

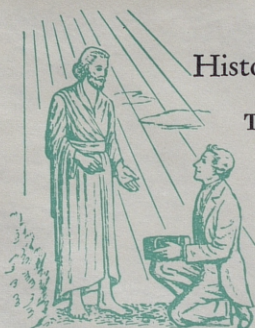
THE
SUCCESSFUL
MISSIONARY



*Letters to
Missionaries in the Field*



By
JOHN A. WIDTSOE



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SUCCESSFUL MISSIONARY

LETTERS

TO

MISSIONARIES IN THE FIELD

BY

JOHN A. WIDTSOE

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BY

JERRY A. WINTON

Published by
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and Foreign Missions
New York, N. Y.

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THE DIVINE MESSAGE

Remember the worth of souls is great in the sight of God, for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Behold, you have my Gospel before you, and my rock, and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, hope, and charity, you can do nothing.

(Doctrine and Covenants, Section 18, Verses 10-19.)

THE DIVINE MESSAGE

NOTE.—The following letters were prepared in 1932 at the request of the presidents of the European Missions, to assist the missionaries in the field who have infrequent access to the mission president, and also as part of an effort to increase missionary efficiency. The letters are not intended to be a missionary manual, therefore they deal only with a few of the many live missionary problems. As a result of many requests they are now published, for the first time, in America.

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THE SUCCESSFUL MISSIONARY

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THE SUCCESSFUL MISSIONARY

HERE I AM!

My dear Brother:—

“Welcome!” we say, to you, a new missionary, as you step off the train, “Welcome to the best work on earth.” And we mean it. Your answer? “Here I am, ready to go.” It is a fine expression of your feeling. You mean it, too.

You look a little confused. We understand. Everything is so new. You are fresh from home, full of the novel experiences of the journey, a bit homesick for the family. Many other strange experiences await you. The meeting to which we shall take you may be small; the lodge in which you are to stay may have unaccustomed ways. Perhaps, the people speak a foreign language.

You will be inclined, at the beginning, to take our word for the promised delights of missionary work. But, you are ever so willing to get into the work, and to give full help. You only ask for information, direction and leadership. Still a little dazed, you wonder: “What is it all about? What am I expected to do? Here I am, ready to go.” You cannot fail with such a spirit. And you will not fail!

Here is the first lesson. Heed it. A good beginning is half the race. Seek the counsel of the older missionaries. While there is much about missionary work that can be learned only gradually, yet, in the beginning, a few important principles will help you greatly. They are worth repeating.

You, a Latter-day Saint missionary, are here to inform the nations that the Gospel of Jesus Christ has been restored to earth in its fullness, and to teach the principles of the Gospel to all people. You are a proselyter for the Kingdom of God. That is your job. Your whole concern in the mission field is to spread the knowledge of the Gospel for the glory of God and for the benefit of the world, including yourself. Keep that constantly in mind.

You are here to do this work, first and foremost, because the Lord has commanded us so to do; next, because our troubled

world needs, more than anything else, to know and to use the principles of truth taught by the Son of God; and last, but very important, because missionary service is the finest experience in preparation for success in life. Unselfish labor always brings great rewards.

So much, just now, in answer to your question, "What is it all about?" But, you also asked, "What am I to do?"

Get into the work at once. Get busy. Delays are dangerous. Plunge into your assignment. Begin your active missionary work the first day. That will blow away discouragement and all accompanying temptations. An early start, if a good one, ensures a happy and successful missionary career, to which you are entitled. And don't forget that you will learn most by doing.

Set about, also, in the precious beginning of your mission, to qualify yourself more completely for the work that you have undertaken. In our Church no one is especially trained for the ministry. All members of the Church are supposed to know the Gospel well enough to explain and defend it. Yet, missionary service makes daily demands for which one must give daily preparation. Your knowledge of the Gospel and your power to explain it, must constantly increase; and you must seek to solve the problems that arise from day to day. You need not be discouraged because you do not know everything in the beginning. If you will use whatever you do know in a true missionary spirit, and seek daily improvement, you will become a power in behalf of the work.

Keep fit for the service. That means physical health, mental alertness and spiritual soundness, coupled with an eager desire to help advance the great Latter-day cause of the Lord. That implies, in turn, unremitting, intelligent industry, filling every hour of the day—regular exercise, care in eating, enough sleep, moderate recreation, daily study, earnest and sincere prayer, and constant attention to proselyting and helping our saints. It is more important to keep fit for missionary work than for basketball, if one desires to win the game.

Dedicate the missionary years wholly and solely to the teaching and preaching of the Gospel. Lay aside the usual concerns of life that filled your life at home. The period which you are giving, voluntarily, to the greatest cause on earth, is very brief and will gallop away. The recreations, readings, conversations, and ambitions of the past should be eliminated or modified. Your

missionary labors should fill your thoughts and time. You will then be so much the stronger when you re-enter the old life. Then, homesickness, depression, and fear will flee from you. You are a man dedicated to a holy work, and you have dedicated your time, talents, and strength to the work. The power of a Samson comes to those who labor with an eye single to the glory of God and the good of man.

Your motive in coming upon a mission will determine your success. If your motive was to travel and see new sights, or to learn a new language, or to get away from old conditions—and if that motive does not change, your missionary work may be summarized in the word, failure. There can be no fault found with you, if in your inexperience, you set out with a mistaken motive, but if the motive does not change in a short time to conform with mission ideals, then you are much to blame. A man's motives express his inmost ideals.

If you will enter upon your work with industry, in forgetfulness of other interests save the labor to which you have been called, and which you have accepted, you are bound to succeed. No power can stop you.

Conformity with mission regulations is essential for success. These are few in number, but a mission, as every other successful organization, recognizes certain necessary practices and procedure. True, missionary work in the Church of Jesus Christ is strictly voluntary. No one is forced to go on a mission, yet, when you accepted your call, of your own free will and choice, you assumed the obligation to perform any work assigned to you, and to obey mission regulations. True, you are not paid for your service; your expenses are met from your own savings or by your parents or other relatives or friends. Nevertheless, that does not excuse you from full conformity with mission requirements, which you tacitly promised to obey when you accepted your call. Carelessness in respecting mission regulations leads with certainty to failure. Worse still, if one does not adhere to the established mission order, he becomes a hindrance to the progress of the work. Always remember that you are here because you wanted to come, and that you hope to justify the wisdom of accepting the missionary call. A mission means serious work, not a pleasure jaunt.

It is well to sense from the very beginning the tremendous responsibility that rests upon a missionary of the true Church

of Christ. You are more than a messenger of truth. You are a personal representative of the Lord, possessing for use in your labors, a portion of divine power and authority. You are an ambassador. A messenger brings word from one government to another; he is the bearer of a message. An ambassador speaks for his government; to an extent he embodies his government. You have this larger calling. Do not ever forget the dignity and responsibility of your calling as an authorized representative of the Lord. Try always to stand as an example of the good effects of the Gospel on human lives. As you respect your calling and authority, so will the world respect and honor you, and you will win the favor of heaven.

Of course, it may seem to you impossible that you, with your limited preparation, can do really effective work in so mighty a cause. However, you need only to remember that the Lord works out his eternal purposes through men, through you and me. Men are instruments, who, when they allow themselves to be acted upon by divine forces, are enabled to achieve results far beyond their natural powers. You need have no fear about your capability for efficient missionary work, or about your success, if you will only keep open the channel of communication between yourself and your Father in Heaven. Pray often and earnestly. Do your duty daily. Power and influence will then come to you. You will know that the Lord is with you; and you will have occasion to marvel, gratefully, at the strength given you.

The rewards of missionary work, well done, are many, and not to be discussed in this writing. Everyone who has filled a mission with honor—to the satisfaction of his own soul as of his mission president—will testify that no other work gives such joy. It is the consensus of opinion of thoughtful observers that, aside from its inestimable spiritual value, missionary experience is worth more in winning success than the corresponding time spent in school. It is well to have both kinds of training; but missionary life enriches, makes alive and practical, the letter of truth learned in high school and college.

The opinions of leading men, not of our faith, will interest you.

A foremost banker of the West said to me: "I always try to get returned 'Mormon' missionaries to fill vacancies in my bank, for they are more capable and honest than any other class of men

with whom I deal. But, I always make sure that the man about to be employed, filled a really honorable mission."

Another successful business man expressed his opinion of the "Mormon" missionary by saying: "If I had a son, I would be tempted to ask, though I am not a 'Mormon,' that he be sent on a mission, for your returned missionaries are among the best men I have in my business." The same man holds the position open for any of his employees who may be called on missions and who return honorably released.

The vice-president of one of the great railways of the world said in my hearing to a group of his leading officials: "While I cannot grasp the spiritual structure of 'Mormonism,' yet, gentlemen, I am certain that all of us would be happier and more useful men, and better railroaders if we obeyed the precepts of the 'Mormon' Church."

These simple suggestions will help you get a good start.

Here is your work, dear Brother. Get into it. Good luck, and may the Lord bless you.

MISSION REGULATIONS

My dear Brother:—

“What are the mission regulations?” you ask. Really, I know of only one: The missionary must always be a gentleman or lady—that is a true man or woman. That covers the whole ground. A gentleman or lady is not only outwardly attractive in manner, but inwardly sincere in professions. A gentleman, for instance, would not accept a missionary call, and then fail to carry out the obligations assumed. He is not a double dealer.

Missionaries are trusted; therefore, regulations for their conduct are not required. There is no slave-driving in missionary life. Each man is placed “upon his own.” Naturally, they are expected to carry on the work for which they came into the field in conformity with the procedure established by those in responsible authority; but since men and conditions differ, not all will work in precisely the same manner. In fact, intelligent initiative is welcomed in the mission field. The highest success is reached by the missionaries who strive to preserve their initiative while conforming to mission practices.

The valuable experience of years has been formulated into suggestions or guides for the worker in the field. Certain conditions are also set up for conducting missionary work so that an honorable release may be secured. Without such guides, missionaries would be like a crew on a ship without a rudder or captain. Organization and obedience are distinguishing features of the Church of God. Free lances are not useful in the kind of work that we have to do.

You were furnished before coming into the mission field with a set of “Instructions to Missionaries of the Church of Jesus Christ of Latter-day Saints,” signed by the president of the Council of Twelve Apostles. These are in the nature of sober, fatherly advice, which must be heeded if you desire success in the work. The “Instructions” fall into five classes. 1. Problems of travel to the mission field; 2. How to prepare for missionary work; 3. What to preach and how to proselyte; 4. Necessary personal habits; and, 5. Problems of the return journey. This

document should be kept in your I.P. book and carefully and frequently read.

The mission mothers have also prepared a letter filled with sound health advice. Keep this, also, in your I.P. book, next to the "Instructions," and read it often. You have also received a sheet of Health Hints. All of these should be remembered by you.

It is a required mission practice, as has been said, that the missionaries travel two and two. A missionary should never be alone, unless he is filling an assignment which makes it necessary for him to travel alone. This requirement is for the protection of the missionary. When you are alone temptation is more powerful. Most errors and indiscretions have occurred when missionaries have failed to comply with the request that they travel two and two.

It is understood that you will devote your whole time, unless special exemption has been received, to missionary work. Your time is to be spent partly in preparation for the work, and chiefly in moving about among strangers, friends and members, bearing witness to the re-establishment of the Church of Christ in these latter-days. This is the purpose of your mission, the obligations of which you assumed when you accepted the call.

You are under the direction of the mission president, and responsible to him through the district president. In usual practice, the mission president will assign you to a district of the mission, and the district president will usually assign you to the territory covered by one of the branches of the district. To preserve order, no missionary leaves his branch and goes into another, except with the knowledge and consent of the district president, and no district president goes beyond the bounds of his district without the consent of the mission president. Seldom does an occasion arise of such urgency that there is no time to secure the needed permission for visits beyond the assigned branches or districts.

You are requested to keep accurate record of how your time and money are spent, and to forward, usually monthly, a report of your activities. Blank books and forms may be obtained for this purpose. On the basis of these reports the needs and progress of the mission are discovered and steps taken to correct mistakes and to ensure greater, future progress.

Such reports must be made in full honesty, or they have no value. It is better to have a low record, honestly reported, than a high, dishonest report. Here, again, as in all missionary work, the missionary is put on his honor.

The Word of Wisdom must be obeyed to the letter, by you and other missionaries, or our efforts are futile. A smoker can not preach abstinence from tobacco, in a **convincing manner**; nor can a tippler win converts to temperance. Tobacco, alcoholic drinks, and tea and coffee, must be eschewed by the missionary, no matter what his former habits may have been. The missionaries must be so exemplary in their personal lives, that the darts of the enemy can not harm them. More converts are made by the example than by the preaching of the missionaries of the Church.

It happens at times that well-meaning, but poorly informed members of the Church, tempt the missionaries to break the Word of Wisdom. At Christmas time the old customs manifest themselves in the presence of a bottle of wine or something stronger. Home-made wines may be found in the homes of a few Latter-day Saints. Do not hesitate to refuse such temptations. You will not give offense, for thinking people will respect you for your integrity. The breaking of the Word of Wisdom invariably leads to other mistakes.

Immorality is the most grievous sin of a missionary. It is also the most subtle means of the demons of hell to cover a missionary with failure and shame. Missionaries should be on constant guard against familiarity with the opposite sex.

Suggestions to protect missionaries from falling into the snares of immorality have been formulated as follows:

1. Never be alone with a woman. This self-evident precaution is, practically, full protection against immorality.
2. Never call a woman by her first name. Falling into sin results from a series of approaches. Step by step a man is led into forbidden paths. Calling a woman by her first name is an act of familiarity, in itself harmless, but with possibility of future undue intimacy.
3. Do not touch a woman except to shake hands with her. This also is a self-evident precautionary suggestion.

The reverse of these suggestions are of course to be followed by lady missionaries.

Missionaries who will faithfully observe the above three suggestions will be blessed to preserve their moral purity. Do not misunderstand. You need not be offish to our sisters or brothers of the gospel. You may cheer them, teach them and lead them in Gospel paths without violating any of the above suggested rules.

