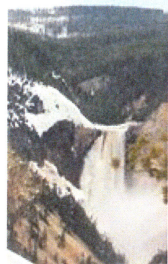


January Hymn of the Month

Just as picturesque scenes can bring peace and calmness to the soul, so does beautiful music

The Hymn



It is a truth generally acknowledged, that at times life can be tough. The cold dark days of winter can make things difficult on their own, and there are periods when one thing adds to another until we feel we are plunged into a deep canyon from which we cannot climb, as suggested by the photo above.

However, there is strength in the understanding that a Christian's life is not supposed to be easy, and the hymn "Though Deepening Trials" is a sermon in song supporting this principle. As stated in the sixty-sixth Psalm, "For thou, O God, hast proved us: thou hast tried us as silver is tried." This statement compares our lives to the refining process of silver, which in Biblical times would have basically involved heating silver bearing ore to temperatures over 1000 degrees Fahrenheit several times as the silver was separated and purified. It is interesting to note that typical silver bearing ore contains less than one tenth of one percent silver. That is a lot of impurity to be removed.

We are not left without help during this process of proving. As recorded in the book of John, the Savior said, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

This scripture appears to be the basis of the third verse of "Though Deepening Trials," and the last line is almost a direct quote: "Christ says, 'In me ye shall have peace.'" This verse also

The Author



Eliza Roxcy (or Roxey) Snow was born in January of 1804 to Oliver and Rosetta Pettibone Snow at Becket,

Massachusetts. Her birth record in "Massachusetts, Births and Christenings, 1639-1915" lists her name as Roxey Eliza Snow. Eliza joined an older sister, Abigail Leonora. Becket is a small rural town located in northwestern Massachusetts, about thirteen miles southeast of Pittsfield. Eliza's family had deep roots in New England and was said to be descended from Puritan stock. Her grandfather is said to have served in and was taken prisoner during the Revolutionary War.

It is recorded that in 1806, two years after Eliza's birth, members of her immediate and extended family on both sides ventured over 500 miles west to northeastern Ohio and pioneered in Mantua (pronounced MAN-a-way), a small town northeast of Akron and about twenty-five miles southeast of Kirtland. The area had been part of the Connecticut Western Reserve, a colonial land claim not given to the Northwest Territory and sold to a land company by the State of Connecticut in 1795. The land company surveyed and opened the land for settlement.

Eliza's father cleared a farm and eight years after leaving Becket built one of the first permanent homes in Mantua. Five more children are recorded as joining the family here, including her distinguished brother Lorenzo in 1814. Her father became a

The Composer



George Edward Percy Careless was born in September of 1839 at London, England to Ann Walker Careless and Mr. Careless. Little is known of the family,

but it is likely that they were working class people, not well to do, as it is said that George was apprenticed to a basketmaker at the age of nine.

Apprenticeship was a widespread method of preparing youths for their life's work, and was usually a binding written agreement between the parents and the master in which a sum was paid to the master for taking the apprentice. At that time in England it is likely that the master paid George's parents a low wage for his labor and he returned home for Sundays.

The basketmaker is reported to also have been an organist, and he recognized young George's talent. His offer of tutelage was unrealized, however, as a change of employment took place. The industrial revolution was creating other job opportunities and George went to work for a wholesale shoe manufacturer. Child labor in factories was common at the time and children were expected to help support their families. It is said that the manufacturing foreman under whom he worked had a collection of violins and allowed George to use them. He taught himself how to play, and saved money to buy one of his own.

It is likely that his family were church going people, as young George also is reported to have had a clear soprano voice which gained him an offer of a

emphasizes the perspective that our life-span is very short when compared to the history of the world or to eternity. Our time truly "at longest, is not long," before we may see the Savior either at our own passing or at His coming.

The first two verses of the hymn look toward the Resurrection and the Savior's Second Coming as the glorious reward for passing successfully through the "deepening trials." This is reflective of the Bible verses recorded in the Book of Revelation, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away... He that overcometh shall inherit all things; and I will be his God and he shall be my son."

