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# SKETCHES

—OF—

# MISSIONARY LIFE

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## PREFACE.

THE recital of incidents in human experience is always interesting to the young, and such recitals, if of a proper character, may be listened to or read with profit as well as pleasure. Especially beneficial and interesting are stories of missionary life wherein the wonderful providences of the Lord are shown. They serve to awaken faith and strengthen confidence in God, and teach many valuable lessons.

The object sought in presenting this little work to the public is to supply fresh reading matter of a wholesome character to the youth of Zion; and it is issued with the hope that its contents may stimulate faith in the heart of the reader, and assist him in his

efforts to become more useful in the Kingdom of God.

Most of the events and incidents herein related are of recent occurrence, and many of them were narrated to or came under the observation of the writer while engaged in missionary labors abroad.

*Salt Lake City, Utah, November, 1899.*



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# Sketches of Missionary Life.

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## CHAPTER I.

### CHARACTER OF MEN CALLED AS MISSION- ARIES.

**T**HE manner of conducting missionary work by the Latter-day Saints is unique and marvelous; and the further one inquires into the details of the method the more wonderful it appears. The remarkable features of this work will be better understood when it is known how it is carried on, and what some of its results are.

At present the great majority of Latter-day Saint missionaries who are sent out

100 into the world are young men, ranging upward from ~~sixteen~~<sup>19</sup> years of age. They are selected from all avocations of life. Some are farmers or farm-laborers, sheep herders or followers of other common occupations; some are mechanics or mechanics' assistants; others may be clerks, book-keepers, merchants or school teachers, while a very few are lawyers, doctors or other professional men. But many of them are so young that they have not begun to follow any regular pursuit. Some of the latter may have received a fair common-school or even collegiate education, while others are called from remote parts of the country, newly settled, and where the educational advantages are but meagre. None are trained especially for the ministry outside of what teaching they get at home, in the Sunday

Schools, Church schools and Improvement Associations.

Generally when called, these young men are given only a short time for preparation before taking their leave of home—usually a few weeks, sometimes only a few days, and in some instances only one day. They are sent with the expectation of bearing their own expenses to their fields of labor, where-soever they may be called, whether to the adjoining States or to the far off islands of the southern seas; to the sunny south or the dark and frozen regions of the Arctic circle. Except in countries where it is possible to carry on missionary labor “without purse and scrip,” they are also expected to support themselves with their own means while away from home.

It is a notable fact that there are but very

few young men called to take missions who decline to go; and very frequently men whose circumstances apparently might justify them in being excused accept the call, trusting in the Lord to overrule circumstances in their favor and thereby enable them to respond. Those who thus place reliance in the Lord are not neglected by Him. Invariably the way is opened for the accomplishment of the duty imposed upon them.

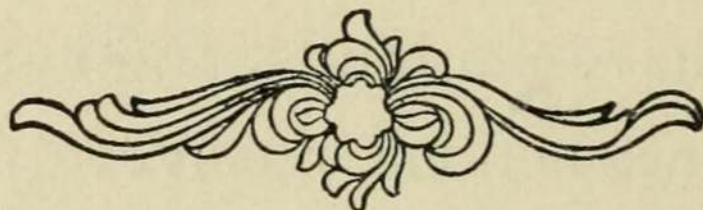
It is also remarkable how willing many young men are to accept the call to go out into the world to promulgate the Gospel, fully understanding that they are expected to preach in public as well as to teach in private, when in the majority of instances they have never made the first attempt at public speaking. Such willingness is an evidence of great trust and confidence in

the help to be received from the Lord. In going out they may not all have a knowledge of the truth of the Gospel they go to advocate, but faith is implanted within their hearts in a sufficient degree at least to cause them to start upon their mission. The testimony of thousands of such young men who have thus gone out and returned with a perfect knowledge of the truth of the Gospel, is strong evidence that such confiding faith is by no means exercised in vain.

Invariably when missionaries have gone forth in response to the call of the Priesthood and have faithfully, and in strict obedience to instructions received, performed their duty they have been enabled to fulfill honorable and useful missions. They have been abundantly blessed of the Lord, helped in their efforts in a wonderful manner, and

often miraculously preserved from threatening dangers and led to take a course that brings about the most satisfactory results from their labors.

The narration of some of the interesting and remarkable phases of missionary experience will be the subject of following chapters.





## CHAPTER II.

## FIRST TEMPTATION TO MISSIONARIES.

**I**T is not an infrequent occurrence that, when a man is called to take a mission, temptation is at once presented to him to make excuses; and he can see many apparently good reasons why he should be excused from the obligation; and here begins his first struggle. A striking illustration of this is conveyed in the following narrative:

Several years ago a man of very moderate pecuniary circumstances, and who had a family of small children dependent upon him for support, was engaged as a common laborer on a railway. One night he had a

dream that impressed itself upon his mind. All that he could distinctly remember of this dream was that he received two letters, the contents of which he did not know. One letter, he understood by his dream, was from the manager of the railway company for which he was working, and the other was from the President of the Church, who at that time was the late John Taylor.

The man felt that this simple yet unusual dream had some significance, though he could not at the time satisfy himself as to its meaning. Pretty soon, however, it was made clear to him, and he was led to acknowledge that it was an inspired dream given to prepare his mind for what was coming. Word was conveyed to him from one of the railroad department managers that he had been selected to occupy another

position in the employ of the company, where his work would be more agreeable and he would receive a larger salary. This was indeed joyful news to him, as he was then with his small earnings, having a hard struggle to make a livelihood for himself and his family. Almost simultaneously with this welcome message came a letter from the President of the Church, stating that he had been selected to take a mission to a far distant land, and asking him if he was willing to accept of the call. Here was a temptation placed before him. The questions that for a time perplexed him were: should he respond at once to the call to fulfill a mission? or would he not be justified in excusing himself for a year or two, and by so doing, with his advance in wages, save means to support himself and family

during his absence? However justifiable the latter proposition appeared to him he rejected it and decided to accept the mission. He fulfilled it to the best of his ability, and in later years testified that he was better off financially than he would likely have been had he remained with his former employers and received the advanced wages offered.

A similar instance to the one just narrated was that of a young man who recently filled a mission. After receiving his call to go upon a foreign mission he sought and secured work in a mine. By this employment he hoped to raise sufficient means by the time set for his departure to take him to his field of labor, and, if possible, something towards paying his expenses while absent. The work he received about the mine was ordinary labor; but his employers soon

learned that he was a trustworthy man, and just about the time when he had promised to start upon his mission an offer of a better position, with good wages, was made to the young man. Under other circumstances he would gladly have accepted such a tempting offer; but he had already given his word that he would accept the call into the Lord's vineyard, and he was determined to keep his promise. He refused the situation so kindly offered, and went upon the mission assigned him. He lost nothing in the estimation of his employers by this course. He had been straight-forward with them from the first, having informed them of his intention to leave at a certain time, and of the object he had in view when he applied for work. So well pleased were they with his services that they assured him he could get

employment from them on his return if he desired it.

Some few years ago an Elder in the Church entertained the desire to some day fulfill a mission abroad. He did not feel that he was in a condition financially to go at that time, as he was in debt to the amount of some twenty-six hundred dollars. He calculated that if he was fortunate in his affairs he would be able to pay his debts in the course of a few years, and would then offer his services as a missionary. Before he had an opportunity to pay any of his debt he was called to take a mission to Europe. He at once made up his mind that he would try and go, trusting in the Lord to prepare the way for him. He went upon his mission and before his return his wife had the whole of his indebtedness

paid off. His business was that of a farmer, and, although during his absence his work had to be entrusted to more or less disinterested parties, his farm yielded better returns, than his neighbors' farms. He acknowledged that the Lord had certainly blessed him for his obedience to the call made of him. Besides this, he enjoyed better health while away from home than he had for some years previously. He has recently returned after fulfilling a useful mission, feeling thankful for the privilege of going abroad in the service of the Lord.

