp. 7-8.

⁹Rich, op. cit., p. 16.

involve himself in an educational program which included studies in theology, literature, geography and political science. For more understandable comprehension of the scriptures, a course in Hebrew was taught by Joshua Seixas of the Hudson Seminary.¹⁰

The Prophet Joseph instructed his associates to organize and prepare themselves in such a manner that they could efficiently carry the teaching of Jesus Christ to the people of the world. He further directed them to become familiar with the laws of the gospel and to establish a house in which they could acquire this learning. Later when Joseph Smith was offering the dedicatory prayer of the Kirtland Temple--in which the school mentioned above was to be held--he expressed the importance that every man prepare himself to teach and preach the gospel.¹¹

During the same period that schools were being established in Kirtland, many of the Latter-day Saints had moved into Missouri, which at that time was the American frontier. During the summer of 1833, members of the Church immigrated by hundreds into Jackson County, Missouri. Even here Latter-day Saints established schools without delay. In the latter part of the summer and early autumn, Elder Parley P. Pratt, later to become a member of the Council of the Twelve, was selected the presiding officer of a school of Elders which numbered about sixty and met

¹⁰Bennion, *op. cit.*, p. 8.

¹¹D&C, 109:22-23, 35-42.

for instruction once a week. The following quotation from Pratt's Auto-biography provides some insight into the frontier school:

The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness, where we prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Spirit. Here great blessings were poured out, and many great and marvelous things were manifested and taught. The Lord gave me great wisdom, and enabled me to teach and edify the Elders, and comfort and encourage them in their preparations for the great work which lay before us. . . . To attend this school I had to travel on foot, and sometimes with bare feet at that, about six miles. This I did once a week.¹²

Richard R. Lyman, quoting the History of Caldwell and Livingston Counties in Missouri, states:

The Mormons very early gave attention to educational matters. There were many teachers among them, and school houses were among their first buildings. The school house in Far West (1836-39) was used as a Church, as a Town Hall, and as a Court House, as well as for a school house.¹³

On July 4, 1838, at the cornerstone laying of a temple in Far West, Missouri, Sidney Rigdon, a member of the First Presidency indicated the nature of the educational plans of the Church when he declared:

Next to the worship of our God, we esteem the education of our children and of the rising generation. For what is wealth without society or society without intelligence. And how is intelligence to be obtained? -- by education. What is religion without intelligence; an empty soul. . . . It shall be a house of prayer, a house of learning, a house of order, and a house of God; where all the sciences, languages, etc. which are taught in our country, in the schools of the highest order, shall be taught.

¹²Parley P. Pratt, Autobiography of Parley Parker Pratt (Salt Lake City: Deseret Book Company, 1964), pp. 93-94.

¹³Richard R. Lyman, "Ideals and Early Achievement of the Church in Education," The Improvement Era, XXXIII (April, 1930), p. 395.

And the object is to have it on a plan accessible to all classes, the poor, as well as the rich, that all persons in our midst, may have an opportunity to educate their children, both male and female, to any extent they please.¹⁴

Educational Beginnings in Nauvoo

During the winter of 1838-39, as a result of bitter persecution and mobocracy, the Latter-day Saints were forced to leave Missouri, and sought refuge on the East side of the Mississippi River in Illinois. There they secured a tract of land known as Commerce and promptly renamed it "Nauvoo." Here they built a beautiful city, and were able to obtain a charter from the State of Illinois affording them, among many other things, the right to build a university. The act included the following paragraph on education:

The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences and Learned Professions to be called the University of the City of Nauvoo which institution shall be under the control and management of a board of trustees, consisting of a Chancellor, Registrar and 23 Regents, which board shall hereafter be a body corporate and politic and shall have full power to pass, ordain, establish and execute, all such laws and ordinances as shall be considered necessary for the welfare and prosperity of said university and shall have all the powers and privileges for the advancement of the cause of education which pertain to the Trustees of any other college or university of this state.¹⁵

¹⁴Rich, *op. cit.*, p. 176.

¹⁵Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (2d ed. rev.; Salt Lake City: Deseret Book Company, 1959-60), IV, pp. 243-244, hereafter cited as HC.

The First Presidency commented upon the nature of the proposed university in a general epistle to the Church dated January 15, 1841:

The University of the City of Nauvoo will enable us to teach our children wisdom, to instruct them in all the knowledge and learning, in the arts, sciences and learned professions. We hope to make this institution one of the great lights of the world, and by and through it to diffuse that kind of knowledge which will be of practicable utility, and for the public good, and also for private and individual happiness.¹⁶

Continued Learning in a Wilderness

On June 27, 1844, Joseph Smith Jr., and his brother Hyrum were shot to death at Carthage, Illinois. Before the well intended plans for a university in Nauvoo could completely materialize, persecution and bitterness reasserted itself against the saints until it was necessary for them to find a new gathering place. Abandoning the new university and other educational plans, the Church, under the leadership of Brigham Young, moved west seeking a peaceful home in the Rocky Mountains.

The journey to the Great Basin was made under extreme hardship and sacrifice, but it is valuable to note that during the exodus, education was not neglected among the saints. This attitude to continue educational matters is expressed in the following:

Semi-permanent way-settlements were organized along the route at such places as Garden Grove, Winter Quarter, and Mt. Pisgah. Here and enroute, specific instructions were given by Brigham Young to provide for the schooling of children. In his elaborate diary, Hosea Stout reports that on December 13, 1846, President Young gave some explicit instructions to the bishops and demanded that they be complied

¹⁶Ibid., pp. 269-270.

with at once. Among the edicts was one directing them to provide schools in each of the wards. The bishops acceded to Brigham Young's orders and the Church chronology enumerating the events of that time states: "Several schools for the children have been started in camp within the last ten days."¹⁷

During the westward trek consideration was given to the future education of Latter-day Saint youth in the isolated west. Brigham Young's personal interest in education is evidenced by the following general epistle written to the twelve Apostles near Council Bluffs, December 23, 1847:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education--every book, map, chart, or diagram that may contain interesting, useful and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the General Church Recorder when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation.¹⁸

Brigham Young shared Joseph Smith's philosophy of seeking knowledge on a broad scale. Referring to Mormonism as a "religion of improvement" he declared that the kingdom of God "is calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being."¹⁹

¹⁷Rich, op. cit., p. 20.

¹⁸The Latter-day Saint Millennial Star, X (December, 1847), p. 85.

¹⁹John A. Widtsoe, Discourses of Brigham Young (Salt Lake City: Deseret Book Company, 1925), p. 378.

Early Education in the Great Basin

The Latter-day Saints arrived in the Great Basin in the summer of 1847. Scarcely had the wearied saints arrived when plans were made to establish a school. While the adults were engaged in sustaining life, it was the wish of the leaders that children be educated. Mary Jane Dilworth arrived with the second company of pioneers in September, 1847. The following month she began a school which was held in an old military tent.²⁰ The following year the tent was replaced by a more commodious structure and Oliver B. Huntington began school in November, 1848. The building was roughly constructed of split logs, the roof was covered with dirt and the floor was hardened clay. From this meager beginning, schools flourished in the valley and educational endeavor became a hallmark in the new western empire. The pioneers labored and sacrificed to establish and maintain these early institutions. Such an early educational accomplishment was remarkable when one realizes the oppressed circumstances under which these people lived. They had been driven numerous times under the banner of intolerance, and yet in the midst of poverty, living as they did many hundreds of miles from the frontier of civilization, they sacrificed for the principle of education taught them by their leaders.²¹

²⁰Bennion, "Origin, Growth, and Extension of the Educational Program," p. 32.

²¹Henry A. Smith, "The Church and Education," The Improvement Era, XXXVIII (April, 1935), p. 222.

During the early Utah period, and continuing into the next half century and infant decades of the following century, the Church fostered and attempted to provide an educational program for its members. In 1850, the dream of a university which the saints had envisioned was realized with the establishment of the University of Deseret. "Ward schools" or common schools followed and were organized throughout the Territory. Wherever a settlement was created, the school house was one of the first buildings to be constructed. The saints established deep roots in comparative isolation, employing the same type of educational procedure as had been done previously. Academies, elementary and secondary schools, religion classes, priesthood auxiliary organizations, seminaries, institutes of religion, colleges, and universities substantiate the emphasis which the Church gave, and continues to give, to educational matters. To them education was far more significant than mere mortal practicality. It was a fundamental principle and vital to their theology that unless a man be educated in the true sense of the term, he could not achieve his highest eternal possibility, that of co-associating with the Creator. Latter-day Saints share the view that both religious and secular education are essential; that if a man were to find contentment in either this life or the next, his time in this life must be occupied with a never-ending search for knowledge and truth. Elder Adam S. Bennion, who served as Superintendent of Education for The Church of Jesus Christ of Latter-day Saints for some ten years, and then was called to serve as a member of the Council of the

Twelve, said on one occasion, "with Latter-day Saints, education is a vitally religious consideration. To them this world is a great training school out of which man is graduated into an eternity of progress and development."²²

Summary

Education has always been recognized by the Church as an obligation of each generation to its successor and of each individual to himself. To perpetuate and preserve the cherished values of Mormonism, which seem necessary for the continued strength and growth of the Church, the leaders of The Church of Jesus Christ of Latter-day Saints, beginning with Joseph Smith and continuing with his successors, have instituted educational programs for the entire membership of the Church. Educational facilities were provided by the Church for its members in Ohio, Missouri, and Illinois. These same programs were continued and enlarged in Utah, and are now being extended throughout the world. The early Mormon pioneers, despite constant persecution, the continual up-rooting of their homes, and the toil of subduing a hostile desert, kept education paramount in their thinking and teaching. It is evident that one of the great forces which contributed to the establishment and expansion of Mormon education

²²Adam S. Bennion, "The Latter-day Saints and Education," The Improvement Era, XXIII (July, 1920), p. 774.

are the statements by Joseph Smith and his successors, who are considered by faithful Latter-day Saints to be prophets of God.

Latter-day Saints throughout the world believe they are part of a glorious destiny. They further believe that the restored gospel of Jesus Christ will fill the whole earth and that education is the means by which such a destiny is possible. Elder Boyd K. Packer, influential Mormon educator and member of the Council of the Twelve, attests to the fact that The Church of Jesus Christ of Latter-day Saints regards educational progression as part of the vital life-blood of Mormonism:

In The Church of Jesus Christ of Latter-day Saints, daily religious instruction is not just a frill or an embellishment. It is not just an appendage to a sound program of education. It is the very core of it.

Our preoccupation with the learning of things which are true and the building of a system of schools to this end is a program of testimony development.

We have an obligation beyond self-interest to prepare ourselves to teach the Gospel to all the people of the world.

And all of these things--the building of classrooms and corridors, the sweeping of floors and cleaning of blackboards, the taking of notes and preparing experiments, the marking of rolls and recording of grades, the questions, the answers, the assignments, the memorization, the lectures, the socials; the study--all are the work of the Lord.²³

The Church of Jesus Christ of Latter-day Saints has a history of education that includes the development of auxiliary organizations, academies, colleges, universities, institutes of religion and seminaries. As a result of this attitude toward education, the Church appears to have a highly trained and intellectual membership, one that is ambitious for

²³Boyd K. Packer, "Education for Latter-day Saints," The Instructor, (September, 1959), p. 289.

further attainment. It encourages its people to familiarize themselves with all phases of intellectual learning and spiritual truth. This attitude is by no means an unimportant one to them, for within the Church appear to be men and women who are trained to be fearless in their criticism of error and uncompromising in their search for truth.

Chapter 3

BACKGROUND AND DEVELOPMENT OF SUNDAY SCHOOLS IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Introduction

Sunday schools began in the middle of the seventeenth century in England. The name connected with the earliest religious instruction of children on the Sabbath day in England is that of Joseph Alleine. Alleine gathered from sixty to seventy children together, and with the assistance of his wife, taught them "the religion of Jesus."¹ From then until 1781, they were individually established and generally did not endure because of persecutions from those who felt Sunday schools desecrated the Sabbath. Instruction usually consisted of reading from the scriptures with time also spent in studying the fundamentals of reading and spelling.²

Sunday schools began in both England and America among the poor. These schools gave children who were unable to attend public or private

¹Lewis G. Pray, The History of Sunday Schools, and of Religious Education, from the Earliest Times (Boston: Wm. Crosby and H. P. Nichols, 1847), pp. 127-128.

²*Ibid.*, pp. 171-172.

schools the opportunity to read, write and spell. Since many children worked to assist their families, Sunday became the only day available for schooling, thus bringing about the need for Sunday Schools.³ It was not long, however, before religious education became part of the Sunday school. Two factors were involved in introducing religious education to these early Sunday schools. First, the Bible became a basic textbook. It was the only book common among the poor. Second, people desired to teach Christian principles and moral behavior to their children. Gradually, Sunday schools developed a curriculum of exclusive religious education.⁴

Sunday Schools in England

Robert Raikes, printer and proprietor of the Gloucester Journal, began a school in 1780 for the benefit of children neglected by their families. The printing business brought Raikes in contact with the depraved conditions of British society. He saw children quarreling and fighting in the streets of Gloucester. He finally established a program of education to aid those in unfortunate circumstances.⁵ His concern for

³The Development of the Sunday School 1780-1905, the Official Report of the Eleventh International Sunday School Convention (Boston: The Executive Committee of the International Sunday School Association, 1905), pp. 37-39.