When it comes to trials, the author, Eliza R. Snow, knew personally of what she spoke. To understand the significance of the hymn it is helpful to understand the early history of The Church of Jesus Christ of Latter-day Saints (LDS), of which Eliza was a part. Eliza became a member of the church in 1835. This was a time when most travel was on foot or by animal power. Living in Ohio, she joined a group of church members living in Kirtland, Ohio. She shared with them the challenges of relocating to Missouri, being driven out of Missouri in winter by mob violence, building a new life in Nauvoo, Illinois, only to be driven out again in winter by the threat of mob violence, losing loved ones, traveling across Iowa by ox team, and then by wagon to Salt Lake City, Utah, there to start over in a log cabin with a leaky roof.

Eliza used her considerable talent to write encouraging poems and other works for her fellow members of The Church of Jesus Christ of Latter-day Saints, commonly referred to as 'Saints.' The use of the term 'Saints' is noted in the first verse of our hymn, and it seems obvious that it refers to this

town and county official and it is said that Eliza served as his secretary as she grew up.

Eliza was said to have been a precocious child with reading, writing and language skills beyond her age. She received an education at a local grammar school, but did not attend secondary schools. She also received practical training in domestic arts at home and became proficient in cooking, needlework and millinery (the making of women's hats). At that time, a woman was not considered completely dressed without a hat, bonnet or cap. She was said throughout her life to always have worn a cap of some kind.

Eliza showed an early talent for writing and poetry, and by the age of twenty-two was a published poetess. Her writings are said to have shown in-depth knowledge of the literary masters. She received a good measure of recognition for her ability. Autograph books were a popular custom of the time, and Eliza's book is said to contain the signatures of President Lincoln, Queen Victoria of England, Dickens, Tennyson, Longfellow, Hugo and other notables. She is reported to have considered herself a patriot, and many of her early works were of a patriotic nature. In 1826 she was asked by several newspapers to write a requiem upon the deaths of John Adams and Thomas Jefferson.

The Snow family were understood to be of the Reformed Baptist faith but their home was said to have been open to cultured, intelligent people of all denominations. As a teenager Eliza became acquainted with the prominent restorationist reformer Alexander Campbell, as well as their Pastor, Sidney Rigdon. Her scriptural knowledge blossomed under their tutelage and she was noted as a brilliant and avid pupil.

position as a choir-boy or chorister in a cathedral choir. This would have provided him with a salary, musical training and an education. It was customary for the cathedral choirs to be all-male, with young boys singing the higher parts. This custom is said to have originated in former times when the choristers were boys and young men studying for the clergy.

It is believed that about this same time, George came into contact with missionaries from The Church of Jesus Christ of Latter-day Saints (LDS), and accepted their message. He set aside the offer from the cathedral and in October of 1850, at the age of eleven, was baptized by Elder John Hyde. How his parents felt about this decision is not known.

Apparently, young George's love of and aptitude for music continued to grow as it is reported that two years later, his desire to pursue a career in music caused a rift with his father who insisted that he learn a useful trade. He was given an ultimatum that he comply or leave home. George chose to leave home, at the age of about thirteen, and it appears that he harbored some resentment, as at the time of his death, his mother's name appears on his death certificate but his father's name is unknown.

His musical abilities continued to grow as it is said that George began to earn extra money playing his violin and in 1859 he began formal studies at the Royal Academy of Music in London. The Royal Academy was founded in 1822 and granted a Royal Charter by King George IV in 1830. It is interesting to note that George Careless attended the academy at the same time as Sir Arthur Sullivan, composer of the hymn tune ST. GERTRUDE associated with "Onward Christian Soldiers," and operas which George would later direct.

George is said to have completed the four year course of studies in three years and began playing professionally in 1862, at the age of twenty-three. He is reported

group, however, by definition the term can apply to anyone who is eminently virtuous and devout.

Of the seven verses constituting our hymn text, the fourth and sixth verses have obvious reference to the violent injustices experienced by the LDS church members in being driven from Missouri and Illinois in the 1830's and 1840's, but can also have application in the lives of Christians in any time period.