Some who have been asked if willing to perform a mission have suggested that their call be postponed for a certain length of time in order to become better prepared. A number of such missionaries have been heard to admit that it would have been better

for them if they had accepted the call at once; and some have, after asking for an extension of time, changed their minds and reported themselves ready to go without availing themselves of the time given for preparation, finding that the longer they remained the farther they were from being ready.

The late Apostle Parley P. Pratt, in his "Autobiography," relates that upon one occasion he hesitated before starting upon a mission that had been assigned him. He was in debt, and was building a house, and desired to finish it before leaving. Before it was finished the house took fire and was burned. Elder Pratt then decided at once that he was ready to fulfill his mission. He looked upon his misfortune as a rebuke for not responding when first called. Upon



deciding to go, his friends came to his assistance, his debts were cancelled, and thus his way was made clear to perform his duty.



## CHAPTER III.

## PROVIDENTIAL AID RECEIVED.

**A**FTER accepting a call to fulfill a mission, Elders sometimes find they are without the necessary funds at hand to carry them to their destination. But the assurance that prompts them to respond to the call also gives them confidence that this difficulty can be met and overcome in some way. The feeling that "where there's a will there's a way" seems to actuate their whole being, and very seldom if ever are they disappointed in their expectations.

A few years ago a young man was called to fulfill a mission and had reported himself as being willing to go. He hastily prepared

to start by paying what debts he was owing and providing some things that his family were in need of, after which he found that he had no means left for paying his way to his destination, which was in a foreign country, and the time set for his departure was near at hand. A few days previous to the time of leaving, an acquaintance met him, and during the conversation that ensued the missionary informed his friend of his call to take a mission, but said nothing about his financial circumstances. Before parting the young friend handed the missionary a silver coin with this remark: "Here, I want to give you this to help you along; and you will find that others will help you, as I found in my experience when about to go on a mission a few years ago."

This was the first piece of money he had

received to aid him on his way, but, true to his friend's words, others helped him, and money came from several sources where he did not expect anything, and had no reason to expect it. The result was that on the day of his departure he not only had enough to pay his way but sufficient to meet necessary expenses while absent during the first year of his mission.

Another such instance occurred in the experience of an Elder called to go to England several years ago. After receiving and accepting of his call he made what preparations he could to comply with it. He was however disappointed somewhat in getting some means due him. The result was that on the day previous to that on which he expected to start he did not have sufficient means to take him to New York. He

knew not from what source he could get money, but still hoped to be able to go on the day appointed. That night he dreamed that he received one hundred dollars, but awoke in the morning and found himself in the same financial condition as on the day before. But his hopes were not blighted. He concluded that if the dream meant anything it was an indication that he would still succeed. During the day and before the time set for his departure he received just one hundred dollars from an entirely unexpected source, and was thereby enabled to start on his journey at the time appointed.

In the "Life of John Taylor" is related an interesting episode which shows how he was helped when in need of funds to pay his way across the ocean. It was in the year 1839, just after the Saints had been

driven in a body from their homes in Missouri. Apostle Taylor, with others of his quorum, had been called as a missionary to England. With much difficulty, owing to sickness, he made his way to New York, but without means to proceed any farther. His experience in New York is here given as recorded in his biography:

“When Elder Taylor arrived in New York, Elder Woodruff had been there some time, and was all impatience to embark for England, but as yet the former had no means with which to pay for his ocean passage. Although supplied with all the means necessary on his journey thus far, after paying his cab-fare to the house of Brother Pratt he had but one cent left. Still he was the last man on earth to plead poverty, and in answer to inquiries of some

of the brethren as to his financial circumstances, he replied that he had plenty of money.

“This was reported to Brother Pratt, who the next day approached Elder Taylor on the subject:

“Elder Pratt: ‘Brother Taylor, I hear you have plenty of money?’

“Elder Taylor: ‘Yes, Brother Pratt, that’s true.’

“Elder Pratt: ‘Well, I am about to publish my ‘Voice of Warning’ and ‘Millennial Poems,’ I am very much in need of money, and if you could furnish me with two or three hundred dollars I should be very much obliged.’

“Elder Taylor: ‘Well Brother Parley, you are welcome to anything I have, if it will be of service to you.’

“Elder Pratt: ‘I never saw the time when means would be more acceptable.’

“Elder Taylor: ‘Then you are welcome to all I have.’

“And putting his hand into his pocket Elder Taylor gave him his copper cent. A laugh followed.

“ ‘But I thought you gave it out that you had plenty of money,’ said Parley.

“ ‘Yes, so I have,’ replied Elder Taylor. ‘I am well clothed, you furnish me plenty to eat and drink and good lodging; with all these things and a penny over, as I owe nothing, is not that plenty?’

“That evening at a council meeting Elder Pratt, proposed that the brethren assist Elder Taylor with means to pay his passage to England, as Brother Woodruff was prepared and desired to go. To this Elder



Taylor objected, and told the brethren if they had anything to give to let Parley have it, as he had a family to support and needed means for publishing. At the close of the meeting Elder Woodruff expressed his regret at the course taken by Elder Taylor, as he had been waiting for him, and at last had engaged his passage.

“Elder Taylor: ‘Well Brother Woodruff, if you think it best for me to go, I will accompany you.’”

“Elder Woodruff: ‘But where will you get the money?’”

“Elder Taylor: ‘Oh, there will be no difficulty about that. Go and take a passage for me on your vessel, and I will furnish you the means.’”

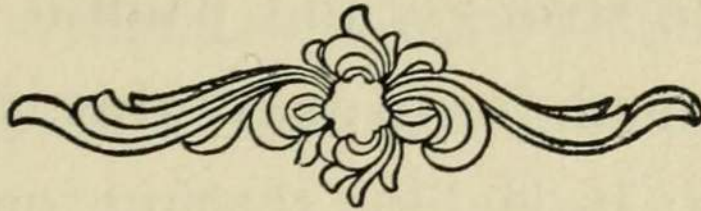
“A Brother Theodore Turley, hearing the above conversation, and thinking that

Elder Taylor had resources unknown to himself or Brother Woodruff, said: 'I wish I could go with you, I would do your cooking and wait on you.'

"The passage to be secured was in the steerage—these missionaries were not going on flowery beds of ease—hence the necessity of such service as Brother Turley proposed rendering. In answer to this appeal, Elder Taylor told Brother Woodruff to take a passage for Brother Turley also.

"At the time of making these arrangements Elder Taylor had no money, but the Spirit had whispered to him that means would be forthcoming, and when had that still, small voice failed him! In that he trusted, and he did not trust in vain. Although he did not ask for a penny of anyone, from various persons in voluntary dona-

tions he received money enough to meet his engagements for the passage of himself and Brother Turley, but no more.”



## CHAPTER IV.

## LEAVING HOME—THE JOURNEY.

**O**NE of the first trying experiences a missionary has to endure is that of tearing himself away from his family. The expression "tearing himself away" is not describing too strongly the painful feelings of such an ordeal, for to many this is no trifling experience: it is like tearing one's heart-strings to undergo it, and he feels almost as though he were purposelessly inflicting most cruel torture upon his loved ones regardless of their appeals for mercy. But feeling that it is a call from the Lord that prompts him to do this, he is strengthened to endure the severe but fortunately short trial. [ One

can perhaps imagine to some extent how painful was such a parting as the one described by the late President Heber C. Kimball. It occurred about the same time as the incident related in the previous chapter in the experience of President John Taylor when called to fill a mission to England. Apostle Kimball was called to the same mission. It was but a short time after the Saints first settled in Nauvoo, Illinois, and they were poor and destitute, and owing to exposure and an unhealthy place of refuge these missionaries and their families were in poor health. Elder Kimball depicts his leave-taking as follows:

“During the night of August 23rd, 1839, my son, David Patten, was born in Commerce, in the log cabin I had put up at the end of the Bozier house. We had a heavy

thunderstorm that night, but the hand of the Lord was over us. As soon as my wife was able I moved my family into the new log house that I had built.

“September 14th, President Brigham Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only three weeks old, and all his other children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken

nearly all he had. } On the 17th Sister Mary Ann Young got a boy to carry her up in his wagon to my house, that she might nurse and comfort Brother Brigham to the hour of starting.