Suppose you fall in love with a woman while you are on your mission, you ask? Well, you are not on a mission for the purpose of falling in love. Under missionary conditions you do not get the proper view of love affairs. Keep away from it. But, you insist, if it happens, if you fall in love with someone, what then? Well, if you are a good missionary, worthy of the trust reposed in you, no word of love has been spoken by you to any woman. If you are stricken by love, it must be dumb love. As a matter of mission honor, you must not engage yourself in the mission field, or talk over such matters with the lady who seems so admirable to you. Complete your mission; return home; wait at least three months, better six, before writing to her; then, if she still seems to be the only woman in the world for you, write and tell her so, and send for her if she reciprocates your affection. If you will do no love-making in the mission field, wait a short time after your return before writing to the lady, then the marriage if consummated may be a happy one; otherwise it is doubtful. And this holds with equal force for lady missionaries.

It is merely as a matter of protection to you, that missionaries are requested to refrain from dancing. There is nothing improper in a well-conducted dance; yet freedom to indulge in dancing might lead to excesses and undue familiarities which, even if no moral offense were committed, might occupy time and thought to such a degree as to reduce a missionary's efficiency. Missionaries are asked not to dance while in the mission field.

You must never forget the sacred character of your calling. Every missionary represents the mission president who in turn represents the president of the Church. Missionaries, being presiding authorities, should always sit on the stand. They must be above criticism. They must strive for perfection in their lives. They must be worthy of imitation by the members of the Church. This happy condition can not be attained except

upon the condition of obedience to Gospel principles and conformity to mission practices.

Great rewards come to him who conforms his life to the conditions of the work he has accepted, that is, to him who develops the spirit of obedience. Courage is born within him to conform, even if at first it seems out of harmony with his personal desires. He grows in power until he is able to confess his mistakes, and to repent of them. His judgment improves until he is able more clearly to determine the relative values of things and thus to be less tempted to reach out for those of little or no value. Respect the mission organization and its established views and procedures, and you will radiate an influence for good wherever you go, and find an unwonted joy in your labors.

Failure to live the Gospel or to comply with mission procedure, two aspects of the spirit of disobedience, disqualifies a missionary for effective service. He becomes a menace to the cause, because strangers are likely to judge the Church by the leaders, and if one missionary fails, all are under suspicion of insincerity. A disobedient, law-breaking missionary is, of course, given the chance to confess and to repent. If he does so, he is forgiven and his mistakes are forgotten. If he continues in his own evil way, will not repent, the time comes when he is no longer serviceable to the mission, and he is released, dishonorably if his error is grave enough, and excommunicated, if it is a moral transgression, and returned to his home at his own expense. There is no sadder occasion than the return of a missionary who has failed to do his work to the best of his ability.

An ambassador of the Lord, sent out among the nations, to call them to repentance, is under greater obligations than the ordinary member of the Church. The missionary body must be kept spotlessly clean.

You see, there are really no mission regulations. Even the suggestions for personal conduct are few, and such as any organization for human good would place before its workers.

AS THE TWIG IS BENT

My dear Brother:—

"No, I can't take the time. I promised to visit Mr. and Mrs. Garner, the new investigators, to-night." When I heard you refuse in this manner an evening at the moving picture theater, I knew that you were getting into your missionary stride. It made me very glad. The daily routine of missionary duties soon becomes habitual, then easy and full of joy.

It has been well said that every person is a bundle of habits. A safe measure of a man are the habits he maintains. Habit comes from doing a thing over and over again. Yet, habits must not be our masters. Old habits should be laid aside if necessary, and new ones established. Control over oneself is the foundation of good habits.

Form good missionary habits early. "As the twig is bent, so the tree is inclined." Your success in the mission field will be largely determined by the habits that you may form. Of particular importance are the following: 1. Work habits; 2. Study habits; 3. Social habits; 4. Recreational habits; 5. Financial habits; and, 6. Moral habits.

The basis of good work habits is system. Lay out the day's duties as far as possible, and follow the program. Refuse to be side-tracked by the incidental calls that appear. Systematic regularity increases manifold the output from a person's efforts.

Equally important is the habit of completing any job undertaken. Land and sea are covered with half completed tasks. Think carefully, plan well, then get into the work, and finish it. Get the present assignment back of you, so that a new one may be tackled. Is a letter to be written, write it; a friend to be visited, call on him; a street to be tracted a dozen times, don't delay. Completed tasks alone have final value before God or man.

Missionary labor habits really root in the practice of setting up and carefully following a daily routine. Here is a suggestive schedule for district officers as well as for missionaries in the

field: 1. Get up early, not later than 7 a.m.; 2. Conduct a Gospel study class with your companion of at least an hour's duration; if you are learning a new language, you will need another hour's study, daily; 3. Begin tracting, about 10 a.m.; 4. After lunch (or dinner) spend the afternoon in more tracting, or visiting, or preparing for coming events; 5. In the evening, after dinner (or supper), visit Saints and investigators and attend meetings; 6. Do not visit late; no souls are saved after 10 o'clock; 7. Go to bed early. Unvaried adherence to such a program will soon establish excellent labor habits.

You must also form good study habits. A teacher of the Gospel must know it well. Knowledge can be acquired only by regular and diligent study. Some time, in addition to the study hour, should be set aside for personal, daily reading on subjects that may be used in your daily work. You need to be warned, however, not to extend your reading too far into fields of science and philosophy. You are here to preach the Gospel. Gather help for your assigned work. Go no farther in your outside reading. Such reading, to be really effective, must be done systematically, that is, a certain subject, say Faith, may be selected for study. Then, for a period, reading should be done with a view of enlarging your understanding of this fundamental principle. Systematic study will soon make you a master of the elements of Gospel lore. Careful observation of others, noting their expressed thoughts and views, whether in the Church or not, is also informative and helpful, and helps beget good study habits.

Perhaps the best mechanical help in acquiring habits of study is to make brief, clear notes of matters read, seen or heard, and of reviewing the notes occasionally. The practice of note-taking should be cultivated by the earnest missionary. The best of us remember only a part of that which we read, hear or see; and our notes serve us well when our memory fails us or is insecure.

The first principle of a missionary's social habits is that he must never be alone. We are sent out two and two, as were the disciples of the Lord Jesus Christ. A missionary who at any time is alone, unless, indeed, he is filling a special assignment, is not in the line of his duty. The evil forces which are ever active to defeat the efforts of the messengers of

righteousness, usually secure power over missionaries when they are alone. Please bear that in mind.

You cannot choose your companion. At times, you may be called to labor with someone with a life experience very different from yours. Nevertheless, you must be happy with him. It is a sign of weakness when missionaries can not agree with one another. They agree on the main issue, the meaning and purpose of their labors, and should be men enough to forget the little things that usually lie at the bottom of misunderstandings. Do not quarrel. One missionary, who by the way was failing in his work, pleaded for a new companion, for he could no longer stand to look at the stub nose of his present associate. That, of course, was silly. Our civilization is built upon the determination of men to get along together. Live and let live. Of course, if there is real incompatibility, write the mission president freely. He will respect your views and try to make you fully efficient.

Your social relationships with members of the Church must be guarded. You differ from them in the nature of your calling. You are under missionary restrictions, which they are not. Visit those who need you. Comfort and cheer them. Eat with them if you are invited. But, do not go to the home of friend or member in the hope of getting a meal; nor look upon a meal as so much money saved. Eating with the Saints occasionally is a blessing to them, as they give to a servant of the Lord, and as His spirit brings joy to them. But, this should not be made a daily occurrence; your mission is to bear witness to strangers, not to spend your time with members. Do not make long visits. Stay a few moments after the meal is over; then proceed to your other work. A meal and a visit should seldom exceed two hours. Do not visit late in the evening. "No souls are saved after ten o'clock."

Gossip is a world-wide evil. The Church is not free from it. Missionaries must be exceedingly careful not to repeat gossip of any kind. Do not stoop to talebearing. A Latter-day Saint speaks well of everybody, forgets faults and sees virtues. And, there are more virtues than faults in all.

Return visits or "farewell visits" to branches are seldom profitable. When you are released, don't visit, but write letters, if you wish, to the friends that you made in the branches which you served. When you come as a released missionary,

an idle visitor, you will not have the influence that you had before, and you are very likely to hinder the active missionaries in their work. Let the Saints remember you as the active, forceful, kind and intelligent teacher and defender of the Gospel.

Vacations, likewise, have no place in the mission field. The Saturday half holiday, and the occasional annual holidays, together with district elders' gatherings and conferences should suffice during the brief period of your mission. Christmas, especially, should be given to others by the loyal missionary. On that day, visit in a Christ-like spirit those who are most in need, and eat with those who need you most even if they have but a crust. Let your entire holiday season be given to the active expression of the Christ-spirit, in service to His needy children rather than in seeking your own pleasure. Missionary years are dedicated years—dedicated to the Lord's service. If you will do this, the joy of the spirit of Christ will fill and reward you.

Recreational and social habits are closely related. Recreation, a change from regular work, all must have. It is nature's law. The kind depends upon your own tastes. Most missionaries enjoy motion pictures, many of which are excellent and uplifting, as also inexpensive. A movie once in two weeks or a month, may be restful and refreshing. If seen too often keen zest is dulled and enjoyment lessened. You would do well to see fewer motion pictures and save your money to see occasionally a legitimate drama, or hear a concert or opera. They have higher cultural value. Lectures by prominent persons are given in almost every city, which may be attended, profitably, by missionaries, as a means of recreation.

Visiting friends and saints furnishes variety and has recreational value. In fact, a missionary's life is far from being monotonous. You do not really need to worry much about your recreational needs.

Letter writing often becomes a recreational habit, and may become a dissipation. Some missionaries write endless letters to pals, girls, and especially to the girl. It is a tremendous waste of time needed for the work of proselyting. You should write a weekly letter, not too long, to mother, father and the family. They have first claim upon you. Write occasionally, and briefly, to the girl. You cannot hold her by

letter writing. If her heart is not yours, she will not wait for you, and you don't want her. The too frequent interchange of letters and postal cards among missionaries, frequently carrying frivolous news or comments, is not beneficial to the great cause of missionary service.

Recreation taken where you lodge should be of a dignified character. "Rough-house," leading often to the injury of furniture, reflects badly upon you as a messenger of truth and salvation. Gentlemanly behavior will win the love and friendship of those from whom you rent lodgings.

Your financial habits are of utmost importance. Money represents labor and toil by someone. It should be husbanded. Some missionaries must be forever spending. That is a very bad financial habit. Most of us can get along without most of what we buy. Of course, the other extreme, to be always saving and never sending, is nearly as bad. There are necessities and comforts of life which should be provided. But, care should be used in spending money, and a careful record made of each expenditure. That will soon establish good financial habits. You must by all means be particular in your financial relations with other people. Of first importance is your lodging place. You have agreed to pay so much a week. Make regular and full payment. If by a transfer or otherwise you are called away, always let the housekeeper have a little of the advantage. Financial dependability and fairness are long remembered, and will stand as witnesses of the virtues of "Mormonism" which you represent while in the lodging.

Of most importance are our moral habits. They may be discussed in another writing. Suffice it to say here, that you, an ambassador of the Lord, must obey in thought and practice the laws of the Gospel. Obey the Word of Wisdom literally, both in its positive and negative aspects; keep yourself clean; do not become familiar or too friendly with any person of the opposite sex. Pray, and pray again, and you will increase in moral power.

Oh yes, you are just like the rest of us, you are whatever your habits are. Set about now to build good missionary habits:

- (1) Work habits, by systematic, daily routine.
- (2) Study habits, by more and systematic reading, careful observation and note-taking.

- (3) Social habits, by never being alone, agreeing with one another, wise relationships with the Saints, freedom from gossip, and avoiding return visits and vacations.
- (4) Recreational habits, by attending occasional motion pictures, more legitimate dramas and operas and lectures by competent speakers.
- (5) Financial habits, by spending money only for necessities and acknowledged comforts, and by keeping accurate record of all expenditures.
- (6) Moral habits, by keeping the Word of Wisdom, avoiding familiarity with those of the opposite sex, earnest prayer, and by observing all the requirements of the Gospel.

There are of course many other habits in human life that might be mentioned profitably. Those here discussed briefly are of very high importance in missionary life. The essential thing to remember is that one must deliberately use his will in forming good habits. Self-mastery is required. The result, however, is a sense of freedom and power in the labors of the day.

MOVING AWAY FROM HOME

My dear Brother:—

So, you had a big mail from home to-day? Well, that will not help your missionary work very much. If you allow your thoughts to dwell on home and home affairs, they can not be concerned at the same time with your present work. When you go into the mission field, you must move away from home, and, for the time being, identify yourself completely with the land in which you live and the people among whom you labor.

You love your family, of course—father, mother, brothers, sisters, and the others. You should let your love go out to them. Every day you should pray for them; and you should write to them regularly every week. Beyond that you should not allow yourself to be concerned about the family at home. Leave them in the hands of the Lord, and trust that the same power that protects you will protect them. You will do better work and you will bring greater joy to your family, if you will devote your full attention to your missionary work.

You may have left a friend behind, not necessarily one to whom you were engaged, but whom you had taken out rather regularly. It seemed hard to leave her or him. Will she remain true to you? That is a distracting question which may have taken up entirely too much of your time. Jealousy has a viper's sting. Let me comfort you. It is not at all certain that she is the one who will make you happy. You are growing; your friend may be standing still. Certainly, if your friend does not remain true to you, he or she was not intended for you. You are on the Lord's errand, and, if you will do your duty, you need have no fear about the outcome of your love affairs. If your friend deserts you when you are on your mission, she would not be loyal to you throughout life. Let your thoughts be on your work; write briefly and occasionally; the test of separation is good for both of you.

You may have been tempted, also, to spend much time thinking and planning, perhaps even worrying, about your future, your school work, business or life's profession. Be assured that it is a serious mistake to do so. Forget yourself

in your work, and you will come out of your mission with clear vision as to what you should do in life. In all such matters we are guided by higher powers; and those of us who are most susceptible to spiritual whisperings will make the wisest choices.

The home paper is often a real detriment to a missionary's success and happiness. You do not receive a daily paper from home, as do some of the elders, do you? It takes entirely too much time to read it, and it keeps your thoughts upon home, when they should be in the mission field, upon the problems and people there. In truth, it would be just as well to receive no home paper, daily or weekly. The home letters will furnish the essential news.

