Proselyting Techniques of Mormon Missionaries

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PROSELYTING TECHNIQUES OF
MORMON MISSIONARIES

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Being an active member of The Church of Jesus Christ of Latter-day Saints and a returned full-time missionary for the Church, the writer acknowledges the fact that it is difficult to research and write from an unbiased position, but with constant reminders and suggestions from the committee chairman and others, this work was completed appropriately.

The author expresses love and appreciation to his wife and children who have sacrificed much time and companionship during the many hours spent away from home in the completing of this thesis.
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Chapter 1

INTRODUCTION

A MISSIONARY CHURCH

From the time of Adam to the present, the followers of Christ have sought to preach the word of God to those who have not received the saving ordinances of the gospel including baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. During the ministry of Jesus Christ here upon the earth, the Twelve Apostles were ordained and commanded to "... go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be dammed."1 Following the resurrection of the Savior, the apostles carried forth a vigorous missionary program to the Jews and especially to the Gentiles.

Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.2

Later Peter received the revelation from God that the gospel should go to the Gentiles. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons...."3 and missionaries began to teach all nations.

1Mark 15:16-17.
2Acts 2:38.
3Acts 10:34.
In each instance where missionary work was carried forth, it was never considered complete until the hearer accepted baptism at the hands of the authorized minister. These same procedures and principles were carried out in the latter-days commencing with the restoration of the gospel of Jesus Christ to the boy prophet Joseph Smith.

The Beginnings of Mormonism

In the spring of 1820, a young man by the name of Joseph Smith was inquiring about religions. He wanted to know which church he should join. Obedient to a passage of scripture, he entered a grove of trees near his home to ask God; and according to his own account of that occasion, he was visited by God the Father and His son Jesus Christ.

They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and Kingdom; and I was expressly commanded "to go not after them" at the same time receiving a promise that the fullness of the Gospel should at some time be made known unto me.

Following this experience, Joseph's life was uneventful until the year 1823. At that time he was concerned about his personal standing with his Heavenly Father. On the evening of September 21, 1823, he prayed for divine guidance and direction. According to his account, he was visited by an angel called Moroni, who instructed him in many things pertaining to the future, and told him of a record engraved on gold plates lying in a hill not far from his home. The following day he visited the site and located the plates. There the angel appeared to him again to instruct him to return to the hill on that same day for the

Joseph Smith, "Wentworth Letter," History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: Deseret Book Co. 1908), IV. p. 536, hereafter cited as DHC.
next four years. On his last visit to the hill in 1827, the angel entrusted the plates to him with the charge to translate them. The translated plates were published as the Book of Mormon in March 1830.

During the translation of the plates, Joseph received visitations from other heavenly messengers who conferred upon him and others the authority to preach, teach and baptize. This authority or "priesthood" as it was called also made it possible for him to organize a church. Consequently on April 6, 1830, the Church was organized and named the Church of Jesus Christ of Latter-day Saints. The restoration of the priesthood and the establishment of the Church made it possible for the official beginning of missionary work. Revelations from the Lord were given to him on how to proceed.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.  

He was told where missionaries should go.

Yes verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews.

And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion. . . .

A strong motivating influence to all who engaged in missionary work was a command and a promise as follows:

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5 *The Doctrine and Covenants* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1968), 42:11, hereafter cited as D&C.

6 D&C 133:7-9.
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?  

Early Missionary Efforts

Very little missionary work took place from the time of the first vision until the restoration of the priesthood and the Church. Joseph did talk to family members and a few other close associates but there was no active proselyting. The publication of the Book of Mormon made more people aware of the life, activities and experiences of Joseph Smith. There were some family and friends, who, out of eagerness, desired to share the truths they felt they had found with some of their acquaintances. Solomon Chamberlain, for example, learned about the translation of the Book of Mormon, and as soon as 64 pages were available from the printer, he traveled to Canada to teach Mormonism. He did this, however, without being called nor ordained to the ministry as missionaries were required to be in later years when the Church was more fully organized.  

The First Official Missionary

Samuel Smith, a brother to the prophet Joseph, was called in the month of June, 1830, to take a missionary journey to the east. This call is considered by some historians as the first officially called

7D&C 18:14-16.

missionary journey in the Church.\textsuperscript{9} He traveled 25 miles the first day without finding success, and at the end of the day he came to a tavern. He approached the innkeeper with, "How would you like to purchase a history of the origin of the Indian?" When the tavern keeper determined the origin of the book, he angrily said, "Get out! You shan't stay one minute with your books."\textsuperscript{10}

Others were interested in the message. Following this rejection he stopped to refresh himself at a home. A Methodist preacher was eating dinner and Samuel walked across the room and extended a copy of the book to him with "There is a book, sir, I wish you to read." The approach so struck him that he inquired, 'Pray, sir, what book have you?' He answered, "The Book of Mormon, or as it is called by some, the Golden Bible." The preacher noticed Samuel's name being one of the eight witnesses of its authenticity and inquired concerning his convictions. Samuel responded with "I know the book to be a revelation from God, translated by the gift and power of the Holy Ghost, and that my brother Joseph Smith, jun., is a prophet, Seer, and Revelator."\textsuperscript{11} Such an approach so impressed him that he concluded to read the book. He became so thoroughly convinced that this new scripture was indeed true that he began to use the Bible in his sermons to support his beliefs in the Book of Mormon. A

\textsuperscript{9}Joseph Fielding Smith, Essentials in Church History (Salt Lake City: Deseret Book Co., 1966), p. 103.


short time later he was baptized. As evidenced above, a simple testimony of the Book of Mormon and of the divine mission and call of the Prophet Joseph Smith were a missionary's basic approach during those very early missionary years.

The Lamanite Mission

In the fall of 1830, the first extended missionary journey in the Church commenced. Through revelation to the church leader, Joseph Smith, four men were called to preach the gospel among the Lamanites. The Book of Mormon described a group of people who rebelled against God, and were cursed and a mark of a dark skin was placed on them to distinguish them from their brothers who remained faithful. This group of people was called Lamanites and in Mormon theology they are identified as the Indian cultures of North and South America.

The four left their homes in October and traveled to Buffalo, New York, where they spoke to an Indian tribe and left them copies of the Book of Mormon. From there they moved on west to the area of Kirtland, Ohio, preaching and teaching wherever an audience would listen. In that area they met with great success, baptizing many and establishing the Church among those who accepted their message. Adding a fifth companion from that region, they journeyed to the western part of Missouri. There they taught a tribe of Lamanites and spread the gospel to other people who would listen and then returned to their homes in New York and Ohio. This journey was called "the Lamanite Mission" but was not very successful among the Indians. Their greatest success came

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12 The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1968), 2 Nephi 5:19-25.
in establishing the Church in Ohio and visiting Independence, Missouri; both cities being significant locations in the future history of the Church. From this journey others were soon to follow as will be discussed in the body of this thesis.

Not only were missionaries called by revelation to serve but others out of their own initiative spread the message to those who would accept it.

Whether following an inward "call" or appointed by the Church to preach, missionaries during these years followed the line of most profitable results and visited their friends and relatives. Since the Church had moved westward, this very fact took the missionaries eastward, to old homes in the New England and the Middle States. Newly made converts residing in Non-Mormon locales took Mormonism to their neighbors, whether they were friends, relatives, or strangers. During the early months of the history of the Church a minority of the converts came through their own individual inquiry, while the majority of the converts came at the hands of friends or relatives who had but recently been converted.13

One of the distinguishing characteristics of the Church of Jesus Christ of Latter-day Saints has been and is its active missionary program. The belief that the "Mormon" Church is the only true Church of Christ upon the face of the earth has motivated its members and missionaries to convert those who would accept their message.

PURPOSE OF THE THESIS

The primary objective of this study is to consider the different proselyting methods and techniques used by full-time missionaries beginning with efforts in the 1830's and continuing to the present. The focus will be more on what the missionary does rather than on the

doctrinal content of his message. Memorized dialogues, door approaches, types of media or materials available such as tracts, pamphlets, books, displays, or exhibits will be discussed only as they contribute or relate to the missionary's activities. Since it is difficult to separate some of these latter items from what the missionary does, there will need to be some mention of each but there will not be an in-depth analysis. Much could be said about the training, preparation and qualifications of full-time missionaries, but these will not be emphasized in this work. Therefore, the areas to be developed will come under such headings as methods of contacting people, including tracting, conducting meetings, how the missionaries utilized the members to help him in contacting and teaching, and proselyting lesson plans. Because the methods and techniques are as numerous as the number of missionaries, the work will need to be restricted to those approaches that were fairly common to most missions.

Interest in this topic came in two ways. First, the writer served two and one-half years in the Spanish American Mission in the states of Texas and New Mexico; therefore he recognized the importance of proselyting approaches in achieving success. Second, this topic was recommended by the Church Historical Department because no previous study had considered this aspect of missionary work.
Chapter 2

PERSONAL CONTACTING

TRACTING

The word tracting comes from the word tract which is a leaflet, pamphlet, or treatise on a religious, political, or moral issue. In the earliest days of the Church, religious tracts were written and distributed by the members to teach and convince others that the message of Mormonism was true. Missionaries as well as interested friends handed out tracts in public gatherings, on the streets, and by going from house to house leaving them with the occupant in hopes that these tracts would be read and accepted. As the missionary program developed the word tracting increasingly referred to that process where missionaries went from door to door delivering their message. Discussions came in the form of a tract, a Book of Mormon, or simply a gospel theme. In this study, tracting will refer to this general process. Of all the techniques the missionary used, tracting has been and remains the most common and basic approach in contacting families to teach. Also it has not been the most productive proselyting method as will be pointed out in a later chapter.

Purpose of Tracting

The primary purpose of tracting was to contact individuals in their homes and deliver the message of the restored gospel. "You should go to the door with one single object in mind -- to hold an
extemporaneous discussion in the home, or to secure an appointment for a convenient time in the future when you may get a hearing."¹ A second purpose of tracting was to distribute literature. If a family would not read the tract, perhaps a visitor, friend, or relative would some time in the future. A third purpose was to benefit the missionary. "Tracting often times does more good for the missionary than for all the investigators he sees."²

Tracting Guidelines

In terms of convert baptisms, tracting was one of the least productive proselyting methods. In order to increase the missionaries effectiveness with the technique, suggestions have been written. In 1903 the following guidelines were issued:

The initial visit was extremely important and one should be courteous, kind, and display good will.

In the first visit "Glad Tidings of Great Joy," "First Principles of the Gospel," or "Articles of Faith," were appropriate tracts to leave with the investigator.

In the second visit it was well to use something dealing with the apostacy such as "The Apostacy From The Gospel," or leave the tract "Is Belief Alone Sufficient?" or "Is Baptism Essential to Salvation?"

For the third visit, they discussed the restoration using such tracts as "The Restoration of the Everlasting Gospel" and "Necessity


of Revelation." During those three visits the missionary should discuss the principles of the gospel as much as possible and reinforce them by bearing testimony. The elders were to look for opportunities to distribute books. They were counseled to avoid heated discussions for no good came of them. Delivering the message calmly and clearly with the spirit of testimony was another important recommendation.

The time to tract depended upon the locality. Each missionary should tract at the times when more people were home which meant that evening tracting would be best since more people were home. The tracting visits were to be made in three consecutive weeks for too much lapse between visits weakened the overall effectiveness of the earlier visits.¹

Elder Brigham H. Roberts of the First Council of Seventy outlined in a pamphlet procedures and qualities he considered necessary in effective tracting.

We have found tracting to be one of the most important of all missionary activities; one of the most effective means of presenting the gospel to the world.

That to be successful in it one must have both a general and a specific knowledge of the subject with which his Tracting deals.

That one must possess and exercise a number of special, personal qualities among which are courage, patience, humility, cheerfulness, earnestness; the love of God, and the love of fellow men.

That one must acquire this necessary knowledge, and develop and exercise these personal qualities simultaneously -- while going on with the tracting;

That Tracting must be learned by Tracting -- daily Tracting.

That Tracting must be regarded as a duty of missionary service;

That since it is a duty it cannot be sluffed and the person sluffing stand approved;

³The Elders' Journal, (Atlanta: Georgia), Vol. I, September, 1903, pp. 9-10, hereafter cited as The Elders' Journal. This publication was the official organ of the Southern States Mission, but in 1907 it was replaced by the Liahona, The Elders' Journal published in Independence, Missouri. This publication became the official magazine of the several missions in the United States and Canada until 1945.
That the real purpose in Tracting is to bring the missionary into personal contact with those upon whom he calls, and to whom he presents tracts; that he may through personal contact and orally present the gospel message to them, and while face to face with them deliver God's message. Tracting is but a means to this end -- preaching the gospel;

That to enjoy Tracting one must work at it with great earnestness, conscientious industry is essential to successful Tracting and to the joy of it.

That joy and success in Tracting depends upon the spirit in which the work is done;

That Tracting must be done in the Spirit of Service for the Master and for one's fellowmen and out of love for both.

That in opening new Tracting districts systematic work is better than haphazard methods. . . .

Roberts believed that if the missionary worked with the correct spirit and attitude, the method would work; but if the missionary did not work, it did not matter what method he attempted.

There were some cities where missionaries had been working for many years and such places were considered "over-tracted." Parts of the city had homes where missionaries had contacted them upwards of ten and fifteen times. This was one factor that led to a need to increase the effectiveness of tracting procedures as found in A Plan for Effective Missionary Work published by the Northwestern States Mission. This plan has also been called the "Anderson Plan" because of the major efforts of Elder Richard L. Anderson of that mission. Instead of simply passing out tracts, elders were encouraged to "... Go into people's houses and discuss this message -- place the Book of Mormon wherever possible to be read." It was felt that missionaries were not requesting permission to enter the home; consequently they were encouraged to be more persistent.

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We would better understand our purpose in tracting if we termed it personal contacting. The Lord tells us to preach the gospel. PASSING OUT LITERATURE IS NOT EFFECTIVE TRACTING -- THE OBJECT IS GET INSIDE.6

In 1960, church leader Theodore Tuttle, of the First Council of Seventy, explained to a group of mission presidents that his experience of tracting years earlier supported what was the concern of the Northwestern States Mission. There was no pressure to get inside the home, place literature, or leave a testimony. To contrast his experience as a missionary with the current practice, he pointed out that a few months earlier he had gone tracting with missionaries in the Los Angeles, California, area. While tracting he was astonished at the approach used by the missionaries to enter the home for they knew that if they did not get in, they could not present their message. They were so trained that for every negative response given by the occupant, the elders had an answer to counter it. For example, the missionary offered a Book of Mormon in such a way that the person would take it into his hands rather than see it fall to the floor for this was the appearance the missionary gave in presenting it. Once the book was in their hands the possibility of placing it was much greater. The missionary did not want to give it away because he was taught that people prized things more when they purchased them. The missionary indicated the cost only covered the printing of it and no profit was made. If the occupant refused to accept it, the elders opened the book and offered a free tract, and this could be read after they had gone. Most people accepted the tracts; but if they still refused, the missionaries bore a simple testimony of the divine message they carried. Elder Tuttle, commenting about

6Ibid., p. 3.
their persistance, said:

I think I would have gone through Monday afternoon and Monday evening and all day Tuesday and Tuesday evening without getting in one door without some kind of pressure on my part to get in, so that when we sit down at a table we can begin to do what President Smith told us, to warn them.\(^7\)

One mission president, J. F. Nelson, commenting on this talk, instructed his missionaries to apply these techniques by using the power of positive tracting... Expect to get in, plan on getting in, move forward..."\(^8\)

Beginning in 1961, mission presidents seminars were conducted to train, instruct, and unify the missionary efforts. In the seminar held in 1973, these leaders were instructed

...that without member help the most productive method of finding is tracting... It may seem that something as fundamental as knocking on a door would be easy and any one method would work as well as another. This is not true. Tracting, if done properly and with proven methods, will be a very satisfactory method of finding people to teach. Here are some suggestions which are general in their nature.