In the Bible the Prophet Isaiah tells us that the Lord Jehovah is his salvation; and through the description of salvation given in the New Testament by the Apostle Paul, we learn that 'Jehovah' is another name for Jesus Christ, by whom salvation comes. Several times in the New Testament the writers recorded Jesus stating, "Heaven and earth shall pass away, but my words shall not pass away." This scriptural foundation supports the author's conclusion at the end of the fourth verse that the trials and setbacks encountered in serving the Lord are not final, and that "Jehovah's promise has not failed; Jehovah's purpose is not foiled."

In the Old Testament account of Daniel and his interpretation of the Pharaoh's dream in which he saw a great image, there is mention of a stone cut out without hands, which smote the image, became a great mountain and filled the whole earth. Daniel interpreted that the stone represented the kingdom of God which should be set up at a future time and which should stand forever. This scriptural account is the backbone of the fifth, sixth and seventh verses, rephrased by the author's belief that the future time had come, this kingdom had been established and was rolling forth to fill the earth in the work and ministry of the church to which she belonged, and this was moving on 'apace,' or 'at a quick pace.' The "ancient Prophet" mentioned in the sixth verse likely refers to Daniel. The last verse echoes the third verse with fervent expression of praise to the Lord and thanksgiving for his gift of

It is recorded that Eliza had a motto from the Bible, "Prove all things and hold fast that which is good." She held to this when Joseph Smith, Jr. is said to have called at her parent's home the winter of 1830-31, and she examined the gospel principles as taught by the newly organized Church of Jesus Christ of Latter-day Saints. Her mother and older sister preceded her in joining the church along with Sidney Rigdon and others in their congregation. Eliza became convinced after much evaluation and was baptized in the spring of 1835, at which time she recorded receiving such a remarkable spiritual witness that she could not doubt her decision was correct.

It is understood that shortly after her baptism, Eliza packed her things and traveled twenty-five miles northwest to join the church members or 'Saints' who had established a community in Kirtland, Ohio. She was employed as a teacher for children including the daughters and nieces of the church President and Prophet Joseph Smith, Jr. It is said that during this time she developed a deep testimony of his divine calling. Her parents and family joined her in Kirtland. Eliza was said to have witnessed and recorded the dedication of the Kirtland Temple in 1836.

The Snow family left Kirtland with others due to persecution from enemies of the church and traveled to Missouri in the spring of 1838. They settled north of Far West where a large number of Saints were gathering, but their residence was of short duration as nine months later they were forced again to leave by threat of violence. They traveled to Illinois where Eliza and Leonora found residence in Quincy. It is said that Eliza wrote several verses in defense of the Saints that were published in the local newspaper.

Eliza moved north up the river to Nauvoo, Illinois, where the Saints were

to have played under many of the famous conductors of the day in venues such as Drury Lane and the Crystal Palace, and also used his talent and training to benefit his church congregation. It is evident he remained active in the LDS faith as he is noted as conducting the Goswell Branch choir and presenting concerts as part of the London Conference meetings of October 1863 and January 1864.

It is recorded that in the early part of 1864, George was approached by Elder William Staines, who was likely to have been a missionary serving there at the time. Elder Staines told George that he had a dream in which he saw that George was advancing so rapidly in his career that soon he would be unable to leave it. At that time, the members of The Church of Jesus Christ of Latter-day Saints, also referred to as 'Latter-day Saints,' or 'Saints,' who had the means were gathering to build Zion in Salt Lake City, Utah and surrounding areas. Elder Staines told George that he needed to emigrate that year, and that he was "wanted in Zion." George said he would go.

The ship 'Hudson' set sail on on June 3, 1864 with 863 Latter-day Saint emigrants, including George Careless. It is said that he served as a choir director for the group and their singing pleased the Captain so much that as the five week voyage drew to a close he requested a tune from their leader. George had already packed his music, but on the Captain's insistence found a piece of paper and wrote a setting for Parley P. Pratt's "The Morning Breaks." While waiting for final arrangements at the port, the group gathered and sang the piece for the Captain.

The immigrants arrived in mid-July and the United States Civil War was underway at the time, which delayed their travel by rail across the eastern states. The railroad terminated at Wyoming, Nebraska, as the transcontinental railroad was not

salvation.