Excessive letter writing also keeps a missionary from identifying himself with the place and people of his labors. Many elders use letter writing as a recreation. Long letters go out to friends and acquaintances; together with shorter letters to the family. You must reduce your correspondence to a minimum if you want to keep your thoughts on your work. Once a week, regularly, rain or shine, much or little work, a letter should go out to mother and father and the family. It need not be long, two pages can give a good picture of your conditions and feelings. When you have time, write longer ones. To all the others, the friend included, a very occasional letter should suffice. Do not regret being forgotten while in the mission field. You are playing here for a big stake—the approval of the Lord—and unessentials should not disturb you.

You must not delay your attempts to identify yourself with the new land or communities in which you are living. The people love their land and homes as you love yours. They have noble traditions that stir their souls. You cannot serve them well unless you understand and respect these conditions and try to conform to them. Sympathetic friendliness is the best approach in proselyting. Look for the good in the land and the people, amongst whom you are laboring. Leave out comparisons with your home or country. "Comparisons are odious."

Every country, every community, has an interesting history. Every country has a record of noble achievements which have benefited humanity. In the economy of heaven the great discoveries, inventions and accomplishments have not been confined to one nation or country or city, but all lands have contributed, to some degree, to the sum total of human accomplishments. You

should secure a brief history of the place in which you are laboring and become familiar with its story, and should be alert always to add to your knowledge of the background of the people and the historical setting of the places in which you labor.

Every community has also sought for means to solve its social and economic problems. As a result, institutions have arisen, for education, the care of the sick, the poor and the unemployed, for the preservation of natural beauty, etc., etc., which reflect the spirit of the people to whom you have been sent as an ambassador of truth. Your knowledge of these institutions will increase your missionary efficiency.

Then, there are collections of every kind: art galleries, industrial museums, libraries, historical monuments, which should be visited by the missionary as he travels about, for they are not only intrinsically educational, but also make possible a clear understanding of the nature of the people of the land. Visits to such places would be a happy change from the inevitable motion picture show.

It is by moving away from home into your field of labor, in thought and action, that you will at last find yourself in the sacred work which has been entrusted to you. It is said that no man knows his own language until he knows another. Certain it is, that to know other peoples, communities, countries and nations, is to increase in knowledge, understanding, and culture. Missionary work brings with it, as necessary rewards, growth and development, not only in an acquaintance with the facts and principles of the Gospel, but in an enlarged understanding of life and in the power to defend truth. If you will live the life of the place in which you are laboring, your growth will be more rapid than would otherwise be possible.

When you return home, your loved ones will find great changes in you. You left them a boy, you return a man. Your mission has transformed you. The extent of that change measures, to a degree, the success of your mission. You are preaching a gospel of eternal progression; you, yourself, in your own increasing powers, must be an evidence of the vitality and truth of your message. Take occasional stock of yourself and your progress. Such stocktaking will guide you in your efforts. Remember, when you do this, to determine how completely you have moved away from home and into the mission. That will be an important finger post for you.

THE SLING OF FAITH AND THE PEBBLE OF TRUTH

My dear Brother:—

A better and more complete knowledge and understanding of truth, nothing else, are the offering that you make to the world in the name of the Lord Almighty. That is the reason why you, in your inexperience and with limited training, can defend your offering and promote the latter-day cause. Truth is its own defender.

Here is an old story to hearten you.

David, the youngest of the eight sons of Jesse of Bethlehem, was charged with the duty of keeping his father's sheep in the hill country of Judea, while his elder brothers were engaged in more important work. Though young and assigned to humble tasks, he was a lad of intelligence, faith and courage. His life in the open country, among the uplifting phenomena of nature, had brought him near to his Father in Heaven. Indeed, he was a chosen spirit. One day the Prophet Samuel, directed by the Lord, anointed David for service among the children of Jacob, in time to become King of Israel. From that day on, the spirit of the Lord came upon David.

Meanwhile, one of the many wars between Israel and the Philistines had developed. David's three eldest brothers followed King Saul into battle. The opposing armies were camped within easy sight of each other. The Philistines had a large man, a giant, one Goliath, among them, whom they used as their champion. This Goliath was six cubits and a span in height and correspondingly large throughout his body. "And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him."

This huge man, a terrifying sight, would step into the open ground between the two armies, and taunt the Israelites. "Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us—I defy the armies of Israel this day; give me a man, that we may fight together."

In all Israel there was not a man who could be sent to oppose this monstrous giant with any hope of success. The people were in despair, and the mental condition following upon Goliath's daily taunt was making King Saul's army panicky.

About this time Jesse bade his son David gather together provisions and take them to the three sons who were enlisted in Israel's army, and to bring back report to Jesse about the conditions of his sons and the prospects of victory. This commission David accepted eagerly, for he was keen to see the armies as well as to visit with his brothers.

When he arrived in the camp, he heard of Goliath and his taunts. In fact, David stood on the edge of the camp and watched the giant walk up and down between the camps, daring Israel to find a man to fight with him.

At this insult to his people, David's blood ran hot. He cried out, "Who is this uncircumcised Philistine, that he should defy the armies of the living God," and, straightway, against the advice of his brothers, presented himself before King Saul and asked for permission to fight Goliath. The King answered, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he is a man of war from his youth." David, however, pleaded for permission. "The Lord will deliver me out of the hand of the Philistine." The eloquence and sincerity of the plea at length induced the King to yield, and he said, "Go, and the Lord be with you."

Preparations were then made for the contest. David was dressed in a coat of mail and a suit of armour, with a brass helmet upon his head. Such an outfit was too heavy for him; he could not walk in it. So he took it off, and started towards the giant, dressed in his ordinary clothes and armed only with his shepherd's staff and his sling. During his shepherd's days he had learned to throw stones with a sling. On the way he stopped at a brook "and chose him

five smooth stones out of the brook, and put them in a shepherd's bag which he had."

As David drew near Goliath, his sling was in his hand. The Philistine, however, did not see David until he was quite near him, because of the shield which was borne before him. When he did see his antagonist, a ruddy, fair-faced youth, he was angry. "Am I a dog, that thou comest to me with staves?" "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." And Goliath cursed David by his gods.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand - - - And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and He will give you into our hands."

It was a supreme moment. Earthly and heavenly might were to be tested out.

"And it came to pass, when the Philistine arose, and came and drew nigh unto David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David."

It is a stirring story, that you will admit; and it is a fine missionary lesson.

Missionaries go out, "fair faced" youths, to fight and vanquish the errors of centuries. Earthly trappings, knowledge of the dead languages, of philosophy and science, are not theirs. They go out, with such knowledge as they have, blessed by the authority of the Priesthood for their labor, and in the name of the Lord.

They, too, carry a sling, the sling of faith; and they also have a pebble, the pebble of truth. Such a combination is irresistible. Error, like Goliath of old, falls headlong when struck by truth projected by faith.

Look into your heart, your life. Does faith reside there? Then, fear not, for you shall win.

Look into the offering that you are making to the world. Count the truths one by one: A personal God; pre-existence; an accepted plan of salvation; a necessary fall of man; successive Gospel dispensations; a code of superlatively sound rules for obtaining happiness and winning God's favor; eternal life as well as immortality; eternal progression; salvation for all, based upon works, etc., etc. Then, fear not, for you shall win.

Place any of these pebbles of truth into your sling of faith, and walk cheerfully into the battle with error, for you cannot fail.

Learn to understand the Gospel. It is the only true philosophy of life; it provides for physical, mental and spiritual health—that is happiness. It offers a rational salvation to mankind, to be placed forever beyond the power of evil. The world needs our offering; our world of unrest, of war, of economic distress, and of social evil. Humanity walks in darkness, seeking blindly for the meaning of life.

Follow David's example. Have courage. Under your commissioned authority and in the name of Israel's God, go forward. As the dark form of error and evil arises before you, lay a pebble of truth in your sling of faith and hear the joyous thanksgiving, as on the occasion of David's victory, "And the men of Israel and of Judah arose and shouted." Always be armed—with the sling of faith and the pebble of truth.

AS FLAMING FIRE

My dear Brother:—

“How can I gain the needed power to become an efficient and acceptable missionary?” A good question, born of your sincere desire! One needs power to teach truth to a world hard of hearing and unwilling of heart.

I quite understand your desire. You have the spirit of your calling. You would like to be able to preach the Gospel with words that burn into the souls of your hearers. You want to be able to convince the multitude of the truth of your message. Indeed, you may approach that power, though never wholly attain it.

You must give of yourself to become powerful. There is no other way. Power comes from within. “He who loses his life shall find it.” Then, the cause demands five things if you are to become a powerful missionary: 1. Time; 2. Energy; 3. Devotion; 4. Prayer and Humility; 5. Love.

You have time—twenty-four hours a day. Success depends on how time is filled. Every moment of it should be used for the advancement of the cause that you represent. Even the time used for eating, sleeping and recreation is, in a sense, spent for missionary purposes, for it keeps you more fit for the daily labor. Use time wisely, always keeping in mind the promotion of the Gospel cause, and power in the ministry is bound to develop within you.

You have energy. In the spiritual as in the material world, time multiplied by energy equals work done, which is always a measure of achievement. Look back over your missionary days. Your accomplishments will seem to be in direct proportion to the work that you have done. If all of your energy be expanded with the Gospel cause in mind, power is the only possible result.

Health must be maintained to conserve and increase energy. Health comes from normal living. Health of body requires fresh air and clean water, plenty of them, wholesome food and regular exercise. Mental health likewise must be maintained

by study and by activity in communicating thoughts to others. Spiritual health comes from communion with heavenly forces in prayer and from righteous actions. The powerful missionary is careful of his full health. Read often your "Mother's Letter."

The manner in which you expend your energy is, however, of the greatest importance, if you really desire power. There must be vigor and effort in all that you do. Listless or unplanned labor leads to weakness. That does not mean that you should stamp like an elephant or rush about like a tiger. It means rather that in your efforts there must be a wise plan, then a steady pull or push to the limit of your power.

Regularity permits the forceful use of your energy. To do a thing every day, and day after day, begets skill, which is transmitted into power. A missionary who spends an hour daily in studying a foreign language, really studying it, day in and day out, in a relatively short time becomes a master of the language, while the man who studies fitfully and neglects it a day now and then, is never certain of his ground. The man who studies the Gospel an hour a day, never missing a day, soon becomes an authority in the Gospel field. "Constant dripping wears away the stone." Look at the old granite steps which have been worn down by the tread of innumerable feet. Consider the mason who strikes the stone gently but regularly until it cleaves as desired. A fifty pound dog will make a fifty ton suspension bridge swing, as he trots evenly along.

Do you really want to acquire power? Then, make regularity of effort a guiding principle.

Nowhere is the principle of regularity of more value than in the missionary's daily routine. By all means make up a daily schedule and live up to it. You will double, nay quadruple your efficient power.

A blood brother of regularity, so to speak, is persistence. Expending energy is work. Work implies effort. There is a lazy streak in all of us. Whoever gives up because the job is hard is doomed to failure. Would you win success in life, in every part and division of it? Then persist in the task set until it is accomplished. Power begs to accompany the persistent man. Someone said, "Persistence—Energy—Power," and coined the word "Pep."

There is no better missionary illustration of the value of

persistence than in tracting. Once down the street with the tract and the missionary with his message is soon forgotten; twice becomes a reminder; thrice, and people begin to talk about him; four and five times and he begins to find friends; six, seven, eight or more times, and he has done his duty and perhaps won a soul for the Kingdom of God. Follow-up tracting, that is, regular, persistent tracting in one locality, is the only really worthy tracting effort. Any other kind is a slipshod effort, with correspondingly small returns.

Regularity and persistence have a curious but delightful effect. After the first period of weariness, the resolute will to persist engenders a new feeling of strength and exhilaration; and the work goes on with greater ease and enjoyment. It is something like the experience of the foot racer. As he speeds over the track, weariness may attack him, but if he then summons his strength through an effort of will, new power comes from some inner hidden reservoir, and he runs with increased ease and speed. We say that he has his second wind. Most of us have unplumbed depths and stores of energy, which, if made available by regularity and persistence, would make us mighty, powerful men. You want to gain power as a missionary, you tell me. Then, be persistent, regularly persistent, in doing your job with its attendant tasks. The race of life was never yet to the swift; but always to him who endures to the end.

Give of your time and energy and you will acquire power in behalf of a cause. And yet not full power. There are other, more subtle possessions of man, which give direction and character to your power and make it a living force in the establishment of a cause.

Devotion directs the use of power. Devotion implies love of a cause, belief in it, willingness to sacrifice for it. The devoted man has faith in the truth of his labor and in its ultimate conquest. Do you love anything so well that life itself seems less desirable? Then you are devoted to it. Do you love that something so well that you are willing to set aside ordinary pursuits, and labor for it daily? Then you are devoted to it. To live for a cause, to sacrifice for it in life, are greater tests than to die for it. Such devotion to a cause invariably brings power, not to be measured by common standards. The martyrs for truth and the heroes of sacrifice have

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been moved upon by devotion to render their high service to humanity. The common man who faithfully and patiently performs his duty to family, friends and society, possesses the living power that comes from devotion. The really powerful missionary is the one devoted to the Gospel and all that it implies. He is everywhere recognized by the sincerity of his life and labor.

The devoted man needs little supervision and few regulations. He finds his work from day to day. He is a self-starter. If you can learn to fill your day with earnest labor, without being directed in every detail; if you can be trusted to complete your task, under general regulations only—then you have learned a secret of greatness. A missionary should be a self-starter. "Here is the job; these are the methods generally followed; live the Gospel; report the results." The man who can obey such an order has attained to living power for the cause.

The Lord said to the Prophet Joseph Smith: "It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." The mission president can not be everywhere present to pass upon details or watch over missionary conduct, but he trusts that each missionary, by sincere devotion to his work, will render service to the full satisfaction of all concerned.

Missionary power comes, then, from the devoted and full use of our time and energy. Yet, something more is needed: help from divine sources. All things are in the hands of the Lord. In the last analysis all gifts come from Him. We must seek for them, but he gives them. "Ask and ye shall receive; knock and it shall be opened unto you."