Experience has shown that when people have just undergone some major change in their lives, they are more susceptible to the message of the gospel. Missionaries should be on the alert for the following situations:

1) New move-ins. People who have just moved into a new area may now be without roots, friends, or a church...

2) Death in the family. People who have had a recent death in the family respond very positively to a showing of *Man's Search For Happiness*.\(^9\) These situations should be handled tactfully and understandingly... Watch for obituaries, mortuaries...
3) New births. 

4) Families with problems. Families which have suffered some kind of tragedy seem more susceptible to the gospel message than those who are living normal, placid lives.

5) New marriages. 

It was emphasized again that missionaries can make any area productive in tracting if done with the proper attitude and spirit. They were counseled to use ingenuity and good judgment to find people to teach. For example in setting up a tracting district, missionaries should keep accurate records and use a map and record the response at each home. They should work from centers of strength such as a local chapel, new housing areas, centers of population, and be cautious about expanding too rapidly into isolated areas, new cities or into rural, country areas where great distances existed between homes. 

To make effective use of a missionary's time has been a strong emphasis in recent years. In a 1961 Seminar, elders were told that tracting should be done in the waning hours or those hours when the elders had nothing else to do and this time usually was during the morning hours but not necessarily restricted to those hours. An important principle taught all missionaries in the decades of the 1960's and 70's was to seek fathers to teach. This was especially true in tracting. "Tract when men are at home, or find where men are located such as businesses, on the street, etc. Capitalize on holidays and special days when men are at home with their families." 

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12 Nathan Eldon Tanner, Mission President's Seminar, p. 75.

Telephone Tracting

When one missionary was ill or for some other reason restricted to the apartment, the companion telephone tracted. This consisted of selecting names at random from the directory and calling them with the intent of setting up a cottage meeting. Where surnames were similar or identical to those of the elders, they called those people and used the similar name to initiate a gospel discussion. One mission printed a telephone dialogue conversation. 14

Door Approaches

What a missionary did at the door determined to a great extent whether he entered the home or not. Roberts pointed out the importance of attitude. "Do not say or do anything which will create a negative attitude in the one who answers your knock." 15 Missionaries were taught the importance of personal appearance, a smile, a positive attitude, and topics for discussion in the handbooks, publications, and periodicals published by the missions. These suggestions, however, did not begin to appear until the turn of the twentieth century when written dialogues were published.

The dialogue at the door related to the interests of the individual and no matter what the response of the occupant, the missionary was counseled to be complimentary and respectful of other churches.


The early recommended approaches usually contained concepts of logic and reason to persuade the contact to listen. For example the missionary might have used this dialogue.

Q. "In this age of so much religious confusion, would it not be a fine thing if we could receive more light from the Heavens to aid in showing us the true religious philosophy?"
A. "Yes."

Q. "A lady (your neighbor Mrs. X) who was quite bewildered by this confusion told me the other day that it would be the greatest thing in the world if there was only one man on earth who was good enough to speak to God and find out these things for us. Do you not agree with her?"
A. "Yes."

Q. "Does it not seem reasonable that a loving God would speak with man today for the purpose of helping him solve his problems, as he spoke to man in the days of Moses?"
A. "Yes."

Q. "Then would not any religious system that made bold to affirm that God had spoken to its prophets in this day merit investigation on the strength of that claim; or any message affirming itself to be the Word of God merit investigation on the same claim?" (This may be used in introducing the Book of Mormon).
A. "Yes."

Q. Since then, the strength of the message of 'Mormonism' lies in that claim, would you not care to hear more about it?" The answers are varied. Some say yes and others say no.16

As mentioned above, missionaries were to be warm and friendly but not offend. Consequently, little pressure was seen in the recommended door approaches until the appearance of the "Anderson Plan." Here the elders were taught to use reason and logic at the door and be prepared to handle objections.

But in handling them, do not argue. You are on the side of the prospect and there to help him. The method is to agree where possible; then to point out that he must also realize this . . . etc. Remember "Yes -- but. . . ."

Keep the prospect on his toes; strive for definite reactions. Another angle here is to gain physical participation. An elder should shake hands when a man comes to the door. Hand the Book of Mormon to the prospect. Have him look at something and participate. . . . BE DIRECT, POINTED, CLEAR AND CONVINCING. . . .17

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16 Ibid., p. 79.

17 A Plan For Effective Missionary Work, pp. 608.
Many of the above suggestions were also contained in the Systematic Program for Teaching the Gospel. But, additional ones were given in that plan to help improve the possibility of entering the home.

You should have your hands free. It is not necessary to carry a heavy case of books, thereby creating the impression that you are a salesman. . . .

You should keep accurate records. . . .

You should watch your posture, both while you are at the door and after you have entered and are seated. While you are at the door, stand erect.

Try to speak in clear, low tones -- articulate but pitched just low enough so that the party at the door instinctively leans forward to listen. . . .

Make your tone of voice sincere but pleasant, and above all, relaxed and patient; but speak your words with the conviction that denotes sincerity.

Make your delivery smooth. . . You must know what you are going to say and then say it without hesitation. . . . Practice on your approaches beforehand.18

Where some of the earlier instructions for door approaches contained elaborate dialogues, the latest instructions recommended a brief introduction with a simple request to enter the home.19 If the entire family was not home, an appointment was sought for an appropriate time. In order to enter the home, missionaries were encouraged to use tracts, copies of the Book of Mormon, current ward, stake, or church-wide activities, such as; socials, open-houses, and special conferences. Priorities at the door were an important consideration.

As missionaries tract, the following priorities at the door should be kept in mind in order of importance --

1) Set up a family home evening or a first discussion with the family.
2) Sell the Book of Mormon.
3) Leave the tract Joseph Smith's Testimony or some other pamphlet.
4) Make a friend. Leave with a smile.20

Beginning with the handbooks in the 1930's and continuing to the 1970's, instructions on handling objections were given. The earlier recommendations consisted of long dialogues using reason and logic to convince the contact he should listen. The suggestions given in 1973 were brief and simple consisting basically of a plea to explain their message.

<table>
<thead>
<tr>
<th>Objection</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am too busy.</td>
<td>Our message will take just a few minutes.</td>
</tr>
<tr>
<td>I have my own religion.</td>
<td>Our message is for people of all religious faiths.</td>
</tr>
<tr>
<td>I am not interested.</td>
<td>May we suggest something that may bring additional happiness to you and your family?</td>
</tr>
</tbody>
</table>

We have come at the call of a prophet to bring you a vital message. May we come in? 21

**Visuals in Tracting**

Tape recorders, record players, filmstrips, movie and slide projectors were not used in tracting but were utilized when the missionaries had begun to teach the family in the home. The teaching in the home was typically called a cottage meeting. In tracting, a simple picture, photograph, or some other visual have been used by the full-time missionary.

Pictures will often tell a story and catch interest where words will not. Elders have used to advantage photographs, post cards, and the book, "A Picture Story of Mormonism." These have held the interest of those who were ready to shut the door. 23

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The book mentioned above contained pictures of temples, church leaders, historic Mormon sites, diagrams, and other significant charts and visuals that illustrated the life and activities of church members. A similar book was published in 1957 containing basically the same items entitled The Mormon Study by Rulon S. Howells. The writer remembers using it extensively in his mission. Another book, Meet the Mormons, followed the Howell's publication and as the title indicates, it was used to get acquainted with the Mormon people and how they lived.

The most recent missionary lesson plans included drawings and pictures. Those visual aids were used with specific lessons in a home meeting, but many missionaries found them helpful in tracting, especially at the door.

LITERATURE USED IN TRACTING

Literature has been a major tool used by missionaries to introduce investigators to the message Joseph Smith. Tracts, booklets, magazines, newspapers, and books have been written for members of the Church and those not of the faith, but interested in the message. Literature was provided to help "... the missionaries... be more efficient in their work, ... that they may present the Gospel in a clear and logical way...."24 Because there was such a variety of people investigating, a variety of approaches were needed. Some people accepted the Bible as the only authority and were influenced strongly by scriptures, logic and reason. Others were influenced by scientific and rational approaches playing upon the

"... unreasonableness of the false doctrines of apostate Christianity. ..."25 "A study of our missionary literature reveals the fact that the writers of our tracts and pamphlets have had this in mind and have used these various approaches effectively."26 It was important to remind missionaries to use the literature that would be considered most appropriate to meet their particular interests and needs.

Tracts and Pamphlets

A major part of tracting was the tract.

The tract is a brief, suggestive statement of one or two Gospel principles. It is designed for persons unfamiliar with the Gospel message, or prejudiced against it. It aims, first, to interest the reader by teaching, simple and interestingly, a few Gospel truths; and, secondly, to arouse inquiry by suggesting other interesting information. If this is accomplished, the tract also serves as a preparation for the next visit of the missionary, and as a means of securing Gospel conversations. It is usually given away.27

Some were written by the Church leaders and others by missionaries. Each tract was usually written to meet a specific need according to a particular locality and an individual's personal interest. Some of the more popular tracts have been those dealing with the apostacy from Christ's Church as found in the New Testament; the restoration of that Church through the young prophet Joseph Smith; the story of the first vision and call of Joseph Smith; the coming forth of the Book of Mormon; the priesthood and the authority to baptize; and finally the plan of

25 Ibid., 47.

26 Ibid., 44.

salvation consisting of teachings concerning where people came from, why they are here in mortality, and where they go after death. All these messages were especially unique to Mormonism.

The pamphlets used in proselyting were usually more lengthy and comprehensive in content, explaining more fully the total message of Mormonism, rather than one or two aspects of it as found in the tracts. One of the first pamphlets written for widespread missionary work was "A Voice of Warning" by Parley P. Pratt. Many others have been written since then such as "Mormonism" by Anthony W. Irvins, and the "Plan of Salvation" by John Morgan.

Book of Mormon as Tracting Literature

Since its publication in 1830, the Book of Mormon has been a major tool of missionaries in the proselyting endeavors. Samuel Smith took several copies of the Book of Mormon to distribute. In the missionary journey to the Lamanites in the fall of 1830, Parley P. Pratt directed the missionaries to the noted Campbellite Minister, Sidney Rigdon. Elder Pratt presented him a copy of the Book of Mormon and prevailed upon him to read it. After a few days, Mr. Rigdon had read the book and prayed concerning it and received the conviction of its truthfulness and accepted baptism into the church.

Missionaries have always been encouraged to distribute as many copies of the book as possible. "Each elder should take pride in having

28Romney and Woodruff, op. cit., pp. 54-59.

29DHC I: 122-125.
a large book record to his credit; should specially endeavor to sell as many copies of the Book of Mormon as possible and ought never to be without one for sale."30  In the early part of the twentieth century most missions recommended not using the book until several visits had been made but some flexibility remained in the matter. "... One should bear in mind that it could be appropriately presented on the occasion of the first contact with a stranger, and with wisdom at any and all times thereafter."31  In recent years, a major emphasis has been to place the Book of Mormon in homes on the first visit. Such was the emphasis of the Northwestern States missionary lesson plan, or Anderson Plan.32  Even more recently missionaries were taught to place the book wherever possible. A sample dialogue was ". . . Mr. Brown, we would be happy to leave a copy of this sacred book in your home for just the cost of printing..."33

Other Publications in Tracting

Due to the scarcity of literature, missionaries in the 1830's, 40's, and 50's used whatever church reading material was available. As mentioned above, the Book of Mormon was one of the most circulated publications. Other literature included the church newspapers and magazines. When the Millennial Star, a church magazine, began to be published in England, missionaries used it to leave at the home of the investigators because of the doctrine and gospel taught in it.


31Romney and Woodruff, op. cit., p. 48.

32A Plan for Effective Missionary Work, pp. 2-8.

Ben E. Rich, President of the Southern States Mission from 1898-1908, saw the need to communicate with his elders in the field; and to accomplish this he began publishing the **Elders' Journal**. It commenced in 1903 and was consolidated with the **Liahona**, another missionary publication in 1907. This publication was a great help to the missionaries in two major ways. First, the missionaries used them as tracts, and second, they read about the techniques other elders were using and sometimes applied the same ideas in their own district.

As the other church publications, **The Improvement Era**, the **Instructor**, and the **Children's Friend**, became more readily available and circulated throughout the world, missionaries were encouraged to make use of them in their proselyting efforts. The General Board of the **Primary** suggested using the **Children's Friend** in the following three ways:

1. In contacting, a missionary might leave a **Children's Friend** as a gift at a home where there are children.
2. At a cottage meeting, the **Children's Friend** might be handed to children who are too young to understand the lessons or to participate in the discussion. The use of the magazine would help to keep the children from distracting the attention of their parents.
3. ... adults might read and enjoy the simple Bible stories, "Heros of the Book of Mormon," and other faith promoting articles.34

Not only could the missionaries use the publication to leave with the families, but they could cut pictures from it to use as visuals in the door approach as well as in the lessons they presented in the homes. Some elders had compiled note books containing effective pictures to attract interest and help people understand some of the concepts being taught.

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34 El Animador, June 1962, p. 16.
OTHER MEANS AND CHALLENGES OF PERSONAL CONTACTING

Proselyting approaches were as numerous as there were missionaries. Especially was this true in personal contacting. Missionaries traveled in pairs commencing the later part of the nineteenth and early part of the twentieth century; prior to that time they traveled alone. Whether working alone or in pairs, missionary work was challenging and it required effort, creativity and dedication to be successful.

Street Contacting

A proselyting approach similar to street meetings was called street contacting. "... [It] is simply a method of approaching people directly on the street, stopping them as they go..." Missionaries not only stopped people on the street, but also while riding buses and street cars, elders talked with passengers asking what each was doing and through a conversation solicited an appointment for a cottage meeting. When chapels or other meeting houses were nearby, elders stopped people on the street and invited them to the building for a discussion about the gospel. Surprisingly, many accepted the invitation; and the elders escorted them to the nearby chapel and conducted a brief meeting. Following the meeting, an appointment was sought with the investigators in their own homes where the missionaries came to teach them.36

35 Paul C. Andrus, Mission President's Seminar, V. I., p. 130.
36 Ibid., p. 131.
An advantage of this method was that there was no guessing nor surprises behind a door as in tracting; rather the elders selected the contact they desired, stopped him, and began a conversation there on the street. In a foreign country like Japan, people were always willing to stop and talk with Americans and offer help or assistance, as they thought, and to their surprise the foreigner spoke their language. Also, there were people available at all hours of the day with this type approach. This was especially true and successful in Austria. Two elders said:

We frequently are able to knock on 200 doors without finding a single person home. All of those people are out in the park watching the birds or whatever it is, and we have recently assigned two young men to go sit in the park with them, talk with and hold a cottage meeting right on the bench, and then move to the next one. The men who have been assigned to do this are doing a very good job in getting many appointments. I anticipate that when other men learn of it, we'll have more people sitting in the park.37

In many instances the missionaries were denied access to large apartment buildings. Sometimes gates or doormen prohibited soliciting of any kind. Street contacting helped solve that problem.

To increase effectiveness on the street, missionaries began to use large pictures and display boards. The visuals explained some gospel principle or a church activity such as the Church's Family Home Evening program. Here fathers are instructed to gather their families together one night a week and have lessons, activities, and refreshments to help strengthen the family unit. One missionary stated that by using visuals: "Many people are interested, some are willing to hear more. We suggest that we come to their home where we can meet their

37 W. Whitney Smith, Mission President's Seminar, V. I., pp. 132-133.
family, and some are willing to do this."\textsuperscript{38} The picture boards only attracted interest to accomplish the above: to enter their homes.