⁴*Ibid.*, p. 40.

⁵The Christian Teachers Manual (Boston: Bowles and Dearborn, 1828), I, pp. 7-8.

children which characterized his efforts in Gloucester, is evidenced by the following historical comment:

One day he went into the suburbs of his native city to hire a gardener. The man was away from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, Sir! If you were here on a Sunday, you would pity them indeed, we cannot read our Bible in peace for them." This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment (to use his own language) the word 'try' was so powerfully impressed upon his mind as to decide him at once for action," and he accordingly hired a woman in the neighbourhood to teach the poor children on Sundays, and thus commenced the first Sunday school.⁶

Raikes established other Sunday schools throughout Britain which soon spread throughout all of Europe. A Sunday School Society, the means of organizing the movement for Sunday Schools, was formed in London in 1785, and when Robert Raikes died in 1811, there were 400,000 students enrolled in the Sunday schools of Great Britain.⁷

Sunday Schools in America

As early as the middle of the eighteenth century an occasional independent Sunday school was found in America, and limited to a small single setting. The first Sunday school of which there is any knowledge

⁶"Portrait of Robert Raikes," American Sunday School Magazine, I, (July, 1824), p. 26.

⁷The Sunday School Handbook (Salt Lake City: The Deseret Sunday School Union Board, 1939), p. 7.

was established by Ludwig Thacker in Ephrata, Pennsylvania.⁸ There was a Sunday school in Roxbury, Massachusetts in 1674 and another in Norwich, Connecticut in 1676.⁹ The "real" Sunday school movement in America began in Philadelphia with a meeting of the city's leading philanthropists in December, 1790, for the purpose of establishing Sunday schools for the city. By December 26, 1790, a constitution was adopted for the establishment of The First-Day or Sunday School Society. Philadelphia's first Sunday school began in March, 1791.¹⁰

It was not until the beginning of the nineteenth century that American Sunday schools began to share with and utilize materials from British Sunday schools. Prior to the nineteenth century there was apparently little contact with Britain due to conflict between the two nations. Even though Americans attempted to isolate themselves from England, it was Raikes' Sunday school movement which ultimately inspired the Sunday school movement in America. It was his plan and purpose which influenced the moral education of thousands of individuals in America. His thoughts were adopted by many American churches. The Methodists organized their

⁸Pray, op. cit., p. 204.

⁹The Sunday School Handbook, op. cit., p. 7.

¹⁰Pray, op. cit., pp. 203-205.

first Sunday school in 1786. The Universalists joined the movement in 1790 and the Friends and Baptists in 1791.¹¹

Societies and unions, primarily nondenominational, were established in England and America for the promotion of the Sunday school cause. Sunday school societies in America began in 1791 with unions being organized in Pennsylvania, New York, and Massachusetts. These unions and societies later combined their resources and interest in 1824 to form the American Sunday School Union.¹²

Richard Ballantyne and Latter-day Saint Sunday Schools

As part of the educational effort of The Church of Jesus Christ of Latter-day Saints, as discussed in the preceding chapter, Sunday schools were developed. According to the testimonies of Seymour B. Young and Emmeline B. Wells, Sunday schools were first held in Kirtland and Nauvoo. Records of these schools, including the dates of organization and names of officers are not available.¹³ Notwithstanding these early Mormon Sunday schools organized prior to the exodus of the Mormon pioneers, it was not until the Saints arrived in the Salt Lake valley that organized Sunday schools began in earnest.

¹¹The Sunday School Handbook, op. cit., p. 7.

¹²J. M. Price, A Survey of Religious Education (2nd ed.; New York: The Ronald Press Company, 1959), p. 235.

¹³The Sunday School Handbook, op. cit., p. 7.

The first Latter-day Saint Sunday School established in Salt Lake was held on Sunday, December 9, 1849 in the home of Richard Ballantyne. He was a young Scotsman, a devout religionist and Bible student, who had previously been associated with the Sunday school movement in Europe. Ballantyne, an elder in the Relief Presbyterian Church, was disturbed over the neglect of young children who were not being taught the principles of freedom and religion. He expressed his anxious feelings to his minister who encouraged Ballantyne to organize a Sunday school for children in Earlston, Scotland. The Sunday school of Richard Ballantyne in Earlston resembled the schools of the Presbyterian Church in Scotland and emphasized religious education. This emphasis of religious education characterized the Sunday school of Richard Ballantyne in Salt Lake City.¹⁴

While studying the scriptures in preparation for his Sunday instruction, Ballantyne found that much of what his church taught was not in harmony with what he found in the Bible. After hearing the message of restoration, he joined The Church of Jesus Christ of Latter-day Saints along with other members of his family. Following his conversion, he immigrated to America and joined with the main body of Saints. He

¹⁴Conway B. Sonne, Knight of the Kingdom (Salt Lake City: Deseret Book Company, 1949), pp. 13-20.

arrived in Nauvoo on April 11, 1843 and later moved west with the Church, arriving in Salt Lake in September, 1848.¹⁵

During the summer of 1849, a hailstorm destroyed Ballantyne's crops. As he thought of the beautiful fields of Scotland, he remembered the Sunday school in Earlston and the joy he found in teaching children. It was at this time he decided to begin a school for children. By the winter of 1849, Brother Ballantyne built a large room on the front of his small home and furnished it with simple benches. On Sunday, December 9, 1849, the first Sunday School in The Church of Jesus Christ of Latter-day Saints commenced.¹⁶ Among the children who attended this school were members of prominent Mormon families including those of President John Taylor, President Wilford Woodruff, Parley P. Pratt, and Franklin D. Richards. During the first year the school numbered about fifty members. Most lessons were taught directly from the scriptures.¹⁷ Referring to this early school, Brother Ballantyne stated:

I felt that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching, and

¹⁵Wendell J. Ashton, Theirs Is The Kingdom (Salt Lake City: Book-craft Company, 1945), pp. 293-297.

¹⁶Sonne, op. cit., pp. 45-49.

¹⁷Ibid., pp. 49-52.

that was the main purpose --to teach them the Gospel--because I felt it was very precious to me and I thought it would be precious to them; and it was my duty to do that.¹⁸

Independent Sunday Schools

The first Sunday school led to the organization "of other Sunday schools, though for some years the work was carried on by the individual efforts of those who felt a personal interest in the children of the church."¹⁹ Prior to 1860, schools were established in twenty-seven wards and each was organized independent by individuals interested in the Sunday School cause. It was not until 1867 that the Church became involved in the Sunday school organization.²⁰

The curricula of these early independent schools were influenced by the background experience of the organizers. Those with experience in the eastern states and Scotland were much more oriented to having strictly religious education, while those with experience in England and the central or frontier states were more inclined to include reading, writing, and spelling in the Sunday school curriculum. The early curricula of the LDS

¹⁸Jubilee History of Latter-day Saints Sunday Schools (Salt Lake City: Deseret Sunday School Union, 1900), p. 12.

¹⁹B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Press, 1930), V, p. 478.

²⁰Jubilee History of Latter-day Saints Sunday Schools, op. cit., pp. 58-59.

Sunday School reflected these backgrounds of experience, utilizing some reading, writing, and spelling, but the greater emphasis was centered in religious education.²¹

The Deseret Sunday School Union

The Juvenile Instructor, first published on January 1, 1866 by George Q. Cannon, influenced the establishment of an organized Sunday school in the Church. The first number of the Juvenile Instructor indicated that the magazine was "designed to educate the rising generation of the Latter-day Saints, and to give support to the Sunday school movement."²² Mr.

Edward W. Tullidge summarized the value of the Juvenile Instructor:

The special design of this magazine was to educate the rising generation of the "Mormon" people, and to secure readings for the homes, adapted to both parents and children. In this special mission, the Juvenile Instructor has been a power in every city and hamlet throughout Utah. Its class of literature for variety, instruction and entertainment, and also in the quality of its subjects, entitles the Juvenile Instructor to a first rank among church magazines.²³

"In the 15th of April number of the Juvenile Instructor, 1866, a letter written by William Sherman, appeared, urging the organization of a Sunday school union, to give organic uniformity to this movement and greater efficiency that could only come from such a central body."²⁴ At the October

²¹Ibid., p. 14.

²²Roberts, op. cit., p. 478.

²³Ibid., pp. 478-479.

²⁴Ibid.

general conference of that year, consideration was given to a possible central organization of the Sunday schools. Consequently on November 4, 1867, under the direction of President Brigham Young, the Sunday School Union Board was organized with George Q. Cannon as president.²⁵ This organization was the first move to correlate and supervise the growth and development of Sunday schools in the Church. In 1872, the Sunday School Union Board, also known as the "Parent Sunday School Union," took the name "The Deseret Sunday School Union."²⁶ Under the leadership of George Q. Cannon, general superintendent of the Deseret Sunday School Union, every Sunday school, to be fully organized, was to have "a Superintendent, First and Second Assistant Superintendents, Secretary, Assistant Secretary, Choir Leader, Librarian, Assistant Librarian, Treasurer, and sufficient teachers."²⁷ Apparently, the Deseret Sunday School Union "borrowed" this type of an organization from other early American Sunday school unions who were recommending a very similar organization. One Sunday school supporting the American Sunday School Union recommended as early as 1847 that the best organization was a

²⁵Ibid.

²⁶Andrew Jenson, Encyclopedic History of The Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Publishing Company, 1941, p. 847.

²⁷Latter-day Saint's Sunday School Treatise (2nd ed.; Salt Lake City: Deseret Sunday School Union, 1898), p. 9.

"superintendent," "assistant superintendents" as needed, a "secretary," a "librarian," and "teachers."²⁸

Summary

The men who devoted themselves in establishing Sunday schools in England and America influenced the development of Sunday schools in The Church of Jesus Christ of Latter-day Saints. The one-room Sunday school of Gloucester, Earlston, Philadelphia, and Salt Lake pioneered a course of Christian living which benefited millions of individuals.

In April, 1903, President Joseph F. Smith declared that Sunday schools throughout Zion should teach the virtues of Christianity. In the annual general conference of that year he stated:

The object of our Sunday schools and the object of our Church schools, the great, the paramount object, is to teach our children the truth, teach them to be honorable, pure-minded, virtuous, honest and upright, and enable them, by our advice and counsel and by our guardianship over them, until they reach the years of accountability, to become the honorable of the earth, the good and the pure among mankind.²⁹

Nineteen years later, in September, 1921, at a synod held in Salt Lake City at which ministers of the Episcopal Church assembled, Reverend W. F. Buckley said, "We may learn much from the Mormon Church; it has the best Sunday school organization of any church in the world."³⁰

²⁸Pray, *op. cit.*, p. 247.

²⁹Joseph F. Smith, Gospel Doctrine (3rd ed.; Salt Lake City: Deseret Book Company, 1920), p. 485.

³⁰Salt Lake Tribune, September 9, 1921.

Chapter 4

THE TEACHER TRAINING PROGRAM IN THE SUNDAY SCHOOL

Introduction

The third educational responsibility of Latter-day Saints mentioned in the first chapter of this study, is preparing men and women to teach the gospel of Jesus Christ well by providing them with instruction for successful teaching. There is a genuine need for competent teachers in the Church, teachers who are not only drawn by the Spirit of the Lord to teach, but who are skilled in pedagogy.

Teaching demands a comprehensive and practical knowledge. Teaching requires skill in working with individuals in such a way that they develop into more creative, independent, contributing persons. Such comprehensive knowledge includes practical instruction in pedagogical principles. For this reason, teacher training was instituted in the Sunday School of The Church of Jesus Christ of Latter-day Saints.

There may be some who teach by "feel," however, preparing for teaching is also a practical undertaking, not totally a "call" to social or moral duty. As such, the preparation requires work and effort. Elder

Adam S. Bennion wrote of the need for constant preparation among the teachers of the Church:

If I could just give one key to the teachers of the Church generally, I think I should say, Prepare, and then Prepare yet again. In my observation of pupils in our seminaries, in our Church schools, and in our Sunday Schools, the one declaration they make when they are dissatisfied with teachers generally is that crude expression: "we do not get anything out of it." To carry a message, all great teachers must prepare amply.¹

It would seem well-advised for a prospective Sunday School teacher to remove from his mind any notion that "teachers are born, not made." Though one feels drawn to teaching because of some "inner spark" or feels "made for teaching" by the fact that "teacher's blood runs in the veins," "teaching is an art--the greatest of the arts--and rests upon carefully worked out principles."²

The teacher can't teach what he does not know. Teaching advocates a foundation knowledge of what is to be taught. Neither can he teach unless he knows how to teach what he does know. The teacher must "know the details associated with the incidents of the lesson; must through keen observation, and further research and study, gather illustrative material; must organize logically the accumulated material that it may be presented impressively."³ President David O. McKay affirmed that a Sunday School

¹Adam S. Bennion, "Real Teaching--A Challenge," Young Woman's Journal, XXXV (September, 1924), p. 464.

