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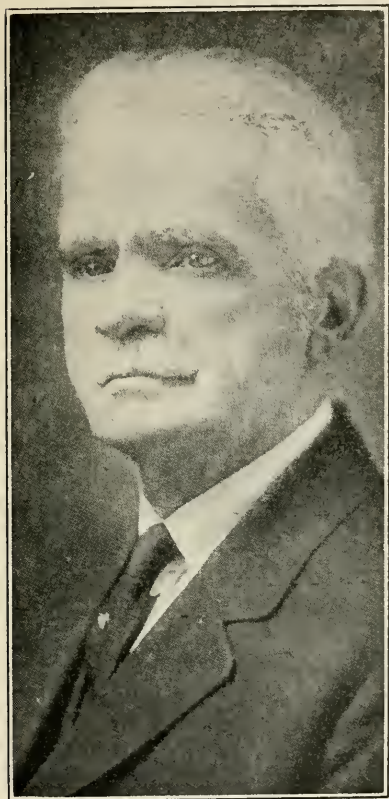


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# The "Mormon" Missionary

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THE "Mormon" missionary is born of the system, or religion, known as "Mormonism." It purports to be a new dispensation of an old faith: the gospel of Jesus Christ—the everlasting gospel. There is but one, and that the covenant "of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2.) And should another gospel be preached, even by an angel, it would stand condemned by apostolic anathema. (Gal. 1:8.) Hence, "Mormonism" could not be other than a new dispensation of the old faith if it was to have any standing as a religion. To make the claim of a new gospel, other than the gospel of Jesus Christ, would be to carry within itself an element that is self-destructive. No, "Mormonism" claims to be the gospel of Jesus Christ—the everlasting gospel, which St. John, on Patmos, saw would be restored to earth, by an angel of God, in the last days—in "the hour of his judgment." (Rev. 14:6-7.) It should be noted that the angel would come, "having the everlasting gospel to preach to them that dwell upon the earth;" not that the angel himself would preach it. He was to bring it to the earth, others were to preach it, presumably those who should first receive it from the angel's ministration, and those who should rise with the system, increasing in numbers with its growth, and strengthening with its strength. These would become the witnesses of its truth, the advocates of its doctrines, for so God proceeds with the introduction of his message when he would send one to the world. So he proceeded when, in the Meridian dispensation, he would bring in the Christ and his redemptive work in behalf of the human race. As fore-runner, he sent forth the witness, John the Baptist, to testify



of the coming of the Christ, "the Light"—"the Light of the world." He "came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (St. John 1:6-8.) So Jesus, when he came, added to the testimony of John by saying, in his conversation with Nicodemus, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (St. John 3:11.) Later, and near the close of his earth-mission, the Christ declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (St. John 18:37.) He organized his system for the promulgation of his message in that day by a co-ordination of witnesses. The Twelve Apostles were chosen with this end in view (see St. Math. 10); so, too, were the Seventy, whom he chose and sent out "two and two before his face into every city and place, whither he himself would come." (St. Luke 10:1.) Comparison of the calling of the Twelve and the Seventy in the chapters cited will show that the calling and authority of these two bodies in the Church were very similar.

After the resurrection of the Master, and when about to depart from his beloved disciples, including the Apostles, he said to them, answering their question if he would at that time restore the kingdom unto Israel: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:7-8.)

This idea of the Apostles and of the whole Church carrying the message of God to the world, as witnesses of its truth, permeates all the Christian documents. It is so in relation to the tremendous outflow of mission spirit on the pentecostal day, following the resurrection. "This Jesus," said Peter in his discourse, "hath God raised up, [i. e., from the dead] whereof we all are witnesses." (Acts 2:32.) "Ye [the Jews] denied the Holy One, \* \* \* and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:15.) "Him [the Christ] hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:31, 32.) Again said St. Peter: "God anointed Jesus of Nazareth with the Holy Ghost and with power: \* \* \* And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew

and hanged on a tree: Him God raised up on the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness." (Acts 10:38-43.)

So proceeded forth the work of God in those days from these witnesses.

In similar manner has the work of God come forth in the dispensation of the Fulness of Times. God raised up unto himself a witness in the person of Joseph Smith, the prophet, and revealed himself and his Son Jesus Christ unto him in the full light of an all-glorious day, making known the reality of the existence of God, the kind of a being he is, the fallen-away status of the world with respect to their knowledge of God and the religion of Jesus Christ; also he declared his purpose to rebuild the fabric of his Church again in the earth, for the last time, and the Fulness of Times.

This revelation was supplemented by the revelation of, and the bringing forth of, the Book of Mormon, by which a veritable cloud of new witnesses was brought forth to testify of the same truths as found in the Old and New Testaments, which, in the aggregate, make up the gospel of Jesus Christ, especially certifying to the resurrection of Jesus, and of all men; also setting forth the gospel as the power of God unto salvation. To the truth of this new volume of scripture God raised up three special witnesses, besides the first, to whom was shown the original plates of the record by the power of God; to whom also God testified of the truth, and commanded them to witness it unto the world. Later also God commanded these three witnesses to search for and find other witnesses among the believing disciples of the new dispensation, even twelve, to become the Twelve Apostles of the new age of dawning faith, that they might be sent into all the world with the great message of the fulness of the gospel restored. And this was done.