Prayer is the beginning and end of the missionary's day. To the Lord he goes for help; to the Lord he presents his praise for success. The prayerful man declares by his attitude that he knows that he is but an instrument through whom the Lord works. Prayer and humility go together. You must be prayerful and humble, if your power is to be really useful in the missionary cause. That does not mean an abject abasement; you are a son of God, and can speak to your Father;

but it does do away with pride and self-sufficiency and other similar weaknesses that allow power to be lost as the grounded wire loses its electric current.

Finally, in the quest for power the missionary must cultivate love. Love is really the beginning of power, though here placed last. It is akin to devotion and humility. Powerful missionaries love God; love their fellow missionaries and fellow-believers, and love the people among whom they labor. The last is probably the most difficult. Should we love all men? The dirty, unkempt, ignorant, as well as those in a higher stage of development? Should we love those who slam their doors in our faces, who hurl unclean epithets at us? Yes! All are God's children; the men and women the world over our brothers and sisters; there is but one human family. Until true love for all the people among whom we labor has lodged in our hearts, we shall be as "sounding brass and a tinkling cymbal"; we shall not really be powerful in our ministry. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

John, the beloved apostle, asked of the Lord that he might live and bring souls unto him; that is, to be a missionary always. This was granted; and in conferring missionary power upon him, it was promised that he should be "as flaming fire, and a ministering angel." It is within the reach of every missionary to win such power for himself, to add strength to his strength, until in the teaching and defense of the Gospel, his words shall be "as flaming fire."

You asked, "How can I gain the needed power to become an efficient and acceptable missionary?" Will my suggestion help you? It is not a difficult program; and the resulting power will be ample reward for your efforts. It will continue beyond the mission field, to fill your entire life with satisfaction.

The missionary must be a man of prayer and humility. You must pray and humble. If your power is to be really useful, it must come from God. That does not mean an absence of effort; you are a son of God, and can speak to your Father.

SOWING

My dear Brother:—

You are in the mission field, 1. To bear witness of the restoration of the Gospel; 2. To convert those whose hearts are touched by your message; and, 3. To help care for those who have accepted the Gospel. Our threefold job is, 1. Finding! 2. Converting; 3. Holding. The first two are the most important for you, for provision is made by which those who enter the Church by the help of church organizations should largely care for themselves.

Three fundamental proselyting problems must be solved for real progress. Keep these in mind constantly and help find a solution for them.

The first is to break down the prejudice that exists against us as a Church. Enemies have industriously circulated untruth and slander about us, from pulpit, in books, encyclopedias and newspapers, until the man in the street can not see us plainly for the wall of prejudice that has been built up.

The second is to get a hearing. Though we may not occupy the pulpits that have slandered us, yet we may change public opinion by the printed word, corrected articles in works of reference, and by more vigorous favorable newspaper publication. Recent new editions of the great encyclopedias of the world have included good, honest articles about the "Mormons." The changed attitude of the public press towards the Latter-day Saints and their work is nothing short of marvelous.

The third is to win friends for our cause, not merely the few whose hearts are touched by the truth of the Gospel, but the many who more or less definitely come into contact with us. We must secure the friendliness that comes from an understanding of our clean, wholesome people, and of our sincere purpose of helping humanity in its search for happiness.

The most effective proselyting comes from personal contact. When man speaks to man, souls more nearly touch, and the motives of men become apparent. "I can't hate that man"

said President Roosevelt. "I have talked with him for five minutes." Get near enough to a person to speak with him and prejudice vanishes and friendliness is promoted. Many proselyting means and methods may be used, but the end view should always be personal contact.

Newspapers and the periodical press generally can be made our powerful allies. We have made imperfect use of our opportunities in newspaperdom, yet that little has yielded very profitable returns. To-day, the press, practically the world over, is open to us, if our approach is in harmony with established standards.

Newspapers want news, interesting news and preferably accurate news. Newspaper men are human beings, essentially kind and fair-minded, subject to the influences that come from personal contacts. You need not fear reporters or editors. The newspaper fraternity should be among the first approached when you enter a new city or a new field, and contacts with them should be continued. Life-long friendships, often of high value have been established between missionaries and newspaper men.

Keep the local press informed of coming or accomplished events. Whether our reports are used or not, our attempt to supply news is appreciated. "Mormons" still have news value in most places. When the local newspaper is asked to announce a coming event, such as a Green and Gold Ball, the statement should be carefully written out, preferably typed and handed to the reporter or editor, with a chat to secure his interest. A prepared document, if short and concise, will help secure the desired publicity. Give brief, written reports of all conferences, socials and special meetings, to the proper representatives, with a polite request that they be published. The press is surprisingly willing to give such publicity. Special events, for instance a baseball game by Mormon missionaries on July 4th or July 24th, in a country in which baseball is little known, usually receives country-wide publicity. Publicity agents should be appointed for all special gatherings. Current publicity familiarizes the public with our presence, and prepares them for our visits.

Do not hesitate to answer promptly any and every defamatory letter or article. Newspapers are nearly always willing to give space to an answer equal to that used by the original article. Such answers should be dignified and truthful, though

uncompromising in stating our message and history. Never stoop to personalities. Whenever the local missionaries feel themselves unable to make suitable answer, assistance should be sought from the mission office. Copies of all such published articles should be sent to the mission office.

Many magazines and newspapers would be willing to print well-written articles about our beliefs and history especially if the proselyting purpose is submerged. Such indirect writings have very high value in our work. It is a field scarcely touched as yet.

Pictures are always welcomed by the press. Clear snapshots of events in the mission field or elsewhere, and more formal pictures illustrating our work add much to the interest of an article, report or reply.

The time will no doubt come when stereopticon pictures, motion picture films, phonograph records, radio programs—all illustrating and promoting our message—will be used extensively. You should make free use of the opportunities now available and supplied by the Church general offices. They help break down prejudices, secure a hearing, and often lead to personal contacts.

Have you ever thought of the possibility of securing in various places display space for a few of our books? One dealer told me that by having one Mormon book in his show window, he sold dozens of copies of the book.

In many branches we have meeting rooms which are ours at all times. It might be very profitable, from the proselyting point of view, to place a collection of our books and magazines in one of the rooms or the main room, and open it to the public as a reading room at certain hours of the week. Our meeting rooms should be used most of the time, and not merely when regular meetings are being held. Ours is an everyday religion, not just a Sunday affair. If our rooms are kept attractive, our own people and strangers would find profit in using them.

The suggestion has been made frequently, that a small traveling exhibit, featuring perhaps the Word of Wisdom, be placed in a small vacant shop, rented for a week or two, and here to give lectures, show slides and meet the visitors that would be pretty certain to come.

The methods of bringing our message before the people are many and have not been exhausted. Use your head, prayer-

fully, and you will think out many untried methods of proselyting.

You have said much about tracting. Tracting is not an ideal method of proselyting, but it is one of the best methods known for spreading a knowledge of the Gospel far and wide. Read the little pamphlet "Tracts and Tracting." There is one thing about tracting that must never be forgotten. From its very nature it inculcates humility. A humble missionary is a successful one. It also develops the power to meet strangers cheerfully and naturally. It yields a very genuine satisfaction to the earnest worker. Two hours a day, every day excepting Sunday, devoted to tracting, will ensure to a large degree physical and spiritual fitness for the work of the mission field and will also bring surprisingly many friends for the latter day cause.

It is unfortunate that so much tracting must be done in the daytime when the menfolk are away. You should study out the problem in each locality to find means of tracting more among the male population. Factory workers often congregate in the open at lunch time. That might give an opportunity for tracting.

You must use your head in tracting. Know your tracts; use suitable tracts in each locality; look and speak your best—and don't lose heart. You have something that the people would want, did they only understand it. Keep up tracting. Make your record about fifty hours per month.

It goes without saying that tracts should not be wasted. The practice of delivering several tracts at once is not commended. Two at the most should be used. By the system of follow up tracting, you will be able to deliver all your tracts in a more effective manner. Besides, tracts cost money, which must not be wasted.

The test in tracting is the number of conversations secured. One conversation is worth scores of tracts. You are never sure how many of your tracts are read, but you make certain that the person with whom you converse hears you. Therefore always to discuss subjects that are of immediate or local interest, and move from such subjects to the greater principles of the Gospel.

When friends are made, invitations to visit them usually come. These should be accepted and used wisely. Visiting

prose is ordinarily done in the evenings. Elders must not visit a married woman unless her husband or some friend is present. Never make a visit alone. Two or more missionaries should be together when visits are made. That is not merely for the protection of the reputation of the missionaries, but also, because two or more persons make the evening more interesting to the hosts. Seek every opportunity to visit the people in their homes. To visit members occasionally is likewise a good practice, for it builds up the faith of the saints. Visiting for the sake of getting a free meal is unworthy of a servant of God. The homes that have good cooks and pretty daughters should not be visited more often than others. Keep in mind also that visits should not be long. An hour and a half to two hours are enough. Do not stay in a house after ten o'clock at night. It is good practice to keep a record of your visits, to make sure that you treat all members alike, else they may justifiably have hurt feelings. You must have no favorites in the mission field.

There is an increasing volume of printed matter for the use of friends and investigators. Many pamphlets and books are available which state Gospel principles from various points of view. The purpose of the tract, a brief statement of one or two Gospel principles, is to awaken interest; of the pamphlet to teach more exhaustively one Gospel principle; and of a book to furnish consecutive reading on Gospel themes. Care should be taken not to lend investigators books that are too advanced for them. Of course, individuals differ in training and capacity; and books and other materials must be wisely chosen to fit individual powers and needs.

The Book of Mormon is a fine missionary. Its style is simple; a story runs through it; yet profound thoughts are found on almost every page. It may be read with interest by high and low, learned and unlearned. It is never a mistake to place the Book of Mormon in the hands of an investigator, however new, if sufficient interest seems to exist. The witness of its truth is in every paragraph. Many have needed no further witness of the truth of the work established through the ministry of Joseph Smith. Along with the Book of Mormon should be given, as helps to the reader, a few directions for reading it, together with references to some of the most interesting or important passages. Write to the mission office for such a sheet. Do not fail, in delivering a Book of Mormon

to call attention to the message of Moroni to all who would know the truth of the Book.

Investigators should be urged to attend the regular meetings of the Church, for there is felt the uninterrupted flow of the spirit. You should attend all the meetings of your branch regularly. Help meet the people at the door, especially your own investigators; take part in the program if called upon, and mingle with members and friends at the close of the meeting. Be careful to avoid paying too much attention to the pretty girls or attractive young men present for it always causes comment, and may cause injurious gossip. Be absolutely fair to all. You are the one to whom all look for guidance.

Street meetings if conducted properly are valuable proselyting means, especially valuable to the missionary in developing his voice and self-confidence, and especially his wits. The heckler should be ignored. Nothing of permanent value is gained by giving attention to professional troublemakers. Street meetings should be opened and closed with singing and prayer. Personal contacts should be sought among those who become interested in the Gospel message taught from the street-meeting platform.

You ask, "When should an investigator, who declares himself convinced of the truth of the Gospel, be baptized?" First, he must ask for it; second, you must be sure that he understands the first principles of the Gospel; and, third, you must feel certain that he is trying to live the laws of God as contained in the Gospel. If the applicant is under legal age, permission must be secured from parents or guardian; if a married woman, the consent of the husband must be obtained.

You have done your best to proselyte, but have won no results you say. That should not discourage you. "Patience, ye may plant and Apollos may water, but God gives the increase." Do you know how and when the seeds that you have sown will germinate and grow? Our missionary history is filled with events almost miraculous, that have come from the unsung labors of missionaries in forgotten years. But, unless you sow there will be no harvest. That must be your only real concern.

KNOWING THE GOSPEL

My dear Brother:—

It is quite true, as you remark, that you are but an instrument through whom the Lord accomplishes his purposes. It is also true that the Lord is able to perform mighty works through very humble, unlearned men. Yet, the fact remains that the better you fit yourself as an agent of the Almighty the better can you be used in divine service.

You must prepare yourself; the Lord will direct the use of your power, and add to it, for the promotion of the cause of truth.

That which has been revealed you should learn and of course use, otherwise you have no claim on inspiration. Missionaries must be students if they are to be teachers of the Gospel.

In May, 1829, while the Prophet Joseph Smith was translating the Book of Mormon, his elder brother Hyrum visited him and asked for instruction; in fact, he was already convinced of his brother's prophetic power, and was eager to go out as a teacher and preacher of the Gospel. In answer to this request the Prophet received a revelation directed to Hyrum Smith, which is filled with valuable missionary counsel.

The first requirement placed upon Hyrum Smith was that he keep the simple commandments of the Lord. He was directed "to do justly, to walk humbly, to judge righteously"—in other words to qualify himself by a spotless life, by love of man and trust in God for the work that he desired to do. It is useless for any person to hope to advance in a cause, unless his motives are sound and he complies with established requirements. Obedience to law is an evidence of a frame of mind suitable for further use. You and all other missionaries should remember this, the beginning of wisdom in Gospel achievement.

Such compliance with the known laws of the Gospel make it possible for a person to be acted upon by the power of the Lord. Hyrum Smith was promised that "I will impart unto you of my Spirit, which shall enlighten your mind which shall fill your soul with joy." Such spiritual assistance enables

you to learn more rapidly and to comprehend more clearly the principles of the plan of salvation. Without such assistance the page seems dark, and the mind fails to grasp the import of that which is said or spoken. Those who are truly enlightened have more than mortal powers at their command

Even so, however, though Hyrum Smith conformed to Gospel requirements and secured the assistance from the Holy Spirit, it was necessary for him to take the next step. Before going out to preach the truth, he was directed to inform himself. "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you so desire, you shall have my spirit and my word, yea, by the power of God unto the convincing of men." Just so must every missionary, having obtained, by obedience to the commandments known to him, the enlightenment of the spirit, proceed to seek to know the doctrine and principles of the Gospel. It is the Lord's invariable law.

Such a search must be intensive. It must be serious study. Hyrum Smith was directed to "study my word which hath gone forth among the children of men, (the Bible) and also study my word which shall come forth among the children of men—(The Book of Mormon and other translations and revelations),—and then shall all things be added thereto." Faithful study of the Gospel will make the humblest missionary powerful of good for the cause of the Lord.