The exact date of the writing of "Though Deepening Trials" is not known. It is believed to have first appeared in the Nauvoo, Illinois, newspaper published by the LDS church, the "Times and Seasons," in January of 1841. By this timing it seems likely that the foes and devils to which the author refers were those involved in the Missouri persecutions. The text of the first verse is almost prophetic as history looks back at the added persecutions and hardships that occurred in the author's life and the lives of the Saints in the following decade.

The next publication of the hymn is understood to have been fifteen years later in the 1856 edition of the Latter-day Saint Hymnbook. It is said that the composer, George Careless, turned to the hymnbook for comfort while very ill. The text of "Though Deepening Trials" stood out to him and brought him faith and comfort while inspiring him to write the tune. The tune name, RELIANCE, is reported to have been given by Horace G. Whitney, at the composer's request for a suggestion. The music in 4/4 time supports the text, with the bass dropping out for a softer third phrase, then coming in to build the fourth phrase. The repeat of the last line adds emphasis.

The first three verses were included in the 1889 "LDS Psalmody," published in Salt Lake City, Utah, under the tune name, RELIANCE. This is believed to be the first hymnbook of the church to include both the text and the music. The music in this edition was written on three staves with the tenor notes in the top staff and the bass notes in the bottom staff. The only variation in the text from what we sing today is in the first verse, where "light" is used instead of "truth." The hymn was published with the seven verses in the 1948 edition of "Hymns, The Church of Jesus Christ of Latter-day Saints," and in the 1985 edition with only slight

building a community, to teach school. It is likely that during this time she wrote the text for "Though Deepening Trials." In 1842 when the church women were organized and the Female Relief Society of Nauvoo established, she was invited to draft preliminary by-laws, and then nominated to be the secretary. She kept detailed minutes of the organizational meeting conducted by the Prophet Joseph Smith which later proved invaluable in re-establishing the society in the west. Although the society only functioned for two years in Nauvoo, it would later become a great part of her life.

They enjoyed a season of peace in Nauvoo, however, problems arose and Eliza's parents became disaffected from the church during the turmoil of the period, and moved east to the next county. Eliza continued in Nauvoo and when in 1846 it became necessary for the Saints to flee persecution again, she traveled with the Markham and Pierce families across Iowa, wintering in Nebraska in ill health, and on to the Salt Lake Valley, arriving in October of 1847.

In 1866 after the Civil War, church president Brigham Young, who succeeded the Prophet Joseph Smith after his death at the hands of a mob in 1844, realized a need for the women of the church, referred to as 'sisters,' to be officially organized. He called upon Eliza R. Snow to be in charge of the movement across the entire church. The Relief Society was begun as it continues today, with a central board of officers setting direction for local Stake and Ward officers. The Nauvoo minute book that Eliza carefully guarded on the trek across the plains guided the re-organization in the duties and mission of the society. It is said that Eliza visited personally or sent envoys to the various settlements to instruct and aid the sisters. She served as general President of the organization for over twenty years (1866 to 1887).

completed until 1869. The ox drawn wagon train headed by Warren Snow thus had a late start across the plains and was caught in winter snows, causing them to suffer short rations and illness. On their arrival in Salt Lake City on November third, George was ill and malnourished.

George recuperated and in spite of the challenges of pioneer life, where music in the lives of the people came after the pressing necessities of survival in an arid land, he is reported to have vowed to stay with music for two years. He was one of several talented musicians among the Saints but managed to gain enough pupils to survive. Payment was often by barter of goods or services. Within a year he was well established and his abilities were noticed by LDS Church President Brigham Young, who called him to his office early in 1865 and gave him a mission to be "Chief Musician of the Church." He was charged to "...take the Tabernacle Choir and the Theatre Orchestra and lay a foundation for good music."

George built on the work begun by the previous leaders of these groups. The music performed by the Theatre Orchestra required much effort in composition and arranging and after several months, he realized he could not do justice to both organizations and turned the Tabernacle Choir over to Robert Sands.

In 1866, George married a young woman who had sung in his London choir, Lavinia Triplett, who is said to have possessed a heavenly soprano voice. They were blessed with a daughter, Adelina. George reorganized the Theatre Orchestra into a professional group and introduced more classical works. When the musicians decided to unionize in 1869, George resigned and focused on the Tabernacle Choir. He directed the group until 1880 and had occasion to compose numerous hymn settings for the choir.

changes to the musical notation. The key has remained the same since the 1889 publication.