“September 18th, Charles Hubbard sent his boy with a wagon and span of horses to my house; our trunks were put into the wagon by some brethren; I went to my bed and shook hands with my wife who was then shaking with a chill, having two children lying sick by her side; I embraced her and my children, and bade them farewell. My only well child was little Heber P., and it was with difficulty he could carry a couple of quarts of water at a time, to assist in quenching their thirst.

“It was with difficulty we got into the wagon, and started down the hill about

ten rods; it appeared to me as though my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Ann Young cried out to us: 'Good by, God bless you.' We returned the compliment, and then told the driver to go ahead. After this I felt a spirit of joy and gratitude, having had the satisfaction of seeing my wife standing upon her feet, instead of leaving her in



bed, knowing well that I should not see them again for two or three years.”

Usually missionaries go to their fields of labor in small companies, and after the acute pangs of parting with loved ones are somewhat assuaged they enjoy their travels. The new scenes constantly coming within view help to divert their minds from the thoughts of home. If they have a long distance to travel to reach their destination, and especially when they have to cross the ocean, they find time to seriously consider the nature of the duty before them. Then they begin, if they have not done so before, to realize the necessity of depending upon the Lord for guidance and aid.

If they have to cross the great deep and should they become sea-sick they are liable to feel that their troubles are increasing in

number and severity; but if their sea-sickness is of an extreme type it banishes all other troubles. They have no hope nor fear of the future and the past is entirely forgotten. All they can think of is the awful present. The more severe their sickness the sooner it is ended, and their recovery is so rapid that it causes astonishment, and they wonder how it was possible for them to feel so ill through such a trifling cause. In a few days nothing is left of the dreadful sensation but a recollection as of an unpleasant dream.

## CHAPTER V.

## FIRST EXPERIENCE IN THE FIELD.

**T**HE excitement or the interest of travel generally keeps up one's spirits while on the way; but soon the journey is at an end. Arriving at the headquarters of the mission to which they have been appointed, the missionaries are assigned to various conferences or fields of labor. During the short time they have traveled together they have become quite attached to each other. They appreciate one another the more through being alike newly separated from near friends and traveling through strange lands among strange people. It is another affecting experience to part from traveling

companions; and when each one finds himself singly cast among strangers, or rather among new friends, he is for a little while lonesome. If he allows himself to take a cheerless view of the situation he may feel somewhat home-sick; and if he makes no effort to cast aside his gloomy thoughts he will soon be feeling extremely unhappy. He can encourage this feeling until it becomes a serious malady that can only be cured by the most heroic treatment, or else have the cause removed by a far less heroic method—that is by returning home at once. On the other hand, if the newly-arrived missionary fully determines to go to work immediately, to become familiar with the labor before him, to get acquainted with the people, and make himself at home among them, and take advantage of every circumstance

that surrounds him, he will soon feel contented so far as personal comfort is concerned.

Although people are inclined to regard it as a trifling ailment, and extend no sympathy for those who suffer with it, homesickness is a very serious affliction. It is even fatal in some instances. A soldier of a Massachusetts regiment is reported to have died in Cuba recently through homesickness. Fortunately there are remedies for the complaint in cases where missionaries are attacked with it. The most effective remedy is for the one afflicted to go to work at once upon his missionary labors. He may meet with rebuffs, but such experience will be just what is needed to dispel the feeling of home-sickness and to inspire him with a determination to battle against discouragement.

A young man who lately returned from the mission field related that when he first arrived in his place of labor he felt symptoms of home-sickness. He determined to shake off the feeling at once, and went out to deliver tracts and seek to get Gospel conversations with the people. The first man he met opposed him and used considerable abuse. This treatment aroused him to put forth efforts to defend the cause he represented as well as his own character, for both were attacked. It also furnished a favorable opportunity for doing so, as the man made charges which he felt fully able to refute. The young man did not retaliate with abuse, but patiently and in a kindly spirit undertook to set the truth before his misinformed opponent. His pleasant manner and humble spirit conquered his antagonist and

made him a lasting friend. The missionary received a standing invitation to his house, and besides this the gentleman who first opposed afterwards, with his family, attended meetings and they all became interested in the Gospel. The missionary continued his active efforts and had no more feelings of home-sickness. He subsequently became one of the most energetic and successful workers in the field.

Quite a number of missionaries who at first have become somewhat discouraged, and partially made up their minds to return home, have had dreams just at the critical time, and have been influenced thereby to continue in the field. They have dreamed that they had returned home without fulfilling their mission. The humiliation and chagrin they experienced in their dreams

appeared so real that they have thereby had their minds changed by it, and once more determined to continue their efforts.

There have been instances where missionaries have returned home on account of home-sickness, but almost invariably they have felt dissatisfied with themselves until they have returned to their fields of labor and made a more successful effort to fill a mission.

It sometimes occurs that a missionary goes to his field of labor with a misapprehension of the nature of the work. Returned Elders in reporting their labors abroad often speak of the success they met with, and of the opportunities and needs there are for missionary work in the world. In listening to such reports a person sometimes gets the idea that those who go out as



missionaries will find people anxiously waiting for them, and ready to receive their message. A missionary soon learns that such is not the case, and sometimes feels that it is only a waste of time for him to remain and try to do anything. How frequently has the remark been made by a newly arrived missionary, "Why, I could do more good at home than I am doing here!" But he soon discovers that to gain success he must work for it. If the people will not come to him, he finds that he must go to them. He must awaken an interest in the message he bears, and to do this he must be patient and diligent as well as prayerful. It is a common remark among missionaries that they are just beginning to do real missionary work that is satisfactory to themselves when they are about to be released.

## CHAPTER VI.

## LACK OF ABILITY.

**I**F he has not done so before, a young missionary, just beginning his labors, will soon discover his lack of ability to express his thoughts as he would like to. He may fully believe in the Gospel or may even have a strong testimony of its truth, yet he will find that it is not so easy to intelligently and fluently explain his reasons for the belief within him. He may be somewhat familiar with passages of scripture that go to prove the truth of the ideas he entertains concerning the Gospel but cannot readily turn to nor repeat these passages. By contrasting his ability in this line with that of missionary

companions who have been longer in the field, he keenly senses this fact. As is sometimes the case, he may have gone to his field with the expectation that the Lord, through His Holy Spirit would inspire him with words to say, immediately when he made the attempt to speak, without any study or thought upon his own part. In his little experience at home he might have observed the remarkable improvement in some young man's speaking abilities after performing a mission. Not knowing what discipline this particular young missionary had to go through while absent, a person may thoughtlessly get the idea that his ability was acquired without much effort.

It is not long, however, before the new missionary realizes that it is necessary for him to do his part if he expects to make

progress. He learns the truth of the saying, "The Lord helps those who help themselves." He discovers that he must store his mind with knowledge in order that the Holy Spirit may bring things to his remembrance. He finds that the Lord does not, unless for special purposes, reveal direct through His Spirit truths that are already known to mankind: for has He not commanded His children to "search the scriptures," to seek "out of the best books words of wisdom," and to "seek learning even by study, and also by faith"? These facts dawn upon his mind in an early stage of his experience. His very first attempt to present the Gospel in private conversation or by public speaking may cause him to realize the necessity of study and preparation. He may perchance, as is most likely, be confronted

with a question that he cannot answer. He is baffled for the time being, but it only serves as an incentive to study and prepare to meet the question in the near future.

The writer recollects hearing of an instance where a young missionary who had newly arrived in the field, went to visit his relatives with the view of talking to them about the Gospel. His relatives, thinking perhaps that they were not well enough posted to discuss the subject with him and show wherein he was in error, as they supposed, sent for their minister to have him hear and answer their missionary kinsman's doctrines. The result of the conversation was very humiliating to the young missionary. While he knew he had the truth, the minister was easily able to vanquish him in argument, being versed in theological

sophistry and posted on the scriptural passages that suited his purpose. The effect of the interview proved to be of much benefit to the Elder, although embarrassing at the first. The experience made him resolve to study earnestly and meet his opponent at a later date when he would set forth the claims of his people in a more satisfactory manner. This resolution he carried out. After preparing himself he sought another interview with the same minister at the home of his relatives. This time he was enabled to confound the clergyman in every argument brought forth to oppose him.