It is not enough that you, as a missionary, study the Gospel intensively. You must study it in the right manner. It is fatal to progress to examine any worthy subject to discover its weaknesses only, to prove its untruth. In nearly every subject as in nearly every man, there is much good and strength which must be sought for, if real mastery is to be gained. Errors and untruths, if they exist, will appear naturally and normally, but the finding of truth will be the major issue. Brigham Young said that he would give all the errors of the world for one truth. Hyrum Smith was warned against the negative attitude: "Deny not the spirit of revelation, nor the spirit of prophecy, for woe unto him that denieth these things."

The application of these principles in the mission field is not difficult. You must devote some time each day to the study of the principles of the Church of Jesus Christ of Latter-day Saints; and that study must be preceded by faithful de-

clearly devotion to Gospel requirements, and accompanied by continuous application. Seeking which leads to success usually spells hard work.

The morning study hour, jointly with your companion, after prayers and breakfast, is of first consideration. It gives an excellent opportunity for missionary training. Do not allow yourself to shirk it. Divide the hour into three brief parts: 1. Memorize and repeat useful scripture texts, such as are most often needed in defense of our faith; 2. Read and study for half an hour one of the standard volumes of scripture. One can not comprehend the scriptures or understand the true meaning of the authors by memorizing texts alone, but only by the consecutive reading of chapters; and 3. Study, during the remaining time, one of the several expositions of the Gospel, by prominent writers of the Church. It is probable that the mission office will provide outlines for suitable study courses for the morning classes. Send all difficulties to the Mission office.

Those who serve in a foreign country must take another hour for language study. Concentration and regularity are the two first considerations. A person who will study a language, or any other subject, for a relatively short period at a time, but persistently never missing a day, will in a very short time become well acquainted with the language or subject studied.

Spare moments of the day may likewise be used very profitably in reading—not necessarily on formal Gospel themes, but on subjects that may be used in the defense of the Church and its people. Let your reading in the mission field be faith promoting. Reading about the country in which you labor—its history, commerce, thinking, etc.—will give real enjoyment, and will also furnish excellent material for making friends whether in tracting or in other missionary activities.

The monthly district missionary meeting, which is held wherever branches are close enough together, furnishes a splendid opportunity to follow a course of study of interest to everybody. Public speaking and methods of teaching have been profitable subjects in such meetings. Here again the mission office will give helpful directions in the work. These gatherings generally occupy a whole day. A testimony meeting should take up the forenoon, at which every elder present is given an opportunity to speak and to bare his soul to his fellows.

Then in the afternoon, a definite course of study should be studied in class form, followed by questions and comments, provoked by the testimonies and the study class. Difficult questions, likely to consume much time without corresponding benefit, should be sent to the mission office for answer. After the forenoon or afternoon meeting, the district business items should be disposed of, and missionary assignments made. In the evening, the group, if they remain together, could hold a street meeting or attend some branch meeting. It would be well, on that day, for the elders to refrain from attending shows. Let the day be devoted and dedicated to mental and spiritual preparation for the serious work of teaching the Gospel to an unhappy world.

Another field of study is unfortunately much neglected by missionaries. Many helps are being published for the guidance of missionaries and members. Missionaries should make special efforts to read and learn to understand such materials as may be distributed for the advancement of the mission. Then only can the elders answer the many questions asked, and by their replies win the confidence of the people. The auxiliary guide material, the lesson courses and outlines should also be familiar to all missionaries, not merely to those who may serve as teachers. Then, only will the missionaries, shepherds of the flock, really understand the movements to uplift and inspire the people of the Church. A little regular reading every day, will enable an elder to gather and remember this knowledge.

A warning respecting mysteries is necessary. No subject known to man is finally exhausted or complete. New knowledge is being added constantly to every department of inquiry. Gospel knowledge is increasing daily. The Church believes in continual revelation. In every department of knowledge, therefore, there are limits to that which is known. Mysteries belong to the regions yet unknown, and should not be allowed to consume missionary time. If a question of fact arises that can not be answered after a few minutes, send it on to the mission office. It is far better to dwell on the known, on things near at hand, on the problems of daily life, than to try to unravel the unknown, that which is far away, or of little practical value. It is more important to know our daily, earthly duties, than to learn all about our possible place in the hereafter. It is by

making each day worthy that we shall find our way to the greatest reward. We must learn to wait, patiently, for some information, as yet withheld from the knowledge of man. In time, everything will be understood.

A word on questions may help you. Questions naturally arise in your study, especially since you do not claim to be a master in Gospel lore. Unless questions do arise in your mind, you are probably not studying intensively. Do not hesitate to propound your questions to those who in your opinion can answer them. Your senior companion may be able to enlighten you, or, one of the older missionaries in the district. The monthly district missionary meeting is a suitable time and place for asking questions. It is perfectly proper to send questions to the mission office for answer.

Debates on Gospel questions among missionaries are unseemly. When two elders differ on the meaning of a Bible text or the statement of a Gospel principle, send the question to the mission office for answer. Undesirable feelings are the usual results of debates.

As already said, many questions that occur to the human mind can not be answered. Man's knowledge is limited. Then, too, some questions are absurd. The best questions are those that pertain to the plain and simple principles given for man's daily guidance.

Among many hundreds of missionary questions that I have collected, most of them deal with mysteries, certain to arise in the mind as one studies the Gospel. There is no objection to such queries, if it is understood that it may not be within the power of man to answer them. All in all the questions in my possession indicate an earnest consideration of the Gospel and its tenets. Do not hesitate to ask questions.

The greatest of rewards is promised those who study and learn the Gospel and then go out to defend it. "As many as receive me, to them will I give power to become Sons of God."

This message is, then, that you qualify yourself by earnest sincere study of the Gospel for your work in the ministry. You and I, and all of us, must be intelligent defenders of the latter-day cause. If "a man cannot be saved in ignorance," it goes without argument that the Gospel cannot be preached and defended in ignorance.

THE UNSEEN WORLD

My dear Brother:—

"Is there an unseen world? Is it possible for man to know it? What is faith?" A broadside of questions, sure enough, but fair ones! I hope that I may be able to help you.

By "unseen world" you mean of course the part of the universe which can not be known directly by the ordinary senses of man—by seeing, hearing, smelling, tasting, or touching.

That such an "unseen world" exists is the chief conclusion of man's search for truth throughout the ages. There is really no difference of opinion concerning that matter. Yet it is of the utmost importance to you, for you are preaching faith, which is defined beautifully and comprehensively by the Apostle Paul—"Faith is the substance of things hoped for, the evidence of things not seen"—in other words, a certain knowledge of the "unseen world."

Science, which began its modern, conquering progress three hundred years ago, is the first witness. Astronomy has revealed infinite depths of space, filled with celestial bodies wholly beyond the vision of man. Physics has shown that the spectrum of light, with its traditional colors, is but a small part of the true spectrum, most of which is beyond the direct sensation of man. To-day, physics is chiefly occupied with the study of radio activity, and speaks glibly of electrons, which belong to a world different from that in which man lives and moves and has his being, and which can not be known directly by the senses of man. Chemistry bases its wonder-working advances upon the doctrine of the existence of atoms, which are of such a degree of smallness as to be completely beyond the reach of man's senses. A drop of water seemed that and nothing more, until bacteriology demonstrated the frequent presence therein of almost infinite numbers of minute living beings. It would be foolish to marshal evidence to convince you that modern science deals chiefly with an unseen world; and that every step of scientific progress is into the field of the unseen.

It has become a truism that the unseen world will furnish material for man's unending exploration.

Philosophy, theology, and religion have likewise built their structures, by approaches other than those used by the sciences, but upon the doctrine that there is an unseen world. Eddington, the famous British scientist, writes, "We are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness. We have travelled far from the standpoint that identifies the real with the concrete." That is, there is reality in the spiritual as in the material field.

The reality of an unseen world may be said to have been demonstrated. The contents of that "world" are beyond the knowledge or conception of any man. It is not becoming to place limitations upon that which may be found as man continues his search into the "unseen" parts of the universe.

Your other question remains, however. Can the "unseen world" be known to man? Certainly it may be known. By the very exploration of the unknown its existence has been demonstrated. But, the method by which the unknown is discovered is of first importance. The unseen is seen, the unknown becomes known, only when aids to the senses are secured. Modern astronomy was born when the telescope and the spectroscope were invented; physics knew nothing of radio and its accompanying wonders until a substance was found to convert radiations into light; there was no bacteriology until the microscope was produced. Every advance in science is derived from the invention or discovery of a new aid to man's senses. This holds true in every department of human exploration of the unknown, invisible universe. There can no longer be any question about the possibility of a person's power of knowing the unseen world if suitable helps to the senses be found.

The use of the Urim and Thummim by the Prophet Joseph Smith in the translation of the Book of Mormon becomes very rational in view of the demonstrated need of aids to man's senses when the unseen world is entered. True it is, as observed by countless persons, that man himself by earnest effort, may become a means whereby truth from out of the unknown may be revealed. Thought itself may be said to be such a product of man's fitness to convert the unknown into the known. The

time came in the career of Joseph Smith when he could lay aside the Urim and Thummim and other external helps, for by effort and practice his spirit became the interpreter of messages from without.

Eddington approaches this view when he says, "After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality and from there we entered on a new outlook." That is, the revelations from within are greater than those from without.

You will ask, no doubt, that though you accept all this how may you know for yourself of the unseen world, especially with regard to the spiritual forces with which you are dealing daily. The formula is age-old; Adam knew it; and it never fails. To gain a knowledge of the spiritual realm, to become assured of its reality, to gain a testimony, one must first desire it greatly, then pray for help; must seek truth by earnest study and must try it out in actual practice in daily life. Desire, pray, study, practice.

You will, however, do none of these things worthily unless you have a sincere desire to know the truth, to penetrate the curtain that hangs between the visible and invisible world. Nature and Nature's God grant unto every man according to his desire. That desire must be active; it must be transformed into effort, into a determined reaching out for the truth sought. The law of the material world declares that our attainments and successes are proportioned to our efforts. The spiritual law is the same. The Prophet Joseph Smith used his powers to the utmost degree to place himself in a favorable condition to do the work the Lord had given him to do. You must do the same, if you would know the unseen world.

This lesson was brought home to the first workers in the Church. It was in April 1829. Oliver Cowdery, who had just begun to write for Joseph Smith, desired the gift of translation, which after due inquiry from the Lord was given him. When Oliver attempted to use his gift he was unsuccessful. This failure was explained to the two young men in unforgettable words, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your own mind; then you must ask me if it be right, and if it is right I will cause that your bosom

shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me. Now, if you had known this you could have translated." Have you, a missionary in these days, tried this formula, and have you felt the glorious warmth of divine assurance from your effort that your conclusion is correct?

By the power of the spirit man does many things. The spirit of God is everywhere present. No one has the right to deny the universal presence of a divine influence, in a day when the ever-presence of universal forces is accepted by all. Man must place himself in a condition to recognize the messages that come from the Holy Spirit. He must be to that Spirit as the receiving instrument is to the radio waves—he must be tuned aright, by earnest desire, sincere prayer, devoted study and a scrupulous use of the principles of the Gospel in his daily life. Then, the glorious light of truth will burst in upon him.

Great thinkers recognize this development in men. In fact, it is held by many that the generalizations of thought come in just such a way. John Tyndall, one of the chief promoters of science in his day, wrote of Michael Faraday, one of the foremost scientific minds of all time. "Faraday was more than a philosopher; he was a prophet, and often wrought by an inspiration to be understood by sympathy alone."

It is one of the mistakes of men, perhaps you are included, to expect evidences from the unseen, unknown, but real and knowable world, to come in great manifestations, in miraculous occurrences, in overwhelming events. It is not so. In the quiet hours of life, softly though penetratingly, the spirit which is our guide, speaks to us and develops within us the testimony of the unseen world and its relation to man which is the burden of our message to mankind.

The story of Elijah illustrates the manner in which the Lord speaks to his servants. The great prophet was in trouble. He had fled for his life into the wilderness. He was downcast; his life's mission seemed about to fail. The word of the Lord then came to him, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces

the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?"

Wind, earthquakes, fire, the elementary havoc-workers of earth, are not the means by which the Lord touches the hearts of those who really seek Him, but by the still, small voice, which no man can deny, once he has felt its influence and message. The eloquent sermon before the multitude may be less effective in bringing about spiritual understanding, a comprehension of the unseen world, then the kind act to the widow and her fatherless children.

The unseen as the visible world is directed by mind and purpose. The finite mind of man by seeking aright may learn from the infinite mind that controls the universe. Science no longer scoffs at such conceptions. Sir James Jeans, world-famous scientist, declares, "The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; "we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter."

The unseen world exists; it is fathomless but not unfathomable; it may be known. By desire, prayer, study, and practice, the truths of the unknown world become apparent and faith is born. There are varying degrees of faith, some the result of the telescope and microscope, some of the decent, kind acts among human beings. The highest faith is the result of the sincere, obedient, unending effort to feel the warmth of truth's assurance in our bosom and to hear the convincing still small voice amidst the hubbub of the world. That warmth and that voice are the certain evidences that the Lord lives and that he guides us from day to day. The highest faith is born from within.

We are never alone. The Holy Spirit is about us to help and sustain us. Our problem is to keep ourselves so fit that we can hear that which the spirit speaks to us.

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FINDING TRUTH

My dear Brother:—

Certainly you have the right to look at the Gospel open-eyed. You must bear *your* testimony to the world, not mine, if it is to be effective. You must weigh and measure, analyze and put together again, for yourself, until you are satisfied. You are in the world to teach truth—nothing but the truth; and you must be able to state, from your deepest convictions, the reasons for the faith that is within you.

You cannot, at once, answer all questions, solve all problems. In the beginning you must act on the experience of others—trusted leaders. But, meanwhile, your own knowledge will increase as you diligently seek the truth; and soon you will speak “as one having authority,” from your own undeniable convictions. “Seek and ye shall find” is the divine formula, which you may safely follow.

The method used in the pursuit of truth is of first importance. A truth seeker must be sincere and honest in his desire for truth and love of it, or he may mistake error for truth. An investigator in science who has no true love for truth, will probably make careless measurements and observations, and his conclusions will be unreliable and misleading. Look into your own heart. Have you come to realize the supreme value of truth? Do you desire it above all else? Are you ready to pay the price for it?