²Adam S. Bennion, "The Power of Personality In Teaching," Bennion Manuscripts, Folder 350.

³McKay, op. cit., p. 222.

teacher "must exercise discrimination and eliminate that which is irrelevant. This requires not only study, but also intelligent guidance which may be given in teacher-training classes."⁴

The preparation of a Sunday School teacher cannot stop with foundational knowledge, but must proceed to a refinement of that knowledge in subject matter to a consideration of pedagogical principles related to the teacher's work. In general, that work pertains to the principles of teaching, to methods of instruction, to materials used as tools for instruction. Again, the work of the Sunday School teacher includes "know-how" or pedagogical knowledge. The teacher must "know," but also should "know-how." Acquiring "know-how" knowledge justified teacher training in the Sunday School of the Church. "The great Sunday School of the future," said President David O. McKay in 1949, "will have a teacher training class in which not only the active teachers, but also prospective teachers may receive practical instructions in the preparation and presentation of lessons."⁵

Karl G. Maeser Lecture Series

In May 1892, the Deseret Sunday School Union made arrangements with Dr. Karl G. Maeser, general superintendent of Church Schools, to deliver a series of six lectures in the Assembly Hall in Salt Lake City. This was the earliest attempt to improve teaching as a specialized activity

⁴ibid.

⁵ibid.

in the Sunday School. These lectures were especially addressed to the workers in the Sunday School, and gave theoretical as well as practical instructions in carrying out the work assigned them, in other words--a normal course for Sunday School teachers. Dr. Maeser gave the first lecture on Monday, June 13, 1892, and continued until Saturday evening, June 18.⁶ On Wednesday evening, June 15, Dr. Maeser discussed with the Sunday School workers the role of a "normal course" and the necessity of practical training among the Sunday School teachers in the Church:

A normal course implies not only theoretical but also practical training. The former, as already stated, has received a partial recognition, but the latter has scarcely been thought of. The truth is, the ladies as well as the gentlemen should fix their minds upon the practical side of this training, in order to prepare themselves for their portion of the ministry.

All this work requires as preparation a certain amount of normal training. This whole people must become a people of teachers and trainers; which will be but the beginning of making us what we ought to be--the wisest, the best, the purest people on the face of the earth. We have but commenced.⁷

The Brigham Young Academy Normal Sunday School Training Course

Early in the history of the Brigham Young Academy, perhaps in 1882, the academy organized an afternoon Sunday School. The "programs consisted of singing, prayer, the sacrament, a short discourse, the

⁶Journal History of The Church of Jesus Christ of Latter-day Saints, May 26, 1892, located in Church Historian's Office, hereafter this collection will be referred to as Journal History.

⁷Karl G. Maeser, Sunday School Work (Salt Lake City: Joseph Hyrum Parry Printing, 1892), pp. 20-21.

the answering of questions, then the bearing of testimonies."⁸ Soon, however, the attendance became too large to accommodate everyone in a single class. Therefore, on November 13, 1892, the Brigham Young Academy organized a normal Sunday School teacher training class with President Benjamin Cluff, Jr. as superintendent, with George H. Brimhall and N. L. Nelson as assistants.⁹ The training class was part of the regular normal training at the academy and was designed to educate the students attending the academy to become proficient Sunday School teachers when they returned to their respective homes.¹⁰ The normal Sunday School teacher training class had the endorsement and cooperation of both the First Presidency and Deseret Sunday School Union. Elder George Reynolds was present at the organization of the class as the representative of the First Presidency, and George Goddard represented the Deseret Sunday School Union.¹¹ The organization of this normal class was significant in that it marked the beginning of organized teacher training in the Sunday School of the Church.

At the request of General Superintendent George Q. Cannon, John M. Whitaker, secretary of the Deseret Sunday School Union, read a statement

⁸Jubilee History of Latter-day Saints Sunday Schools, op. cit., pp. 435-437.

⁹Ibid.

¹⁰The Normal, II, No. 4 (November 18, 1892), p. 56.

¹¹Ibid.

to the Deseret Sunday School Union Board regarding the creation and continuance of the teacher training class at Brigham Young Academy:

To meet a pressing demand, and one that has always been wanting, on November 13, 1892, Sunday school training classes were established in the Church Normal Training School that is, at present, conducted in connection with the Brigham Young Academy of Provo. These classes are doing very successful work, and it is felt that the benefits they confer on those attending them should be extended, as far as possible, to all the workers in our schools. But it has been deemed inconsistent to ask school officers to go to Provo and remain there on expenses week after week, with the advantages simply of the model Sunday school. It has therefore been proposed that a series of courses, each lasting five weeks, in Sunday school teaching, be inaugurated at the Academy, under the direction of the Union, one course to succeed another during the entire school year, so that during its forty weeks' continuance eight courses would be completed; one hundred students are permitted to attend each course, which in forty weeks will expend the benefits of this movement to eight hundred active Sunday school workers every year, and in a very short time produce results which must necessarily make our Sunday schools more efficient in their work, more harmonious in their methods, and more effectual in educating our children in the ways of the Lord.¹²

The First Presidency approved the plan and formation of the teacher training class at Brigham Young Academy. During that first year, students learned principles of elementary psychology, theories of education, and methods of Sunday School teaching.¹³ To secure to all prospective Sunday school teachers the advantages that the training course supplied, the Deseret Sunday School Union Board requested as many Sunday Schools as possible in every stake to send, according to their numbers, one or two

¹²John M. Whitaker, Minutes of the Deseret Sunday School Union Board (December 28, 1892).

¹³*ibid.*

students to participate in the normal training class.¹⁴

The teacher training course was divided into primary, intermediate, and higher grades, each grade conducted by a "head teacher" with as many assistants as needed. The classes were designed, therefore, to give each student the benefit of individual attention.¹⁵ President Benjamin Cluff, Jr., delivered each Sunday morning a lecture on pedagogic methods involved in Sunday School work. These "lectures are of most intense interest, and on last Sunday were listened to by more than one hundred teachers."¹⁶

The organization of the normal Sunday School teacher training class was a historical beginning for teacher training in the Church. The editorial comment in the November 18, 1892 issue of The Normal alludes to this important beginning:

The organization of the normal Sunday school last Sunday in the Brigham Young Academy, is an event that we believe has marked the beginning of a very important era in the history of the Sabbath schools of this Church.

We say an era because it is a new and very important step forward.

The importance of our Sabbath schools is too well known to require comment, yet, at the same time, there have been many obstacles in the way of accomplishing the desired results. To overcome some of these is the object of this organization.

We have high hopes for our normal Sunday school, as we feel sure that the movement will bear fruit.

The first presidency are in full sympathy with the movement, and it is hoped that it will meet with a hearty approval by all. Our hopes, our

¹⁴Ibid.

¹⁵Journal History, November 14, 1892.

¹⁶The Normal, loc. cit.

prayers, our wishes are all for its entire success.¹⁷

The normal teacher training course did "meet with a hearty approval," and was successful during the first year of its existence. Many persons expressed a desire to increase the efficiency of the course by making it possible for Sunday School teachers outside the Provo, Utah area to attend and take the course. It was proposed to conduct a course of continuous lectures and instruction lasting four or five weeks. To accommodate as many persons as possible, arrangements were made to give four lectures a day, five days a week, for five weeks, repeating the course every five weeks.¹⁸ These new continuous lectures began on January 9, 1893. One hundred Sunday School teachers were called to attend this new continuous course in an effort to qualify themselves for more efficient service in the schools from which they came. "The call of the brethren and sisters to this work was made with the sanction and approval of the Church authorities, and was regarded by them in the same light as a call to perform missionary work abroad."¹⁹

President Benjamin Cluff, Jr., gave lectures on the organization and management of Sunday Schools, and discussed the principles of psychology as applied to teaching, with special stress on the feelings and emotions

¹⁷Ibid., p. 37.

¹⁸The Normal, II, No. 6 (January 9, 1893), p. 73.

¹⁹Jubilee History of Latter-day Saints Sunday Schools, op. cit., p. 30.

involved in the teaching process. Assistant Superintendent George H. Brimhall gave lectures dealing with the methods of teaching, with special stress on using curriculum material developed by the Deseret Sunday School Union Board.²⁰ At the annual Sunday School conference held in Salt Lake City, on Friday, April 7, 1893, Professor Benjamin Cluff, Jr., was invited to report on the progress of the normal Sunday School training class. Speaking of its value he said, "The benefits to be derived from a systematic course of training are incalculable."²¹

A second course began on February 13, 1893. Seventy-five students participated, representing Sanpete, Millard, Morgan, Tooele, Sevier, Cache, Emery, and Juab Stakes. On March 20, 1893, a third course commenced and students came representing Weber, Summit, Sanpete, Morgan, Tooele, Wasatch, Millard, and Beaver Stakes.²² On Sunday, February 5, 1893, First Assistant General Superintendent George Goddard visited the normal training school. In his report to the annual Sunday School conference he said, "I have been a visitor at the Normal Sunday School Training Classes held at the Brigham Young Academy, and am satisfied they are doing very much good. It is a need we have long felt, and it is

²⁰The Normal, loc. cit.

²¹Journal History, April 7, 1893.

²²Journal History, March 18, 1893.

accomplishing its purpose.²³ He further expressed his desire that ward and stake superintendents respond to calls made for students to attend these courses when requested to do so, "as the result will more than justify the outlay, and the benefits to the school are almost incalculable."²⁴

It is reported that students who came to the academy, as a rule, were intelligent, zealous, and faithful, and passed very successfully the teacher training course. Theology had a prominent place in the course as well as the methodology of organizing and conducting classes. Practice teaching, which later developed into a practical Sunday School, was a highlight of the course. Students one day would be officers and teachers and the next day interchange and become students, thus giving valuable practical experience.²⁵

On June 1, 1893, President Wilford Woodruff sent a circular letter to stake presidents and Sunday School superintendents designed to inaugurate a church-wide teacher training course for Sunday School teachers centered at Brigham Young Academy and then expanding through other Church academies to the stakes throughout the Church. Attendance at the teacher training class was equivalent to a call to a foreign mission. Centering the program at one institution in its initial stages provided opportunity for

²³Juvenile Instructor, XXVIII (February 15, 1893), p. 127.

²⁴Ibid.

²⁵Juvenile Instructor, XXVIII (May 1, 1893), p. 298.

experimentation with this new educational venture and allowed the establishment of a uniform system or method before expansion from the experimental stage. President Woodruff wrote:

During the last few years the advance made in the principles of secular education has seemed to demand like progress in the methods employed in our Sunday Schools in imparting that most important part of all true education--indeed, its foundation and finish--a knowledge of God and His laws. We found, however, that owing to the varied conditions by which the Sunday Schools of the Saints were surrounded and influenced, it was the wiser policy to "make haste slowly," and not to attempt to bring about too radical changes as a beginning. One step, nevertheless, seemed imperative if the schools were to progress, and that was the introduction of greater uniformity in the manner in which they were to be conducted. To effect this, an experimental normal course, with classes of five weeks' duration, was established in connection with the Brigham Young Academy of Provo. Four different classes of this course have successively met and through experience therein gained, a point has now been reached when it is deemed prudent to take the preliminary steps to extend this system to all the Stakes of Zion.

We hope, in the near future, to have one or more of these normal courses established in every Stake of Zion, held, as a rule, in connection with the Church Stake Academy wherever such an institution exists. To accomplish this, the next thing needful appears to us to be a corps of trained instructors who can become teachers of teachers in the various Stakes, and we have decided to call, as on a mission, suitable brethren and sisters from each Stake of Zion to attend a twenty weeks normal course which we are arranging to have held during the coming Academic year at the Brigham Young Academy, Provo. When they have passed through this course we shall expect them to labor in establishing like classes in the Stake from which they are sent. In these duties they will act in unison with the Board of the Deseret Sunday School Union, to whose care is intrusted the general supervision of all Sunday School work and the arrangement of details.²⁶

Stakes were asked to send names of worthy members of the Church acquainted with and interested in Sunday School work. Persons who attended

²⁶James R. Clark, Messages of the First Presidency (Salt Lake City: Bookcraft, 1966), III, pp. 246-248.

the training school returned to their various stakes and taught the stake normal course or served as stake Sunday School missionaries and, in some instances, as ward superintendents. Tuition was free to those who were called. One course began in August 1893, a second after the Christmas holidays. Those attending the first course, lasting twenty weeks, returned to their stakes and prepared to commence a stake normal class based upon information and instruction given at the academy.²⁷ The course was designed to prepare teachers to train Sunday School teachers in the various stakes. Instructions were given in the following subjects:

1. Organization and management of schools
2. The object and aim of Sunday Schools
3. Elementary psychology and its application in teaching
4. Qualifications of teachers
5. Methods of organizing and conducting classes
6. Methods of teaching

Students attending the academy normal course chose a sufficient number of subjects to make up twenty weekly class periods.²⁸

The Brigham Young Academy normal Sunday School course operated during the next five years and provided systematic training to hundreds of Sunday School representatives called from different stakes. After

²⁷Ibid.