A somewhat similar instance was that of another missionary who had been asked some questions regarding the doctrines of the Latter-day Saints which he was not able to answer satisfactorily to himself. He felt

deeply mortified on account of his inability, and undertook to study the questions thoroughly that he might not again be found unable to answer them. He afterwards remarked that he had never studied so hard before in his life; but he accomplished his object and felt well repaid for his efforts, as they brought so much enlightenment to his mind.

Being compelled to beat a retreat may be somewhat disheartening for the moment, but such an experience is what is needed to develop within the mind of the missionary a thorough knowledge of the first principles of the Gospel. With this added knowledge comes enlightenment through the Holy Spirit, and his testimony of the truth of the Gospel is strengthened. The more he learns about the Gospel the more beauty

and truth he discovers in it, and the greater is his faith. His interest in the work grows, his enthusiasm is awakened and he becomes developed in many ways. He is more anxious to declare his message to the people and bear testimony to what he knows. His dread of obstacles decreases, and he actually takes pleasure in surmounting difficulties that arise. Opposition is a stimulant which he rather likes to meet.





## CHAPTER VII.

## MIRACULOUS HELP FROM THE LORD.

**E**LDERS have often found in their experience that the Lord has helped them to a remarkable degree in their efforts to qualify themselves for the labors before them. So much assistance have they received through His Spirit that they have been astonished with their own utterances when explaining the principles of the Gospel. While speaking, ideas have been presented to them which they had never thought of before. And often additional light has been flashed into their minds upon subjects they were attempting to elucidate or explain. Many instances have occurred

where missionaries have been blessed with the gift of tongues, when called to preach to foreign nations. One such instance was related by Apostle Heber J. Grant in the course of remarks he made in the Tabernacle in Salt Lake City, November 22, 1896. The narrative as he gave it is as follows:

“When Brother Maeser was baptized in his native land, he called upon the Lord in secret prayer, after he came out of the water, and said to the Lord, ‘O Lord, I have obeyed Thy Gospel; I believe in the divinity of the mission of the Prophet Joseph Smith with all my heart; I believe that the angel that was seen to fly in the heavens with the everlasting Gospel, has come to the earth and restored the Gospel; now, O Father, manifest unto me one of the signs

that shall follow the believer, and I pledge you that if you give me a witness of the divinity of the work in which we are engaged, I will, if need be, give my life for that cause.' After this he walked along asking questions of Brother Franklin D. Richards, Brother Budge acting as interpreter. Finally when he asked a question of Brother Richards, Brother Richards told Brother Budge that he need not interpret that, as he understood it perfectly. Then Brother Richards answered, and Brother Maeser told Brother Budge that he need not interpret that, as he understood it perfectly; and they walked along the street, one talking in English and the other in German, and each understood the other by the inspiration of the Spirit of God."

Apostle Anthon H. Lund, while presiding

over the European Mission, wrote to the *Millennial Star*, in the course of correspondence, the following:

“Elder Hyrum Jensen related an interesting experience he had had. When he came to Norway last spring he knew very little of the language spoken here. One day he attempted tracting, but the people laughed at him when he tried to speak to them. He felt their ridicule keenly, and was especially grieved at not being able to explain to them the saving principles of the Gospel. His way passed by a grove. He entered it and there in the humility of his soul he prayed God to aid him and loose his tongue. He felt his prayer was heard, and with renewed courage he commenced his labors. In a few hours he had sold all his tracts, and the people listened attentively to

what he had to say. He said: 'I spoke Norwegian with more ease than I have ever spoken English.' Considering the short time he has been in Norway, we were all astonished to hear him use the language so well."

A young missionary sent to Germany, who had received but three lessons in German before leaving home, preached to the Saints in the German language seventeen days after arriving in their country. His rapid progress continued till he could speak the language as perfectly as could the natives themselves. He attributed his success to the help of the Lord which he received to assist him in his studies.

The writer recollects hearing the late Elder George G. Bywater relate an incident in his experience while upon his first mission.

He was laboring in Wales in company with another Elder of more experience than himself. The senior Elder generally did most of the preaching. Upon one occasion the latter took a severe cold on his lungs and became so hoarse that he could scarcely whisper. An appointment had been made for him to preach at a certain place where the congregation would be mostly composed of Welsh-speaking people. The experienced missionary was unable to speak on account of his hoarseness, so he informed his young companion that he would have to do the speaking. Elder Bywater felt his weakness and inability to satisfy the people's expectations, as he did not understand the Welsh language; but, on being requested to do so, he arose to address the audience as best he could, depending upon the Spirit

of the Lord to assist him in his utterances. He began by speaking in the English tongue—the only one he understood—but soon he found that he was speaking words which he did not understand, and the fluency with which they came from his lips astonished him. After he had finished preaching his companion, who understood the Welsh tongue, told him that he had delivered an excellent sermon in that language, and that if he lived to the age of Methuselah he would not be able to preach a better one. He had been blessed with the gift of tongues that his hearers might understand the message he had to declare to them.

President George Q. Cannon relates how he was in a marvelous manner enabled to understand the Hawaiian language. He had been sent while quite a young man, as

a missionary to the Sandwich Islands. He soon found that the white inhabitants of the islands cared very little about hearing the Gospel, so he resolved to master the native tongue and deliver his message to the Hawaiians. How he was divinely aided in carrying out his determination is given in his own words:

“My desire to learn to speak was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a



peculiar sensation in my ears; I jumped to my feet, with my hands at the sides of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! And it was so.

“From that time forward I had but little, if any, difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence; but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord.”

## CHAPTER VIII.

## PRESENTING THE GOSPEL TO THE PEOPLE.

THE experiences of missionaries in getting the Gospel before the people are varied and interesting. The general method of presenting the message is by distributing tracts from door to door, and seeking in this way to get conversations with the people. In addition to this, meetings are held and the people invited to attend them. In Great Britain and some parts of the United States street preaching is done to a considerable extent when favorable weather permits. In some countries out-door meetings are not allowed in the towns and cities. In such places the meetings are generally held

in public halls or private dwelling houses.

In distributing tracts from door to door a missionary meets with all kinds of people, and, it might be added, with all kinds of receptions. His first day's tracting is generally made memorable by some occurrence which is of a novel character to him. Approaching the first house on the street selected for his field of operation, he timidly knocks at the door. It may be opened by a child, who, on seeing it is a stranger, or at his request, calls its mother to see what is wanted. She has all sorts of surmises as to who it may be. If she is expecting the rent collector she hesitates about meeting him as she may be unprepared. If she suspects him to be a peddler or book agent she approaches with a scowl of impatience on her face. Finding he has only a Gospel

tract to offer her, and that without cost, she is willing to accept it, but hastens to cut the conversation as short as possible on account of being so busy.

The missionary may meet with a similar reception at a number of places, but sooner or later he is almost sure to have the door closed in his face before he can deliver his message. This kind of treatment may cause his hopes to fall somewhat and his courage to fail him for a moment, but soon his determination is renewed, and his timidity vanishes. He may consider his first visit in tracting fairly successful. By introducing himself as a Latter-day Saint, or merely leaving the tract without further introduction, on his first visit he is looked upon as nothing less than a respectable gentleman.

By the time he calls with the second tract

some of those who received the first will have read it, and without doubt were deeply impressed with the truth of its teachings; but learning later that the Latter-day Saints are the same people as are commonly called "Mormons," they refuse to investigate further or to have anything to do with such a people. Not because of their doctrines do they shun them, but on account of the prejudice which exists against the Saints. It is indeed astonishing to the young missionary to discover on his second visit how some of those to whom he handed tracts show their extreme contempt for him and the literature he is circulating. On seeing him at their doors they will at once go and get the tract left the week before, carrying it by one extreme corner, as if afraid of contamination, and push it out to him at arm's

length, telling him to never come again to their door. Some have been known to carry the tracts back with a pair of fire tongs, in order to express more effectively their utter abhorrence of everything connected with "Mormonism."