The approach to truth must be made reverently. Prayer, the expression of real desire, is a necessary precedent and accompaniment of a search for truth. Study, continual and intensive, is required. The practice or use of truth, as a test of its verity, is an imperative requirement. Do you desire to know the truth of the Word of Wisdom? Pray for help in your search. Study with infinite care the meaning of the revelation. Practice its directions to the letter. Then the lasting, unquestioned witness of its truth will come to you.

You ask, can man make any progress unless he doubts? That depends upon your definition of doubt. If you mean

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that you wish to establish, for yourself, the certainty of your knowledge, then doubt is a good thing, something that moves mankind towards truth. Then, doubt becomes a search for truth. If, however, doubt means to you that you must assume that whatever you have not proved for yourself is incorrect and wrong, doubt may become an evil and harmful thing. The dictionary definition of doubt is uncertainty. It is well to use the word with that meaning. What you really mean, I assume, is, can man make any progress unless he be seeking for truth? No, he cannot.

Just here, however, comes a vital distinction. There are two methods of searching for truth. One, the improper one, is to examine every statement, event or occurrence to find the error in it. Our whole experience, which includes our full knowledge, proceeds from man, who is a being of limited power. He is on the road to perfection, but he has not achieved it. No scientist can make an absolutely accurate measurement. No balance is sensitive to the last degree; no lens produces an image completely faithful to the object looked at; no sentence conveys exactly the thought in the writer's mind. There is a "correction factor" to be applied to every human accomplishment or conclusion. That is one of the first lessons to be learned in the philosophy of human activity.

You may spend your time looking for the errors or untruths of any man-made system, and you will be sure to find them. Even the revelations of the Lord, given through mortal messengers, reflect in the form of their statements the human frailty of the seer. But, of one thing be assured, if you spend your time and strength looking for error, you will not find truth. Sooner or later all of life will be one great mistake. Bitterness and contempt for honest human endeavor will pave the pathway of your life. Men who seek for the errors of life do not help move the race onward to happiness.

How different is the result of a search for the truth and strength found in a man or a man-made system. Such a search will reveal to you that in practically every human product conceived in honest desire, there is much truth, more than untruth. In every man there is more good than evil. In such a search, errors and untruths will appear automatically, but as by-products of human endeavor, and they will occupy a minor

place in the searcher's mind. They will be warnings, not major issues.

If you become such a truth seeker much joy will be yours. You will discern the innate good in humanity; the marvelous power of man to discover truth; and the vision of constant progression and the ultimate human conquest over material things will come to you. Your path will be one of confidence and trust, of love and goodwill, of happiness.

There have been those in the mission field, happily not many, who have made the mistake of trying to discover weakness within the Gospel; and when error in human statement or defense has been found, have gloated over their discovery, to the forgetfulness of the essential, tremendous truth of the Gospel. Such mistaken searchers always move towards apostasy.

A story from ancient times points the lesson. Israel, traveling in the wilderness, lost faith in the existence of the land "flowing with milk and honey," which had been promised them. Moses, therefore, sent twelve men, one from each tribe, as spies into the land, to bring home a first-hand report. In due course of time the expedition returned. All but two, Caleb and Joshua gave testimony against the land. It was not favorable in soil or climate and could not be taken from the warlike tribes that occupied it. "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt!—Were it not better for us to return to Egypt—And Joshua, the son of Nun, and Caleb, the son of Jephuneh, which were of them that had searched the land, rent their clothes: And they spake unto all the company of the children of Israel saying, the land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us; fear them not." Caleb and Joshua had gone into the promised land, looking for its virtues; the others for its faults. All found that for which they looked. It is not remarkable that of all the hosts of Israel who left Egypt, only two, Caleb and Joshua, were allowed to enter the Promised Land. He who seeks for truth shall find it, and his reward shall be great.

There is yet another phase of the question that I know will help you. Human knowledge falls really into two classes: facts and inferences. Many serious mistakes are made by confusing the two.

That which we know through our senses, with or without the aid of instruments, facts of observation, constitute the really dependable part of human knowledge. That is, the body of such facts has certain reliability to the extent that our senses and instruments permit of accuracy. The eye can only see so far, and the telescope only so much farther. There comes a point, always, when a large "correction factor" must be applied even to facts of observation. Yet facts are the safe basis of our knowledge.

Inferences on the other hand are conclusions drawn from observed facts. They may and do vary according to the operation of different minds. The sun rises in the east and sets in the west. The ancients inferred from this and other similar facts that the sun revolved around the earth. We moderns, using the same facts with others added, infer that the earth moves around the sun. Facts remain constant, unless better means of observation change them; inferences change with the increase of knowledge. One may accept facts with safety, but inferences, known as theories and hypothesis, should be used with guarded care. This is a fundamental lesson for the seeker after truth.

Many men have quarreled over inferences, such as the theory of evolution, which even now is changing and shifting its ground; or over the age of the earth, which is yet in the region of hypothesis. To build a system of truth on an inference is to make ready to stumble at the first step onward.

There are facts and inferences in theology as in geology. In the restored Gospel we have as the first fact that Joseph Smith saw the Father and the Son. The evidence of that fact is complete for any really honest searcher after truth. The location and manner of return of the lost tribes are yet in the region of hypothesis. In your Gospel study you must distinguish carefully between facts and inferences.

Mysteries are in the region of the unknown. Entirely too much time is spent upon their elucidation. In process of time light will be shed upon them, but not by the way of continual jangling about the various inferences that have been

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set up concerning them. We live; that is a fact; we want joy in life; another fact. To bring joy into life, by obedience to the few simple laws laid down by God is worth more than a knowledge of the theories concerning the mysteries of the Gospel.

Yet one more thought. There are those who in the mission field feel that they must read far and wide in the philosophies of man to be able to defend the Gospel. That is a mistake. The search for truth requires that we give our attention to it directly. Thorough knowledge of the Gospel is the best weapon in behalf of our cause, whosoever our opponent is. "Beware of the man who knows one book," is an old adage. The man who knows the Gospel knows much, and can make a good defense before any society. During your missionary career let your reading and study, whether in Church or secular books, be focussed upon the elucidation of Gospel principles.

Truth is simple and easily understood. That is one of its chief tests. Truth may also be known by its wholesome and beneficial effects. It is far from mysteries and things difficult of comprehension. It squares with sincere desire and honest experience of life. The Gospel is concerned with everyday affairs, with making people happy in daily life and acceptable to their Father in Heaven.

Have I helped you? If not, ask again.

WHITE UNTO HARVEST

My dear Brother:—

You could hardly expect to undertake missionary work new to you, without meeting some difficulties and feeling some discouragement. In fact, it would not be well if you escaped the hardships of the work. It is by overcoming that we increase in power and fitness for greater labor.

As you go down the street, knocking on doors, some slammed in your face when your identity is disclosed, you begin to wonder if any of the people really want your message, if indeed you are not wasting your time in offering something that the people do not desire.

This feeling is of course one of the devil's oldest tricks to cause a man to fall. Lack of confidence in your own power, or in the value of your message will lead to discouragement and then to fear. A discouraged man has no power; one who thinks his words have little value, speaks with hesitation; a fearing man is always being pursued. Fear is man's mortal enemy and the devil's most effective weapon. Fear first unnerves a person and makes him useless in life's labor; then, if allowed to continue, destroys both body and soul.

Remember that the world certainly is looking for help such as the Gospel can give. Even a superficial view of conditions existing anywhere on earth shows that humanity is unhappy. Poverty stalks abroad in the midst of plenty; sickness invades the palace of health; youth knocks on the door of opportunity and finds it closed; age looks with sorrow on a misspent life, useless wars fill the years. The meaning of life is as a dark mystery; man feels himself helpless on an earth which he knows would yield abundantly for all human needs. Do not deceive yourself. Humanity is not satisfied with present-day conditions; and least of all with an explanation of life's meaning that rests on blind chance and pictures a black destiny for most of humanity.

Remember also that mankind are essentially lovers of truth, and, once truth is discovered, accord it high reverence. In the soul of man the love of truth is cherished above all else

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In some it may be dormant; but there it is, waiting for the awakening; and once awakened it becomes the greatest passion of life.

In many of the early revelations to the Prophet Joseph Smith the Lord uses a significant phrase: "The field is white already to harvest." The ages of dark, superstitious years, followed by the increasing enlightenment of the centuries of reformation and science, have prepared humanity for the richness of full truth. The world hopes and prays, waits and works for solutions of its big problems—just such solutions as the Gospel offers. We may trust the Lord. "The field is white already to harvest."

Consider our offering. First we present an explanation of human life. Man lived, before he came on earth, he is eternal; he is on earth in harmony with a divine plan for human progression; he shall live on progressively in the hereafter. Within these principles lie the answers to many deep and dark queries that life and experience have propounded to the thinking soul. Next, we teach laws of living and conduct by which existence on earth may be made universally happy and acceptable. All are the children of God, brethren and sisters in very deed, hence all should be provided with the necessities of life. Co-operation and brotherhood are made practical in a self-governing, self-supporting Church. Then we show how man may rise to higher personal powers by obedience to laws of body, mind and spirit. Health leads to happiness—health of body through the Word of Wisdom; health of mind through education; health of spirit through spiritual exercise, such as prayer, service to others, living and dead, and dedication of self to the cause of truth. Have you ever tried to get a view of the whole Gospel picture? It is entrancing. Yes, the world wants it! It is our problem to state the truth in such terms and with such courage, that interest and desire may be aroused.

Perhaps you bring discouragement to yourself by the very manner of your approach. It is the first law of good teaching to begin with the pupil as and where he is, mentally, and lead him into higher knowledge and conceptions. Men engrossed in the struggle for a livelihood may be reached best through economic enlightenment. The elder was wise who obtained a long Gospel talk with an old lady who had shut the door in his face several times, by telling her that he had a recipe by

which health and beauty could be maintained into old age. When he had taught her the Word of Wisdom, he led her gradually to other, apparently more remote principles of truth. You might make more headway, if in your first contacts with the people you dwelt on the practical applications of the Gospel. People can no longer be frightened into obedience, and when it is more, you should never attempt to do so. In any case your first step should be to interest the people.

Half-hearted work leads nowhere. Labor that consumes only part of your energy is largely lost. In the same ear of revelations to the Church, the Lord bids each one of the ear workers to "thrust in his sickle with his might." That is the phrase to remember, "With his might." When you are discouraged look back carefully and honestly, and you will find that your work has not been done with all your might. Victory is bound to come to him who gives all of himself to the cause he represents, if there be truth in the cause.

The revelation continues, "Whoso desireth to reap let him thrust in his sickle with his might and reap while the day lasts." It is not enough to thrust in the sickle, even with his might but one must reap while the day lasts. That is the lesson of persistence exemplified in the practice of follow-up tracting. Once down the street with a tract and some good is done; but ten times down that street will discover those who may become interested, and will enlighten even the unfriendly concerning the true meaning of the restored Gospel. "Reap while the day lasts."

When you work with all your might, and persistent courage comes to you. Really, the lazy, indifferent or indolent person is at heart a coward; that which passes for his courage is but bluster. Courage is fathered by faith and mothered by industry; it is an intelligent certainty of the truth of the cause. Courage is the reward of the faithful and diligent. "Yea, whosoever will thrust in his sickle and reap, the same shall be called of God. Therefore, if you will ask of me you shall receive it if you knock it shall be opened unto you." From out the heavenly precincts, courage to dare and do in behalf of truth comes to him who keeps at his work everlastingly.

Do not misunderstand. Acceptable courage does not boast or threaten. It does attempt to magnify the individual. It is not like the wind, the earthquake or the raging fire;

is rather like the still small voice whispering, unceasingly, to the souls of men until it is heard and understood. Your work in the mission field must be done in the spirit of humility. The work of the Lord is your concern; you are but an instrument of service, with no claim to special honor. Remember the words of the Lord to the early workers in the Church, which are as applicable to us in this day. "No one can assist in this work unless he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care." Will you memorize these words? They contain an unequalled code for missionary guidance. Humble love gives life to courage, power to persistence and strength to effort.

You have probably had some one remind you of the great missionary success of Wilford Woodruff, in Herefordshire in England. And the same missionary friend has probably asked, "Why do we not have such success to-day?" It is true that in 1840 Brother Woodruff, then laboring in the so-called Potteries, in England, was moved upon by the spirit, and that he went directly to a large group of people in Herefordshire who were praying for light, a group before unknown to him, and that, in eight months he converted all but one of them, and many others, in Herefordshire, Gloucestershire and Worcestershire, in number altogether more than eighteen hundred souls. It was a remarkable occurrence, and the only one of it kind in the Church. Your friend who repeated this story probably forgot to tell you that just after this experience, Brother Woodruff, with Heber C. Kimball and George A. Smith, all apostles and mighty missionaries, went to London to begin the work of proselyting; and that for days they could make no headway whatever, and that after twenty-three days only one convert had been made, and after months of labor only a handful of people had accepted the Gospel. Yet in the years that followed, many hundreds have been gleaned in London for the Cause of Christ, but one by one and ever so slowly.

The hundreds of thousands of converts to the true Church of Christ have been made singly, here one and there one, "one of a city and two of a family." That is only to be expected. Conversion to the restored Gospel of Jesus Christ must be a personal one. "Every tub must stand on its own bottom," in the Church of Jesus Christ of Latter-day Saints. That means,

a complete surrender of former beliefs and practices based on erroneous teaching and tradition and the acceptance of a whole new series of truths. Under such conditions, wholesale conversions can not be expected.

Don't let yourself be discouraged by hearing it said that all the righteous have been found in the land in which you labor. There are thousands in every land waiting for the message of truth—the message of daily comfort and joy. We do not curse cities that refuse to hear us; perhaps we did not present the message wisely. We do not wash our feet against a whole people because of mistreatment by a few, misinformed individuals.

Think the matter over, and you will know indeed that "the field is white already to harvest," but that our work is to gather in the well-filled ripened heads, which are occasionally found among the hosts of weaker plants. There are as many to be gathered as ever before.