²⁸The Normal, III, No. 13 (May 15, 1894), p. 152.

completing the course, they returned to their respective stakes and shared the ideas taught at the academy:

The benefits to be derived from a systematic course of training were incalculable. And as the district schools have received an impetus in the last forty years that has startled the world, so also is the same marvelous impetus being stimulated in the Sunday schools, and such schools of the future bid fair rival in their departments of learning those of the day schools. Methods of teaching are receiving that attention now that will make the training of the young more systematic and teachers will understand their pupils, and the way of dealing with them, better than ever before.²⁹

Early Teacher Training Publications

The Deseret Sunday School Union Leaflets were first published in 1889 and may have been the first printed material to aid Sunday School teachers:

"Deseret Sunday School Union Leaflets" contain prepared Scriptural and historical lessons arranged in successive order and adapted for Sunday School class work. They are used in sheet form, each leaflet containing one lesson. One hundred and seventy-two numbers have been issued since June, 1889--the date of the first publication. Over two and a half millions of copies have already been printed (1900), and the publication of them is being continued.³⁰

The value of the "Leaflets" to the individual teacher was stated by Andrew Fjeld:

About this time (1889) the "Leaflets" began to be published by the Deseret Sunday School Union Board. They consisted of a series of lessons on the Old Testament, The Life of Christ, and the Book of Mormon.

²⁹Juvenile Instructor, XXVIII (May 1, 1893), loc. cit.

³⁰Jubilee History of Latter-day Saints Sunday Schools, op. cit. pp. 42-43.

This was the first attempt of this central board to furnish the Sunday Schools of the Church with uniform lessons. They proved to be very helpful as they were replete with information on the subject, and contained helpful suggestions on how to present the lesson.³¹

Prior to June 1892, a committee appointed by the Deseret Sunday School Union Board prepared an aid entitled, "A Guide for the Officers and Teachers of Sunday Schools in the Various Stakes of Zion," which was published and distributed among the Sunday Schools in the Church. The lectures Dr. Karl G. Maeser gave in June 1892, supplemented and explained the "Guide."³²

During the annual Deseret Sunday School Union conference of April 3, 1896, Second Assistant General Superintendent Karl G. Maeser introduced the Latter-day Saints' Sunday School Treatise. This publication was the product of several committees who worked to compile an additional guide in training teachers to be more successful in the classroom. Dr. Maeser indicated that the work "brought the Sunday School cause forward one step in the cause of true religious training."³³ Dr. Maeser made the following statement before the assembled conference, concerning the purpose of the Treatise:

It cannot, of course, be found perfect; but it is the result of long, faithful and energetic study, preparation and arrangement. It embraces

³¹Andrew Fjeld, Lehi Sunday School History (Lehi, Utah: Free Press Publishing Co., 1956), p. 37.

³²Juvenile Instructor, XXIX (February 1, 1894), p. 95.

³³Juvenile Instructor, XXXI (April 15, 1896), pp. 232-233.

the work from the kindergarten or infant class, to the higher department, and special instructions are given suited to each; plans and diagrams are laid out and a sample of a model lesson is given in each grade.

The Treatise ought to find its way into the hands of every officer and teacher; should be carefully read and used as a means to an end--that of training the youth of Zion.³⁴

Maeser was proud of this work and invoked the choice blessings of heaven upon its use in the Sunday Schools of the Church. Although this publication was not a teacher training manual as such, it suggested methods in presenting material to students. Twenty-five hundred copies of the Treatise were distributed during the conference of 1896 and were later sold for fifteen cents each.³⁵

With these aids, the "Leaflets," the "Guide," and the Treatise, schools throughout the Church made favorable progress in the discipline and methods of teaching. At the same time, the stake normal Sunday School training classes strived to raise the standard of teaching.

Special Training For Teachers of Kindergarten

In December 1899, the Deseret Sunday School Union Board considered organizing a normal training class for teachers who taught kindergarten students in the Sunday School. The class would be divided into two sections, one consisting of beginners and one of advanced students. Donnetta Smith

³⁴Ibid.

³⁵Ibid.

Kesler was to supervise the work and give part of the training. If the class was successful, the system would be extended to the other schools in the various stakes of the Church. On November 9, 1901, the normal training class began. The class was organized to prepare women teachers to instruct the youngest pupils in the Sunday School. "In most of the schools the kindergarten grade is always the most difficult to manage with success. And yet it is, perhaps, the most easily managed of all the grades, if the teachers know what to do with the little ones."³⁶ The class was held every Saturday afternoon in the Business College building in Salt Lake City. The training lasted six months, from November to June 1901. Two women teachers came from each of the following stakes, Salt Lake, Davis, Granite, and Jordan.³⁷ Because of the apparent success of this training for kindergarten teachers, another class began in November 1902, and again was organized to give special instructions to those involved in teaching the young children of the Church.³⁸

The Juvenile Instructor

On January 15, 1893, the Juvenile Instructor announced that in future issues, space would be given to the needs, "desires and wants of the

³⁶Journal History, November 2, 1901.

³⁷Ibid.

³⁸Journal History, October 30, 1902.

Deseret Sunday School Board."³⁹ The statement suggested the impossibility of the Deseret Sunday School Union Board visiting all the schools in the Church; therefore, the Juvenile Instructor provided "an important need, as there are many changes taking place and questions arising that require answers and general instruction that need to be given to Sunday School officers."⁴⁰ A section was devoted to the work of the Deseret Sunday School Union, and information was imparted to the Sunday School workers throughout the Church. The Sunday School section published recommendations about grading, teaching, and literature to be used and eventually recommendations about the training of present and prospective teachers. The Juvenile Instructor was of "great value to the Sunday School cause. We understand it to be the wish of the Union board that all interested in Sunday school work should read each article published, that there may be uniformity in the modes of conducting, grading and teaching the schools, and they be kept abreast of the times."⁴¹

Beginning with the January 15, 1906 issue of the Juvenile Instructor, a section entitled "Helps and Hints for Sunday School Teachers" appeared and revealed the rising interest in teacher preparation. Although the section only continued through the remainder of that year, it contained brief

³⁹Journal History, January 15, 1893.

⁴⁰Ibid.

⁴¹Ibid.

suggestions for the effective preparation and presentation of lesson material.⁴²

On March 1, 1907, a "Sunday School Topics" section began in the Juvenile Instructor and continued giving direction through the next two years. The section contained notes and valuable suggestions for teachers in the Sunday School.⁴³ The Juvenile Instructor, purchased from the George Q. Cannon family by the Deseret Sunday School Union in 1900, was in 1908 made a Sunday School teacher training organ. In an editorial in the January issue, President Joseph F. Smith, general superintendent of the Deseret Sunday School Union commented on the teacher training function of the publication:

For 42 years the Juvenile Instructor has been devoted to the education and advancement of the young. With this number the policy is modified; but the central purpose is still the same, viz., the education of the child.

The department of Sunday School topics will be devoted to special Sunday School workers. Therein will be found helpful suggestions on classwork, instructions from the General Board and not infrequently, we hope, letters from the different stake superintendents giving new ideas and successful measure in Sunday School work making the Juvenile an indispensable aid to every officer and teacher in the Sunday School.⁴⁴

Beginning in 1910, the Sunday School section of the Juvenile Instructor was divided into "departments." Specific instructions regarding the preparation and presentation of Sunday School lessons were given in each of

⁴²Juvenile Instructor, XLI (January 15, 1906), pp. 58-61.

⁴³Juvenile Instructor, XLII (March 1, 1907), p. 148.

⁴⁴Juvenile Instructor, XLIII (January 1, 1908), p. 6.

the "departments." These departments were categorized as follows:

1. Superintendents' department
2. Parents' department
3. Primary and Kindergarten department
4. First Intermediate department
5. Second Intermediate department
6. Theological department

A teacher training department did not appear until February 1916. Therefore, prior to 1916, any instruction relative to the preparation and presentation of lessons by Sunday School teachers was given in the individual departments mentioned above.

A Teacher Training Department

At a meeting held on April 4, 1915, attended by stake Sunday School superintendencies and boards, Elder Milton Bennion indicated that it was the responsibility of stake Sunday School boards to give technical training to teachers. He recommended that one efficient teacher be appointed to assume the entire responsibility for teacher training in a stake. He said that teacher training was to be conducted in stake board meetings, in union meetings, and in local board meetings. Also, stake board members were to visit classes and then discuss the lesson with the teacher after the lesson presentation, providing the teacher immediate feedback.⁴⁵ Elder Alma O.

⁴⁵Juvenile Instructor, L (May, 1915), pp. 292-293.

Taylor of Ensign Stake suggested that inasmuch as teacher training required technical training, the Deseret Sunday School Union Board should assume the responsibility of giving more liberal technical training to stake board workers. First Assistant General Superintendent David O. McKay called for a vote as to whether more suggestions in teacher training be given by the general board. Superintendencies and boards present voted almost unanimously that the Juvenile Instructor should contain more information on teaching principles.⁴⁶ Subsequently, a "teacher training department" appeared in the February 1916 issue of the Juvenile Instructor and contained material for stake board members to use in the training of teachers.

A Teacher Training Committee

Teacher training in the Sunday School moved slowly but progressively, during the first 15 years of the new century. No real sustained effort was made by Sunday School administrators to prepare teachers until 1916 when the Deseret Sunday School Union Board recommended that a teacher training committee be established, and that Dr. Milton Bennion serve as chairman of that committee. The recommendation was approved by the First Presidency. With a permanent committee on the policy making general board, the teacher training program of the Sunday School received new

⁴⁶Ibid.

impetus.⁴⁷ Under the supervision of Dr. Milton Bennion with Howard R. Driggs and Adam S. Bennion as committee members, the training of teachers in the Sunday School received centralized direction and individual attention.

As previously mentioned, a teacher training department appeared in the February 1916 issue of the Juvenile Instructor and contained detailed and necessary information concerning the teacher training work in the Sunday School. Elder David O. McKay was the first contributor to the teacher training department. He emphasized the importance of the local ward Sunday School board meeting and the role that particular meeting played in teacher training. He said that ward Sunday School board meetings were also local board normal meetings wherein teachers were trained:

The Church needs teachers; and it needs teachers to teach teachers how to teach.

These local board meetings may be made an efficient means to that end. A course of twenty-four lessons has been prepared by the General Board to be considered at these meetings. These will bear upon child nature and the preparation and presentation of the Sunday School lessons.⁴⁸

The ward Sunday School superintendent presided at the local board normal meeting and the most capable person that could be procured was appointed to conduct the teacher training course. "In inaugurating this

⁴⁷George D. Pyper, Minutes of the Deseret Sunday School Union Board (September 5, 1916), p. 245.

⁴⁸David O. McKay, "The Local Board Meeting," Juvenile Instructor, LI (February, 1916), pp. 94-95.

course, we feel that we are supplying one of the greatest needs of the Church today. Therefore, let us introduce into it all the inspiration, energy, and competency that we can command through prayer, service, and diligent application."⁴⁹

It was announced further in that first teacher training department of the Juvenile Instructor, that Martin G. Brumbaugh's The Making of a Teacher would be used as a supplementary guide book, to which reference "will be frequently made in the consideration of the lessons to be used at the Normal meetings."⁵⁰ During 1916, Adam S. Bennion, David O. McKay, James E. Talmage, and Howard R. Driggs alternately wrote teacher training lessons which were published monthly in the Juvenile Instructor.

Subjects written and included in the Juvenile Instructor for 1916 were:

1. Discipline
2. The preparation of the teacher
3. The pupil's preparation
4. Focusing the lesson
5. Enrichment material
6. Lesson application
7. Stories and story telling

The text, The Making of a Teacher, was written by Martin G.

⁴⁹Ibid.

⁵⁰Ibid.

Brumbaugh, a Protestant educator. The author's purpose was to vitalize certain educational principles, to motivate the application of those principles, and to inspire the teacher to realize his responsibility. Much of the material incorporated into the book appeared originally in a series of articles in The Sunday School Times.⁵¹ The following are subjects considered in the book:

1. How knowledge reaches the soul
2. How attention may be secured
3. Retention and recollection
4. Feeling and imagination
5. The use of symbols
6. Soul-activity through words and questions
7. Educational principles used by Jesus
8. Educational methods used by Jesus⁵²

Again, The Making of a Teacher was used to supplement lessons articles written each month in the Juvenile Instructor.

Brumbaugh's The Making of a Teacher continued as a supplementary text during 1917. Lessons for 1917 were outlined in the Juvenile Instructor and divided into three groups of four lessons each. The first group of

⁵¹Martin G. Brumbaugh, The Making of a Teacher (9th ed.; Philadelphia: The Sunday School Times Co., 1916), pp. viii-ix.

⁵²*Ibid.*, pp. xiii-xv.

lessons dealt with the subject, "What it Means to Teach."⁵³ "What it Means to Study' will be the subject of group two, and group three will deal with 'The Personal Equation in Teacher."⁵⁴ Contributors for the 1917 series of lessons were Adam S. Bennion, Milton Bennion, and Howard R. Driggs. Articles dealt with the following subjects:

1. Leading the child to express himself
2. Connecting gospel lessons with life
3. Getting at the core of the subject
4. Judging the lesson value of materials
5. Organizing ideas
6. The teacher's attitude
7. Spirituality in Sunday School teaching

In December 1917, Adam S. Bennion wrote an article in the Juvenile Instructor expressing the need to succeed in the future with the teacher training program in the Sunday School. He specified five factors which would contribute to the future success of the program: (1) the need of consecrated leadership, leaders who make the teacher training hour vital, (2) a keen sense of social responsibility, men and women who contribute to the total success of the program, (3) the study of pedagogical principles, (4) a willingness to participate, and (5) a readiness to make concrete

⁵³Juvenile Instructor, LI (December, 1916), p. 806.