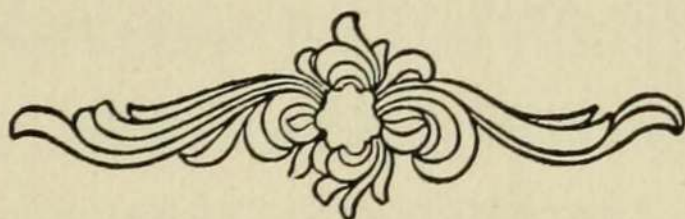
Such are some of the unpleasant features of tracting. There is a bright aspect to this same avocation. The satisfaction of having performed a most important duty in the service of God gives joy to the heart, no matter how little encouragement one may receive from the people in his labor of tracting from door to door. But often through diligent and prayerful searching a missionary finds those who are willing to listen to his message and testimony, and his visits result in the conversion of precious souls to the great truths that lead to eternal salvation.

A young man who recently filled a mission in Great Britain, one day while distributing tracts felt impressed to call at a certain house, and present his message to the inmates. He obeyed the prompting, and was met at the door by the lady of the house. She listened to what he had to say and accepted the tract he offered, but showed no unusual interest in his message. The next time he was in the neighborhood delivering tracts he called again at this particular house. His reception this time was similar to the first one. He called again the third time, and still three more times without meeting with any further encouragement. He received no invitation to go in and converse upon the Gospel, still he retained the impression that there was someone there who would listen to his message.

He called the seventh time, and his perseverance was rewarded with a request to enter the house. The husband was at home and was in a humor to talk upon religion. He had one request, however, and that was that the missionary confine his teachings to the scriptures, and prove his assertions from the Bible. He was acquainted with the scriptures, and was also aware that many professed teachers of the Gospel did not adhere to the word of God as taught in the Bible, hence his desire to hold the Elder to the scriptures. Of course this was just what the missionary desired, and it did not take him long to convince his friend that the doctrine he advocated was strictly scriptural. The result was the man and his family soon embraced the Gospel. It was what the man had been looking for. He had be-



come dissatisfied with the creeds that he had before heard, and at the time the missionary called at his house he was praying for guidance that he might know what church to unite with.



## CHAPTER IX.

DISCOURAGING PROSPECTS—PLEASING  
RESULTS.

**I**T frequently happens that a missionary works until nearly discouraged before he discovers any fruits of his labors. A young man who labored as a missionary in Great Britain some few years ago had an experience of this kind. He and his companion had spent considerable time in one field. They had labored faithfully and earnestly, but saw no favorable result. At last the Elder prayed to know whether he should remain in the district longer or report to his president the apparent conditions and get an

appointment to some other field. His prayer was answered by a dream wherein he was shown that there were a few persons in the district who would soon request baptism at his hands. He was much comforted and encouraged by this dream and related it to his companion. They both remained in their field of labor, and it was not long before several of those who had listened to their testimonies applied for baptism.

The missionary who faithfully, patiently and persistently continues his labors in the field assigned him is invariably rewarded for his efforts, as many a one can testify. He may not baptize many, but frequently he may be the means of bringing the truth to some honest soul who is ready to receive it with his whole heart. Where such is the

case the Elder feels fully repaid for his work if no other result of his efforts is visible.

Some few years since another young missionary in Great Britain was sent to a certain district to labor, where the prospects were not so bright as desirable. He, however, continued earnestly and humbly to perform his duty in bearing testimony to the people. He was there for months without seeing any results. But eventually he was led to a family who believed his testimony and embraced the Gospel. This family proved to be most excellent people, and their influence and energy were the means of bringing others into the fold, and the branch which was almost lifeless before soon became a most lively and prosperous one. The missionary felt more than repaid for his labors when he

saw how they had been blessed of the Lord.

A similar occurrence took place in another conference of the same mission about the same time as that just related. A missionary had spent some eighteen months in one town. During that time he had several companions one after the other who labored with him, and between them they tracted the town quite thoroughly. Their labors in other directions to get the Gospel before the people were also diligently pursued, but apparently without any good results. The Elder who had spent so much time there was then released to return home, his last companion missionary was sent to another field, and others took their places in this particular town. It was not long, however, before these new missionaries be-

gan to reap a harvest of souls as the result of their predecessors' planting of the Gospel seed. A number of people were baptized within a few weeks, and, with the few old members of the Church residing in the town, a lively branch was established there. This happy result was of course greatly due to the efforts of the Elders who first labored there so long and faithfully, and who, no doubt at times felt discouraged at the prospects before them.

Missionaries are frequently led in a strange way to those who are searching after the truth; and often people of this character are brought in contact with the Elders in a remarkable manner. Not long since some missionaries were laboring in a certain district in England. In performing their duties they frequently passed a certain shop or

store in the neighborhood of their lodging place. The gentleman who kept the shop, as well as his wife, noticed them pass the door, and recognized that they were Americans. Soon their interest in these strange men was awakened. They did not know that they were ministers of the Gospel, but felt impressed to make their acquaintance. At last the shop-keeper requested his wife to invite them in the next time they passed, stating that he desired to talk with them. His good wife soon saw one of the Elders passing and she stepped out and asked him if he and his companions would call and have a talk with her husband when they had the time to spare. Of course the missionaries were quite willing to comply with the request. They were looking for opportunities to present their message to the peo-

ple. When they called to visit the family they explained their business, taught them the Gospel, which the man and his wife gladly accepted; and soon the Elders were made to feel as much at home in their midst as though they had been acquainted for years.

The following is an incident of missionary experience that recently occurred in Ireland: Two young Elders were one day distributing tracts in a small village. One visited on one side of the only street in the place and his companion took the opposite side. While going along in the performance of this duty one of the missionaries called at a place where he found a man and his wife digging potatoes. A tract was offered to the man, but he was not in a humor to receive "Mormon" literature, so he



gruffly ordered the Elder off his premises, adding the threat that if he did not go he would brain him with his spade. His wife was not so unkind, and she remarked that she would accept the tract, saying that it would not do her any harm. "And where are ye from?" she inquired, recognizing the Elder was a stranger to the country. The young man replied that he was from Utah, in America. "From Utah!" she exclaimed, "and do you know our Micky?" The Elder replied that he could not say as to that, for he did not know what the full name of her son might be. "He works in the —— mine, in Utah, do you know him!" said the woman in her anxiety to hear what he knew about her far-off son. The young man said he also had worked in that same mine, and if she would state his name he could answer

the question. She at once gave her son's name, and sure enough he was known to the missionary. "O, yes," said he, "I am acquainted with him. We used to sleep in the same bunk!" With this the old lady clasped the young man in her arms exclaiming, "The Lord bless ye; and ye're acquainted with our Micky! and his father was goin' to brain ye wid the shpade!" She held to the young man and wept for joy. The missionary's companion, seeing from a distance the woman's actions, thought his friend was in trouble and hastened to the premises. The situation was soon made clear to him, and both were invited into the house and treated with the greatest of kindness.

## CHAPTER X.

## EFFECT OF HEARING THE GOSPEL.

HERE is no way of telling just how much good one does in distributing tracts and in bearing his humble testimony to the people, or how far-reaching are the results of his efforts. In a letter written by Apostle Anthon H. Lund from Stockholm, Sweden, to the *Millennial Star* is related the following incident.

“How a tract may preach the Gospel and bring conviction to the soul was illustrated in the case of a lady in Angermanland, related by Elder Holmgren. She had gotten hold of a tract called ‘The Voice of Truth,’ written by Erastus Snow. She learned it

nearly by heart, and not knowing the address of the Saints, she wrote to the president of the 'Mormons' in Salt Lake City, and from there the Elders here were informed of her address. They found her anxiously awaiting them, and at once she obeyed the Gospel. She keeps a little store, and is always ready to explain our doctrines to her customers."