**Religious Census**

In those cities where there were large central parks or other meeting places where people went to relax, visit, or in other ways pass the time, missionaries found it helpful to conduct religious censuses. Those were done by having the missionaries use a clipboard with sufficient copies of questionnaires and stop people on the streets, or sit down beside them on benches and ask the questions listed. If interest was shown by the individual, the missionaries sought an appointment at his home with the entire family. If he was not interested, they left him a tract and invited him to attend a meeting or some other activity.

This technique not only worked in large central parks, but in busy downtown areas where people shopped, worked, and participated in entertainment. In some instances the elders used the religious census to tract from door to door.\textsuperscript{39}

**Foreign Customs in Tracting**

Missionary work was subject to the laws and customs of the country. In Japan, for example, there were strict rules of politeness that were observed. The missionaries first opened the door to the entrance to the home, which was a waiting room, and called out some polite expression of greeting. The person in the house responded appropriately and opened the inner doors to the house. This person was kneeling on a

\textsuperscript{38}The Deseret News, The Church News, (Salt Lake City: June 1, 1974, p. 3, hereafter cited as the Church News.

\textsuperscript{39}A personal experience of the writer.
mat just inside the door and the elders bowed and politely excused himself for being rude or other such appropriate greeting. They then explained the purpose of the visit and offered a tract. If the tract was accepted, a certain procedure was followed.

The hands of the person receiving the tract are arranged so that they cross and back of the right hand rests in the palm of the left. The missionary lays the small booklet upon them, and the lady raises it above her head once, bowing slightly, then laying it before her on the floor, slowly draws her hands together before her until the point of her fingers form the apex of a thirty degree angle.40

Missionaries needed instruction and help when they were assigned to a foreign land to insure they were thoroughly acquainted with the local customs.

The Challenge of Tracting

Tracting was probably the most difficult of all proselyting methods. One missionary reported his experiences with these words:

We have resumed tracting from house to house. My district is largely Catholic and has many tenement houses or "flats" containing ten, twelve, and even twenty families. The Catholics generally accord me respectful treatment, and as a rule politely decline accepting a tract, while a few others act quite differently. It is somewhat discouraging to climb up six flights of stairs and then get the proffered tract thrown back and the door slammed in one's face. There are many "ups and downs" in more than one sense, to this branch of missionary work. Still I meet a few here and there who take an interest in the truth and though exceptional, these suffice to make the work encouraging and bright.41

It was not uncommon to find in the records instances where missionaries tracted all day without obtaining entrance to a home. Yet, because of their faith and testimony they continued to labor, knowing


41MH of Eastern States Mission, May 18, 1897, n.p.
what they were doing was correct and that they were willing to pay the price to proclaim their message even when that price meant rejection.

A returned missionary from Germany and Switzerland suggested two reasons why some missionaries had an aversion to tracting. One, missionaries felt that tracts did not discuss items relevant to the social ills of the day. For example, temperance was a major issue during the early twentieth century and one elder commented that instead of handing out tracts on baptism for the dead, he desired a tract that discussed the Word of Wisdom which talked about those things that were harmful to the body like tobacco and alcohol. The second reason mentioned was tracting seemed to be a waste of time. Few people listened to them or their message. Because it was so difficult some disliked tracting and avoided it by sleeping in, loafing, little studying, or purposeless visiting of the members.

While the returned missionary mentioned above was attending Yale University, he assisted four elders laboring there to become acquainted with faculty and students.

They spend their time in the lecture halls or libraries; they attend the religious service and Bible classes, and take part in the discussions, giving to the students the "Mormon" interpretation of religion; they work shoulder to shoulder with the Yale boys in the missionary activities among the slums of New Haven, and are cultivating a comradship and fellowship with the students...

The New Haven elders are also active among the churches and the Y.M.C.A. of this city. Through attending Bible classes and assisting these societies in their efforts for good, they have made many friends, among whom are an influential Sunday School teacher and a prominent minister. The former entertains the elders at evening dinner once a week. As another example of the good results, the friends of one of the released missionaries gave him a farewell social which was attended by some twenty of the best people of the city.42

In spite of the obstacles and challenges of tracting, it has been a major means of personal contacting. No matter what method of contacting was used, the important principle emphasized was that the missionary should work. If he worked with the correct spirit and attitude, the method was successful; but if he did not work, it mattered little what method was attempted.
Chapter 3

GROUP CONTACTING

TRAVELING WITHOUT PURSE OR SCRIP

Missionaries relied upon divine guidance in all aspects of their work. From 1830 to the early part of the twentieth century most missionaries traveled without money or personal belongings. They were to have only the clothes on their backs and were to trust the Lord to provide for food, shelter, clothing and the other necessities of life. This practice was called traveling without purse or scrip.

Latter-day Saint scripture said:

And thou shalt take no purse or scrip, neither staves, neither two coats for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money and for scrip.

The word purse referred to money and the word scrip to a satchel or a knapsack. While this represented a real challenge for most, Brigham Young stated:

For me to travel without purse or scrip, was never hard; I never had; I never saw the day, I never was in the place, nor went into a house, when I was alone, or when I would take the lead and do the talking, but what I could get all I wanted. . . . [Others had] been turned out of doors a great many times, and could not get a night's lodging. But when I was mouth I never was turned out of doors. . .

1D&C 28:14.

Taverns and hotels also were places where the elders solicited food and shelter. Such was the experience of Wilford Woodruff on one of his first missions.

I went to the best tavern in the place. . . . I told him I was a stranger and had no money and asked him if he would keep me over night. He inquired what my business was, and I told him I was a preacher of the gospel. He laughed and said that I did not look much like a preacher.

The landlord wanted a little fun, so said he would keep me if I would preach. . . . He took my valise, and the landlady got me a good supper. I sat down in a large hall to eat. Before I got through, the room began to be filled by some of the rich and fashionable people of Memphis, dressed in their broadcloth and silk, while my appearance was such as you can imagine, after traveling through the mud as I had done. When I had finished eating, the table was carried out of the room. . . . I was placed in the corner of the room, with a stand having a Bible, hymn book, and candle on it, hemmed in by a dozen men, with the landlord in the center.

There was present some five hundred persons, who had come together, not to hear a gospel sermon, but to have some fun. I read a hymn, and asked them to sing. Not a soul would sing a word. I told them I had not the gift of singing; but with the help of the Lord, I would both pray and preach. I knelt down to pray, and the men around me dropped on their knees. I prayed to the Lord to give me his spirit and to show me the hearts of the people. . . . I arose and spoke one hour and a half, and it was one of the best sermons of my life. The lives of the congregation were open to the vision of my mind, and I told them of their wicked deeds and the reward they would obtain. The men who surrounded me dropped their heads. Three minutes after I closed, I was the only person in the room.4

This experience was a fulfillment of what they had been taught concerning traveling without purse or scrip. "And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind. . . . And they shall not go hungry, neither athirst."5

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4 Mathias F. Cowley, Wilford Woodruff History of His Life and Labors, (Salt Lake City: Bookcraft, 1964), pp. 55-56.

5 D&C 84:80.
HALL MEETINGS

In order to preach to large audiences and contact more people, missionaries attempted to schedule halls, chapels and public buildings to deliver their message. To set up a hall meeting, they first arranged a place to meet and then gave out appointments or in some other way announced to the public the forthcoming meeting. On the given day the meeting was conducted.

Arranging Places to Meet

Preceding the commencement of proselyting efforts in an area, elders appealed to God for divine help. Upon entering the community, the missionaries inquired about a public place where they could preach. The local ministers had such buildings under their direction, and the elders took advantage of whatever the minister would grant them. Some were amenable to the request while others opposed it vigorously.

Churches were not the only places to preach and other facilities were always pursued. Missionaries applied to the sheriff for the use of the court house, and then to the authorities for a public room in the market place. Those elders were courageous and did not give up easily. They used every possible opportunity to deliver their message.

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7 Ibid., p. 135.

8 Ibid.
in both town and country speaking in groves, schoolhouses, barns, and other dwellings.

It was not uncommon for a missionary in the early days to return to his forefather's home area. There he had acquaintances who not only knew him but would likely provide food, lodging, and a place to preach. Such was the case of one elder who served in the Eastern States Mission in the 1870s. He arrived at Farmington, Maine, and proceeded to the home of a schoolmate of his father. He was well received; so much so that he "... gave out an appointment for a meeting in that building [the village church] on the following Sunday morning at 10 o'clock."

At the appointed time the church was filled and he delivered a sermon on what the Latter-day Saints believe, and why they believe it. His message was accepted by all who attended, and the next day he was invited to speak again. This time he was permitted to use the local schoolhouse. Arranging for and using public buildings made it possible to reach many people and give them the message of the restored gospel.

**Giving Out Appointments**

Throughout the early missionary histories is found the phrase "giving out appointments." The missionaries needed to communicate that representatives of The Church of Jesus Christ of Latter-day Saints were

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9 _Ibid._, p. 84.

10 _MH of Eastern States Mission, V. 1, October 12, 1876._

11 _Ibid._
there and desired to deliver gospel messages. To announce a meeting the elders published notices, circulars, and placed announcements in local newspapers. A circular in a newspaper consisted of something like the following:

CIRCULAR

Repent! ye people of California. For know assuredly, the Kingdom of God has come nigh unto you. Mr. Pratt, missionary from Salt Lake, will impart instruction on the fullness of the Gospel to individuals, families, or congregations who may desire it. . . . Mr. Pratt will accept, with pleasure, any invitation from his fellow citizens to preach in their houses, halls, churches, without respect to party or sect. When not otherwise engaged, he will hold public meetings at his residence on each Sunday, at the usual hours; also, prayer meetings on Thursday, at two P.M.

Handbills were a very common type announcement of meetings to be held. (Sample appointment notices are included on the following three pages. See Figures 1, 2, and 3.) Occasional invitations to speak from the pulpit were also given.

I visited Rev. James Albion several times. . . . He believed in our mission and offered me his chapel, which would seat about a thousand persons. On Sunday morning we accompanied our reverend friend and convert to his chapel, and were introduced to the committee. . . . At the close of the meeting the Rev. James Albion gave out an appointment for us to preach on the next Sabbath evening. 13

Announcements and circulars were often inserted into the pages of pamphlets. When some pamphlets were printed, announcements of meeting times and locations were printed on the first or last pages of the tract so that those who read it would be informed.

12 Pratt, op. cit., p. 411.

13 Cowley, op. cit., p. 133.
RELIGIOUS NOTICE.

Elder S. BRANNAN OF NEW-YORK CITY.

A handbill announcing the series of lectures on the doctrines of the Latter Day Saints, generally known by the name of Mormonism, commencing on Sunday, the 1st of August, at 2 o'clock P. M. For six succeeding Sundays, during the summer season only, at the

AMERICAN REPUBLICAN HALL
CORNER OF BROADWAY AND GRAND STREETS; (Entrance on Broadway.)

FIRST Lecture—August 1, 2 o'clock P. M.—He will point out some of the most prominent errors of modern Christianity, and the necessity of a reform.

SECOND Lecture—Sept. 1st 2 o'clock P. M.—Proofs the antiquity of the Book of Mormon: The Bible for evidence.

THIRD Lecture—Sept. 9th 2 o'clock P. M.—That Palæstina Was Not Established; Bible for evidence.

FOURTH Lecture—Sept. 16th 2 o'clock P. M.—This to be established upon the Continent of North America; Bible for evidence.


SIXTH Lecture—Oct. 8th 2 o'clock P. M.—Drawing from the Bible that there is to be another Christian or Gospel dispensation after the first Christian Era.

These will be at meeting for public instruction, by uncontroverted evidence being given.

Figure 1
Handbill Announcing a Religious Meeting to be Conducted by Samuel Brannan, New York City, 1845.
NOTICE.

MR. ROBERT CAMPBELL,
A Latter-Day Saint Missionary,
From Eastern Upper California, North America, will deliver a
COURSE OF LECTURES on the
FULNESS OF THE GOSPEL OF JESUS CHRIST,
as restored to earth in these days, in its ancient purity, accom-
ppanied with all its privileges and blessings; also, set-forth the
Prophecies which are yet to be fulfilled, as spoken by holy men
of old, who were moved upon by the Holy Ghost.

IN THE
LODSDON HALL, BOAT VENNEL,
EVERY SABBATH-DAY, AT ELEVEN A.M., AND SIX P.M.
ALSO,
ON EACH WEDNESDAY NIGHT,
COMMENCING AT EIGHT O'CLOCK.

When all classes are respectfully invited to attend and hear for
themselves. A wise man will hear a matter and then judge.

"Both our law judge any man before it hear him," John vii. 51.

On WEDNESDAY Evenings, Pamphlets, explanatory of our Faith
will be exposed for sale; also, any Books published by the Latter-
Day Saints can be had, if ordered.

AYR, 25th Nov., 1850.

PRINTED BY THOMAS M. GEMMELL, AT THE AYR ADVERTISER OFFICE.

Figure 2

Handbill Announcing a Course of Lectures by
Mr. Robert Campbell
INVITATION.

"He that judgeth a matter before he heareth it is not wise."—Proverbs.
"Prove all things; hold fast that which is good."—Paul.

FRIEND,—No imperfect system of Religion can save you in the Kingdom of God. "There is one body (Church), and one Spirit; One Lord, one faith, one baptism, One God and Father of all." Eph. iv. 4-6.

The gospel of Christ is the perfect law of Salvation; unchangeable and must not be prevented by man. We ask, do you enjoy the gospel as taught by the Saviour? If not, seek it.

The LATTER-DAY SAINTS testify to its restoration by a Holy Angel in fulfilment of God's word. Rev. xiv. 6.

You are earnestly invited to attend our Meetings, where you may learn further concerning those things necessary for your salvation.

Services every Sabbath at 2.30 and 6.30 p.m.,

Latter Day Saints' Gospel,

Hunter's Vale, Farm Street,

BIRMINGHAM.

Figure 3
Handbill Announcing a Religious Meeting
The missionaries have always been noted for their ingenuity and creative ability as well as their persistence. A notice that appeared in a Swiss newspaper read: "Incredible, but true! For one franc and fifty centimes I will tell anyone how to become happy, both temporally and spiritually. [signed] B. Kirchhofer, Geneva."14 This particular advertisement brought many inquiries. Upon receipt of the letters, the missionary

... sent the inquirer a printed letter, with the advice to become a Latter-day Saint, when he would realize the fulfillment of his wishes to the utmost, giving our address, as we were the men authorized to give full particulars with regard to the Mormon Church.15

Because there was a more favorable image of the Church with the news media during the second and third decade of the twentieth century, the missionaries were counseled to make better use of such. It was suggested that there be one missionary assigned in each community to whom the press could look for information and important news releases. A missionary who approached an editor in a warm and friendly manner with newsworthy items and not propaganda found the newspaper willing to publish the notices. Some things missionaries were constantly alert to include:

The visit of a Church leader. . . . The transfer of missionaries and the arrival of new elders into a branch or district. . . . The appointment of a new branch or district president. . . . Creation of a new branch or district. . . . Building of a chapel. . . . Unusual activities or programs of any kind. . . . Items of historical interest. . . . Special notices of conferences or unusual gatherings. . . . Society notices of socials. . . . Announcements of Church sponsored radio programs.16

14 The Millennial Star, XXXIII (October 10, 1871), p. 652.
15 Ibid.
While some of those ideas were presented to help get the Church before as many people as possible, most announcements of public meetings, activities, and gatherings were to encourage nonmembers to come to hear the gospel preached. As the Church increased in numbers, many announcements were given primarily to Church members. Those not of the faith were invited to attend meetings, but were not encouraged to as they had been in the past. In the decade of the 1960s members began to be encouraged to bring nonmembers to functions. In some instances the latter were the members tickets to attend; without such, members were discouraged from attending. In one meeting the President of the Church was the speaker, and 7,000 members brought 6,000 nonmembers.