⁵⁴Ibid.

application of the pedagogical principles learned.⁵⁵

The First Deseret Sunday School
Union Teacher Training Text

In July 1917, Elder Milton Bennion reported to the Deseret Sunday School Union Board that the teacher training committee was preparing a new textbook to be used the following year. The text, The Art of Teaching was written by Howard R. Driggs who was a professor of education at the University of Utah, and served on the teacher training committee of the Deseret Sunday School Union. The material in the text appeared first in the Juvenile Instructor in serialized form during 1918 until the book was ready for distribution as a teacher training text in 1919.⁵⁶ The text was designed for teachers in priesthood and auxiliary classes as well as in the Sunday School. It discussed some of the fundamental methods of teaching. In addition to the text, the teacher training committee of the Deseret Sunday School Union developed a series of supplementary lessons that dealt with fundamental principles on which gospel teaching must be based to be successful. Each lesson centered in some problem vital to the teacher. The lessons were designed to be both practical and inspirational, to offer

⁵⁵Adam S. Bennion, "Succeeding With Teacher-Training Classes," Juvenile Instructor, LII (December, 1917), pp. 638-639.

⁵⁶George D. Pyper, Minutes of the Deseret Sunday School Union Board (July 10, 1917).

opportunities for every member of the teacher training class of self-expression and growth.⁵⁷

The Church Correlation Committee
Teacher Training Program

The need for teacher training in the other auxiliary organizations was so evident by 1918, that arrangements were made to join with the Sunday School teacher training program. The Deseret Sunday School Union Board had provided teacher training classes for years and eventually the other auxiliary organizations recognized the need for similar training. In the interest of unity and economy, the matter of merging efforts in teacher training was considered by a joint committee representing all the general auxiliary organizations of the Church. This committee, acting under the direction of the Church Correlation Committee, recommended a plan of teacher training for all teachers.

Under the new plan, teacher training was administered by the Church Correlation Committee with all general auxiliary organizations being represented on the committee. Training work was supervised by a stake teacher trainer supervisor and served under the direction of the stake presidency, high council, and the stake auxiliary boards. Teacher training was then conducted by a ward teacher trainer supervisor who served under

⁵⁷Juvenile Instructor, LII (August, 1918), p. 415.

the direction of the bishopric and heads of ward auxiliary organizations.⁵⁸

The Church Correlation Committee, with the approval of the boards of all auxiliary organizations, adopted Driggs' The Art of Teaching as the manual to be used in this new correlated teacher training effort. The text served all auxiliary organizations under the direction of the Deseret Sunday School Union. Officers of the auxiliary organizations in the stakes and wards were requested to organize teacher training classes. The work of organizing these classes was accomplished speedily throughout the Church. Since Sunday School officers had already engaged in this work, they led out in getting classes organized quickly. Elder David O. McKay, chairman of the Church Correlation Committee, discussed the historical merger of auxiliary organizations in the teacher training movement:

The Deseret Sunday School Union has for some time been giving teacher training for the purpose of assisting in the development of a better working knowledge of some of the fundamentals of teaching.

Other auxiliary organizations in the Church, realizing the necessity and value of teacher training, and observing the good results in the Sunday Schools from systematic and continuous effort to improve its teaching force, desire the benefit of similar efforts, and the correlation committee was asked to propose some plan that might bring about the desired results.

The Correlation Committee, after due consideration recommends that teacher training be provided for all the workers in all the auxiliary organizations in the Church, that weekly classes be established in every ward under the immediate leadership of the Sunday School.

A manual, "The Art of Teaching," by Elder Howard R. Driggs, is now completed, containing twenty-four lessons, setting forth the key thoughts, the subject matter, and the methods to be adopted in teaching.

In order that there may be uniformity throughout the Church it is

⁵⁸Juvenile Instructor, LVII (July, 1922), pp. 380-381.

proposed that these classes begin the first week in February, 1919, and that all auxiliaries unite in regular weekly meetings thereafter.⁵⁹

Beginning in February 1919, teacher training was administered by the Church Correlation Committee. In directing the correlated merger of auxiliary organizations with respect to teacher training, Elder David O. McKay summarized the need for trained teachers in each auxiliary organization of the Church:

We are a Church of teachers. Each auxiliary association is but an organization of teachers. Even the young men and young women whom the leaders teach are themselves in turn teachers. Every quorum of Priesthood as well as every auxiliary organization is made up of a body of men and women who are in the ultimate sense of the word, teachers.

Now, the great obligation upon a teacher is to be prepared to teach.

There are three important elements in true teaching which every teacher should keep constantly in mind; first, conversion to the principle to be taught; second, a knowledge of the facts in the lesson and associated principles; third, ability to employ the best methods of leading students to see what the teacher sees, to know what the teacher knows, to feel what the teacher feels.

As a means of aiding teachers to accomplish these things, there have been established throughout the Church Teacher Training classes.⁶⁰

The auxiliary organizations of the Church, working under the supervision of the Church Correlation Committee, held regularly in every ward, a series of weekly meetings devoted to teacher training. In addition to the lesson material printed in the Juvenile Instructor, the Church Correlation Committee sent suggested procedures for implementing the lessons to each stake and ward.

⁵⁹Juvenile Instructor, LIV (March, 1919), p. 134.

⁶⁰David O. McKay, "Teacher-Training," Juvenile Instructor, LIV (December, 1919), p. 364.

On May 8, 1920, the First Presidency issued the following instructions to stake presidencies in announcing a teacher training class which would be held at Brigham Young University:

The Correlation Committee, the Social Advisory Committee, and the Board of Education have submitted plans for increasing the efficiency of certain types of leadership throughout the Church. These plans contemplate the calling of three persons to attend training courses to be given at the Brigham Young University Summer School, May 31, to July 2, 1920.

The Correlation Committee is concerned with the selection and training of at least one person from your stake to take the course in Teacher Training.

We feel the urgent necessity for this kind of training and request that you proceed to make your selection of these persons in accordance with the more detailed instructions which you will receive from the Correlation Committee, the Social Advisory Committee and the Commission of Education, respectively.⁶¹

Elder Adam S. Bennion conducted the teacher training course at Brigham Young University. Elder Bennion served as a member of the teacher training committee of the Deseret Sunday School Union, and in addition to that, was superintendent of Church Schools. The course, lasting five weeks, dealt with the following subjects:

1. The purpose behind teaching
2. The rewards of teaching
3. The real meaning of teaching
4. Native endowments of children
5. Methods of handling instincts
6. Attention and how to secure it

⁶¹Clark, *op. cit.*, p. 170.

7. Organizing the lesson
8. Supplementing the lesson
9. Skill in questioning⁶²

In April 1920, the Church Correlation Committee adopted the text, The Pupil and the Teacher by Luther A. Weigle to be used as a subsequent study to The Art of Teaching. Weigle's text was the officially recognized teacher training manual by the International Sunday School Association. It was used, however, only by those ward and stake teacher training classes that completed The Art of Teaching during 1920.⁶³

In January 1921, a new teacher training textbook appeared. Fundamental Problems in Teaching Religion by Adam S. Bennion was designed for priesthood quorum instructors and auxiliary class teachers. The book was a compilation of articles which had appeared earlier in the teacher training department of the Juvenile Instructor and lectures which Elder Bennion gave during the Brigham Young University teacher training course held in 1920. The general boards of the auxiliary organizations of the Church also published in 1922, An Outline Study of the Principles of the Gospel which served as a supplemental manual to Bennion's textbook.⁶⁴

The teacher training course, administered by the Church Correlation

⁶²Journal History, May 19, 1920.

⁶³Juvenile Instructor, LV (April, 1920), p. 179.

⁶⁴Juvenile Instructor, LVI (January, 1921), pp. 20-21.

Committee, lasted three years. One of three major aspects of the teaching process was emphasized in each of the three years. The principles of psychology were emphasized during 1920. Teaching methodology was discussed during 1921. The principles of the gospel received the main thrust of attention during 1922.⁶⁵

The Church Board of Education
Teacher Training Program

In the Deseret Sunday School Union Board meeting of December 12, 1922, Assistant Superintendent Stephen L. Richards presented the recommendation which the Correlation Committee proposed to the First Presidency, that teacher training be administered by the Church Board of Education. On the motion of Elder Charles H. Hart, the board concurred in the Correlation Committee's proposal to make this recommendation to the First Presidency.⁶⁶ In January 1923, the administration of teacher training transferred from the Church Correlation Committee to the Church Board of Education. The Church Board of Education assigned the details of supervision to the Commission of Education. Each stake in the Church, in like manner, appointed a stake teacher trainer to handle the details of the stake. Similarly, each ward board of education appointed a teacher trainer to instruct and conduct the class. Where conditions were favorable, three

⁶⁵The Improvement Era, XXIV (September, 1921), pp. 1029-1031.

⁶⁶Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (December 12, 1922), p. 116.

or four assistants to the stake supervisor, including a secretary, were appointed by the stake board of education, so that adequate stake supervision was maintained. Each ward teacher trainer was also given additional assistants as needed.⁶⁷

In June 1923, Elder Stephen L. Richards reported to the Deseret Sunday School Union Board that the Commission of Education favored establishing an academic year for teacher training to correspond to the public school year, September to June. Subsequently, beginning in September 1923, teacher training classes began their course of study to correspond to the regular school year.⁶⁸

The text for teacher training classes during 1923 was How We Learn, published by the Church Board of Education. This textbook appeared over a month after the teacher training work had begun in January 1923. The delay was due to conditions incident to the transfer, in January 1923, of teacher training administration from the Correlation Committee to the Church Board of Education. The book had not undergone careful editorial supervision; therefore, supplementary articles, "Helps in Teacher Training," written for the General Board of Education by L. John Nuttall appeared in the teacher training department of the Juvenile Instructor beginning with the March 1923 issue. These articles or "helps" accompanied the lessons in

⁶⁷Ibid.

⁶⁸Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (June 19, 1923), p. 177.

the text, How We Learn.⁶⁹ These supplementary articles continued in the Juvenile Instructor until March 1924. After the March 1924 issue, the teacher training department was discontinued until September 1928.

Inasmuch as the teacher training year was made to correspond to the academic school year, no new textbook was provided for the spring months of 1924. Many stakes and wards found ample material in the 1923 text, How We Learn, to supply their needs until June 1924. Some stakes, however, completed the text and desired additional material. To supply this need, a supplementary bulletin was prepared and issued to ward and stakes upon request.⁷⁰

Teacher training work for the year 1924-25 commenced the first week in September 1924. The textbook, Problems in Gospel Teaching, was written conjointly by Guy C. Wilson, Oliver C. Dalby, and Ernest Bramwell. Wilson discussed the major objectives in religious education. Dalby dealt with how objectives in religious education are made to function through the major institutions of society. Bramwell discussed the selection, organization, and presentation of materials in religious education.

Due to the expansion in the teacher training work throughout the Church, and the increased necessity of a more extended supervision, the Church Board of Education called Guy C. Wilson, President of the LDS

⁶⁹Juvenile Instructor, LVIII (March, 1923), pp. 144-145.

⁷⁰Ibid.

Business College, into the department of education to promote the work of teacher training.⁷¹

Ernest E. Bramwell's book, Notable Religious Teachers continued the work of the previous year. Problems in gospel teaching were seen in the lives of notable religious teachers. The course during 1925-26 consisted of lessons based upon the teaching strengths of several men who were prominent teachers in history. The course, as a whole, illustrated specific objectives in ideal gospel teaching. "Each lesson, following the opening thoughts, covers briefly the man, the message, the teaching ideals, the lesson values."⁷² The great teachers considered in the book were Christ, Alma, Moroni, Joseph Smith, Moses, Solomon, Joseph, Peter, Paul, Nephi, Jacob, Enoch, Abraham, Brigham Young, Joseph F. Smith, and Karl G. Maeser.

The teaching training manual for 1926-27 was Readings in Method prepared by the Church Board of Education. It consisted of readings chosen from other texts offering significant statements on the problems involved in the teaching procedure. An attempt was made to select readings which contributed directly to the needs of teachers who were presently teaching in the Sunday School rather than to those who were prospective teachers.

⁷¹Journal History, June 26, 1926.

⁷²Ernest E. Bramwell, Notable Religious Teachers (Salt Lake City: Deseret Book Co., 1925), pp. 5-6.