Since the new dispensation was to be preached in all the world, however,—“to every nation, tongue and people,”—it is quite evident that the One, the Three and the Twelve Witnesses will not be adequate to the work of bearing witness to what had been brought forth of God in the new age; at least, not with sufficient rapidity to answer the purposes of God in consummating his great work of restoring all things which had been “spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21.) Hence, a greater number of special witnesses were called, to be organized into groups of seventy, with seven presidents to preside over each group of

seventy, and the seven presidents of the first group to be the presidents of all these groups, however numerous they might become; though they be increased to seven groups, or seventy times seventy (Doc. and Cov. Sec. 107), or until they number one hundred and forty and four thousand seventies, if the work of the ministry requires it. (See *History of the Church*, Vol. II, p. 221 and notes.) That is the only limit fixed for the number of these groups of witnesses—the requirements of the work of the ministry in all the world. But besides these arrangements for special witnesses of the work of God, all who receive any measure of the power of God through having his Priesthood conferred upon them—certainly the high priests and the elders, organized into quorums as standing ministers in the stakes of Zion—have such right and power. So also the quorums of the lesser priesthood may teach the truth, bear witness of it, and persuade all men to come unto Christ. (Doc. and Cov. Sec. 20:28-59.) This is the privilege also even of the membership of the Church (Doc. and Cov. Sec. 88:81); but, of course, all things must be done in order; and the various ordinances of the gospel may be administered only by the respectively designated officers in the organized priesthood of the Church, as therein provided. Here I am merely pointing out the broad base from which the “Mormon” missionary rises. He is born of the system of truth for the promulgation of which he labors. The Church has had deposited with it, through the revelations of God, the truth and the fulness thereof. It knows the truth necessary to be received of men; the ordinances essential to salvation; and has both authority to act, and commission to proceed with the evangelizing of the world with its message from God. A dispensation of the gospel has been committed unto the Church; and wo! be to the Church, if it preach not the gospel! Hence the “Mormon” missionary, with his enthusiasm, his zeal, his earnestness, his self-sacrifice of time and means and family association that he might carry this message of a restored gospel to the world, prompted thereto by a love of fellow-men, and a sense of gratitude and of duty towards God.

And now that we have him in God’s picture of things, a word as to his essential qualifications. These were made known early in the opening of the new dispensation. The prophet’s own father would know what was to be his part and lot in the forthcoming work; and so came inquiring of the prophet. Several others inquired about the same time, which brought forth the answer:

“Behold, a marvelous work is about to come forth to the children of men; therefore, O ye that embark in the service of God, see to it that ye serve him with all your heart, might, mind and strength, \* \* \* If ye have desire to serve God, ye are called to the work, \* \* \* and faith, hope, \* \* \* and love, with an eye



single to the glory of God, qualify \* \* \* for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doc. and Cov., Sec. 4:1-6.)

Behold what shining qualities are here! Qualities that make for character—for general uprightness, for completeness! For emphasis, and for visualizing them at a glance, let us tabulate them:

- |                                  |                                |
|----------------------------------|--------------------------------|
| 1. <i>Whole Heartedness.</i>     | 8. <i>Knowledge.</i>           |
| 2. <i>Desire to Serve.</i>       | 9. <i>Temperance.</i>          |
| 3. <i>Faith.</i>                 | 10. <i>Patience.</i>           |
| 4. <i>Hope.</i>                  | 11. <i>Brotherly Kindness.</i> |
| 5. <i>Charity.</i>               | 12. <i>Godliness.</i>          |
| 6. <i>Singleness of Purpose.</i> | 13. <i>Humility.</i>           |
| 7. <i>Virtue.</i>                | 14. <i>Diligence.</i>          |

What a list of virtues! Who hath these hath all! Not only the essentials of a "Mormon" missionary, but the essentials of a life,—a life that must be of God's making,—a life pitched on the highest and most sublime key. The Christ said to his Nephite Twelve, after defining for them their powers and duties: "What manner of men ought ye to be? Verily I say unto you, even as I am!" This would parallel and justify the virtues here listed as essential qualifications of those who would engage in the work of the Lord.

Is the ideal too lofty? The perfection unattainable for mortal man? One is tempted to think so; and, yet, the ideal must be set forth. Nothing short of it will truly represent God's thought, God's ideal. Men must know that, and strive for it; and, in the striving for it, hold in thought that He who commends patience will also be patient with our striving, so long as we do strive; and He who commends mercy to us, will also be merciful as well as just.

Meantime, it is for the man of God, the "Mormon" missionary, seeking out of love to carry the gospel to his fellow-men, to carry the vision of God's perfections in his heart, and so live by them and in them that his labors will be wrought in the spirit of the things here set down. In the revelations given in the early days of the new dispensation, God assured one, and through him all, that "the worth of souls is great in the sight of God; \* \* \* and how great is his joy in the soul that repenteth. \* \* \* And if it so be that you should labor all your days in crying repentance, \* \* \* and bring, save it be one soul unto me [the Lord Jesus], how great shall be your joy with him in the kingdom of my Father!" (Doc. and Cov. Sec. 18:10-15.)

Is not the labor of a "Mormon" missionary splendid? Workers together are they with the Christ for the salvation of souls!