A Typical Hall Meeting

Once a building had been scheduled, announcements or appointments given out, and the people present, the meeting commenced. It was usually started with prayer and a hymn. Sometimes the elders sang it alone, since few knew the Latter-day Saint hymns, but on other occasions they sang a familiar Christian hymn. Following this, introductions were usually given telling who they were and what they were doing and then the messages were delivered. The topics varied but were usually based upon the fundamental principles taught in the Church. One of the most well known hall meetings in early Church history was held by Wilford Woodruff in England.

When I arose to speak at Brother Benbow's... a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him 'For what crime?' He said, 'For preaching to the people.'
told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel. The power of God rested upon me, the spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and several offered themselves. Among the number were four preachers and the constable. The latter arose and said, 'Mr. Woodruff, I would like to be baptized.' I told him I would like to baptize him. I went down into the pool and baptized the seven. We then came together. I confirmed thirtegen, administered the Sacrament, and we all rejoiced together.  

Debates

Missionaries were often challenged by a sectarian minister to participate in a public debate. Elders Parley P. Pratt and Orson Hyde had been meeting with considerable success in their missionary endeavors and were challenged to a public debate by a learned clergyman. It was decided to hold the meeting in the openair and thousands attended. The conditions of the debate were as follows:

The Bible to be recognized as a standard of truth.
We were to have the opening speech, in which we were to set forth our principles; when the reverend gentleman was to have a certain length of time to reply, and so on alternately.
.... Elder O. Hyde. ...., took up the matter. ....

After laying down the premises, Elder Hyde demanded an admission or a denial, and this made it very difficult for the opponents. If they agreed to his statements that meant their own religion was wrong; yet if they denied them, they were denying the Bible from which he was quoting. After some time and many futile attempts to distract the missionaries to other points of debate, they gave up. Elder Hyde addressed the audience, exhorting them to submit to the gospel he was

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18 Cowley, op. cit., p. 118.

teaching. The journals contained accounts of many debates, but by the turn of the twentieth century this proselyting approach was frowned upon and finally discouraged entirely. For example, in 1913, one publication said: "There should be few, if any, debates held. . . . If a minister wants to know our position on any principle of the Gospel, . . . tell it to him and his people in any meeting he calls for. . . ." But if the minister or clergyman still desired a debate, missionaries were permitted to enter into a written agreement to discuss the topic "What Must We Do to Be Saved?" and then allow the people to judge for themselves.

In just a few years that exception was also eliminated from a handbook of instructions.

Public debates should be avoided. Little, if any good comes of acrimonious discussions. Where necessity arises and you think a challenge to a debate should be accepted, report it immediately to the Mission President for instructions.

That same directive was repeated in 1927, but by 1937 a more firm policy was given.

A safe rule to follow is to never argue or debate in open-air meetings. Little good is gained by such; great evil often results. Argument only serves to entrench others in their own beliefs, and often leads to bad feelings. The spirit of argument is not the spirit of the gospel.

20 Ibid.
22 Ibid.
Open-air or street meetings have always played an important role in the proselyting efforts. It was a difficult method especially for new, inexperienced elders.

... when a new missionary arrives in the field we advise him within a few minutes of his coming that he will have to prepare himself for a street meeting that night. And he says "Why, you're kidding, of course, because I don't speak their language." And we say, "That doesn't make any different [sic], we know somebody who can interpret for you. Now we're serious, and here's an outline and you can prepare your talk." Well, he now knows that about the worst thing on earth is about to happen to him and he fears more than anything in his life.

But you ought to see them come home. When they come home from that street meeting, they could jump over the moon. They say, "We did it. We have conquered the greatest unknown of all our lives. There isn't anything we're afraid of in this mission now." 25

It's [holding street meetings] the greatest experience of my mission to stand on a street corner and proclaim the gospel. I want everyone of my missionaries to have that opportunity. If they could do that, they could knock on any door, they could conduct any group meeting, and their spirits will grow as nothing perhaps will make it grow. 26

These young men were frightened due to four major causes. First, they were inexperienced; second, they had not encountered many difficult questions like the ones thrown at them from a group of hecklers; third, they had little or no experience in handling hecklers; and fourth, in a foreign country they did not know the language. But in just a short time they developed poise, confidence, and good speaking ability.

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25 William C. Bangerter, Mission President's Seminar, V. I., p. 120.

26 President Weilenmann, Mission President's Seminar, V. I., p. 123.
Some street meetings came about because there was rejection in tracting. Such was the case with Wilford Woodruff in England.

We had spent twelve days in going to and fro through London, trying to find a people willing to receive our testimony; but finding the doors shut against us, we determined to go into the streets and lift up our voices in the name of God. Accordingly Elders Kimball, Smith, and myself started on Sunday morning, August 30, walked three miles, and stopped in Tabernacle Square, Old Street, where we found an Aickenite preaching to the people. He was followed by a Presbyterian. Just as the latter was about to begin, Elder Kimball informed him that there was a preacher from America present who would like to speak when he got through.27

Not only would the missionaries conduct street meetings when tracting was slow, but they were quick to take advantage of festivities, holidays, and other public gatherings. Wilford Woodruff recorded:

On this day Queen Victoria of England was married to Prince Albert. As many were on this day celebrating the marriage of the queen, I thought it right to honor the King of Heaven by advocating His cause and preaching the gospel of Jesus Christ. I walked into the market place. . . . and we began to sing and pray unto God, and call upon His name. A congregation flocked around us, and we preached to them. . . . 28

Procedures For Conducting Street Meetings

A constant byword of the missionaries was to be prepared. Such was the counsel concerning a street meeting. Before ever going forth, good organization and planning should occur. Concerning praying in public, the recommendation was to pray before leaving for the meeting and always have a prayer in your heart while conducting it.29

27Cowley, op. cit., p. 123.

28Ibid., p. 148.

Missionaries were encouraged to hold the meeting in as prominent place as possible hopefully one in a respectable part of the city. In order to select such a site, the attitude, demeanor, and disposition of the people were to be studied. Choosing the best time of day to conduct the street meeting was also important. 30

In some areas there were laws restricting such activities, and it was necessary to obtain permission of the local police before conducting such a meeting. A letter, a phone call, or a personal visit with the local police authorities was necessary to request permission.

Missionaries were taught to be sensitive to the effect the meeting would have upon traffic both vehicle and pedestrian.

"It would be very wise to secure a good street meeting stand for the speakers to talk from, and on this stand we should have the full name of the Church displayed. By doing this, people that walk into the meeting will know at the first glance what church we represent." 31

In some instances the missionaries were among gathering crowds, where they attempted to usher the people towards the elder standing on a box or some other stand. They entreated, "Come on in, you people of the city... Come on up close and listen to us. We have something we want to tell you. Gather close. Come on up here. Please come up." The important thing was to have a crowd gather and move toward the person standing on the box. To begin the street meeting, 33

30 The Elders' Journal, V. 2., p. 70.
31 The Missionary's Hand Book, pp. 91-92.
32 Ballard and McKay, op. cit., p. 2.
33 William C. Bangerter, Mission President's Seminar, V.I., p.122.
the elders, seldom two and usually four or more, were counseled to
begin with a hymn. "Commence the meeting promptly at the appointed
time. In announcing the hymn state the page or number, and read the
first verse in a clear, distinct tone of voice." One mission recom-
mended that the conducting elder announce who they were, what they
were doing, where they were from, what they represented and how this
type of missionary activity was going on around the world. Regard-
less of the introduction, it was important to attract attention and
get interest in the subject about to be presented. Most missionaries
grew quickly with these types of experiences. Some learned that in
delivering their message, it was most effective to be brief in their
topic.

It has been our experience in all of the street meetings that
we have held that a good, snappy ten minute talk on one of the
first principles of the Gospel goes over far better than a lengthy,
drawnout discourse that is not pertinent to the salvation of the
people you are talking to. . . Where there are two elders, your talks should probably be fifteen minutes apiece. In the case
where there are four, you should limit them to ten minutes apiece.
The elder conducting should speak only if there are just two at the
meeting. We suggest that you hold your meeting as close to one
hour as possible.36

Following each elder's talk, a short question and answer period
was held.37 While the meetings were proceeding, and especially while
a speaker was delivering his message, the other missionaries were

36 Ibid.
37 Ibid.
were counseled not to "... read a book or converse with another Elder or person. 38 unless it was absolutely necessary.

At the conclusion of the street meeting, it was appropriate to summarize, sing another hymn, and then distribute tracts. The missionaries circulated among the crowds, seeking appointments, answering questions, and in other ways trying to seek sincere people they could actively teach. Sometimes the elders held a street meeting near a Latter-day Saint meeting house and following the street meeting, invited those who would like to visit the chapel and participate in the services held there. Large conferences were especially appealing to invite people to attend.

In the afternoon and evening, sessions of conference were held at the Y.M.C.A. hall where spiritual food was had and given out to all. Before the evening meeting several of the Elders held a street meeting about four blocks from the hall in the main section of town, and through that meeting many more were inspired to attend the last session of conference. 39

Some general principles of good street meetings were presented to the elders to help them be more successful. Missionaries were instructed to let the Spirit of the Lord dictate the subject on which they should speak for what would be effective for one evening would not be suitable for another. They should always keep in mind that it was not always the eloquence of speech, but the Spirit that brought conviction to the heart. They should bear sincere and strong testimonies of the gospel when appropriate. They should keep a good supply of literature,


especially the Book of Mormon, so that people could study on their own and further their knowledge and desire to investigate the message of the restored gospel. 40

**Visuals in Street Meetings**

Mentioned earlier in this thesis was the use of picture boards in street contacting. These and other type of displays were used in street meetings especially during the decade of the 1960s. One mission designed a panorama that contained pictures, scripture references, and charts much like some of the books that were mentioned earlier in this study. The display was assembled and disassembled easily and could be transported to almost any location to be used as the need arose. It was used in street meetings, street contacting, large meetings, and even large fairs. 41

**OTHER METHODS OF GROUP CONTACTING**

The Latter-day Saint people have been noted for their interest and activity in many social, cultural, and athletic activities. One of the "Articles of Faith" given by the Prophet Joseph Smith said in part, "... If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." 42 Many missionaries had set aside "lovely or praiseworthy" endeavors to go on a mission; and when an opportunity presented itself to use a talent they

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40 Ballard and McKay, op. cit., p. 3.
had developed earlier, they were not afraid to make use of it in helping to convert someone to the Church. Many have joined the Church as a result of the athletic programs, musical groups, socials, and radio programs. Mission leaders discouraged their use only when these were carried to the extreme, with missionaries spending too much time in the activity at the expense of teaching and proselyting.

Socials

When and where the first socials were held to interest people in Mormonism and its message is not important. That they were held, and that converts resulted, is the significant item. One purpose of the earlier socials was to break barriers of prejudice.

I can only touch on methods of work in this article, but I suppose our methods are similar to those adopted in other fields. The elders in New York live in groups of four, they rent a small suite of rooms where they have a spare room for study which serves as a reception room. They are supposed to study from nine to eleven a.m., meet in class from eleven to twelve, tract in the afternoon, hold meetings, or visit Saints or investigators in the evening.

We make a special effort to get our friends acquainted with each other, and we enlarge our circle of friends and bind them closer together by occasionally giving entertainment or socials. Members can get their friends to attend an entertainment when they could not come to a religious service, but after coming in contact with the people and hearing of the faith their prejudice disappears, they grow more bold and commence to attend the regular Sunday meetings. 43

That same principle was applied in many other areas. It was the recommendation of one mission president to have each member family select a nonmember family and do something with them that the investigators would like to do. "Do something they want to do or something you know will interest them, especially something they may not yet have

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_Millennial Star, LXVI:113._
experienced. This does not need to be a Church activity but merely an opportunity to deepen and broaden your friendship." Following the socials, missionaries arranged appointments where possible to teach the families either in their own homes or in the member's home.

Athletics

In the late 1800s and the early 1900s, baseball and basketball gained popularity in the United States and other parts of the world. Field sports and athletic tournaments were part of the young women's and men's Mutual Improvement Association program. This Church auxiliary provided such programs as early as 1909. As the young men became involved in such events, they developed a great love for the sports. Later, during their full-time missions, they often participated in local athletic contests. By the 1920s and 30s missionary basketball and baseball teams were organized to improve the image of the Church and increase the possibility of converting investigators. In 1971 the Church leaders instructed missionaries that "The Church athletic program under no condition is open to full-time proselyting missionaries." The emphasis following that declaration was to have the members invite their friends to such events and help the missionaries set up cottage meetings with them.

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46 The Church News, July 24, 1932, p. 3.

Music

As mentioned earlier in this thesis, missionaries frequently sang hymns to begin meetings. In Latter-day Saint theology was the revelation of Joseph Smith to his wife Emma.

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

For my soul delighteth in the song of the heart; yea, the song of the righteous in a prayer unto me, and it shall be answered with a blessing upon their heads.48

Choirs and singing groups have appeared in many missions as a proselyting tool.

The Burnley [England] Latter-day Saints' Choir successfully entertained the Burnley Good Templars at the Templar's hall on Wednesday evening, August 9th, 1911. At the conclusion of the program the choir leader and the elders addressed the audience. The utmost courtesy was given the choir, and at the close many expressed themselves as having their opinion altered concerning the "Mormons." The choir was invited to come again, and the elders were asked to address the lodge in the near future.49

The most famous of all Mormon singing groups has been the Tabernacle Choir. Their music has opened doors to missionary work where other approaches have failed. It would be impossible to measure their great effectiveness as a proselyting tool.

Talented missionaries formed singing groups and were granted permission to tour entire missions presenting programs. In some missions they appeared on television and were granted time on radio stations.50

48 D&C 25:11-12.


50 The Church News, December 5, 1964, p. 10.
Radio and Television

Since the advent of radio missionaries were encouraged to use it as a tool to preach the gospel.

Radio is today an outstanding medium of expression, and ranks with the public press as a molder of public opinion. . . .
Musical and dramatic opportunities may . . . be extended. In some cases missionaries have been formed into traveling quartets and choruses of such excellence that broadcasting facilities have been granted them.
The most far-reaching means of making the people of America conscious of Mormon art has been the weekly broadcasts of the Tabernacle Choir and Organ from Temple Square.51

Television has been a tool the Church and the missionaries have been able to use in proselyting much like radio has been in the past. Many hours of television time were granted to the Church to broadcast their annual and semi-annual conference session from Salt Lake City. In addition special programs were developed to give a positive image of the Mormon people and their teachings.

Business Contacting

In the early handbooks of the twentieth century, it was recommended that missionaries take advantage of business contacts. The major emphasis was to converse with that group of people when cashing their checks from home or when purchasing goods. "In spending a considerable sum of money every month, often in small communities, missionaries have excellent opportunities to become acquainted with business people."52 Alert missionaries took advantage of such contacts.


52 Ibid., p. 103.
It was in the later part of the 1950's continuing through the 1970's that elders were instructed to set appointments with business executives in their offices and explain the message. Sometimes those meetings were attended by many employees and investigators resulted.

Exhibits

The use of visuals, pictures, and other such media was mentioned earlier in this thesis. Missionaries were encouraged to look for opportunities to present large exhibits in buildings, clubs, parks, fairs, and expositions.

Window displays and exhibits... can, with proper preparation, be made an effective means of interesting people. There are a variety of subjects pertinent to the gospel which may be used. The exhibit must be in good taste, reflecting Mormonism's elevating message, and it must be interest-compelling to attract the attention of those who pass.

Public fairs and expositions offer opportunities. Fairs of national and international reputation have leased space to the Church, where displays have been built and missionary work done with gratifying results.