From January 1923 to July 19, 1928, teacher training had been administered by the Church Board of Education. Elder Adam S. Bennion, who served as superintendent of the Church Schools, made the following observation in a report to the Church Board of Education in July 1928 when the Church Board of Education relinquished its administration of teacher training:

This movement has not made phenomenal progress. It represents an attempt to offer more or less expert guidance to a body of volunteer workers, many of whom have heretofore had but little expert training for their work. Successful teaching rests upon a clearly established technique, any progress toward the perfection of which generally is to be commended. Our records to date indicate the 10,982 officers and teachers are regularly giving their thoughtful consideration to the bettering of their teaching procedure. A number of stakes are doing an eminently fine piece of work and are delighted with the results secured.

Personally, I feel that Teacher Training can be made to be of tremendous service in heightening the quality of the teaching done in the Church.⁷³

The Sunday School Trains Its Own Teachers

On July 19, 1928, the Deseret Sunday School Union Board issued a directive to the stake Sunday School superintendents announcing the re-assignment of responsibility for teacher training in the Church:

The General Authorities of the Church have approved the recommendation of the Church Board of Education and the Auxiliary General Boards that in the future teacher training shall be carried forward by the respective auxiliary organizations for their own workers.

For the past several years teacher training has been a function of the General Board of Education for the teaching personnel of all

⁷³Adam S. Bennion, "A Brief Summary of the Historical Background, the Present Status, and the Possible Future Development of the Latter-day Saint Educational System" (report given to the General Church Board of Education, July, 1928), pp. 5-8.

organizations. This was done upon the assumption, which has heretofore been well founded, that general principles and methods of teaching were as applicable to one organization as to another, and that therefore there was no need for more than one teacher-training organization.

It is now deemed advisable to make more specific to quorum and auxiliary work the study and application of this important part of Church work. Each auxiliary will carry forward hereafter a line of work more sharply defined and distinguished from all others and of a more specialized nature than theretofore, which has made it advisable that specialized training be given the workers in each organization.

Detailed instruction will appear in the September issue of the Juvenile Instructor, Superintendents' Department.⁷⁴

On August 21, 1928, the teacher training committee of the Deseret Sunday School Union Board recommended that a permanent committee be established on the general board. It was further proposed that one member of the general superintendency be appointed to serve on the committee as an adviser. On the motion of Elder Joseph Fielding Smith the action to establish a permanent teacher training committee was approved by the general board. General Superintendent David O. McKay was named as adviser. George R. Hill, Jr., was selected as chairman with Elbert D. Thomas and George A. Holt as committee members.⁷⁵

The first assignment of the new permanent committee was to establish a plan giving instruction to present as well as prospective teachers in the Sunday School of the Church. A plan was proposed and approved by the general board.

⁷⁴Juvenile Instructor, LXVIII (September, 1928), p. 492.

⁷⁵Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (August 21, 1928), p. 258.

The union meeting held in each ward was the meeting in which present or in-service teachers received training. Practical teaching principles and methods were applied to specific lessons in light of actual conditions and present problems. This arrangement relieved in-service teachers of the obligation to attend a separate weekly teacher training class. In-service teachers received training through individual study of the teacher training lessons which appeared monthly in the Juvenile Instructor, through discussion of these lessons in monthly union meetings, through personal contact with stake board members and ward teachers, and through post lesson presentation visits by ward superintendents.

The training of prospective teachers was accomplished by appointing in each ward a qualified teacher trainer. The ward teacher trainer met in a monthly stake union meeting under the leadership of a stake teacher trainer, there to discuss the lessons for the ensuing month and to consider means and methods of making ward training classes effective. Bishops, cooperating with ward superintendents, selected and called to this class any adult individual in the ward who might benefit from such instruction in preparing for a teaching position.

Training classes for prospective teachers began on October 1, 1928, and were held each Sunday during the regular Sunday School class period. Numerous advantages accrued from this plan. No additional meetings were added. Trained teachers were available as vacancies in the teacher force arose. Training classes were held in each ward from October to April in

which theoretical principles of teaching were discussed. This training was followed by a period of practice teaching in the different age groups of the Sunday School from April to October. This practice teaching period, following the study period in theoretical principles, gave trainees excellent opportunity to observe the practical aspects of teaching, to become familiar with the practical conditions and factors affecting success--all this before undertaking the direct responsibility of teaching. The teacher training class resembled the missionary training class where prospective missionaries were given an intensive course of training before undertaking to fill missions.⁷⁶

During the period from April to October, teacher training classes participated in practice teaching. One month was spent in training with each of the various age groups in the Sunday School. Trainees handed to the teacher trainer specific lesson plans two weeks prior to the lesson presentation. The lesson plans were carefully read by the trainer, corrections suggested, and then returned one week in advance of the Sunday on which the lesson was to be given. One week before the presentation, the trainee was introduced to the class by the regular teacher. On the Sunday the trainee conducted the class, the regular teacher remained in the class and acted as a cooperating supervisor. This, then, was the pattern

⁷⁶Juvenile Instructor, LXIII (October, 1928), pp. 557-558.

established to give prospective teachers practical training.⁷⁷

The course of study for 1928-29 was offered through text material written by Dr. Adam S. Bennion and published serially each month beginning with the September 1928 issue of the Juvenile Instructor. A regular teacher training department was re-established in the Juvenile Instructor in September 1928, and provided ward and stake teacher trainers monthly instruction and direction.⁷⁸

Members of the teacher training class who completed the theory course offered during the period from October 1928 to April 1929, and the practice teaching period from April to September 22, 1929, were graduated in brief, appropriate graduation exercises during the opening exercises of Sunday School on September 29, 1929. These exercises were begun after the sacramental service. Bishops were instructed by the general board to explain the purpose of teacher training and announce the results of the year's work, together with the names of the graduates.⁷⁹

In a meeting of the Deseret Sunday School Union Board held in October 1929, Elder Elbert D. Thomas presented the recommendation that teacher training for prospective teachers be carried forward in the same manner as the previous year. Training work for in-service teachers would

⁷⁷Ibid.

⁷⁸Ibid.

⁷⁹Juvenile Instructor, LXIV (July, 1929), p. 395.

also be conducted through the union meeting as was done during 1928-29.

"The period from October 1929 to April 1930 will be devoted to the theory of teaching. Dr. Adam S. Bennion's course of lessons will be used. These will be published in separate pamphlet form."⁸⁰ This recommendation was approved by the board, and teacher training followed the same pattern of the previous year.

In August 1930, Principles of Teaching by Adam S. Bennion was ready for distribution throughout the Church and used as the teacher training text for prospective as well as in-service teachers. This book was simply a reprint of Fundamental Problems in Teaching Religion which was used earlier from January 1921 until January 1923. The plan for training teachers in 1930-31 followed the same plan followed in 1929-30. New theory classes were organized in each Sunday School which began on the first Sunday in October 1930. Bennion's Principles of Teaching was used as a text.

In October 1930, a new teacher training committee was appointed by the general board. George R. Hill, Jr., remained as chairman, with J. Percy Goddard and James L. Barker as committee members.⁸¹

In August 1931, this new committee recommended that teacher

⁸⁰Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (October 6, 1929), p. 355.

⁸¹Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (October 14, 1930).

training be done on a stake basis with stake direction. That recommendation was approved by the board. Consequently, in September 1931, teacher training was brought under stake supervision. A class for prospective teachers met at one or more convenient places in the stake each Sunday. The classes began the second Sunday in October and ended with appropriate graduation exercises at the stake Sunday School union meetings in May. The stake teacher trainer and stake teacher training committee were in direct charge of this class. Training for in-service teachers was conducted during the regular monthly union meeting. A specific topic was considered in general assembly and application of that topic was discussed by the stake age group leader for each department. Topics suggested for consideration in the monthly union meetings by in-service teacher, and by prospective teachers in weekly training meetings, appeared in The Instructor.⁸² Bennion's text, Principles of Teaching was still used as a basic manual for teacher training.

In August 1932, George R. Hill, Jr. announced that the teacher training program would follow a three-fold plan with respect to information published in The Instructor. One series of lessons was offered for prospective teachers who were called to participate in the intensive course in training under the Sunday School teacher trainer. This class would continue to use Bennion's Principles of Teaching, but was supplemented by outlines

⁸²The Instructor, LXVI (August, 1931), p. 466.

and collateral material published each month in the "teacher training department" of The Instructor. Another series of teacher training lessons, offered to in-service teachers, were printed in the new "union meeting department" of The Instructor, and were especially designed for union meeting presentations. Material was written which utilized the training and experience of the present teaching staff in solving its own unique problems. This department was beneficial to all present officers and teachers and provided definite suggestions on union meeting teacher training subjects. Reviews of books on teacher training subjects were also presented in a "librarians' department." The Instructor contained, then, three departments in aiding the work of teacher training: (1) a teacher training department for prospective teachers, (2) a union meeting department for present or in-service teachers, and (3) book reviews for everyone involved in the teaching process.⁸³

Members of the teacher training theory class, who completed the prescribed course of study, were granted a certificate at appropriate graduation exercises held in April 1933. Graduates were then given practice teaching opportunities during the remaining six month period. This plan, inaugurated in October 1928, was continued throughout the Sunday Schools of the Church until 1937.

⁸³The Instructor, LXVII (August, 1932), p. 446.

Teacher training work for prospective teachers for 1933-34, beginning on October 15, 1933, was based upon a manuscript by Dr. John T. Wahlquist, entitled Teaching as the Direction of Activities. The manuscript was first published serially beginning with the August 1933 issue of The Instructor. In 1933-34, approximately four thousand prospective Sunday School teachers studied the manuscript in its first draft. General Superintendent David O. McKay announced the appointment of a special committee to review and prepare Wahlquist's manuscript for publication as a teacher training text.⁸⁴

In October 1934, John T. Wahlquist, professor of education at the University of Utah, was appointed a member of the teacher training committee of the Deseret Sunday School Union. Sometime prior to August 1935, he replaced George R. Hill, Jr., as chairman of the teacher training committee.⁸⁵

Teaching as the Direction of Activities was one of three important texts used in the Sunday School for the training of teachers. Adam S. Bennion's The Principles of Teaching, used from 1930 until 1933, and The Master's Art, written by Howard R. Driggs and used from 1946 until 1955, were considered two of the most effective texts written for teacher training

⁸⁴Albert Hamer Reiser, Minutes of the Deseret Sunday School Union Board (March 6, 1934), p. 326.

⁸⁵The Instructor, LXIX (October, 1934), p. 445.

work in the Church. These three texts were referred to as the "triumvirate" of Sunday School teacher training texts.⁸⁶

When training classes began on Sunday, October 14, 1934, the text, Teaching as the Direction of Activities, was the official teacher training manual. The text was used as a basic manual until 1946, and then used as a supplementary text until 1955. The text was designed especially for prospective teachers entering the course of study in educational theory. It contributes to lay teachers some of the secrets of the professional teacher. The six month theory course for prospective teachers continued until April 14, 1934, at which time graduates entered practice teaching for practical training.

The teacher training committee expressed great optimism when the year 1935-36 began, calling it a "banner" year:

By now nearly every stake in the Church has experienced some attempt at teacher training. Wherever it has been tried, the importance of teacher training, at least has been recognized!

With added experience, the results have become more satisfactory. Some stakes have already solved their problems, selecting the personnel, designating the centers for instruction, arranging a favorable time, securing adequate transportation facilities, receiving the proper support from stake and ward officials.

For the third consecutive year, the course will be based upon the text "Teaching as the Direction of Activities", specially prepared by Professor John T. Wahlquist, of the University of Utah.⁸⁷

Classes began on October 13, 1935 and were completed on March 29, 1936.

⁸⁶George R. Hill, Jr., "In Quest of Trained Sunday School Teachers," The Instructor, XC (August, 1955), p. 227.

⁸⁷The Instructor, LXX (August, 1935), pp. 345-346.

Commencement programs were held during the April stake union meetings.⁸⁸ When the year 1936-37 began, the first edition of Wahlquist's Teaching as the Direction of Activities was exhausted. A slightly revised second edition was ready for classes which began Sunday, October 11, and continued until April 1937.⁸⁹

In August 1937, the teacher training committee announced that the six month theory course for prospective teachers would be divided into two divisions, each lasting three months. The first three month period, began October 10, 1937 and used Dr. Joseph F. Merrill's book Some Fundamentals of Mormonism. It was a teacher training manual for 1937-38. In response to frequent observations that young men and women knew too little about the gospel to assume the responsibility of classroom teachers, the first part of the 1937-38 teacher training theory class used Merrill's text. Ten supplementary lessons and outlines were prepared by Elder Earl J. Glade, and appeared in the August, September, and October issues of The Instructor. These lessons were completed before January 1938. The second division began January 2, 1938. It was a short, intensive course, consisting of ten lessons written in pamphlet form by John T. Wahlquist entitled An Introduction To Teaching.⁹⁰ The pedagogical course using the

⁸⁸Ibid., p. 395.

⁸⁹The Instructor, LXXI (August, 1936), pp. 324-325.