Another similar circumstance is related by Apostle Lund. In substance it is here given: A gentleman whose residence was in Belgium, while on a visit to London, met one of our missionaries, who gave him a pamphlet setting forth our doctrines. The gentleman took it home, and, out of curiosity, read it through. He was deeply impressed with its contents, and became anxious to see a "Mormon" Elder, but could

not get the address of any. He therefore wrote to the President of the Church, asking for more information concerning the Gospel and inquiring where he could find some missionary of the Church. The letter of inquiry was forwarded to the president of the Netherlands Mission, who sent an Elder to visit the writer of it. The Elder called upon the inquirer after truth, and the latter listened with deep interest to the explanations of the Gospel. Before the Elder left the city the gentleman requested baptism.

Many years ago a gentleman heard a Latter-day Saint missionary proclaiming the Gospel in an open-air meeting in India. He heard nothing further of the message at that time. He afterwards returned to his native country, Great Britain, and not long ago heard some of our Elders preaching in a

meeting in South Wales. The first testimony he heard had made a lasting impression upon his mind, and when he again heard the same glorious message he investigated the claims set forth by the Elders and accepted the Gospel.

A gentleman who joined the Church some few years ago in the Leeds Conference of the British Mission stated that the first Latter-day Saint missionary he met impressed him by his humble and unassuming manner. He was more impressed by the Elder's demeanor than with the subject of his conversation, and while in his presence for the first time he believed the Elder was indeed a servant of God. The man did not at once embrace the Gospel, but undertook to investigate it. In the meantime the young missionary was released from his

labors and returned home, not knowing what would be the result of the humble testimony he bore to this particular person.

In 1884 Elders C. F. Christensen and W. F. Garner, two missionaries laboring in Carter County, Tennessee, were arrested on a false charge, and taken to jail. It was at a time when excitement concerning the missionaries in the South ran high. While on their way to the place of confinement, one of the brethren remarked, "We might preach to these men as they did to the jailor of old." These words and other remarks made upon that occasion made a lasting impression upon one of the gang of men who were with the officer who made the arrest, and from that time he began to search for the true Gospel. But he never saw any more "Mormon" Elders until 1893,

although he had read some of our Church works. At that time he was prepared for baptism, and he and his wife received the Gospel. He afterwards wrote to Elder Garner, informing him of his conversion, and what led to it.

Such experiences as the ones related below are sometimes met with while tracting. The narrator is Elder Frederick Scholes, who at the time, June, 1894, was a traveling Elder in the British Mission.

“I had just left a Primitive Methodist minister after a prolonged conversation, and called at the next house, at which a lady answered the door and asked me to step inside. I commenced to talk of the Gospel message I had been sent to proclaim, and found her an attentive listener. She informed me that she had been praying to



know which of the different religions was true, believing that the Bible is true, and that there is but 'one Lord, one faith, one baptism.' In answer to her prayers she had a manifestation, or a vision, and was carried away to a large hall; here she saw a man preaching the Gospel to her; after preaching to her for some time, he left her, saying: 'I will see you again and preach the Gospel to you.' During her recital of this manifestation she shed tears of joy, for her heart was full. She had desired to hear further of this person whom she had seen. Now she had that privilege, for she informed me that I was that person; she recognized me when she opened the door, and the words I had addressed to her were similar to the words spoken to her in the vision. I felt thankful to learn that I was chosen to

bring 'glad tidings of great joy' to one who was searching after truth. I gave her some of our literature, with the admonition to read and learn further of the doctrine of which I had spoken. She has told me since then that she believes and will be baptized. On June 28, I had called at a number of houses leaving at each some tracts, and as usual informed the people I would call again in a few days and leave a more advanced tract, and also endeavor to answer all questions they might ask. One family, upon learning what faith the tracts represented, sent one of the children running after me with the tracts, saying they did not want them. A number would not accept a tract under any consideration.

“My next experience was with a minister. A lady answered my knock and

accepted the tracts. I informed her that I would call again, and leave another tract, and endeavor to answer any question they might ask. I had gone but a short distance from the house when the gentleman of the house hurriedly stepped out, coatless and hatless, and hailed me. I returned, whereupon he gave me back the tracts which I had just left, saying he did not want them, he had heard somewhat of the 'Mormons,' but did not agree with their teachings. I inquired in what way he differed with them. He said the question would lead to a discussion and he had not time to talk with me, repeating that he had no need of the tracts. Having a 'Morgan tract' in my pocket, I offered it to him, asking him to read it. After a few excuses he accepted it. He then asked me a number of questions which

I answered, and, becoming interested, he took out his watch and said he had fifteen minutes to spare, and asked if I would step into the house. He led the way into the drawing room, remarking that we would have a pipe and a chat; as I did not use tobacco, he asked me to have some tea. Not using tea, he asked if I would take coffee or chocolate. As I used neither he became solicitous as to what I did drink, and I answered, water or milk; whereupon he ordered milk and butter and bread brought up into the drawing room. I partook of the refreshments provided, and he smoked his pipe, and thus I had the privilege of conversing with him, fully three-quarters of an hour. Upon leaving he gave me his card and an invitation to call again. I not only left him the tracts he at first refused, but a

full supply of the tracts I had with me. The repulsive demeanor he at first manifested, mellowed down into a more friendly attitude.”

Such pleasing incidents as the first one narrated in the above letter are of not infrequent occurrence in the mission field. People have often been informed by dream or vision of the coming of missionaries with the Gospel message to deliver to them.

Two young Elders laboring in Southern Illinois after holding a meeting were approached by a young man who told them that his sister, living some distance from where they were, desired to meet them. When in the neighborhood, they called upon her, and she told them that she had seen them before and that their faces were familiar. They remarked that they had never

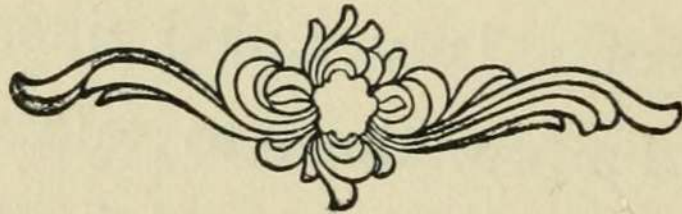
before been in that neighborhood. The lady then explained that she had seen them in a dream. They gave her some tracts to read, and she soon applied for baptism, having been assured in vision that they were messengers of truth.

Sometimes a missionary's labors produce an unexpected result. It is difficult to get some people who show an interest in the Gospel convinced of the necessity of baptism. Often, though, when they are fully convinced they readily obey. An Elder who was recently engaged in missionary labors abroad made the acquaintance of a lady whom he met while distributing tracts. She seemed to be favorably impressed with his teachings; and the scriptural proofs he advanced in support of his claim that baptism was essential to salvation were convincing

to her. Her admission of this fact led the missionary to believe that she might accept the Gospel; but upon a subsequent visit to her home he was given to understand that there was no more need of him calling upon her to talk upon the Gospel, as he had already shown her the necessity of baptism, and she had complied with that ordinance by having her minister baptize her.

Another missionary who had made the acquaintance of a lady called upon her and her husband a few times to talk with them upon religion. Having explained to them upon previous visits the first principles of the Gospel, the Elder finally ventured to advance a little further. He took occasion to state the views of the Latter-day Saints concerning the eternity of the marriage covenant—that a man and woman might be

married not only for this life but also for the hereafter. On learning this the woman replied: "Why, bless your soul, if that's what you believe in I want nothing to do with you. I've had enough of my husband in this life already!"





## CHAPTER XI.

## EXPERIENCES IN HOLDING MEETINGS.

**M**ANY unexpected things happen at meetings held by the Elders in the mission field. A few years ago an Elder in Sweden was holding a meeting. A local preacher attended it, and the people present expected the preacher would be able to refute the doctrines advanced by the "Mormon" missionary; but they were disappointed and no doubt greatly surprised. When the Elder finished speaking the minister knelt down in the meeting and thanked the Lord that he had found the truth. Three weeks afterwards he joined the Church. A

similar incident is related by Bishop Lars Neilson, of Leamington, Millard County, Utah. In the year 1851 a young man invited him to attend a meeting to be held by Latter-day Saint missionaries in the village where he was then residing. He promised to attend, adding a threat that he would tell those men that in the last days false prophets are to come and deceive the people. He went to the meeting and found the house filled, but he made his way to the front, where he would be in readiness to denounce the preachers at the proper time. The missionaries presented the Gospel in such a humble and clear manner that Mr. Neilson became convinced that it was true. It was the Bible doctrine, and he dared not deny it nor scoff at it. From that time his friendship was won. He entertained the Elders at

his home, defended them before the people, and eventually he joined the Church.