The Church participated in the expositions and world fairs in the 1960's and 70's with large pavilions and displays. Most took several months to construct. In the exposition in Japan, "The main objectives, ... were to make friends with these people, teach them about a living God and Jesus Christ, and to explain with visual aids the Lord's plan and purpose of life." The visual aids consisted of films, paintings, dioramas, and charts that explained such topics as

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53. The Church News, July 1, 1974, p. 3.
the creation of man, the teachings of Jesus Christ, the apostasy from his teachings, the First Vision of Joseph Smith, and the plan of eternal life. One church leader said concerning visual aids that "... the main exhibit... was the missionaries."56 Many visitors were impressed by their faith, example and dedication. Most exhibits were planned to blend the testimony of missionaries with effective visuals with the intent of creating a spiritual feeling in the observer.

The exhibits were very successful in providing investigators for the full-time missionaries. The attendance at the Mormon Pavilion in Japan was 6,658,532 and of that number 780,000 signed the guest register books. Many of that number expressed desires to know more about the Mormon beliefs.57 With those results, the Church began to provide portable exhibits patterned after the large ones mentioned above that were easily set up in ward and stake meeting houses.58

With the missionaries serving as guides and lecturers in each exhibit, much good came to them also. In the Church exhibit at Expo '74 held in Spokane, Washington, "The full-time elders will work the day-time hours and the stake missionaries the evening hours and Sundays. This will let our elders be in their own districts to proselyte in the evenings and be near their homes."59

57Ibid., LXXIII (December, 1970), pp. 120-121.
59The Church News, May 11, 1974, p. 3.
Youth Programs

The two major aspects of youth programs consisted in what the full-time missionaries did to convert youth, and what the youth who were members of the Church did to convert their friends. The latter will be discussed in another place in this thesis.

In the decade of the 1950s, and especially the early part of the 1960s, missionaries attempted to work with youth in socials, athletics, and other activities with the hope of converting the entire family through the children's involvement in the Church. The writer conducted a track meet for youth while serving a full-time mission. Seven of the thirty-plus nonmember youth who participated were baptized. The weakness of the youth program was that only one family of the seven showed interest in the Church, and eventually the six stopped attending because there was neither parental support nor encouragement to actively participate in the Mormon religion. 60

The major emphasis in recent years has been to have missionaries teach fathers and families. This type of group contacting has been the most successful in terms of convert baptisms.

60 A personal experience of the writer.
Chapter 4

EVERY MEMBER A MISSIONARY

The decade of the 1960's witnessed one of the most productive missionary efforts in the history of the Church. To bring this about the Church members gave names of their friends, acquaintances and relatives who might be interested in the gospel message to the missionaries. Those names were called referrals. A second aspect of the referral program was to invite these nonmembers into the member's home where the missionaries came and taught them in what was called a group meeting. Those two programs came under the motto of "Every member a missionary."

BRING AT LEAST ONE CONVERT INTO THE CHURCH EVERY YEAR

The challenge to bring at least one convert into the Church every year was founded on a revelation given to the Prophet Joseph Smith. "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." ¹ That directive did not receive strong emphasis in a missionary setting until the fall of 1922. David O. McKay was appointed President of the European Mission and arrived at the headquarters of the mission in the last week of November of that year. The first conference he attended was at Liverpool. The minutes indicated that

¹D&C 88:81.
Between the afternoon and evening sessions a meeting of officers and teachers of the auxiliary associations was held, at which it was resolved that each member of the Church in Liverpool conference put forth his best efforts to bring at least one more individual into the Church during the coming year.  

In the London Conference held December 17, 1922, "... President McKay ... announced the aim of the British mission for 1923, which is that each member of the Church do his best to bring at least one soul to a knowledge of the Gospel."  

As he traveled to each conference in the European Mission that year, he reminded the saints and missionaries of their goal. That goal soon became the slogan for the mission. "Every member of the Church a missionary."  

After David O. McKay became President of the Church in 1951, the concept became a slogan for all church members. To introduce that idea to the mission presidents in their seminar in June, 1961, he reviewed the progress of missionary work by outlining four phases he had observed over the years.  

The means of contacting up to date are many. The first I name is the distribution of literature, tracting from door to door. For one hundred years it has been partially successful, and we can quote many instances of great men who have had their first introduction to the Church as the result of a tract given by a humble missionary.  

The second means of coming into contact with them is outdoor meetings.  

Third -- person to person contact.  

Fourth, by every member's taking advantage of every opportunity.  

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2 The Millennial Star, V. 84, p. 798.

3 Ibid., p. 826

4 Ibid., V. 85. p. 187.

5 David O. McKay, Mission President's Seminar, V. 1., pp. 7-8.
Many church leaders have reminded members of their important responsibility.

New emphasis has been given to the responsibility of members to become involved in taking the gospel to others. Priesthood correlation affords the impetus and the means to co-ordinate the interest and the obligation of the members to find investigators, with the responsibility and capacity of the missionary to teach those investigators.

We have long realized that the most potent missionary is a good member of the church.6

Under the direction of the priesthood, missionary work was divided into three phases. The first was finding the sincere seeker of truth through both precept and example on the part of the member; second, teaching the investigator by the full-time missionaries; and third, fellowshipping the new convert through the organized programs of the Church. It was diagrammed as follows:

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THE REFERRAL PROGRAM

If every member of the Church took advantage of every opportunity to be a missionary, many names could be provided for the missionaries to teach. That recommendation was a major emphasis of the 1961 mission president's seminar. In that meeting, T. Bowering Woodbury, former President of the British Mission, presented to others his experience with referrals. He discussed four categories; the first was the referral where the member said: "I think so-and-so will make a great Mormon; they look like a Mormon; please send the missionaries over to see them but don't use my name." The second type referral was considered better than the first, for in this instance the member said something like, "Well, I haven't got time to really take you over and do any work with you, but I'll write to my friends and tell them you are coming, and they will expect you." The third type was even more effective. The member of the Church said: "Well, fine, I'll take you over, and I'll personally introduce you, and sometimes bear testimony." The most effective and the most desirable referral was the fourth type. Here the investigator was taken by the Church member to a meeting held in the local chapel, such as a fireside, Sunday School or sacrament meeting, or even a social event. Under those conditions the members did much to prepare the people for organized gospel instruction.

7 T. Bowering Woodbury, Mission President's Seminar, Vol. 1, p. 66.
8 Ibid.
9 Ibid.
One of the most desireable places to take referrals was the member's own home and there invite the missionaries to come and instruct them. The member family set the proper stage for the missionaries in this approach and in so doing more converts were realized. It was reported in the first type referral, missionaries baptized 6.7 percent of those referred. In the second type, 7.8 percent were baptized. In the third, the success was even greater—about one out of three joined the Church or 34 percent. But the most desireable referral produced the most number of convert baptisms; 43 percent, or nearly one out of every two joined the Church. 10 A very real testimony of the effectiveness of the referral program was found in comparing the statistics above with tracting statistics. "In tracting, in the last 11 months, we baptized one person for every 1,057 homes we call on." 11

Missionaries visited the Latter-day Saints to encourage them to obtain quality referrals. Members were not only reminded to be missionary conscious but to set the proper example and provide the fellowshipping the nonmember needed. An aid used in this aspect was the referral card. It contained all necessary information concerning the referral as well as pertinent information about the member who made it. The cards were distributed following church meetings, placed in conspicuous places in chapels, and taken personally to members. Referral cards were also left in copies of the Book of Mormon that were placed in motels, hotels, railroad and bus stations, airports, stores, stores, stores.


11 Woodbury, op. cit., p. 66.
The Referral Card

TO THE MISSION PRESIDENT -  
PLEASE HAVE MISSIONARIES CALL ON:  Date___________

M

Street __________________________________________
City_________________________ State

Single?________ Family?_______ Vocation?__________

This is a Neighbor ( ), Friend ( ), Acquaintance ( ), Relative ( ).
Acquaintance made in the auxiliary organizations ( ).
Present religious affiliation

________________________________________________________________________

Referred by_____________________________________________________________

Name and address ______________________________________________________

May we use your name in calling?________________________________________

Will you make an appointment for the missionaries?_________________________

Remarks (Use other side if necessary)____________________________________

_______________________________________________________________________

_______________________________________________________________________

The Church of Jesus Christ of Latter-day Saints

Figure 5

The Referral Card
business houses, professional offices, and other establishments open to the public. Referrals came from guest register books placed in bureaus of information, fairs, expositions and other exhibits. If the investigator desired more information he indicated such when signing the guest book, and missionaries contacted him later.

In obtaining referrals from members, missionaries were instructed to ". . . be businesslike; they must not become familiar with family members. They must remember real tragedies have come from overfamiliarity with member families." When contacting them, the elders were cautioned to limit their visit to twenty minutes, leave a short spiritual thought and have prayer with the family when appropriate. If dinner appointments were accepted by the missionaries, they were to stay only the hour recommended and maintain a missionary image by not taking off their suit coats, sprawling on the furniture or watching television.

Other ideas were suggested to help members fulfill their responsibility to be a missionary. Recent converts were a source of referrals because of their enthusiasm and excitement for their new life as members of the Church. The youth were used to invite their peer groups to activities, firesides and meetings with the intent of creating an opportunity to teach their parents. Young children were encouraged to invite their nonmember playmates to attend Primary, a meeting for children ages three to twelve. With the help of their children's

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enthusiasm, it was hoped that the parents would inquire about and eventually be taught the gospel. When new church buildings were dedicated, members were reminded to bring their nonmember friends to what was called an open house where they witnessed the Church programs in action. Every six months there is conducted in the Church a General Conference where the leading Church authorities speak. Members were encouraged to invite nonmember friends to watch television coverage or listen on radio where television was not available. Missionaries also distributed handouts advertising the conference in neighborhoods where there were member families who had offered their homes to those who would come. Many other functions such as roadshows, plays, musical productions, dinners, athletic events, scouting events, and choirs were possible activities to which members could invite nonmember friends and neighbors. Even missionaries sought new contacts when teaching discussions to receptive investigators by saying, "Mr. Brown, I know you have a witness that this principle is true. Whom do you know, that you love, that you would like to have hear this message—just—the way you have heard it here tonight?" \(^{15}\)

**Tracting and Referrals**

In one mission elders worked together in neighborhoods when a particular pair did not have as many investigators as they needed. On a given day other missionaries in that district went to the neighborhood or area and tracted. At the conclusion of the tracting experience, the missionaries turned over to the two elders names of people who had been

\(^{15}\)Ibid., p. H-4, H-5.
contacted who demonstrated interest in the message. 16 Such a process allowed the cooperating pairs to screen those who were most interested and direct the two missionaries towards them.

It was not uncommon to have members of the Church tract to aid the full-time missionaries. "At the first conference of the Church in South Africa held September 13, 1853, many of the thirty-seven members were called on 'Neighborhood Tracting Missions,'"17 This not only provided referrals for the full-time missionaries but it also strengthened the members in their own beliefs.

**Group Teaching**

Having as large an audience as possible to instruct and teach was encouraged from the beginning of missionary efforts in 1830. The openair and hall meetings were the first large group gatherings. The emphasis given in the 1960s and 1970s was towards holding smaller group meetings. The ideal was a group who gathered by invitation in a member's home to be instructed by the full-time missionaries.

To set up and hold group meetings, missionaries assembled the investigators together through tracting, referrals, or other means. Gatherings were held each week, or more frequently where possible. It was hoped the group consisted of sincere investigators who avoided contentions. The lesson was to be the best the elders could give. Before the closing prayer, the next meeting time and place were scheduled

16*El Animador*, May 1963, p. 11.

with the hope that all would commit themselves to attend. Effort was made to keep the entire group together throughout the six lessons. Accurate records were kept of each individual's progress.  

Group meetings were set up anywhere possible. In some missions where there were few members, the missionaries rented a home or building, or in some cases they invited a kind nonmember to open his home to those people the missionaries invited to the group meeting.  

Instructions were given on how to set the stage for such gatherings.

A person desiring to hold a group meeting in his home should set aside a definite date and time and notify the Seventies group leader . . . who will arrange to have two speakers there. . . . Those who are invited to attend the group meeting should be asked sincerely, directly, and well in advance. . . . Everyone should be comfortable in a group meeting, regardless of how much or how little they know about the Church. . . . The ideal group consists of about two to six members of the Church, three to eight nonmember friends, and one or two pairs of missionaries. The atmosphere should always be easy, intimate, personal and informal. The guest register may be conveniently located, and all who attend should sign.

There should be enough copies of the Book of Mormon and the Joseph Smith pamphlet to put one of each into the hand of every person attending. . . so that when passages are read, they can be easily followed. Light refreshments should be served before the meeting so the group may become better acquainted. . . [so that] the contacts will leave the home on a high spiritual plane.  

The actual format and content of talks to be given in the meeting were outlined in the handbooks.

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19 Don C. Wood, Mission President's Seminar, V.1., pp. 138-139.

The person conducting and those speaking should jointly decide on perhaps two persons in attendance who will be asked to give brief testimonies following the speakers.

The head of the family should conduct... He will welcome everyone into his home. Introduce the opening hymn. If one is sung, it should be one of the more familiar Christian hymns from our hymn book, as nonmembers would not be familiar with our distinctively Mormon hymns. Ask a member to give the opening prayer. Introduce the speakers simply and without formality.

Talks should set the spiritual tone. The talks given should center around Joseph Smith, the Book of Mormon, family home evening, living prophets, eternal family, etc. . . .

Stress the book [sic] of Mormon. Those attending the group meeting should never leave with the feeling that those things contained in the Book of Mormon are "nice" or "interesting." It should be made clear that this book is, as Joseph Smith said, the "keystone of our religion." The book is true; all else in our religion is based upon that truth.

Testimonies should be brief and relevant to those things presented in the meeting. They should be specific and should concern the Book of Mormon and the Joseph Smith story.21

The importance of group meetings was taught by Elder Gordon B. Hinckley of the Council of the Twelve Apostles. "We have come to the conclusion that we should place our major emphasis on group teaching in the homes of the members. Here lies the finest opportunity for proselyting."22

The Golden Questions

One of the most effective tools to accompany the "share the gospel program by every member being a missionary and soliciting referrals" was the introduction of the "Golden Questions." The first question was "What do you know about the Mormon Church?" and the second, "Would you like to know more?"23 Those two questions began to

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22 Gordon B. Hinckley, Mission President's Seminar, V.1,p. 172.
23 Franklin D. Richards, Conference Report of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Press, April 8, 1961), pp. 84-85, hereafter cited as CR.
appear about 1960. Franklin D. Richards, president of the Northwestern States Mission found the two inquiries to be helpful in determining a nonmember's interest.

Anyone could ask them; for example a housewife wrote that she was afraid to ask the questions at first, but after thought and prayer she found a way to create a teaching moment. She said her day was often interrupted by phone calls, strangers at the door, neighbors visiting, and salesmen. He simple approach was similar to a recommendation of the Anderson Plan on using a word or a phrase following an objection or statement of the contact. She said: "Use a connecting word -- now, but, and, or then -- to connect. . . ." the last sentence of the investigator to the first sentence of the person who desired to ask the golden questions. A possible sentence including the connecting word was "... Now, may I ask something?" Or "But, maybe I can help you . . ." followed by the golden questions. A sample dialogue was:

"Good morning, ma'am. I'd like to show you the most exciting and revolutionary appliance our company manufactures today."
"Oh, I'm sorry. We've been on a very tight budget this year and can't consider anything in that price range for a while. Thank you anyway. But maybe I can help you."
"How's that?"
"Do you mind if I ask you a couple of questions?" \(^{24}\)

Following that she asked the golden questions.

To arouse interest and increase the possibility and opportunity to ask the golden questions, some missions used the tracts showing the angel Moroni, the letters LDS (Latter-day Saints), or a simple question mark while others printed buttons with the letters "G.Q." written on them. \(^{25}\)


Other Member Approaches

The "I Care" program was much like the "Golden Questions" in that the member of the Church used each to obtain referrals for the full-time missionaries and thus fulfill his responsibilities of being a member missionary. It consisted of four simple steps.