⁹⁰The Instructor, LXXII (August, 1937), pp. 347-348.

pamphlet An Introduction to Teaching, consisted of the following topics:

1. The objectives in teaching
2. First principles in teaching
3. Storytelling and lecturing
4. The socialized recitation
5. The problem-project method
6. Visual aids in teaching
7. Making assignments and directing study
8. Lesson planning
9. Classroom routine discipline
10. Growth in teaching

These lessons were followed by supervised practice teaching lasting two weeks.⁹¹ The six month practice teaching program was discontinued. A feature of the commencement program held in April was the assignment of every graduate as a regular Sunday School teacher. This assignment was read aloud at the time each graduate was awarded the certificate. The assignment was a cooperative affair, involving the bishopric, the ward Sunday School superintendency, the stake board, and the teacher trainer. Stake board members visited beginning teachers and acted as supervisors in

⁹¹Ibid.

giving positive aid and suggestions in post lesson presentation conferences.⁹²

There was no change in the texts and purposes of the Sunday School teacher training course for prospective teachers during the next five years. The six month theory course was followed by two weeks of practice teaching. Practice teaching was followed with commencement exercises each April. The graduates were then assigned teaching responsibilities. The texts, Some Fundamentals of Mormonism, An Introduction To Teaching, and Teaching as the Direction of Activities were used extensively from 1937 to 1943 as part of the six month course in theoretical principles of teaching.

Dr. John T. Wahlquist, chairman of the teacher training committee, indicated that the growth of the Sunday School was partially due to the increased interest in persons participating in teacher training courses:

For many years the Deseret Sunday School Union has sponsored classes for the training of prospective Sunday School teachers. No doubt the excellence of the Latter-day Saint Sunday Schools is due in no small measure to the fact that a large percentage of the beginning teachers have had previous insight into the problems of the classroom.

The success of the teacher-training program is dependent upon stake leadership. Seldom is the absence of the class due to the lack of professional leadership. In fact, every stake in Zion contains persons qualified to lead teacher training classes--professional school superintendents, supervisors, principals, and teachers of good standing in the Church. In the last analysis, the success or failure of the teacher training movement rests upon the stake superintendent of Sunday Schools,

⁹²The Instructor, LXXIII (February, 1938), p. 78.

his assistants, and the members of the stake board.

On December 31, 1939, a total of 2106 persons were enrolled in teacher training classes in 62 stakes. On December 31, 1940, a total of 2454, were enrolled in 59 stake classes. The increase in number of persons is gratifying.⁹³

Sometime prior to August 1934, Henry Aldous Dixon was named chairman of the teacher training committee. Leland H. Monson, A. Parley Bates, and William P. Miller served as committee members. They emphasized once again, that members of the stake Sunday School superintendency were responsible in promoting a program for the training of teachers. In 1943, the teacher training committee suggested to stake superintendents two plans for implementing the work of teacher training throughout the Sunday Schools of the Church. In other words, training was to be organized on a stake basis or on a ward basis.

The "stake plan" was organized under the direction of the stake Sunday School superintendency. These officers encouraged ward superintendencies and bishops to recruit trainees to attend the stake class. The stake superintendency organized the classes and provided them with well trained teachers. They supervised the attendance and training of prospective teachers called to take the course, issued certificates of completion to all who finished the course, and saw that qualified trainees were assigned teaching positions in one of the auxiliary organizations in a ward.

⁹³The Instructor, LXXVI (July, 1941), p. 348.

The "ward plan" was organized and supervised by members of the ward Sunday School superintendency under the direction of the bishop, with the sanction of the stake Sunday School superintendency. The responsibility for the organizing and effectively carrying out of the teacher training program, either at the ward level or stake level, rested upon the stake Sunday School superintendency. The course consisted of class instruction, individual instruction, directed observation of teaching, practice teaching under supervision, guidance throughout the course, and follow-up after the trainee completed the course and assumed a teaching assignment. The purpose of both the "stake" and "ward" plans was to give teacher trainees the teaching techniques, the lesson material, the observation of teaching and practice teaching as near as possible, in the organization and age group in which the trainee expected to assume a regular teaching assignment after graduating from the teacher training course. The entire course was focused upon training teachers to teach the principles of the gospel effectively. The Instructor continued to give direction and suggestions in conducting training classes. Wahlquist's Teaching as the Direction of Activities and Bennion's Principles of Teaching were the texts used. The second Sunday in October each year was designated for the commencement of teacher training work throughout the Sunday Schools of the Church.⁹⁴

Speaking of the "stake plan" and "ward plan," Henry Aldous Dixon indicated

⁹⁴Henry Aldous Dixon, "Teacher Training," The Instructor, LXXX (August, 1945), pp. 386-388.

that stakes and wards had the choice of either plan:

There is no one best plan of teacher training. The plan must be chosen that will best fit the situation in which it is to operate.

Some wards have the "Ward Plan" in successful operation. They have a good teacher and a class that meets during the class period of the Sunday School.

Often the wards prefer to pool their interests and support by adopting the "Stake Plan." Here they ask the stake Sunday School superintendency to establish one or more teacher training classes at a central place, to which each ward sends its student teachers.⁹⁵

In addition to a "teacher training department" a "ward faculty-teacher improvement department" appeared beginning with the January 1944 issue of The Instructor. This new department contained material to be considered by in-service teachers during monthly union meetings. In October 1944, Henry Aldous Dixon announced to the Deseret Sunday School Union Board that Elder Howard R. Driggs was preparing a new teacher training text for 1945-46. The text, The Master's Art, was ready for the teacher training classes which began in October 1946.⁹⁶ The Master's Art and Wahlquist's Teaching as the Direction of Activities were textbooks used during the next nine years until the teacher training committee issued a new Teacher Training Manual in 1955. The subject material of the new text was divided into four parts:

In construction this book is of four parts. Opening chapters offer a nearer view of gospel teaching, as revealed in the work of the Savior, and other true teachers, with some attention to methods and materials for this distinctive service. Section II opens opportunity for study of

⁹⁵Henry Aldous Dixon, "Something New in Teacher Training," The Instructor, LXXXV (May, 1950), p. 148.

⁹⁶Wendell J. Ashton, Minutes of the Deseret Sunday School Union Board (October 10, 1944), p. 267.

lesson preparation, presentation, and vitalization. A tested plan of action is here provided for teachers-in-training and those already in service. Special skills and equipment to promote teaching efficiency are dealt with concretely in the third part of the volume. A final section gives practical suggestions to help those who study its lessons--and points the way to self-improvement and the winning of artistry in the work.⁹⁷

By 1951, teacher training in the Sunday School of the Church was a well developed program to assist teachers in all the priesthood and auxiliary organizations improve the quality of work done in the classroom. The pre-service program sought to provide prospective teachers with a background in doctrine and teaching skills, to the end that they would be more adequately equipped to teach in the organizations of the Church. The pre-service program provided a reservoir of teachers from which bishops could draw new teachers as needed in any of the priesthood or auxiliary organizations. On the other hand, the in-service program was designed to assist Sunday School teachers, who were already teaching, to improve upon the quality of their work. In a letter addressed to stake presidents, bishops, and branch presidents, the Presiding Bishop of the Church, LeGrand Richards, recommended the establishment of teacher training classes for prospective teachers in all the wards of the Church:

This class will be available for teachers of the priesthood quorums and other auxiliaries. It is proposed that these classes be formed by the bishops, calling as prospective teachers certain designated individuals to attend this class, with the understanding that after they have completed

⁹⁷Howard R. Driggs, The Master's Art (Salt Lake City: Deseret News Press, 1946), p. vi.

this class and a period of practice training under the direction of competent teachers during the second half of the Sunday School period, they will be assigned classes themselves to teach in any organization needing teachers.⁹⁸

The Deseret Sunday School Union Board outlined, in detail, the procedures for establishing and conducting both pre-service and in-service classes. Each ward selected and trained enough new recruits each year to produce a constant supply of teachers, according to its needs. This force supplemented the natural flow of already trained teachers from other sources. Trainees were drawn, so far as possible, from among mature members of the ward, eliminating teenage candidates except in emergency.

Pre-service teacher training classes were organized under the direction of the stake Sunday School superintendency, and supervised by the stake adviser assigned to teacher training work. The various auxiliary and priesthood leaders nominated pre-service teacher training recruits, but the bishop personally approved and officially called all who were asked to enroll in the course. The course began usually in September of each year, meeting once a week and continued for approximately six months. The course of study was provided by the general board in especially prepared textbooks, supplemented by monthly guides in The Instructor. In addition to studying the theory of teaching, the recruits were given ample experience in practice teaching under the direction of experienced teachers before being

⁹⁸The Instructor, LXXXV (October, 1950), p. 312.

assigned permanently to direct classes of their own. After completing the pre-service teacher training course, trainees were called by the bishop to serve in one of the auxiliary organizations, and on the age level best suited to his talents and interests. When permanently assigned, the new teacher joined the in-service teacher training program to continue his training under stake and ward leadership.⁹⁹

The in-service program consisted chiefly of the ward faculty meeting, stake visits to teachers in the wards, and the stake union meeting. The ward faculty meeting was held under the direction of the ward superintendent. It was held monthly at a convenient time and place. In general, the ward faculty meeting was divided into two parts: (1) the teacher improvement period, and (2) the business period. During the teacher improvement period, instruction was given in the philosophy of teaching, teaching methods, teaching techniques, and teaching materials. The lesson outlines were carried in The Instructor each month. Teachers of other organizations joined the Sunday School and benefited from this instruction. It was the ward Sunday School superintendent's responsibility to provide qualified instructors for the teacher improvement section of ward faculty meeting. In some instances, stake board advisers were called to instruct the class.¹⁰⁰

⁹⁹The Instructor, LXXXVI (January, 1951), pp. 5-7.

¹⁰⁰Ibid.

Stake board visits to teachers in the wards, for the purpose of assisting them, were often made. It was assumed, however, that stake board members were well qualified both in training and experience to give expert help and advice. The primary purpose of the visit of stake advisers was to make suggestions, or help bring about situations that would cause improvement in teaching. Teachers were encouraged to request help from stake advisers. These visits were made as a result of a request rather than by arbitrary assignment from the stake superintendency.¹⁰¹ Monthly stake union meetings were also held during which ward Sunday School teachers received instruction relative to their work as teachers.

As the teacher training program proceeded to become an integral part of the Sunday School, new administrative aspects were continually added. In 1953, General Superintendent George R. Hill, Jr. announced that each ward and stake in the Church should call a person to accept the responsibility as Instructor director. This office was filled on the stake level by a new appointee, or by a member of the stake superintendency, stake librarian, or other qualified member of the stake board. On the ward level, the office of Instructor director logically was filled by the ward Sunday School librarian, however, a member of the superintendency or other qualified member of the Sunday School faculty could be called. This person did much to enhance the quality of Sunday School teaching. In stake union meetings, The Instructor

¹⁰¹Ibid.

director called particular attention to pertinent material for each department in the Sunday School. On occasion, the director visited pre-service teacher training classes in the state, and gave information relative to materials available for classroom instruction. On the ward level, the director kept a cross reference file of all past and current Instructor articles and suggested to teachers specific application and enrichment possibilities for each class. The director was requested to keep teaching "know-how," with which The Instructor was particularly rich, at finger tips to help teachers make lessons more vivid and appealing.¹⁰²

In 1955, the teacher training committee prepared a manual to supplement Bennion's The Principles of Teaching, Wahlquist's Teaching as the Direction of Activities, and Driggs' The Master's Art. The new manual was ready for classes which began September 25, 1955. The Teacher Training Manual, prepared by the teacher training committee and published by the Deseret Sunday School Union Board, was designed to give teachers:

1. Training in the fundamentals of teaching
2. Suggestions in the use of different teaching methods
3. Help on how to gather useful teaching aids and how to use them
4. Understanding of the most effective ways to plan, prepare, and present a lesson

¹⁰²The Instructor, LXXXVIII (November, 1953), pp. 340-341.

5. Suggestions for greater pupil participation¹⁰³

The Teacher Training Manual supplemented the three texts mentioned above and was used until 1958 when Teaching the Gospel, written by Asahel D. Woodruff, was approved as a teacher training text.

Sometime prior to May 1950, Asahel D. Woodruff was appointed a member of the teacher training committee of the Deseret Sunday School Union Board. He was a prominent educator and taught education classes at the University of Utah. Teaching the Gospel was the basic text used from 1958 to 1968 when teacher training underwent some drastic changes which prepared it for priesthood correlation consideration.

In 1958, the course Teaching the Gospel constituted the pre-service training program for prospective teachers in the Sunday School. It was administered and conducted by the Sunday School. The course was planned to provide new teachers with an understanding of a few very important concepts about teaching the gospel, and a knowledge of some of the most effective ways of teaching a class. The course consisted of twenty-six individual lessons, and a series of planned and directed experiences in observing and participating in the teaching of classes. Ward teacher trainers attended a series of monthly preparation meetings conducted by the stake teacher trainer under the direction of the stake Sunday School board. The text, Teaching the Gospel, and instructional articles printed monthly in

¹⁰³David L. McKay, "Teacher Training," The Instructor, XC (August, 1955), p. 247.