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OUR MEMBERS

My dear Brother:—

You could not have said anything to please me more than that you love the members of the Church wherever you have found them in the mission. You have learned to look for virtues rather than faults, and of course one always finds that which he seeks. Love for humanity is indispensable in missionary labors. Especially are those entitled to our affectionate service who by virtue of their strong faith have sacrificed much to join the Church of Christ.

People differ. In strange countries with habits and outlooks new and novel to you, these differences loom very large. It is a fact, also, that the Gospel has attracted the poor rather than the rich. That has always been the case. You may be tempted to compare the membership of the mission with the people in organized, well-to-do stakes of the Church. That would be unfair. Men are not properly judged by the clothes they wear, the food they eat, or their employment. Character ignores form, for it lodges in the essence of a man. Wealth, position and fame, like beauty, are skin deep and do not prove that men are honest or virtuous or kind. The people of the world to whom you preach the Gospel and who constitute our mission membership are like your grandparents, who probably were converts to the Church. The people among whom you labor are quite worthy of the best in you; and they will respond to the best that you give them.

The membership of the Church everywhere are helped and made secure in their lives and faith by the operation of five cardinal principles: 1. Self-Government; 2. Self-Support; 3. Church activity; 4. Education; 5. Recreation. When these closely related principles are in full operation, faith prevails among the people and all is well.

The Church of Christ is a self-governing body. That is one of the most glorious principles of the Gospel. Every person who enters the Church does so because he, himself, is convinced of its truth. He stands upon his own feet. His knowledge, added upon daily if he is active, makes him able

to explain and defend the Gospel and to serve the Church. Every person is eligible for places of responsibility in the Church. Every man of sufficient maturity, if faithful, holds the Priesthood, the authority of God, and may perform the ordinances of the Church. There is no Priesthood class within the Church, no paid ministry, and no class distinctions.

The principle of self-government should be taught the people; and every group should be allowed to govern themselves, under the rules and regulations of the Church. Every mission branch should be officered, if possible, from its own membership. Missionaries should serve as branch officers only in exceptional cases. The function of a missionary is to proselyte, not to watch over, except in a general way, the membership of the Church.

You may object by saying that the local members lack experience. That may be so. Therefore, give them experience. Stand ready to help them if they slip, but do not condemn them if in their inexperience they make mistakes, especially in the beginning. You may be sure that a man who has joined the Church in full faith, if he lives the Gospel, has it in him to take official part in the activities of the branch in which he lives. Mighty strength comes to any group that develops power to govern itself. This principle has been in operation from the organization of the Church. The Prophet Joseph Smith said, when asked how he managed to govern such a heterogeneous group of people, "I teach them correct doctrine and they govern themselves." Only upon that basis can we truly progress.

This implies that the local male members of a branch should have the Priesthood conferred upon them as rapidly as is consistent with their growth in faith and knowledge and good works, and in power to comprehend responsibility. Faithful men are entitled to the Priesthood and have a claim upon it. With a sufficient number of men holding the Priesthood, a branch may safely be trusted to govern itself under the supervision of higher authorities.

The principle of self-support is closely akin to that of self-government. The Church must be self-supporting, and each division, branch or ward, must aim for self-support. Those who live on charity suffer a moral corrosion in spite of all their good intentions. To avoid this, for the multitude of differing people, the Church should not hesitate to devise

methods and find means by which each individual may find employment and be made self-supporting. The general condition of the world has made it impossible to accomplish this fully, but a splendid approach has been made to it. The system known as the United Order, some day to be practiced, offers a workable solution of the world's economic troubles. Its present approach is through co-operation, which has been practiced assiduously by the Church. Since the people were not ready for the United Order, the law of tithing was instituted.

The actual support of the Church as an institution comes from the operation of the law of tithing and the law of fast offerings. These laws should be taught to the people. These laws are of divine origin. The people who observe them derive the greatest benefit; but the tithing of the people supports the Church and helps the poor; the fast offerings are used wholly for the poor. If all the people paid a full tithing of their income, every need of the Church would be met; and if every member of the Church went without three meals a month and gave the equivalent value as fast offering, one out of every thirty persons could be fed entirely, and poverty would be wiped off the earth.

Teach the people to take a pride in making their branches self-governing and self-supporting. A deep peace and joy will be their reward.

Activity in the affairs of the Church is necessary if faith is to burn brightly. Inactivity, rusting, apostacy, are steps in a natural, logical sequence. Provision is therefore made by which every member may be kept active in Church affairs. The Priesthood have their meetings, branch teaching and other duties. The older sisters, organized into the Relief Society, study, visit, care for the poor and the sick, and otherwise keep very busy. The Mutual Improvement Associations for young people and the Primary for the children furnish study courses, guided activity and wholesome recreation. The Sunday Schools include all, from the youngest to the oldest, and furnish theological instruction for all. The Genealogical Classes and the Temples, in temple districts, yield agreeable activity for those of all ages. Activity is furnished everyone; and none is safe in the Church without activity.

Be especially mindful of the young people of the branch. They are the hope of the future. It is doubly important that

they be kept busy. The Church attempts to furnish recreation for the young people. It is well to remember that recreational activities not only satisfy natural longings among our members, but also serve a real proselyting purpose. Those not of the faith often mingle with us in recreational hours.

You, a missionary, should not seek to hold official position in these branch organizations; but missionaries may well act as teachers of the various classes, with local assistant teachers in training, and as recreational directors, and should stand ready at all times to give counsel. The actual management of the organizations should be in local hands, with the counsel and advice of the missionaries who always represent the mission president.

The Church attempts to enlighten its people. "The glory of God is intelligence." "No man is saved faster than he gains intelligence." There is no place for ignorance in the Church of Christ. It is the conservator of truth, of all truth, in every department of learning. Every Church organization, has a modern up-to-date study course; and the Church has ever fostered education. The doctrine of self-government practically compels an enlightened constituency.

Finally, the fifth related principle, recreation, might have been placed under activity. A full and rounded life is the ideal of the Gospel. No cloistered remoteness is acceptable in our whirling world of active, growing men and women. The Church, therefore, as an organization, promotes such activities as will serve recreational purposes, re-creating those who take part. The Latter-day Saints must be a happy people. They smile, dance, enjoy music, the drama and all the arts, live out of doors and commune with nature.

These five principles for the upbuilding of the membership should be understood and fostered by you and all missionaries. You should give intelligent help in implanting these principles in the minds and souls of the people, and in making them parts of their lives.

No matter how carefully watched, some will become indifferent, will become backsliders. They might well become the special concerns of the missionaries. There is little virtue in spending anxious, busy years in bringing one soul into the Church while one already in it is sliding out through neglect. The test of the efficacy of the Church is whether it can hold

its members. The gentlest of hands should be held out, and the kindest of words spoken, to the brother or sister who has become careless or indifferent. With them we should labor, to keep them active in the fold.

There is always a cause for backsliding. If it is failure to live the Gospel, the principles of the plan of salvation must be explained, with reasons given, to the backslider. Frequently, however, it is lack of activity; then hasten to find some place in which the erring brother or sister may find work to do. Ordinarily, the backslider has been in contention with some branch member. Human beings will talk about one another. You should not, however, take such branch misunderstanding too seriously. Follow up the one who is not strong enough to stand in the face of gossip, and teach him the virtue of brotherly love, but do not make a mountain of evil out of a molehill of gossip. Bring the contending parties together, and teach them to forgive one another without trying to fix the blame for the controversy. Seek out the unhappy, the wayward, the fearing, help and comfort them, and trust that the others will get along together. Teach the branch to correct its ways, and welcome the truant member. The spirit of the Lord will help them as it helps us.

You can give constructive help to the members if, as you visit about, you will help develop pride in the Church. The Church of Jesus Christ of Latter-day Saints possesses an unsurpassed life-philosophy, a noble history of high achievements, that justify our faith in its divine origin. There should be a pride in the possession of the Gospel that will give joy in serving it. Such an honorable pride manifests itself in obedience to Gospel requirements, in seeking better meeting halls and keeping them clean and attractive, and in making every member creditable before God and man.

Likewise, you and the other missionaries can do much for our members by stimulating faith and love and trust in their hearts. This comes also from obedience to the laws of the Gospel, such as the word of wisdom and tithing and participation in Church activities.

Life is not easy for our members. By their acceptance of the Gospel, they have separated themselves from their former companions and older habits of life. They are thrown back upon the Church for most of their daily interest. You

must learn to understand their point of view and comprehend their feelings and difficulties, and prize them for their courage and strength. Do not seek to preside over them, but stand back of them to help in case an error is made. They are never to be ruled "with an iron hand," but led by brotherly love. The test is when they are about to fall, do they straighten themselves again. The Lord does not rule with a heavy hand; but with gentleness and love does He draw us upward into joyful lives.

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THE FIRST COMPANION

My dear Brother:—

It was practically inevitable that in time you would become a senior companion to some elder. I am glad that you have now received the appointment, for it will give you new opportunities for using the powers with which you have been endowed.

You will note that I use the word "appointed." The man who has been in the field the longest is not necessarily the senior companion in a group of elders. He is the senior only in length of service. The senior companion is appointed to that position by competent mission authority; and he may be the youngest in length of service. In nearly every instance, of course, the elder longest in service is appointed senior companion. But, it is always an appointment.

"All things must be done in order in the Church" was the message of the Lord to the Prophet Joseph Smith. Therefore, when the elders of modern Israel go out, two and two, one must act as spokesman or presiding officer. Under the law of the Priesthood the two elders must work out their problems together in love, and agree upon all actions taken, but the one appointed to be the senior companion must bear the burden of leadership.

You tell me that the elder whose senior companion you are, has just come into the mission field, that as a missionary he is not a week old. You are certainly fortunate; I really envy you. Now, you have almost the greatest opportunity of your mission. The help and training that you give your junior elder will perpetuate your ideals. On his tongue and in his actions, and by the teaching of those whom he will train, your views and experience will continue to be a mission force long after you have been released. That is how the teacher lives, generations after the school has closed. That is one form of eternal life.

Have you measured the responsibility now resting upon you? The training that a missionary receives during the first

two or three months of service determines very largely his course of action throughout his mission. Habits begotten in the beginning, whether for good or evil, are not easily shaken off. "As the twig is bent, so the tree is inclined," is absolutely true in the training of missionaries. The responsibility for starting this young elder correctly in his sacred work is yours, for you are his senior companion; and you may not shirk it.

A laughable incident happened at the National Steeple Chase this year. At the first difficult jump an American horse whirled around and galloped in the wrong direction. A dozen of the others followed him. None of them came in winners. They had made a poor start.

A senior companion literally is the keeper of the newly arrived elder's missionary future. Do not ever forget it. Cain and Abel offered sacrifices to the Lord. The sacrifice of Abel, a righteous man, was accepted; that of Cain, an unrighteous man, was rejected. In jealous anger Cain slew his brother Abel. When called to account for his crime, he airily answered, "Am I my brother's keeper?" The answer of the Lord to the man who refused to be his brother's keeper rings down the years. "The voice of thy brother's blood cries unto me from the ground. And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A vagabond shalt thou be in the earth." With a mark of disgrace upon his forehead, Cain was shut out from the presence of the Lord. My dear brother, it is one of the greatest crimes to lead a life, placed in your keeping, into forbidden paths, or to be careless of its future.

You have much of your mission behind you; he has all of his before him. Are you thinking and talking about your coming release? that is, are you "sitting on your trunk," when you should be looking forward, ahead, with the new worker placed in your keeping? If so, you are injuring beyond computation the young elder and his future. Not only are you dissipating the earned rewards of your own labors, but you are disqualifying him from winning the possible reward of his service. The curse of Cain will overtake you sooner or later.

Do you think, because you have been in the mission field a year or two, that you know mission methods and regulations

so well that you can distort them a little to suit your personal convenience, and drag your young companion with you? Then let me assure you, that you are of the breed of Cain, subject to his punishment.

These are strong, sober words; but this letter deals with a weighty, important subject.

Do you speak well of missionary service and point out its value and greatness; or do you emphasize the mistakes made by the missionary staff and others? Do you speak of the sacred character of missionary work, of its heaven-high objective, of its marvelously beneficial effects upon the missionary, or do you jest about it? Your point of view may become your junior companion's opinion of missionary life and purpose. You have not become soured, of that I am sure; but if you have, secure some sweetness, or report that you are unfitted to guide a young missionary. I certainly hope that if you allow yourself do depart from approved missionary ways and spirit while training the new elder, he will recognize your error and unworthiness and turn upon you and rend you with his contempt and continue to follow the straight and narrow missionary way in spite of you.

As a senior companion put yourself in the place of your young elder in all of your planning. Let his missionary good be a guide in all of your decisions. It may mean some sacrifices for you who have "gone through the mill" and some repetition of principles and procedure now familiar to you, but the joy of helping to fashion and shape a mighty messenger of truth will compensate you for your self-denial, and the blessings of heaven will descend upon you.

It is particularly important that you train your junior companion in industry. Tract with him as never before, regularly, intelligently. Teach him from your experience how to secure contacts, how to follow them up, how to meet people and impress them. Follow without deviation the recommended routine of a missionary's day: Early to rise, prayers, the study hour, the tracting period, visiting friends and saints, study, preaching, prayers, and early to bed. Do not slip up on any of these things, for the lessons you teach your companion will guide him henceforth and he will pass them on to others.

Do not ever leave your companion. Impress upon him that separation from a companion is the devil's opportunity.

There would be few mistakes committed in the mission field if elders were never alone. You know that no elder, even if he is appointed to a duty that requires solitary travel has the right to undertake it without leaving a detailed itinerary with his companion, and he should account upon his return for every moment spent away.

This same ruling applies to everyone. A district president, for example, should always leave with the elders in the lodge where he lives his travel schedule, and he should also account to his fellow missionaries for the time he has spent away. A district president is no better than any other elder in the mission. He merely has another calling. No missionary has the right to spend any of his time while in the mission field without the full knowledge of his companions or his superiors in the mission field.

I trust that you will be particularly careful in your conduct before your young companion. You know the rules with respect to female companionship in missions. Explain missionary life to the young elder and convert him to the wisdom of approved missionary practices.