**COMMIT** yourself.

**APPROACH** Relatives, Friends, and Neighbors: "Because of my regard for you I would like to ask you just one question. . . is that alright?" New Contacts: "You appear to be a person who appreciates the truth and I would like to ask you just one question . . . is that alright?"

**REQUEST** If you know. . . (The question on Care Card) [This question is "If you knew that the Savior had been on the earth, in this latter day, and had re-established His Church as He promised He would, and it was here today with all its glory, blessings, and authority, would you be interested?"]

**EXPEDITE** "May I send messengers to tell you this exciting story of the restoration?"\(^{26}\)

If the person showed interest, a referral card was filled out and sent to the appropriate missionaries. This approach was adapted by one mission as the "How, Why, What" program. The same basic questions were used plus others that determined the interest to make it workable with the contact. At the appropriate moment in a conversation between a member and a nonmember the former said, ". . . How important would these things be to you if you knew there was a living prophet of God upon the earth today?" If the person felt it was important, the inquirer asked "Why would it be important for you to find out?" and if the nonmember showed further interest the next question was ". . . what would it mean to you if you could know, in a short time, that there is a true, living prophet of God upon the earth today?"\(^{27}\) Those who said it mattered to

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\(^{26}\)I Care, a card in the personal file of the writer, n.p., n.d.

DO YOU C-A-R-E?

COMMIT yourself

APPROACH Relatives, Friends, and Neighbors:

"Because of my regard for you I would like to ask you just one question ... is that alright?"

New Contacts:

"You appear to be a person who appreciates the truth and I would like to ask you just one question ... is that alright?"

REQUEST If you knew ... (The question on Care Card)

EXPEDITE "May I send messengers to tell you this exciting story of the restoration?"

"Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: For I have much people in this city." Acts 18:9-10

CARE CARD

RECOMMENDED BY ____________________________

ADDRESS __________________________________

CITY ______________________________ ___ TELEPHONE ____________

A Golden Thought

"If you knew that the Savior had been on the earth, in this latter day, and had re-established His Church as He promised He would, and it was here today with all its glory, blessings, and authority, would you be interested?"

I RECOMMEND THIS PERSON TO HEAR THE MESSAGE OF THE RESTORATION:

NAME ____________________________ APPROX. AGE __________________________

ADDRESS __________________________________

CITY ______________________________ ___ STATE _______ ZIP CODE _________

Figure 6

The "I Care" Card
know such a principle were invited to the member's home for a discussion. Arrangements were made to have the missionaries come and explain the message.

Since many members were afraid to ask the Golden Questions, to use the I Care approach, or to try the How, Why, What program, other ideas were suggested. One mission president outlined in detail a practical step-by-step approach to introduce the gospel to friends and neighbors. First, he suggested the member family prayerfully select a nonmember family to approach. Next, get acquainted with them. In getting acquainted, show genuine interest in each member of the family. An invitation to the member's home was the following recommendation and after that it was suggested they do something together to broaden their friendship. If the nonmember family wanted to do something inappropriate to Latter-day Saint standards, tactfully suggest alternatives. The fifth step was to inform them you belong to the "Mormon Church." This could be accomplished by talking about some peculiar Mormon practice such as a son on a mission or an assignment to give a talk. Next was to give the family something to read about the Church. Following that he recommended inviting the nonmembers to participate in the member's Family Home Evening where the former could see the latter sing, pray, participate in lessons, and enjoy each other's company. Step number eight was to invite them to attend a meeting like a Relief Society function which is for women of the Church, or Primary for the children, and Aaronic Priesthood MIA for single youth twelve years of age and older. Next, invite the family to participate in a Church social being careful to select one that meets their interests. Following a social it was recommended to invite them to attend a meeting where priesthood
authority presided like at a sacrament meeting, Sunday School, etc. The eleventh step was to testify to them concerning your convictions. Bearing testimony was an important climax to the previous experiences. The last step was to ask them the Golden Questions, the I Care questions or other appropriate inquiries and the last step was invite the missionaries to come into the member's home to teach the discussion to the nonmember family.  

CORRELATION OF MISSIONARY WORK

As seen above, a major emphasis of the approach was to have every member do all in his ability to set the stage for the missionaries to come in and teach. With a full-time missionary program in operation, there had been no more than 18,000 serving; but with every member doing his part, that force could increase to over three million. That type of effort required correlation. In the 1960s, priesthood correlation was inaugurated to place all programs of the Church under the direction of the priesthood. Concerning missionary work it was taught:

The responsibility to do missionary work rests with every member of the Church. Those called as . . . full-time missionaries are to help members of the Church discharge their missionary responsibilities. All organizations and programs of the Church should utilize their capacities for proselyting.

Home teaching is the vehicle that makes available to the members of the Church the help of the missionaries and the organizations of the Church.

28 Ernest Eberhard, "How to Share the Gospel," The Ensign, IV (June, 1974), pp. 6-11, hereafter cited as The Ensign.

29 Home teaching referred to a priesthood program where two men who held an office in the priesthood and made monthly visits to families in the ward. Each set of home teachers normally had one to five families to visit.
Missionary work is now a ward-or branch-centered activity that revolves around the ward mission leader and is correlated through the ward priesthood executive committee and the ward council.\textsuperscript{30}

RESULTS

Evidence of the effect of every member being more missionary-minded was seen in the convert baptisms from 1957 to 1973; from a low of 30,129 in 1957 to a high of 115,834 in 1962 and averaging 79,980 a year from 1963 to 1973. The total number of convert baptisms from 1961, when the slogan was given that every member strive to bring at least one other person into the Church every year, through 1973 was 1,084,423.\textsuperscript{31}

\textsuperscript{30}Eberhard, op. cit., p. 11.

\textsuperscript{31}CR, Statistical report given April of each year, 1957-1974.
Figure 7

Convert Baptisms in Stakes and Missions 1957-1973
Chapter 5

PROSELYTING LESSON PLANS

EARLY PLANS

There were no organized missionary lesson plans for use in cottage meetings until the twentieth century. Prior to that time, missionaries relied upon divine guidance, their own knowledge and experiences plus the literature available such as the Bible, the Book of Mormon and other tracts and pamphlets.

Beginning about 1930 several missions outlined for their missionaries possible topics to present in cottage meetings. Each topic was based largely upon a tract or a series of tracts. For example a series written by Charles Penrose entitled "Rays of Living Light" presented the first principles of the gospel with little mention of Joseph Smith and the restoration. A different series of tracts written by B. H. Roberts entitled "Why Mormonism?" presented the message of the restoration.1

With the many tracts available, elders were counseled to be flexible in their approach.

The variety of subjects available makes it possible to satisfy almost any interest. Some are more directly related to the gospel than others; some can be used with good effect on the scholarly-minded while others are of a lighter nature. Carefully consider

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the type of people to whom you will speak before determining the particular . . . [message] to use.  

No matter what approach the elders took, they left adequate time at the end of the cottage meeting for informal discussion and questions and answers.  

"The Message of Mormonism"

LeGrand Richards served as president of the Southern States Mission from 1933-1937. He recognized the need to provide an outline of discussion topics.

... I shall attempt to outline what I feel would be a proper presentation of OUR MESSAGE under twenty-four separate headings or subjects, each suitable for one night's discussion and sufficient for six months at one night a week.  

That the discussions should last for six months was based on his feelings that  

When we find a home where "the son of peace be there," we should have a definite aim to visit that home once a week for at least six months, and if we will do this, and present our message in a systematic and orderly manner, the people will, as I have often said, either join the Church or admit that the message is true but their social and family ties will not permit their accepting the same at this time if they have followed with interest your presentation. . . .  

He recognized that to be presented effectively some subjects would last more than one night and other topics not included in the lesson plan were worthy of discussion. However, the inexperienced missionary profited by the lessons because he was able to prepare himself in advance in the specific gospel topic.

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3Ibid., p. 91.  
5Ibid., p. 1.
There was an orderly flow of subject headings beginning with a philosophical basis of Mormonism and continuing through topics on the restoration of the gospel and all its blessings. The major emphasis of the *Message of Mormonism* was to teach the gospel. Little mention was made of the need for the investigator to accept baptism at the hands of the elders.

A typical lesson consisted of three major headings written in outline form. First was a listing of topics to be discussed with appropriate scriptures supporting each major idea. Second, supplementary readings in the form of tracts were outlined for the missionaries to refer to and leave for the investigator to read. Third, questions concerning the important principles taught in the discussion were provided. The questions were used in the discussion or left with the contacts to answer as they read the literature left following each visit. The actual dialogue was determined by the missionaries. (See Appendix G.)

"Helps For Missionaries"

Other missions adopted the plan of Elder LeGrand Richards, but as with most early plans, they were adapted to meet the particular needs of a given area in a different part of the world. Such was the case of *Helps For Missionaries* compiled and written by two missionaries of the East Central States Mission. The topics followed the suggestions

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in the *Message of Mormonism*. A major difference was a reduction in lessons. The earlier plan contained twenty-four lessons and the latter, nineteen; but the topics were basically the same.8 (See Appendix B for a list of lesson titles.)

The format of the two plans was similar; and although the latter had more detailed headings and discussion ideas, both required the missionaries to use the suggestions in their own words.

_Helps for Missionaries_ was later "... published primarily to serve as the basis of a missionary doctrine class, being taught at Ricks College,..." Rexburg, Idaho.9

FOUR MAJOR MISSIONARY LESSON PLANS

Neither of the above plans was used world-wide, but since World War II, there have been four proselyting lesson plans used in the Church's missionary program.

The Anderson Plan

This lesson plan was officially titled _A Plan for Effective Missionary Work_. Since it came about largely through the efforts of Elder Richard L. Anderson, a missionary in the Northwestern States Mission, it has more commonly been known as the _Anderson Plan_. However, he did not develop the plan without assistance from others. "This missionary plan or guide is a combination of the experiences of Elder

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8 **Hyrum L. Andrus and E. Paul Palmer, Helps for Missionaries, Published by Division of Religion Ricks College, (Rexburg: Rexburg Journal, 1949), pp. ii-iii.**

9 **Ibid.**
Reid E. Bankhead, in the North Central States Mission, . . . and President Joel Richards in the Northwestern States Mission. . . . "10

This plan stressed two essential objectives to the success of the missionary efforts. "First and foremost is the Spirit of the Lord, . . . [and] the second is a knowledge of the Gospel of Jesus Christ."11 To assist the missionaries in achieving those goals it was recommended elders be thoroughly conversant with each subject by reading the scripture references and the books listed that supported each topic. Also they were taught to memorize scriptures. "Don't let a day go by that you don't memorize AT LEAST ONE PASSAGE. . . ."12 Not only were they to memorize them but review each systematically. As a key to conversion emphasis was placed on the Book of Mormon. The missionaries used the book in tracting, in teaching, and in their personal study.

To help bring about success and the conversion of the contacts, the plan strongly emphasized the importance of reason and logic. "If the missionary does all the talking he can lull the contact into mental slumber."13 To avoid that, missionaries were taught to ask questions that brought a commitment of belief on the part of the investigator. "Arouse the prospect to active thinking and definite reaction on each point."14 The missionaries asked questions that permitted a contact to

10 *A Plan For Effective Missionary Work*, p. i.

11 Ibid.

12 Ibid., p. 9.

13 Ibid., p. 9.

14 Ibid., p. 8.
decide what each scripture meant, and then they asked him to express his frank opinion after sufficient proof was presented. For example, if a scripture is supposed to prove that there is one true church say "one church" and not "one way" or some other hazy term. Always make the prospect see the consequence of his agreement. ... For example, "You have agreed with me that the true church must have apostles. Does this mean that the churches of today are not God's true church."

ONE TOPIC SHOULD NOT BE LEFT UNTIL AGREEMENT IS REACHED; IT IS POINTLESS TO EVER HAND OUT INFORMATION WITHOUT DEFINITE COMMITMENT ON THE PART OF THE INVESTIGATOR.15

Open direct questions were characteristic of the lessons. "You have read the first two bookes [sic] of Nephi. Now be honest with me; do you actually feel God's spirit as you read this book?" That type of question helped determine the investigator's sincerity and served to strengthen him in his own testimony so that when it came time for his baptism he was not shocked or unprepared.16

There were sixteen major subjects to be discussed in the cottage meetings. Not unlike the two plans already mentioned, lessons dealt with the Book of Mormon, the first principles and ordinances of the gospel, the restoration of the priesthood, the plan of salvation, and the duties of Church membership. The last two lessons contained twelve subheadings that were developed into individual lessons; making a total of twenty-eight different discussion topics in the Anderson Plan.17 (See Appendix C for the lesson titles.)

15Ibid., p. 10.

16Ibid., pp. 10-11.

17Ibid., p. ii.
There was not a written dialogue, but the missionaries were required to memorize the logical sequence of topics and use his own words to explain the message. The instructions were to take mental notes of the plan of attack, plus crucial issues to be discussed and decided. Do not write this outline in your notebook and rely upon it—you will simply rob your subject of the very animation that can put it over. Get each subject in mind and present it from memory. If you do not do as complete a job as you should, study harder next time. The biggest weakness of this outline is that you may rely too much upon it.  

The actual format of each lesson consisted of the subject title followed by an "Agreement to be Reached." For example, under the topic "One Church," the agreement to be reached said: "Christ organized only one true Church; he [the investigator] will accept only one true Church." Following the heading "Agreement to be Reached" was "Material to be Discussed" consisting of scriptures, statements, and key questions. The last part was "The Conclusion" including a list of supplementary material such as tracts, books, and related scripture references not listed under the heading "Material to be Discussed." (See Appendix H.)

Although the Anderson Plan was never published by the Church, it was the forerunner to other plans and was used in many missions. "Eleven thousand copies of this guide for missionary work have now been published, and requests for it have come from all over the world."  

\[19\text{Ibid.}, \text{pp. 16-17.}\]

\[20\text{Ibid.}\]

\[21\text{Ibid.}, \text{p. i.}\]
The Systematic Plan

In 1952 the leaders of the Church published the first lesson plan that was officially to be used in all missions in the world. It was called *A Systematic Program for Teaching the Gospel*. It was provided to help the missionary accomplish two major tasks: "... making contacts to whom he may present his message, and ... teaching the gospel in an effective manner."\(^{22}\) Making contacts was discussed earlier in this thesis; therefore, the emphasis here will be on how the plan recommended teaching the gospel in an effective way.

The systematic approach, much like the Anderson Plan, recognized the importance of teaching by the Spirit of the Lord. Prayer, obedience to the directions of the Holy Ghost, and personal preparation were encouraged. Instead of so much emphasis on logic and proof as was found in the Anderson Plan, missionaries were to testify of their personal convictions.

You may not be able to prove every point to the satisfaction of your investigator, but he cannot honestly refute your statement that you know it to be true because of the witness of the Spirit.\(^{23}\)

The plan further emphasized some personal qualities to be cultivated by those who taught the gospel.

Now, ... remember--
Enthusiasm, for it will maintain interest.
Simplicity, for it will give power.
Repetition, for it will bring conviction.
Testimony, for it will bring conversion.\(^{24}\)

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\(^{22}\) *A Systematic Program for Teaching the Gospel*, p. 5.


\(^{24}\) *Ibid.*
A characteristic of this plan and the previous one discussed, was the objective of seeking converts. "Always work toward the goal of baptism." Missionaries were taught to not waste time, debate, or argue with contacts; but they were there to teach. When objections came, they were to use logic, reason, firmness, and testimony to persuade the investigator the message was true and from God. In order to achieve the goal of baptism, it was necessary to make more frequent home visits than was suggested in previous lesson plans.