The Instructor, comprised material used in the class. The course was designed to help prospective teachers:

1. Learn how to collect and file materials
2. Learn where to get materials and assistance
3. Learn how gospel principles are taught, learned, and applied
4. Understand and apply the teaching-learning process
5. Learn how to make effective lesson plans and extend lessons

beyond the classroom

6. Learn how to use appropriate methods
7. Learn preventative classroom discipline through use of proper teacher-pupil relations.¹⁰⁴

Briefly, this was the Sunday School's method for training teachers before they were appointed to teach a class. It was the only program established for that purpose, and was designated to serve the pre-service teaching needs for the entire Church. After a teacher was appointed to teach, he engaged in continuous efforts to improve by participating in an in-service training program of the organization in which the teaching was done. The in-service training program was supplementary and independent of the pre-service program for prospective teachers.

Beginning in January 1944, in-service teacher training became an important and influential aspect of the Sunday School teacher training

¹⁰⁴Ruel A. Allred, "Overview of Present and Experimental Pre-Service Programs," The Instructor, CIII (January, 1968), pp. 44-45.

program. In-service material and improvement lessons were a regular monthly feature of The Instructor in 1944 which continued until 1968. Ruel A. Allred, assistant professor of education at Brigham Young University and member of the Sunday School general board, indicated a growing realization in the Church that the teacher trainer had a role just as important in "in-service" teacher development as in "pre-service" training:

When we think of the teacher trainer in Sunday School, most of us consider only the role he plays in teaching the 26-week, pre-service course.

In-service teacher-development training touches all activities related to the development of teachers once they have begun their teaching. The needs of the faculty members in each ward should dictate the in-service teacher development that is done within that ward.¹⁰⁵

Effective help for in-service teachers continued to be given at monthly ward faculty meetings. In addition to the ward faculty meeting the teacher trainer gave individual assistance to teacher in the use of methods, material, and teaching techniques. The sources to which in-service teachers went, varied according to the nature of the problems which developed. However, most in-service teachers had common problems and helpful materials were obtained from the following sources:

1. The present pre-service teacher training manual, Teaching the Gospel, by Asahel D. Woodruff
2. Past pre-service texts and reference books

¹⁰⁵Ruel A. Allred, "Importance of 'In-service' Teacher Development Work," The Instructor, CIII (April, 1968), pp. 158-159.

3. The current monthly in-service teacher development articles in

The Instructor

4. Professional books on teaching
5. Professional teachers, either consultants or resource people
6. Films, filmstrips, tapes, and other audio-visual materials

prepared for the purpose of improving teaching

7. The stake teacher training lesson at stake leadership meeting, or the stake teacher trainer upon personal request.¹⁰⁶

The Sunday School Teacher
Development Program

In 1968, the teacher training committee of the Sunday School general board was charged with the responsibility of developing a program that would supplement or replace the present course which would teach the fundamentals of teaching over a shorter period of time than was being done in the present 26-week course that used the manual Teaching the Gospel, by Asahel D. Woodruff. In July 1968, Assistant General Superintendent Royden G. Derrick announced a new teacher development course which was then in the pilot stage:

For the past fifteen months the teacher training committee of the Sunday School general board has been working prodigiously to incorporate the most recent teacher education techniques into our Sunday School program in such a way as to make them practical and productive throughout the Church.

¹⁰⁶Ibid.

The new course will involve approximately 11 weekly classes of 1 1/2 hour duration, as compared to the present course of 26 classes of 45-minute duration. Dr. Ruel A. Allred, chairman of the general board Teacher Training committee, admits that it is difficult to squeeze a four-year college course into 11 easy lessons, but the reports we are receiving from the few stakes who are piloting the program are unusually complimentary.¹⁰⁷

The new teacher development program was introduced by Sunday School general board members to stakes of the Church in regional conferences starting in January 1969. At the January regional meeting, general board members trained members of stake boards, together with the high council representative, and the counselor of each ward bishopric assigned to the Sunday School. Speaking further of the new program, Royden G. Derrick stressed that teacher trainers be carefully selected:

It is particularly important that every stake and ward have competent teacher trainers. Now is the time to evaluate these assignments and see that each teacher trainer has been properly selected, oriented, and motivated in this important assignment, so that he will be ready and "saddle-broken" when the new program is presented.

It is not sufficient that the teacher trainer be the only one who understands the program. It cannot be effectively administered without the understanding of three key groups: those who are involved in administration, those who are teaching teachers how to teach, and the teachers themselves.¹⁰⁸

The stake Sunday School superintendent was responsible for the success of the new program. It was his responsibility to select and qualify stake personnel who would in turn train ward counterparts to administer the

¹⁰⁷Royden G. Derrick, "The New Horizon in Teacher Training," The Instructor, CIII (July, 1968), pp. 276-277.

¹⁰⁸Ibid.

Sunday School training program and train teachers. The ward superintendency was responsible to train present teachers through the in-service program, and prospective teachers through the pre-service program. The high council representative to the Sunday School and counselor in the ward bishopric assigned to the Sunday School were responsible to train teachers in their respective jurisdiction.¹⁰⁹

By February 1969, pre-service teacher training courses were functioning in some wards and branches of a few stakes in the Church. Many other wards were in various stages of preparation for the course. The following comment by Louise B. Tew, Granger Stake teacher trainer, is one of many received by the teacher training committee of the Sunday School which illustrates the positive way in which this new program was received throughout the Church:

The course was a success, and we have many people tell us, "Hurry and start the course again. I want to take it!"

This course, with its new approaches to teaching and its streamlined audio-visual aids, is inspiring. If you will go into this program with the right attitude and spirit, and give it the best efforts you have, you will have one of the choicest experiences of your life.¹¹⁰

The new teacher development program administered by the Sunday School consisted of three major components: (1) the basic course, (2) in-service lessons, and (3) supervision.

¹⁰⁹Ibid.

¹¹⁰Ruel A. Allred, "Of Good Report," The Instructor, CIV (February, 1969), p. 69.

The "basic course" was a short, concentrated pre-service development course--eleven weeks of classwork plus an introductory meeting. It was taught by a ward teacher development director or an assistant. Basic skills of teaching were studied and practiced by class participants, and the importance of teaching by the power of the Spirit of the Lord was stressed. The basic course was structured for prospective teachers. Classes were kept small--eight members called by the bishop. Participants in the course learned the meaning and value of preassessment, behavior objectives, learning experience, (with its three steps of show-discuss-apply), and evaluation. Each member of the class experienced micro-teaching--teaching a small class a single concept in seven minutes, using the principles which had been taught. The student further applied the principles of teaching he had learned in a student teaching experience. The "basic course" was an introduction to teaching which provided basic teaching skills, and allowed the prospective teacher to participate in the teaching-learning experience.

It was not expected that a person learn what there is to learn about teaching in a short 11-week basic course. A better understanding of the principles introduced in the pre-service teacher development class was promoted in the "in-service" teacher development program. In-service lessons were held once each month for priesthood and auxiliary teachers. Ideas discussed were an extension of ideas learned in the basic course. Opportunity was provided for development at more depth and in more

specific areas than was possible in the basic course. Priesthood instructors were taught by the ward teacher development director. Auxiliary in-service leaders (teacher trainers) taught lessons in the organization they served. In-service lessons had three main aspects. A lesson was given during one month, the idea of the lesson was applied during the ensuing month, and then there was a review of what happened in the life of each participant during the month. A review of the previous lesson was presented along with a new lesson each time the class met.

The third major component of the teacher development program was "supervision." Supervision was a two-way process through which teachers and supervisors discussed effective teaching practices. Its purpose was to help insure effective teaching and provide each teacher with a resource person to whom he could go for assistance and encouragement. Administrators in each of the auxiliary organizations were the supervisors for their respective organizations. The ward teacher development director assisted the bishop and other priesthood administrators in supervising teachers of priesthood quorums.

It was intended that each component of the program complement the other. All three phases were "oriented to change the behavior of the individual for good."¹¹¹

¹¹¹Royden G. Derrick, "To Change the Behavior of Students," The Instructor, CV (May, 1970), p. 174.

The Priesthood Teacher Development Program

At the Saturday night priesthood meeting of the semi-annual conference held in October 1962, general plans for the correlation program of the Church were announced. As a result of this announcement and subsequent organization, many of the responsibilities previously delegated to auxiliary organizations were placed directly under priesthood administration.

The teacher development program administered by the Sunday School was also brought directly under priesthood supervision. The program provided teacher development opportunities for every teacher and leader in the priesthood quorums and in all auxiliaries. In the general priesthood meeting of the 140th Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, Elder Thomas S. Monson of the Council of the Twelve stated:

The basic goal of teaching in the Church is to help bring about worthwhile changes in the lives of boys and girls, men and women. The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles.

To help achieve this goal and meet this aim, we now introduce to you, the priesthood, the new teacher development program of the Church.

On Thursday, October 1, 1970, in a special seminar for Regional Representatives of the Twelve, the teacher development program was presented in detail. These devoted and capable brethren will, in the next six weeks, outline the program to stake presidencies; and then, January 1, 1971, it will commence.¹¹²

¹¹²Thomas S. Monson, General Conference Address, Official Report of the One Hundred Fortieth Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, October 2, 3, 4, 1970 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, October 3, 1970), p. 107.

After January 1, 1971, the Sunday School teacher development program became the priesthood teacher development program. It superseded any other teacher training program in the Church. The stake president was responsible for teacher development in his stake. A member of the high council was selected as the stake teacher development director. The bishop was responsible for the teacher development program in his ward. He called a capable bearer of the Melchizedek Priesthood to be the ward teacher development director. The aspects of the priesthood teacher development program, and manuals for the basic course and in-service programs remained essentially as they were when the program functioned under Sunday School administration.¹¹³

The strength of the priesthood teacher development program lies in the fact that it is sponsored and implemented through priesthood channels; however, the teacher training program administered by the Sunday School of The Church of Jesus Christ of Latter-day Saints was a forerunner and prepared the way for this priesthood teacher development program.

Summary and Conclusion

Teaching is an art based upon carefully considered scientific principles of pedagogy. If teaching is a scientific art, it has to be learned and studied if one is to succeed in it. To repair a watch, to mend a shirt, to sing a song, to write a book, to paint a picture--all these require an

¹¹³Ibid.

apprenticeship of training and discipline. Likewise, teaching requires training and discipline.

Teacher training was an established policy in the Sunday School of The Church of Jesus Christ of Latter-day Saints. As early as November 1892, a "Sunday School normal training class" was organized at the Brigham Young Academy in Provo, Utah, under the direction of the Deseret Sunday School Union. Since its early development the Deseret Sunday School Union Board called prominent educators for the purpose of guiding this most important work. An early text was written by Dr. Karl G. Maeser. Subsequent publications were written by Milton Bennion, David O. McKay, Adam S. Bennion, Howard R. Driggs, L. John Nuttall, Guy C. Wilson, Ernest Bramwell, and John T. Wahlquist. More recent publications were authored by Asahel D. Woodruff, Ruel A. Allred, and Rex D. Skidmore. Thousands of lay teachers in the Church have profited by the professional training of these educators. Howard R. Driggs concluded:

If any teacher would grow in skill to interpret and utilize the principles of the Gospel, he must follow in the footsteps of the Master. To know His methods thoroughly is to understand clearly all the fundamental principles of progressive pedagogy.¹¹⁴

It is not necessarily true that anyone who can talk, can teach. It is no more true than, anyone who can drive an automobile can take a car to pieces and put it together again so that it will run smoothly. To be sure, there may

¹¹⁴Howard R. Driggs, The Art of Teaching (Salt Lake City: Scoville Press, 1919), p. 8.

be some persons who seem to be "born teachers," just as there are persons who appear to be "born mechanics." But pedagogical training will improve the "born teacher," just as some preliminary garage work will develop the eye, the hand, and the mind of the supposedly "born mechanic."

There remains to be said just one thing more about the work of a teacher. It was Jesus' work. He, too, was a teacher. Sunday School teachers stand, therefore, in a unique relationship to Him. All men may do His will, but those who teach, follow His profession. Christian educators make His business theirs. He was not only the ideal man; He was the master teacher. No other could have taken a dozen relatively unlearned men, and in less than three years have so taught them that He could leave His work in their hands. No other individual's teaching has been so universal and eternal in its appeal. Some may say, "He was a master teacher, because He was the Son of God." That is true. But it is also true that His teaching had the universal power it had because He knew how to teach. "Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught. . . . He garnered knowledge by study, and gained wisdom by prayer, thought and effort. Beyond question He was trained. . . ." ¹¹⁵

¹¹⁵James E. Talmage, Jesus The Christ (3rd ed.; Salt Lake City: Deseret News Press, 1916), p. 112.

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THE TEACHER TRAINING PROGRAM ADMINISTERED BY
THE SUNDAY SCHOOL OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

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ABSTRACT

Teaching is an art based upon the carefully considered scientific principles of pedagogy; therefore, teacher training has been an established policy of the Sunday School in The Church of Jesus Christ of Latter-day Saints. A fundamental educational responsibility in the Church is the preparation of members to teach well by providing them with methods for successful instruction. To accomplish this objective, the Sunday School developed a teacher training program whereby members became more proficient teachers.

The purpose of this study was to reconstruct the historical development and present a concise history of the teacher training program administered by the Sunday School of The Church of Jesus Christ of Latter-day Saints. This history will be valuable to administrators of the teacher development program of the Church, to developers of future Church teacher development courses, and to students of Mormon history who have no complete history of their own and must depend upon single sources and independent studies.

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