It will be your task, also, to teach your newly arrived elder the principles of the Gospel. He may have a good general acquaintanceship with them, but is probably unacquainted with the methods of presenting and defending them in the mission field. While he is under your tuition, do not fail to make full and good use of the daily study hour. Encourage your companion, also, to spend his spare moments in profitable reading on Gospel themes.

Above all, teach your charge, for such he is, the necessity of drawing near to the Lord for daily help. Pray with him, morning and night. Lift his thoughts to the things of the spirit. Kindle within him a feeling for the greatness of the cause in which he is engaged. Teach him how to walk with the spirit that proceeds from the Lord.

Do you remember *your* first companion? Let the young elder, whose first companion you are, have the benefit of all that you have learned. Your reward will be a powerful missionary, who by carrying on will train others into missionary power, and who will be forever grateful to you for your brotherly service to him.

OUR FRATERNITY

My dear Brother:—

You are one of many hundreds of men and women who are engaged in voluntary proselyting for the restored Church of Christ. All of you have the same commission, all have the same motive and aim in your work, all labor under the same organization. You are not individuals moving according to individual programs, but you form a great group operating freely according to a general plan and for a specific purpose. Together, you form a missionary brotherhood, a sacred fraternity, maintained for the benefit and blessing of humanity.

The bonds of that brotherhood are felt by all earnest missionaries. You have only to attend a district missionary meeting to become convinced that the missionaries are true brethren and sisters. The purpose of a brotherhood, so far as the members are concerned, is to strengthen every member, and in that way to keep the fraternity clean.

The first protection, well known and already mentioned, that has been provided for the missionary brotherhood, is the requirement that the missionaries travel together two and two. This rule should never be violated. The mistakes made by missionaries nearly always occur when an elder is alone. Temptation is then the strongest and protection the weakest. The two elders should occupy the same lodge, have their meals together, and go out together to tract, visit or preach. A missionary who is alone is out of the line of his duty; unless, indeed, he has received a special commission requiring solitary travel, and that is done only in unusual cases.

Another protection to the missionary group is the fact that one of the two companion missionaries has or should have been in the field for some time. The senior has gained experience, he knows mission procedure, and is able to instruct the younger missionary and guide him into correct practices. The experienced person, to whom is assigned a newly arrived elder, should, under a definite plan and program, teach the newcomer the principles of the Gospel, and the procedure by which the

Gospel is being taught to the world. The success or failure of a missionary may often be traced to the help received from the first senior companion. It is a large responsibility, which should be cheerfully assumed by those who are appointed to labor with new elders.

The new missionary should understand that compulsion is not used in the mission field, but that, instead, tried ideals are held aloft, for his imitation. His senior companion is only attempting to lead him into greater service. He should welcome the assistance. There is much to be learned in the mission field; and every newly arrived missionary must be taught the methods of work. Willingness to be taught during the first few months of missionary life increases the missionary's later efficiency.

Sometimes a weak missionary, that is, the one who has bad habits or is lazy and disobedient, reaches the field. Such a one should be given particular help by his senior companion, to help him mend his faulty ways. The assistance of the district president or even the mission president may be necessary. It often happens that early and constant earnest help in such a case results in cure—no time is lost. It is ~~as~~ as important, really more so, to save one of our own than to rescue one who has not heard the truth. As members of a brotherhood we must be one another's helpers. It is all important, however, that the missionary be not allowed to continue his bad habits in the mission field. If he will not desist, it may be necessary to release him and return him to his home. But no effort should be spared to help him find and keep the right path, so that a dishonorable release with its humiliation may be avoided.

The morning study class gives an excellent opportunity for missionary training and for missionary companions to become acquainted. An hour after prayers and breakfast should be taken for a Gospel study class every day. Such an hour spent every morning, with questions asked and discussions engendered, will be most profitable in helping you acquire a knowledge of the Gospel, which you have come into the world to defend, and you will learn, thereby, also to appreciate your companion and his thoughts.

The monthly district missionary meetings are also very important in keeping the missionary fraternity fit for the best labor. Such a day once a month does much to maintain the right kind of brotherly feeling among missionaries.

During the year there are also several recreational missionary gatherings, notably on the fourth or twenty-fourth of July, and Thanksgiving Day. On these occasions the whole day may be devoted to recreation: clean fun, games, and often a meal, with good toasts, in the evening. These affairs serve as means of relaxation, and they also strengthen the spirit of brotherhood among the missionaries. It may be remarked that in the mission field, Christmas day and the days following are given over to service to others. At that time the missionaries call on the sick, the infirm and the needy; and rejoice to share the meager meal of the widow. Christmas-tide in the mission field is consecrated to doing good to others.

A fundamental law of a fraternity is that the members of it shall agree to live together in peace. For that matter, that is the basic law of society. In the mission field, where two people, former strangers to each other, are asked to sleep in the same room, eat at the same table and labor side by side, it becomes more important than ever that they "agree to agree." To succeed in this particular, the missionaries who labor together must determinedly look for each other's virtues and ignore faults. Unless this be done, an inability to dwell harmoniously together develops, until a separation becomes necessary. Cases are on record where an elder has allowed his mind to dwell upon his companion's red hair until his excited nerves made it necessary to transfer him. Such behavior is of course unnecessary, unseemly and ridiculous. If missionary companions will attend to their prayers regularly and labor industriously, little effort will be required to live together in brotherly understanding.

Many misunderstandings arise because the missionaries confuse familiarity with brotherly freedom. Missionaries should not, even in the privacy of their lodge, become boisterous in conduct or coarse in language. They are always ambassadors of the Lord Jesus Christ. It is a good protection for missionaries to speak to their fellow laborers by using the title "Brother." It may seem a little strange at first to say to one of your old school mates, "Brother Jones," instead of Jonesy or Jack, but you will soon become accustomed to it, and it will be a help in your work. Especially be careful before others not to call your fellow missionaries by their first names. It will help neither you nor them. "Familiarity breeds contempt."

A real problem arises when a missionary violates Gospel regulations with the knowledge of his companion or another missionary. It may be smoking, or otherwise breaking the word of wisdom, or taking out women, or falsifying his reports, or any other of many possible errors. What is the duty of the brother or sister who is cognizant of such violations of missionary and Latter-day Saint regulations? The answer must be found in the stern necessity of keeping the fraternity clean. Every brotherhood imposes upon its members the duty to help preserve the purity and spotless reputation of the institution. In a fraternity, such as ours, devised and maintained for sacred purposes, this is more important than ever. Not only must every member keep himself clean, but he must actively help and protect his brother or sister who may be failing.

Therefore, a missionary, whether young or old, junior or senior, who finds a brother in fault should reason with him, and urge him to desist. That is well but not enough, since a fraternity attempts to preserve the welfare of each member, therefore the condition of the slipping member should be called to the attention of the district or mission president—and only of them. This would not be talebearing, but a summoning of proper forces to help the brother overcome his weakness. When he confesses and turns from his evil ways, he is forgiven and the fault is no longer held against him. Many terrible consequences have come from one missionary trying to hide the mistakes of another. It must not be done; it is dangerous; it is not the method of a true fraternity.

The missionary at fault, likewise, if he has the desire to cleanse himself, should gratefully accept the help the fraternity can give him. When he has the assistance of the elder who has discovered his error, and of the district or mission president, he is better able to fight off the temptation which has undone him.

Let every missionary remember the words of a wise man of old: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." The duty of the members of a true fraternity is to report, protect and forgive their erring brethren or sister. That must be the method of our missionary brotherhood. The brotherhood must be kept clean, else its sacred work will suffer and be valueless.

HOMeward BOUND

My dear Brother:—

What! You are figuring out when you will be released! That's a dangerous pastime. To-day's work should be sufficient to occupy your full attention. You will make many of your loved ones happy when you can announce that an honorable release has been granted you; but the day of that release should not concern you.

A missionary call is indeterminate in length. As a matter of convenience to all, approximate periods of service have been set up for various missions. Experience has shown that, when a missionary does not need to learn a new language, a period shorter than two years does not enable him to learn his duties and to yield substantial service in proselyting. When a new language has to be learned, thirty months form a short period in which to perform sufficient missionary work. Nevertheless, by the whispering of the spirit, these periods may be lengthened or shortened. Practical conditions also determine at times when a missionary may be returned. The exact date of a release is not known until the mission president takes action.

"Sitting on the trunk" is a missionary phrase describing the missionary who, expecting his release, is thinking more about his return than his work. None are more useless in the field than the men who sit on their trunks. "Trunk sitting" begins by failure to obey mission regulations, to perform regular daily missionary work, and by keeping one's mind on home conditions and affairs foreign to proselyting for the Gospel of Jesus Christ. When a missionary begins to count the days before his release, he is no longer a useful missionary, and might as well be released immediately. If you are on your trunk, get off and knuckle down to the work. Forget yourself. The finest labor should be done at the end of a mission, when experience is the ripest and faith should be the strongest.

When your release comes, your first duty is not really to plan your return trip, but to lay out and prepare what may be called your missionary "Last Will and Testament." During

the period of intelligent, enthusiastic service you have had many experiences. You have learned much that has helped you in the labor of presenting the Gospel to strangers and of strengthening the members of the Church. Your conclusions relative to the promotion of the interests of the Church in the mission should be preserved in writing and sent to the mission president, to whom it will be of great assistance. It seems an unfortunate waste to have splendid missionary experiences and ideas taken home in the heads of missionaries, soon to be forgotten under the demands of other duties. This last will and testament might include, for example, 1. The most noteworthy experience of your mission; 2. The greatest difficulties encountered; 3. The most successful means of presenting the Gospel; 4. The prevailing needs of the members; 5. Conclusions and recommendations by the missionary; and 6. A list of the persons, who through your efforts have become interested in the Gospel and should be visited. The report should be made fearlessly, for it is only by an honest interchange of views that we shall be able to discover and utilize the best methods of advancing the cause of the Lord. In fact, it might be a splendid practice for each elder to make such a semi-annual report of his experiences and conclusions. It would help move us onward much faster. The final last will and testament should really be an obligation upon every faithful elder.

When the release finally comes, you are, of course, fully entitled to plan your homeward journey. You will probably think of the places in which you have labored as a missionary, and begin to plan to visit them, ostensibly to comfort and bless the people whom you served and learned to love. Such return visits to branches and districts have very doubtful value. They are discouraged by mission authorities. When you were in a branch as a missionary, you came to the people with the power and spirit of one who was in full harness and action, and the people felt and respected your influence. When you return, you will come as a visitor, without duties or calling; and you will make a very different impression upon your friends. A wise missionary makes few or no return visits, but he lets the people remember him and talk about him as the stalwart, vigorous expounder and defender of the Gospel, to whom they looked up with respect and pride. Besides, the

visiting, returning missionary interferes with the regular work of the missionaries yet in service. Moreover, and this under our breath, the branch chosen for the return visit usually has in it a charming person who must be seen again! Do not plan return visits, unless legitimate business, such as genealogical searching, require them to be made.

On the other hand, it is very advisable for the returning elder to visit, as far as he conveniently can, neighboring places and countries of interest, depending upon available means and time. Travel, if done intelligently, is a great educator. It is better, however, to take a short, more leisurely trip, than a long hurried one. Each nation has built, as it were, its own civilization, upon its inherited traditions and customs. It is the life and temper of the people as well as their architecture and art that educate the traveler. Land and sea are much the same the world over, and buildings, great or small, ancient or recent, however interesting, mean little unless their story and meaning are known. However, when your release comes, and you plan your travel trip, do not go beyond the easy finances of those who love and support you.

The homeward journey is under general missionary restrictions and those of all decent life, and must be made in a gentlemanly manner. The few cases of carelessness among returning elders have always brought injury to themselves first but also to the cause of the Lord. We are a marked people; our pretensions are high; any failure to live the life we teach others to lead, is quickly observed and discussed to our injury.

The missionary finds many problems when he returns home. Changes have occurred. Others have taken the posts he filled. The bishop may be slow in finding new tasks. It is quite a wrench to be taken from the mission field where you have been busy every moment in Church work and may have occupied presiding positions and be placed, suddenly, at home where you are at best a high private in the army. But, it is just here that the value of a mission becomes evident. True faith is not affected by minor adversities nor changes of work. The brave, consistent man sets about to find his own work, if the bishop forgets him. There are sick who need your administrations, poor to be fed, the broken in spirit to be comforted, unbelievers at home to be converted. If the missionary spirit persists, there will be no lack of work. The only warning

and advice to returning missionaries is "Keep active." When a returned missionary, after a few months, falls into evil habits, failing to attend meetings or perhaps taking up smoking, it is a pretty good evidence that he did not observe mission regulations while he was engaged in the ministry and has been inactive since returning. Be a missionary always; keep active.

At the end of your mission, your mission president will give you, if in his opinion it is deserved, a document, signed by him, certifying that you have been released honorably. This is the cherished reward of faithful service. This document becomes an heirloom of the family, to be carried down to the children and children's children as a stimulus to good lives. The honorable release signed by the mission president is, indeed, most desirable, and should be sought after; but do not deceive yourself, there is another release, even more desirable. No missionary should be satisfied unless he has both of these possible releases. Every man knows his own life, his motives and what he has done. You may fool your mission president, that is possible, but you can't fool yourself. The second and more important release is written by your conscience upon your own soul. Only, when you have received both of these releases, by man and by your own conscience, do you really possess an honorable release.

THAT HE MIGHT DO MORE

My dear Brother:—

One of the finest missionary revelations is Section 7 of the Book of Doctrine and Covenants. The Prophet Joseph Smith and his scribe Oliver Cowdery inquired of the Lord as to whether John, the beloved disciple, tarried in the flesh or had died. In answer there was revealed to them the contents of a record made on parchment by John and hidden up by himself:—

“And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

“And I said unto Him: Lord, give unto me power over death, that I may live and bring souls unto thee.

“And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

“And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee! For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

“I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

“Yea, he has undertaken a greater work: therefore I will make him as flaming fire and a ministering angel, he shall minister for those who shall be heirs of salvation who dwell on the earth.

“And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

“Verily I say unto you, ye shall both have according

to your desires, for ye both joy in that which ye have desired."

No comment on this beautiful revelation is necessary. It states without question that John was only praised and blessed for desiring to continue his missionary labors to the end of the world. It is a lesson that you should take to heart.

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