Two missionaries in the Southern States, who had been sent to open a new field of labor, commenced by holding a public meeting in a hall which they had secured. A prominent citizen of the town, who was well posted on the scriptures, attended this meeting, and to learn if the speakers taught Bible doctrine he secured a front seat where he might hear distinctly. He was well pleased with what he heard, and at the close of the meeting he approached the Elders and told them that as long as they preached the kind of doctrine set forth that evening they were welcome to his hospitality. He thereupon invited them to his hotel, to make their home there as long as they desired.

Inexperienced missionaries are usually

assigned to labor for a time with those who have had more experience. Sometimes, however, an Elder who has newly arrived in the field is, through force of circumstances, left to himself for a time. It is then he feels more than ever the necessity of relying upon the Lord. Some four years ago an experienced missionary in Great Britain was holding open-air meetings. His companion had newly arrived from Zion, and had had little or no practice at public speaking. At the close of one meeting he gave an appointment for a subsequent meeting, and invited the people to attend at the designated place on the street. Circumstances prevented the senior Elder from filling the appointment, so he sent the new missionary to apologize for his absence. The young man went, and finding a gathering of peo-

ple at the place selected for the meeting, he was impressed to preach himself, trusting in the Lord to assist him. The Lord did assist him, and he preached to the people with a freedom beyond his expectation. It was a valuable experience for him, and from that time he continued to labor most energetically and earnestly during the remainder of his mission.

Two other young missionaries upon another occasion were left to hold a meeting without experienced help. Before the time of meeting they learned that certain parties intended to be present to oppose and if possible confound them. But undaunted, the Elders fasted and prayed, and when the time came, went and held their meeting, and bore their testimonies in humility to the assembled people. Their opposers were there,

The young men knew them, having heard them interrupt some of their more experienced fellow-missionaries upon former occasions. But this time they had no opposition to offer. Instead, they listened attentively to the Elders' remarks, and then bore testimony that they, the Elders, had the Spirit of the Lord with them, and that its influence was felt in the meeting.

Apostle Anthon H. Lund in a letter to the *Millennial Star*, dated at Nuremburg, Germany, May 19, 1894, tells about meeting with the Saints in Zurich, when he was introduced to a Brother and Sister Hoffman who had recently joined the Church. Brother Lund says about this family: "I was very much interested in hearing them tell what led to their conversion. They had rented rooms in the same house where the

Saints of Zurich hold their meetings; but as they were Catholics they were forbidden by their priests to attend the meetings of the Saints. Their room adjoining the room where the Saints met, the lady could often hear Brother Duback's sermons. She became much interested and told her husband that 'Mormonism' was not what it had been represented, but that it was founded on the scriptures. They sent for Brother Duback, and he explained the principles of the Gospel to them, furnished them with books to read, and told them to pray earnestly to God to show them whether these principles were true or not. They did this one Sunday evening after having attended their first meeting with the Saints. In the night Brother Hoffman heard a noise as of a rushing wind, and a voice called his name

distinctly three times and said: 'This shall be a testimony to you that what you have heard this day is truth.' The manifestation made a powerful impression on his mind. He awoke his wife and told her what he had heard. The same night she had a glorious vision. The room was filled with light and a heavenly personage appeared to her, pointing to her husband. She understood this to mean that she should follow him and that what he had told her was truth. They rejoiced greatly in the goodness of God, and requested Elder Duback to baptize them. They told me that they had never felt such joy and happiness as the obedience to the principles of the Gospel had given them."

Quite frequently attempts are made by unprincipled individuals to interfere with



the labors of our missionaries in spreading the Gospel. Often men will deliver lectures against the Elders, circulate falsehoods about the Saints, or interrupt their meetings. Generally such attempts to hinder the missionary work result in good. What their enemies do to injure them is in most cases a help to the cause.

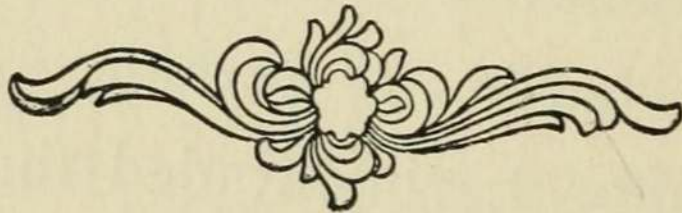
Some Elders laboring in the Scandinavian mission several years ago were opposed by two local ministers in the neighborhood where they were located. One minister delivered a lecture against the Saints and he was joined by the other in his attacks upon the Elders. The latter requested the privilege of defending their cause at the lecture, but were refused. They, however, managed to secure the same hall as was used by these ministers, and announced that they

would hold a meeting there the next night. The lecture of their opponent aroused considerable interest in the subject of Mormonism, and on the following evening the hall was filled to overflowing, notwithstanding the assertion made by one of the ministers that the people would not turn out to listen to them. Had the ministers remained quiet it would have been difficult for the Elders to awaken such interest in the religion of the Latter-day Saints. Missionaries in nearly all parts of the world have had similar experiences to this one just mentioned.

Another occurrence which took place in the Scandinavian Mission will further illustrate how the Lord overrules for good the attempts made to annoy or vex His servants. Some men who were employed on a canal informed two Elders who were

laboring in the neighborhood that there was a man working on the same canal who desired to see them, and who would open his house for holding meetings. One of the missionaries went in search of the man spoken of, but he soon learned that there was no one laboring on the canal answering to the name which had been given; and he discovered that the men who gave the information had been playing a practical joke. The Elder, however, made the best of the situation. Instead of turning away disappointed, after having waded through considerable mud and slush in search of the mythical person he had been told about, he spoke to each of the workmen, and presented them with a Gospel tract. In doing so he found a man who offered to open his house for a meeting that same evening.

The offer was accepted and all the workmen were invited to attend. They had a good attendance, and soon afterwards the man in whose house the meeting was held and his wife were baptized, and others became interested in the Gospel.



## CHAPTER XII.

## DIVINE GUIDANCE AND PROTECTION.

**E**LDER J. H. PETERSON, a missionary laboring in Kansas, in 1897, relates some of his experience in traveling without purse and scrip, and shows how the Lord opened up the way for him and his companion and provided for their wants. His narrative is as here given:

“We arrived at Heber about 4:20 p. m. on Thursday afternoon, and called at the post office for mail, but there was none for us. A gentleman asked us if we were not strangers in the town, and we said we were.

“‘Don’t you want to stay in town over night?’ he further inquired.

“‘We shall be pleased to, if we can find a place to stay,’ was our reply.

“‘Well, I’m just the fellow that’s got the place,’ he continued.

“‘But we have no money, we travel without purse or scrip,’ we answered.

“He laughed, but told us to go down to his hotel and look around.

“We did so and were hardly seated when a gentleman who had overheard us stepped in and asked us if we were not ‘Mormons.’ We told him we were. He said he was the mayor of the town, and asked if we would not preach for the people, as he thought they would like to hear a ‘Mormon,’ having never heard one. It was getting rather late, but we told him that if we could get a house and have the people notified, we would. He told us to remain

at the hotel and get our supper and he would get the court house for us. In less than two hours he had the news spread all over town, so that when meeting time arrived we had over sixty people to talk to, and they paid us very respectful attention. The sheriff told us we had nothing to fear as he would insure us protection. We gave out another meeting for next evening and then went back to the hotel, where Mr. Moore, (the mayor) introduced us to some of the leading ladies and gentlemen of the town. Some young people were singing and playing in an adjoining room and we were taken in to hear them.

It was soon bed-time, and we were taken to our room—the best in the hotel. Before retiring, my companion and I knelt in humble prayer to thank the Giver of all good for

this manifestation of His goodness, and to ask Him to bless the man who had befriended us and assisted us in getting to preach to so many people.