"Though Deepening Trials" is a hymn of praise, faith, encouragement and counsel which continues to lift and inspire over a century after its creation.



Though Deepening Trials

Text as found in the 1985 LDS Hymnal

Though deepening trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and truth abroad.

Though outward ills await us here,
The time, at longest, is not long
Ere Jesus Christ will reappear,
Surrounded by a glorious throng.

Lift up your hearts in praise to God;
Let your rejoicings never cease.
Though tribulations rage abroad,
Christ says, "In me ye shall have peace."

What though our rights have been assailed?
What though by foes we've been despoiled?
Jehovah's purpose has not failed;
Jehovah's purpose is not foiled.

This work is moving on apace,
And great events are rolling forth;
The kingdom of the latter days,
The "little stone," must fill the earth.

Though Satan rage, 'tis all in vain;
The words the ancient prophet spoke
Sure as the throne of God remain;
Nor men nor devils can revoke.

All glory to his holy name
Who sends his faithful servants forth
To prove the nations, to proclaim
Salvation's tidings through the earth.

Although described as slight and fragile, Eliza was an effective leader. She was also involved in founding the Young Ladies Mutual Improvement Association of the church, and the children's Primary Association. She participated in the establishment of the first Latter-day Saint hospital, and served as its first president. She is believed to have been instrumental in gaining Utah women the right to vote, which was granted in 1870, fifty years before the 19th Amendment to the U.S. Constitution was ratified and all women in the nation could vote.

Eliza continued to write in addition to other duties, and published two volumes of poetry, a biography of her brother, Lorenzo, who served as the fifth president of the church, and five instructional books for children. She traveled to Europe and the Holy Land in 1872-1873 and published a collection of letters from this tour. She is believed to have written about 500 poems, and many of her sacred texts, rich with doctrinal discernment, were set to music and sung as hymns. The current LDS hymnbook contains ten of Eliza's hymn texts.

Although Eliza is said to have moved in the highest circles of Utah society as a part of President Young's household, she never had children or a home of her own. She dedicated her life to serving the Lord, and spent it in serving her sisters in the gospel and her community. She is recorded as having said, "No sister is so isolated, but what she can do a great deal towards establishing the Kingdom of God upon the earth." She was noted for putting priority on helping the sisters do their duties to strengthen their families and use their time wisely. She had her critics but was honored and respected by those she served.

Eliza is reported to have remained industrious with full mental faculties into her eighties. Age eventually took its toll, however, and in December of

In addition to his musical work for the church, George was involved with the Salt Lake Opera Company, which performed several Gilbert and Sullivan operas, and he founded a Handel and Haydn Society. The Handel and Haydn Society in 1875 produced the first performance of Handel's 'Messiah' in the intermountain west. This was a significant achievement in the early years of colonization. Lavinia Careless, George's wife, sang soprano, and is reported to have had a severe cold, but received a miraculous healing after the administration of a blessing in the Green Room before the performance by church elders who were members of the chorus. Her rendition of the music was said to be better than ever before and her voice angelic.

She was referred to as Utah's loveliest singer, unfortunately, her talent did not grace the area long, she passed away ten years later at the age of forty-one.

George resigned from the Tabernacle Choir in 1880 but continued to be involved with church music. In 1886 he was invited to participate on the committee that produced the 1889 LDS Psalmody, the first church hymnal to contain music and text. It is said that most of his eighty-eight hymn settings were contained in the volume. He is said to have been a member of the General Music Committee of the church the remainder of his life.

George Careless has been described as small in stature, private, unassuming, with an Englishman's sense of propriety. In spite of great honors he loved the humble things of life and was a willing servant of the Lord.

In 1888, three years after the death of his first wife, George married Jane Davis, a Salt Lake City native. Jane was thirty, George was forty-nine. She was said to be a congenial and helpful companion to him until his death in December of 1932 at the age of ninety-three.

1887, at the age of 83, her remarkable life came to a close. She is remembered and revered for her service and her hymns.

George Careless contributed greatly to the development of a high quality music culture in the church and nine of his hymn tunes are still sung today.



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