There were seven basic lessons compared to the twenty-four lessons in the Message of Mormonism and the sixteen major discussions in the Anderson Plan. Missionaries still taught concepts concerning the Godhead, the apostasy, the restoration, the Book of Mormon, the first principles and ordinances of the gospel and the plan of salvation. In the Anderson Plan, lesson fourteen was written to help the missionaries obtain a baptismal commitment from the investigator; but the Systematic Plan contained a dialogue in lesson five to commit the contact to be baptized. (See Appendix D.)

Elder: . . . in order to fulfill your end of the contract, you must do what?
Mr. Brady: Be baptized.
Elder: And when you understand all these basic commandments, do you have a right to keep putting off doing them?
Mr. Brady: No.
Elder: Then when should you be baptized?
Mr. Brady: Right away, I guess. (See Appendix I for an additional sample dialogue.)

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25 Ibid., p. 34.
26 Ibid., p. 36.
27 Ibid., p. 125.
The Anderson Plan topics were to be memorized but presented without reference to a dialogue. The Systematic Plan which was written in dialogue form was not to be memorized, but the missionaries were instructed to outline the subject matter in their mind, practice presenting it to their companions, and accept opportunities to teach. Criticisms of strengths and weaknesses of lesson presentations were expected from each other as companions. Paramount to a successful lesson presentation as pointed out in both the Anderson Plan and the Systematic Plan was to "Lose yourself in expression. Tell it from the bottom of your heart." 28

Some important innovations of this plan was the instruction to gather around a table to teach the family and use drawings to illustrate the key concepts. Sample illustrations accompanied each lesson. 29

A Uniform System For Teaching Investigators

As a part of the world Mission President's Seminar in June, 1961, A Uniform System for Teaching Investigators was introduced consisting of six discussions written out in dialogue form. The missionaries were required to memorize the lessons. Forming a major portion of each discussion were questions written to lead the investigator to basic conclusions. Like the two previous plans, the missionaries were

28 Ibid., p. 38.

29 Ibid., pp. 25-27.
not to proceed from one conclusion to the next until the contact had understood and agreed to the principle or concept taught.\textsuperscript{30}

The principles of repetition, enthusiasm, simplicity, and testimony were repeated in the \textit{Uniform System}.\textsuperscript{31} This plan, like the previous two, emphasized the use of scriptures. Important passages were listed at the beginning of each lesson as well as in the dialogue. Logic, reason, and persuasion were important parts of the discussion especially when scriptures were used.

With the success of visual illustrations in the \textit{Systematic Plan}, missionaries used flannel boards in the \textit{Uniform System}. Specially prepared cutout strips and characters were to be arranged as diagrammed with each lesson.

One of the most significant differences of this plan was the content of each lesson. The first discussion, and they were called discussions, not lessons, combined into one the topics the Godhead, the Joseph Smith story, the apostasy from the primitive Church, the restoration of the Church and priesthood authority through Joseph Smith. Concluding the first discussion was a commitment from the investigator to be baptized, study, pray and attend Church. The commitment to be baptized did not come in the other lessons until after several visits and serious gospel study on the part of the contact. An indepth review of the first discussion and the story of the coming forth of the Book of Mormon and its contents were the basic conclusions of the second

\begin{itemize}
\item \textsuperscript{30} \textit{A Uniform System for Teaching Investigators, The Church of Jesus Christ of Latter-day Saints, August, 1961, pp. 3-4.}
\item \textsuperscript{31}Ibid.
\end{itemize}
discussion. In the earlier lesson plans, the word of wisdom was usually not discussed until the end of the missionary visits. The third discussion reviewed all previous commitments such as the baptismal date established in the first discussion. Also a promise to abstain from those items prohibited by the commandment of the Lord in the Word of Wisdom was obtained from the investigator. (See Appendix E.)

"The Gift of God Is Eternal Life" was the fourth discussion. As with the first three discussions of this plan, all commitments were reviewed. To lead into a need for the contact to be baptized, an explanation of the fall of Adam and the redemption of Christ were presented. How the atonement of Christ affected each person and its relationship to the investigator's future baptismal date were discussed. "The Law of Eternal Progression," or man's pre-mort, mortal and post-mort, life was the fifth discussion. The sixth and last one reviewed the first five discussions and introduced the need to obey the Ten Commandments and pay tithing.\textsuperscript{32} The elders alternated presenting parts of lessons. Periodically the elder not presenting a conclusion interrupted spontaneously to testify concerning an important principle.\textsuperscript{33}

With the adoption of the world-wide proselyting plan and the announcement of David O. McKay to Church members to be a missionary and bring at least one other individual into the Church, convert baptisms increased dramatically. (See Figure 7.)

\textsuperscript{32} Ibid.

\textsuperscript{33} Ibid., p. 21. (See Appendix J for a sample dialogue.)
The Uniform System for Teaching Families

Church leaders announced in 1973, that a new lesson plan would be distributed to all missions of the Church. The Uniform System for Teaching Families contained features of the previous Uniform System plus others never utilized before. In all lesson plans, missionaries were instructed to teach by the inspiration and power of the Holy Ghost. In the previous outline, elders were told to memorize the discussions, but with the new one they were allowed greater flexibility. "At first memorize the discussions exactly as they appear. As you use them more and more, you may be more comfortable and effective using your own words."34 Elders were not to deviate from the spirit and intent of the questions.

Earlier lesson plans had relied upon reason, logic and testimony, but this one encouraged missionaries to solicit the feelings of the listeners.

Keep in mind how you want the family to feel. Do not force them to say what you want them to say -- TEACH THEM -- help them feel good about the gospel. . . .
People do not often express their real doubts or objections at first. Seek to understand their real reservations. Deal with the problem, not the symptom.
Encourage the family to express their feelings honestly. . . 35

The elders were instructed to help the investigator learn to listen by the Spirit.36 In teaching the discussions, missionaries observed when the listener seemed especially receptive to the concept. At that moment in the presentation, the elder paused and said:

35 Ibid.
Mr. and Mrs. Brown, what you are feeling right now is the Spirit of the Lord testifying to you that we are teaching you the truth. You are beginning to receive your own testimony of the truthfulness of this message.37

The earlier plans recommended teaching one lesson a week, but the last three emphasized the importance of allowing even less time to lapse between visits and lessons. Elders were told to

Plan to give each of the families you teach two or three discussions per week depending on how rapidly the family is progressing. Between the regular discussions you will want to make supplementary visits to them. No more than two days should go by without their having a visit from you or other members of the Church.38

The missionary dialogue was found on the right side of the page and supplementary questions and helps were found on the left. The additional aids were used to help missionaries answer questions when doubts or reservations occurred. In the discussion of A Uniform System for Teaching Investigators (1961), the written dialogue included responses for the contact; but in the later plan only the dialogue for the elders was given. (See Appendixes J and K for a comparison.)

For visual aids in the discussions, a set of full color pictures used in expositions and bureaus of information plus short statements of scripture were provided in a notebook. At the conclusion of each discussion was a list of passages and tracts for the family to read prior to the next visit. Emphasis on reading appropriate literature was a part of each proselyting plan.

In each of the previous outlines discussed, a particular sequence of presentation was recommended. This plan allowed the

37 Ibid., p. A-3
38 Ibid.
missionaries to teach the discussions in the sequence suggested or to use them in any order they felt inspired. The needs and interests of the family were an important consideration.39 In each discussion, several concepts were taught and the elders alternated presenting them. Some concepts in one discussion were inserted into others without harming the flow and content.

Since the coming forth of the Anderson Plan there was a strong encouragement to use the Book of Mormon and bear testimony often. The newest plan supported that pattern.

The discussions call for your testimony in many places. Both you and your companion should testify as inspired by the Spirit. Simple statements that you know something is true are not usually enough. Bear pure testimony -- testify.40

The titles and content of the eight discussions were similar to earlier lessons in other plans with some variations added. The first discussion was concerning Family Home Evenings and how to help fathers set one up. The next one presented the restoration. Eternal progression, continuing revelation, responsibilities of Church members, and the role of the Savior were other concepts taught in the eight discussions. (For a list of the topics, see Appendix F.) A significant feature to this lesson plan was the addition of a specific discussion called "Baptismal Challenge." It was used when the missionaries felt inspired by the Holy Ghost to commit a person to be baptized. Following an explanation of the restoration of the authority to baptize and the importance of baptism, the missionary said:

39 Ibid., p. A-.3

40 Ibid.
Mr. Brown, will you (and your family) follow the Savior by keeping the Father's commandment to repent and be baptized by those holding the proper authority?

If the response was affirmative, the missionary explained what the Holy Ghost was. A baptismal date was then established.

Mr. Brown, we invite you and your family to be ready for baptism into The Church of Jesus Christ of Latter-day Saints on (date). Will you prepare for that date?41

It was important to have the elders always speak to the father first on such a commitment. "Respect the position of the father. Involve the whole family in the lessons but direct important commitment questions to him first."42

In previous lesson plans, scriptures from the Bible were used to teach important concepts and doctrines; but in the Uniform System for Teaching Families (1973), passages from the Book of Mormon were used extensively as well as selected verses from the other two books which Latter-day Saints considered to be scripture.

With the changes in the world, there will probably be future improvements in the area of proselyting plans; but this last one contained features of flexibility, doctrine, and approach that were not found in earlier outlines.

41 Ibid., p. G-5.

Chapter 6

CONCLUSION

SUMMARY

With the restoration of the priesthood or authority from God to act in his name, followed by the organization of the Church of Jesus Christ of Latter-day Saints in 1830, many members were called to preach to the inhabitants of the earth. Samuel Smith, The Church's first official missionary distributed copies of the Book of Mormon on his brief journey. Others were called to proclaim the message of Mormonism throughout the world. They went with the belief that "... the field is white already to harvest; and lo, he that thrusteth in his sickle with his might..." would reap a great harvest.

In the early days of missionary work there were two basic approaches. The first was personal contacting. Missionaries carried with them whatever literature was available and distributed it from door to door. If the person was home, elders solicited an opportunity to explain more fully their message; but if no one was home, they left the tract or pamphlet on the door step with the hopes the occupant would read it and investigate further. This practice of handing out or distributing literature door to door was called "tracting."
Few guidelines for tracting were given at the beginning. In later years, suggested door approaches and visual aids were used to arouse interest and increase the possibility of entering the home. Even though other methods were more effective in obtaining interested contacts, tracting has continued to be a major proselyting technique.

The second basic approach was called group contacting. The elders conducted meetings in halls, churches, schools, and public edifices as well as preaching to large groups in openair meetings in public parks and on the streets. Following such meetings, missionaries solicited appointments with interested investigators. Other methods of group contacting employed public debates, athletic programs, socials, exhibits, fairs, expositions, radio and television programs and musical groups and choirs, etc.

In 1923 and again in 1961, David O. McKay challenged church members to bring at least one individual into the Church every year. "Every member a missionary" became the slogan and programs to help identify interested persons were inaugurated.

Along with the member missionary program came new proselyting discussions. Lesson plans were not used during the first century of missionary work. In 1930, LeGrande Richards wrote one of the first outlines. Since then four major plans have been introduced.

Found in Latter-day Saint scripture is the following verse:

"Behold, I [the Lord] will hasten my work in its time." General improvements in each phase of the missionary program supported the Latter-day Saint belief in a "hastening."

---

2 D&C 88:73
One aspect was the emphasis placed on obtaining convert baptisms. From 1830 to 1850 when investigators heard the gospel, many immediately accepted baptism. From the late 1800s to about 1950 missionaries seldom baptized a contact until he had studied Mormon theology at length. By the 1960s and 1970s, the direction was like that of the first decades of Mormonism. If the investigator desired baptism he was permitted to receive the ordinance even though his understanding of Mormon doctrines was still incomplete.

Another development in the 'hastening' has been the return to the use of the Book of Mormon. The earliest elders in their contacting emphasized that scriptural text but as more literature was available, missionaries sometimes distributed tracts and pamphlets in preference to the Book of Mormon. Elders were always encouraged to place copies of the book but cost was a factor for not leaving them in homes. With the most recent lesson plans, Church leaders encouraged elders to use the book constantly. This counsel paralleled more closely the earliest practices in placing the Book of Mormon.

In addition to the Book of Mormon, a missionary's testimony of the truthfulness of the restored gospel was one of his major tools during the early years. Logic and reason based on scriptures were stressed from the late 1800s to the middle 1900s. However, direction from Church leaders from about 1950 to the present stressed bearing testimony often.

In the years following the 1961 Mission President's Seminar, a dramatic increase of convert baptisms resulted. This was due not only to more full-time missionaries serving and improved methods and techniques,
but it seemed also that divine powers accompanying participants in missionary work. Such strong influences from Deity were also evident in the beginning years of Mormonism when thousands joined the Church even though only few elders were available. The writer was a personal witness of the overshadowing influences of heaven when he served as a missionary in those years following the inauguration of the "Every Member a Missionary Program," and the new lesson plans.

RECOMMENDATIONS

Other topics for future consideration concerning the missionary work would be studies of the development of the stake missionary program and its relationship to the full-time program. Also, topics concerning the use of literature, the development of lesson plans, and the origin and development of missionary training programs would be recommended. In addition to the above, it might be profitable to conduct studies dealing with the effectiveness of the different phases of missionary work.
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BIBLIOGRAPHY

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D. SECONDARY WORKS


APPENDIX A

THE MESSAGE OF MORMONISM DISCUSSION TOPICS

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THE MESSAGE OF MORMONISM DISCUSSION TOPICS

Discussion I
  The Philosophical Basis of Mormonism

Discussion II
  The Visit of the Father and Son

Discussion III
  The Visit of The Father and Son (cont'd)

Discussion IV
  The Restoration of the Gospel Foretold in the Scriptures

Discussion V
  Visit of Moroni to the Prophet Joseph Smith

Discussion VI
  Visit of Moroni to the Prophet Joseph Smith (cont'd)

Discussion VII
  Visit of Moroni to the Prophet Joseph Smith (cont'd)

Discussion VIII
  Visit of John The Baptist

Discussion IX
  Visit of Peter, James and John

Discussion X
  Visit of Peter, James and John (cont'd)

Discussion XI
  Visit of Peter, James and John (cont'd)

Discussion XII
  Visit of Elijah the Prophet

Discussion XIII
  Visit of Elijah the Prophet (cont'd)

Discussion XIV
  Moses Returned With the Keys of the Gather of Israel

Discussion XV
  Moses Returned With the Keys of the Gathering of Israel (cont'd)

Discussion XVI
  Return of the Prophet Elias

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Discussion XVII
By Their Fruits Ye Shall Know Them

Discussion XVIII
The Word of Wisdom

Discussion XIX
If "Mormonism" is a restored or revealed religion, it should correct errors in doctrine and bring to light hidden and newly revealed truths.

Discussion XX
Mormonism Stands Alone in Its Ability to Explain: Where Man Came From, Why He Is Here, And Where He Is Going

Discussion XXI
Why Is Man Here

Discussion XXII
Where Are We Going

Discussion XXIII
Children Without Sin

Discussion XXIV
Miscellaneous Subjects
APPENDIX B

HELPS FOR MISSIONARIES DISCUSSION TOPICS
HELPS FOR MISSIONARIES DISCUSSION TOPICS

Discussion 1: The Godhead and First Vision
Discussion 2: The Book of Mormon No. 1.
Discussion 3: The Book of Mormon No. 2
Discussion 4: Revelation
Discussion 5: Salvation, Grace, Faith
Discussion 6: Faith and Works, Repentance
Discussion 7: Baptism
Discussion 8: Holy Ghost
Discussion 9: Philosophical Basis of Mormonism
Discussion 10: Apostasy
Discussion 11: Restitution of All Things, Priesthood
Discussion 12: Restitution of All Things, Kingdom of God
Discussion 13: Restitution of all Things, Gathering of Israel
Discussion 14: Restitution of All Things, Salvation for the Dead
Discussion 15: Plan of Salvation No. 1
Discussion 16: Plan of Salvation No. 2
Discussion 17: Marriage
Discussion 18: Fruits of Mormonism, Church Program
Discussion 19: Fruits of Mormonism, Welfare and Economic System
APPENDIX C

THE ANDERSON PLAN DISCUSSION TOPICS
THE ANDERSON PLAN DISCUSSION TOPICS

Book of Mormon
Witnesses
One Church
Revelation
Apostles and Prophets
Apostasy
Restoration
Godhead
Faith
Repentance
Baptism
Authority
Holy Ghost
Responsibility to Be Baptized
Duties of Membership
   Word of Wisdom
   Tithing
   Church Attendance and Keeping Sabbath Day Holy
   Prayer
   Study
   Children, Responsibility towards
Plan of Salvation
   Pre-Existence
   Earth Life
   Spirit World
   Resurrection
   Baptism for Dead
   Eternal Marriage
APPENDIX D

THE SYSTEMATIC PLAN DISCUSSION TOPICS
THE SYSTEMATIC PLAN DISCUSSION TOPICS

Lesson 1
The Godhead

Lesson 2
The Apostasy

Lesson 3
The Restoration

Lesson 4
The Book of Mormon

Lesson 5
The First Principles of the Gospel

Lesson 6
The Plan of Salvation

Lesson 7
Call to Repentance
APPENDIX E

A UNIFORM SYSTEM FOR TEACHING INVESTIGATORS

DISCUSSION TOPICS
First Discussion
  The Church of Jesus Christ

Second Discussion
  A New Witness for Chirst

Third Discussion
  Ye Shall Know The Truth

Fourth Discussion
  The Gift of God Is Eternal Life

Fifth Discussion
  Law of Eternal Progression

Sixth Discussion
  Be Ye Therefore Perfect
APPENDIX F

THE UNIFORM SYSTEM FOR TEACHING FAMILIES

DISCUSSION TOPICS
THE UNIFORM SYSTEM FOR TEACHING FAMILIES

DISCUSSION TOPICS

Family Home Evening
The Restoration
Eternal Progression
Continuing Revelation and Individual Responsibility
Truth Versus Error
Baptismal Challenge
Obedience to the Lord's Commandments Brings His Blessings
Our Relationship to Christ
Membership In the Kingdom
APPENDIX G

EXCERPT FROM THE MESSAGE OF MORMONISM
DISCUSSION I

THE PHILOSOPHICAL BASIS OF MORMONISM

The Church of Jesus Christ of Latter-day Saints is a Missionary Church. Why should they send their missionaries to Christian people? Because they believe in a RESTORED or REVEALED religion. The Christian Churches may be classified as follows:

(1) Those who believe that the Church has had an uninterrupted existence since founded by Christ.
(2) Those who protest this claim and contend that the Church had to be reformed.
(3) Those who believe that neither is correct but that the Church has been restored.

Discuss fully these claims: If the first be true, there is not excuse for the existence of the rest. If the Church had gone astray, could a reformation restore its planting? Consistency of claim to RESTORATION. If Heavenly Messengers have visited this earth in this Dispensation, as claimed by the Prophet Joseph Smith, then we have the most important message in the world today, which invites investigation. If such messengers came, they must have contributed that which is worthy a Divine Messenger and which was not already in possession of mortal man.

With this thought in view, let us proceed to analyze the contribution of these messengers.

Supplementary Reading:
The Philosophical Basis of Mormonism-Talmage

Questions:
1. Why is it inconsistent to believe that all churches in existence today were created by God?
2. How does the claim that Mormonism has been restored by revelation harmonize with all Bible dispensations?
OUTLINE FOR LESSON TWELVE

PLAN OF SALVATION

If an investigator is thoroughly converted to "restoration" and "authority", but is really concerned with the status of loved ones; it is often advisable to treat the "Plan of Salvation". If this is not the case, it is usually best not to interrupt the continuity of thought, teaching this material in the order it is listed. The spirit of the Prophet's instructions should certainly govern our presentation: "Preach and cry aloud... 'repent and believe the Gospel.' Declare the first principles, and let mysteries alone." (T of P.J.S., p. 292). Experience has shown that a proper foundation is usually necessary before these advanced doctrines are accepted -- the principles here are almost always in the realm of "indoctrination". The method of question and answer should still apply; following are suggested points to cover:

A. PRE-EXISTENCE.
   2. The Spirit is a real substance with definite form and shape - in exact likeness of the body: Eth. 3:15-17; Luke 24:36-39; D&C 131:7,8.
   3. Christ and men are of same race - Since God is not our physical Father, the only possibility is prior to earth: Rom. 8:29; Heb. 1:6; Rom. 8:16,17.
   7. Jeremiah chosen before birth: Jer. 1:5.
  10. We came to earth to:
      (2 Ne. 2:11-16).

B. EARTH LIFE.
   1. Doctrine of Eternal Progression: Matt. 5:48; D&C 130:18, 19; Rev. 3:21.
   2. We came to obey gospel - what are requirements of the gospel?
C. SPIRIT WORLD.

D. RESURRECTION.
   1. All participate: I Cor. 15:20-22; Acts 24:15; Alma 11:40-45.
   2. Three degrees: John 14:2; I Cor. 15:40-42.
   3. Requirements. Celestial: D&C 76:50-53; Terrestrial D&C 76:
      71-75; Telestial: D&C 76:81-83, 103.
   4. Mormon conception of heaven: D&C 130:1, 2.

E. BAPTISM FOR DEAD
   4. Christ preached Gospel: I Pet. 4:5, 6. ("Judged according to
      men in flesh" - Is baptism essential part of gospel? Cannot enter
      without: John 3:5).
   5. Loved ones can have faith, repent - how baptized? I Cor. 15:
      29; Matt. 16:19.
   6. Only valid authority was restored: Mal. 4:5, 6; D&C 110:13-15.
   7. Consistent with central theme of salvation. Christ did some-
      thing for us we could not do for ourselves. (Is. 53:5). We can
      do same for loved ones. Does baptism for dead turn hearts of
      fathers to children, vice versa? (Heb. 11:40).

F. ETERNAL MARRIAGE

Supplementary Scripture:
   1. Pre-existence: John 1:1-3, 14; John 9:1-3; Heb. 2:11; Matt. 6:9;
      14:25, 6; D&C 129. Agency: D&C 93:30, 31; P.G.P. Moses 4:1-4;
      (Rev. 12:7-9; Is. 14:12-15; Jude 6). Purpose: Moses 1:39; Moses
      5:10, 11; 2 Ne. 2:22, 23. Judgement: 2 Cor. 5:10; D&C 88:21, 22;
      (I Ne. 15:26-36; Alma 41:2-7; Morm 9:12-14). Resurrection: Dan.
      12:2; John 5:25-29; Rev. 20:12, 13. Etc. etc. . . .
   2. Biblical proof of spirit - This line of reasoning may help some-
      time:
      a. Moses dies and is buried: Deut. 34:5, 6 (Jude 9).
         27:52, 3.
APPENDIX I

EXCERPT FROM THE SYSTEMATIC PLAN
SAMPLE DIALOGUE FOR THE APOSTASY LESSON

The purpose of this lesson is to teach that Christ established His Church, that after His death it was taken from the earth, and that the authority to perform ordinances was lost.

As the scene opens on this occasion, we find the Elders and Mr. Brady in the dining room. They have seated themselves at the table with pencil and paper, or have arranged their flannel board and pictures. Prayer has been said, and the missionary begins the lesson by saying:

ELDER: Mr. Brady, when we were here two or three days ago we left some little booklets. Did you have the opportunity to read them as you promised?

MR. BRADY: Yes, let's see, they are over here on the piano. No, I didn't get them both read, I think that I did pretty well to read the large one. It was quite good.

ELDER: We knew that you'd like them, and we are very glad that you were able to finish "Mr. Durant of Salt Lake City."

MR. BRADY: To tell you the truth, I found it so interesting that I could hardly put it down. It's just like a story.

ELDER: Yes, it is truly a wonderful little book, and I am glad that you read it. Did you find anything that sounded unreasonable or untrue?

MR. BRADY: No, it was find. It cleared up a lot of questions in my mind. In fact, it covered the subject we discussed when you were here before. Somehow, I hadn't thought too much about the identity of God before you Elders came here day before yesterday. To me it was sort of a mystery, but you have me thinking.

ELDER: We could tell from our first lesson, Mr. Brady, that you were thinking, and it is a pleasure to talk with someone who is interested enough to think these things out, and who has a desire to learn the truth. Briefly, before we start our lesson for today, let us review the last lesson.

ELDER: ... What was it that Joseph Smith asked God?

MR. BRADY: He asked Him which church was true.

ELDER: And what did he receive as an answer?

MR. BRADY: He was told that they were all wrong.

ELDER: Who else in the world at that time had the true knowledge of God?

MR. BRADY: It seems doubtful that anyone had.

ELDER: Mr. Brady, you have no doubt wondered why the Lord would be so emphatic in telling Joseph Smith that all churches were wrong and that he should join none of them, and that is what we are going to explain to you tonight. We think that you will be very interested in the subject we are going to discuss. We are going to ask you a lot of questions and you may think we are merely repeating what we went over before, but it might surprise you how often you will not
remember. When Christ was here upon the earth, he established something. Do you recall what it was?

MR. BRADY: No. I'm not sure just what you mean.

ELDER: Well, let me give you a hint. When John the Baptist went before Him, he preached repentance and baptism and cried, "Repent ye, repent ye, for the ________ is at hand?"

MR. BRADY: Kingdom?

ELDER: Exactly, and a kingdom in this case would be the same as the church, for it is referred to as such in the scripture, and so Christ established what?

MR. BRADY: A church or kingdom.

ELDER: (Making notation on paper.) That's right, Christ had a church.

1. Christ had a church.
APPENDIX J

EXCERPT FROM A UNIFORM SYSTEM FOR TEACHING INVESTIGATORS
SAMPLE DIALOGUE FROM THE FIRST DISCUSSION

"The Church of Jesus Christ"

ELDER: And I agree with you, Mr. Brown. I know this is the way Jesus intended his Church to be. Now, let us find out what happened to his Church after he was crucified. As the apostles went out to teach, one by one what happened to them also?

BROWN: They were killed too.

ELDER: And when the foundation was gone from the Church, what happened to the rest of the building? (Use flannel board character with separate foundation.)

BROWN: It collapsed.

ELDER: Exactly. The Church did collapse; and why was the priesthood lost at that time?

BROWN: Because no one was left who had the right to pass it on.

ELDER: WHY WAS THE LOSS OF THE PRIESTHOOD SUCH A SERIOUS THING?

BROWN: Because men no longer had the authority to act for God.

ELDER: HOW ABOUT THEIR BAPTISMS?

BROWN: The Lord would not recognize them.

ELDER: I know that the Church of Jesus Christ was taken completely from the earth. Once this true Church had been lost, other churches began; they continued to use his name and some of his teachings. These are the modern Catholic and Protestant churches. Let us see, you were most familiar with the Christian Assembly Church, were you not?

BROWN: Yes, that is right.

ELDER: That is one of the Protestant groups. AS WE COMPARE THE CHURCH OF JESUS CHRIST WITH THESE MODERN CATHOLIC AND PROTESTANT CHURCHES, WHAT ARE SOME OF THE DIFFERENCES YOU SEE?

BROWN: Why, none of the Catholics or Protestants have apostles in their churches!

ELDER: What about the authority, then?

BROWN: They don't have that either.

ELDER: In comparison with the true church of Jesus Christ, then, what about these other churches?

BROWN: They are false.

ELDER: The things you have just said are true, Mr. Brown. WHAT DOES IT MEAN IN THE SIGHT OF GOD WHEN A CATHOLIC PRIEST OR A PROTESTANT MINISTER BAPTIZES A MAN?

BROWN: The Lord does not recognize it.

ELDER: Now, we do not want you to worry about the people in these other churches. God is going to provide a way for these people eventually to learn the truth, because he loves them; but you are right about those baptisms not being recognized. IN FACT, MR. BROWN, WHAT ABOUT A BAPTISM IN THE CHRISTIAN ASSEMBLY CHURCH?

BROWN: I wasn't really baptized them.
9. There was a complete apostasy and my church is false.
   * * *

ELDER: Now, the beautiful thing that we are going to tell you about today is that the Lord has restored his true Church and the priesthood back to the earth again. WHEN YOU COME TO KNOW IN YOUR OWN HEART THAT THIS IS TRUE, WILL YOU BE BAPTIZED BY SOMEONE WHO HAS THE PRIESTHOOD?

BROWN: Yes, of course, when I know it's true.

ELDER: We hold regular baptismal services in the Church. We shall be having a baptism on the (date). We want you to keep that date in mind as you continue to learn about the Church. IN YOUR OWN MIND, MR. BROWN, IS BAPTISM INTO THE CHURCH OF JESUS CHRIST SOMETHING IMPORTANT FOR WHICH TO PREPARE?

BROWN: Yes, it is.

10. I will be baptized as I come to believe the restoration.
   * * *
APPENDIX K

EXCERPT FROM THE UNIFORM SYSTEM FOR TEACHING FAMILIES
SAMPLE DIALOGUE FROM THE DISCUSSION ENTITLED
"ETERNAL PROGRESSION"

Concept 4: We will all be resurrected to varying degrees of glory, depending on our individual faith and obedience to the Lord's commandments.

Missionary: After death, which is the separation of the spirit from the body, our mortal bodies of flesh and bones will be placed in the grave. Our spirits, which can never die, will go to a place called the spirit world to prepare for the resurrection. The resurrection is the union of the spirit with the immortal body. After the resurrection we will not die; our physical body and our spirit will be inseparably joined for eternity. We will live forever. The fact that we all will be resurrected, however, does not mean that we all will return to the kingdom of heaven. If we fail to keep the Lord's commandments, we will not be permitted to live with him. Christ taught that we will go to different places after the resurrection, depending on how well we have kept his commandments. Will you please read verses 28 and 29 of the fifth chapter in John?


Missionary: Mr. Brown, do you feel that God is just in preparing different rewards for each of us according to our faith and obedience?

Brown: Response

Missionary: Mr. Brown, how would you feel if you knew that you and your family could live together forever in joy and peace?

Brown: Response

Missionary: We bear testimony that as you and your family keep the commandments of God, you will be able to live together forever in joy and peace.

(If it is necessary, this may be an appropriate place to divide this lesson. If you divide it, be sure to review the first part of the lesson before continuing on your next visit with the family.)
[The following was included on the left side of the discussion page.]

(If negative, try to determine why he has reservations. You might ask some of the following questions:)

- We realize that many Christian churches teach that our reward is dependent on Christ alone and has nothing to do with our obeying or disobeying his commandments. How do you feel about that idea?

- If the reward will be the same for everyone, why do you suppose the Lord will judge us?

- Do you feel that someone who keeps only some of God's commandments will deserve the same blessing as someone who keeps all his laws?

- Are you concerned about your own ability to keep our Heavenly Father's commandments?

(When you feel you understand his reservations and have dealt with them properly, bear testimony and go to the next concept.)
ABSTRACT

This study is a review of proselyting techniques in the full-time mission program of the Church of Jesus Christ of Latter-day Saints from 1830 to 1974. Official handbooks as well as Mormon mission publications were the major sources. The writer's experience as a full-time missionary gave additional perspective.

Missionary techniques involved personal contacting on the streets and door to door. Group contacting came through public meetings and the mass media. Church members played a vital role in contacting and fellowshipping nonmembers. Early proselyting lesson plans written in outline form emphasized logic and reason. Later ones were in dialogue form and memorized by missionaries.

This study found that with improved techniques, convert baptisms increased. Also re-emphasis in recent years on using the Book of Mormon and bearing testimony plus the urgency of baptizing converts paralleled proselyting techniques of the first decades of missionary work.

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