“The following evening we had over one hundred listeners upon whom we made a good impression with our remarks. We lodged at the hotel that night also.”

The experience of Elder Peterson, above related, is not unlike that of other missionaries engaged in the same work, and is here given as an illustration of the manner in which the Lord's servants are provided for when they rely upon him. Even their simplest needs are often supplied in an unusual and remarkable manner, as the following incident will show:

Two missionaries recently laboring in Norway were one Sabbath without money,



and had received no invitation to dine that day, so they passed the whole time without eating. They had held meetings during the day, and after returning to their lodging place at night one of them remarked that he was real hungry. The other replied that he was hungry also, and added the words, "but I believe the Lord will remember us." It was then ten o'clock—a rather late hour to expect to receive anything to eat that night—but just as they were speaking a knock was heard at the door, and a young lady came in with a basket of nice food for them. They inquired what led her to bring them food so late at night. Her answer was that she and her mother were preparing to retire when they were impressed to send the Elders something to eat, and they could not rest until they had done so.

Other needs and desires of missionaries are supplied in a similarly remarkable way. They often receive assistance and guidance in their studies and labors, and that too just in the hour of need. A young Elder while preaching upon one occasion, not long since, desired to read a passage of scripture which he was not sufficiently familiar with to quote from memory. He knew it was in the Bible somewhere but had no idea where to turn to find it. He proceeded to introduce the passage of scripture in his remarks and opened the Bible, when the very first words that he saw were the ones he desired to quote. Such an incident might be looked upon as a matter of chance; but the Elder with whom it occurred felt that it was a divine guidance that led him to the passage, and it increased his reliance upon the Lord.

Some time ago an Elder laboring in England, in a part where he had relatives, had a desire to be sent to Ireland, where he also had relatives. His wish was that he might have the privilege of bearing his testimony to his kinsfolk in the latter country as he had already done in the former. He prayed for the desired change, but said nothing to anyone, feeling that it was his place to remain where he was unless called away by those in authority over him. At this time there was a need of experienced missionaries in Ireland, as most of those then laboring there were about to be released. To supply this need the presidency of the mission appointed a few men from other fields to go to Ireland, and among them was the young man who had been praying for the opportunity of going there. He was, of course,

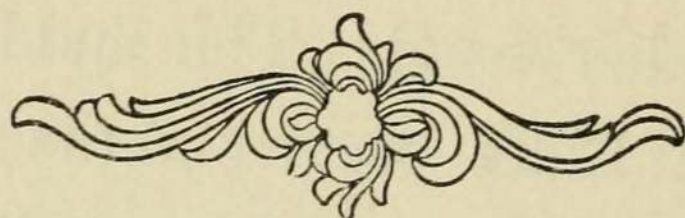
pleased and thankful to receive the appointment.

In their journeyings from place to place, missionaries have often had occasion to acknowledge the protecting hand of the Lord over them.

Elder David Archibald, who recently fulfilled a mission to Great Britain, tells of an occurrence which happened while he was passing through Wyoming on the way to his field of labor. One night while resting in a half-reclining position on the seat of the railway car a voice said to him, "You are lying in such a position that all your money can be taken out of your pocket!" With a sudden start he clapped his hand over the pocket in which he carried his pocket-book, and awoke from his sleep just in time to see a man go out rather hastily through the

doorway. Thinking he might have been dreaming, Brother Archibald said nothing about the matter at the time. A fellow-passenger who happened to be awake when this occurred, saw a man, whom he first supposed was a railway employee, reach up to one of the lamps with one hand and pretend to adjust the light. At the same time he reached towards the sleeping man's pocket with the other hand. The sudden movement of the Elder prevented the would-be pickpocket from getting the wallet and he rushed out of the car as quickly as possible. The man who saw this proceeding wondered how his fellow-passenger, whom he supposed was sound asleep, managed to cover his pocket just at the moment it was about to be picked, and he afterwards made inquiry about it. When Elder Archibald

learned from the other passenger of the attempt made to rob him, he was satisfied that it was the whispering of the Spirit that gave him the timely warning.



## CHAPTER XIII.

## FRIENDS RAISED UP.

**I**T is remarkable how the Lord raises up friends to His servants while they are engaged in the ministry. In whatever part of the world they may labor, the Latter-day Saint missionaries meet with those who befriend them in a most unexpected manner. People that become thus friendly are sometimes those who are earnestly seeking the truth and are interested in the Gospel message, at other times they do not accept the Gospel, but continue to remain friendly with the Elders, and go to considerable trouble and expense, and at times even risk their lives, to assist and defend them. To

do this it often requires not only considerable physical courage but moral courage as well, owing to the unpopularity of the "Mormon" missionaries and their doctrines. The only way to account for the friendship shown by such persons is to acknowledge that the Lord has wrought upon their hearts to assist His servants who are dependent upon Him for support.

Upon one occasion when the Prophet Joseph Smith was arrested upon a trumped-up charge, a lawyer was influenced to defend him in court through hearing a mysterious, audible voice command him to do so.

The writer remembers meeting a gentleman in England who had made it a practice of defending the doctrines taught by the Latter-day Saints and of assisting the Elders



whenever he met them. He carried a well-worn "Ready Reference" with him, and was well posted on our doctrines. His business took him to various parts of the country and in his travels he would occasionally meet our missionaries, attend their services and sometimes hire meeting halls for them.

Many times have missionaries received contributions of money from persons who have attended their meetings, and that too without the slightest hint that they were in need of means. Frequently the Elders have also been encouraged and defended by unknown persons upon occasions where men have sought to oppose them or disturb their meetings. The writer recalls two instances that came under his observation where such was the case. At one time after holding a conference an individual arose at the close

of the meeting and tried to get the attention of the people while he denounced the utterances of the speakers as false doctrine. He only said a few words when a stranger to the missionaries spoke up and defended their teachings, and at once silenced their opposer, who thereupon left the building. At another time an out-door meeting was being held. A fairly large crowd of people were listening very attentively and appeared to be much interested; but when the speaker was about to close, and made mention of the name of the Prophet Joseph Smith, there were some slight interruptions; but the meeting was dismissed without any serious disturbances, although it appeared that some of the men present were anxious to refute some of the statements made regarding the restoration of the Gospel through the lat-

ter-day Prophet. However, immediately upon the dismissal of the meeting and before the gathered throng had time to disperse, a gentleman stepped forward to the center of the group where the other speakers had taken their stand, and bore testimony to the truths proclaimed at that meeting and to the truths of "Mormonism" generally. The stranger whose identity was never learned, was a forcible speaker and held the audience for a considerable length of time although most of those present had been standing there nearly an hour before he began to speak.

Missionaries have often been entertained and fed by strangers who have befriended them. In nearly every community where missionaries have taken up their labors they find those who will entertain them, and who

seem to take great pleasure in doing so. In cases where the missionaries have been in need of means these friends have often been led to supply them without any request for such assistance being made. The following narrative written by Elder W. W. Cluff, and published in the *Improvement Era*, describes an instance of this character:

“In the year 1866, Elders Joseph F. Smith, Franklin W. Young and myself had been traveling as missionaries on the island of Hawaii laboring about ten months in the Helo and Koohala Conferences, on the north and east side of the island. A conference of all the Elders laboring in that mission was called to meet on the island of Lanai. It required five dollars each to pay our fare from our field of labor to the place of conference. In starting from Helo and travel-

ing by land to Upolu, a distance of about one hundred and fifty miles, we would visit about ten branches of the Church. At each of these we held meetings and reminded the Saints that we were on our way to conference, and that we required so much money to pay our passage across the channel to Lanai. Money among the natives was scarce and difficult to get. When we left Waipio, the last and largest branch on the way, we had only received seventy-five cents in money and five or six goat-skins, worth twelve and a half cents each. While it looked very discouraging, we had faith that by doing all we could the Lord would open the way for us to attend the conference with our brethren.

“On leaving Wimea, fifty miles from Upolu, where we would embark on the ves-

sel, the road forked, one going north and one going west. About three miles west on the road, a family of Saints lived; with this family we had left some of our books and clothes, and to go that way would take us three miles out of our way. I being considered the best walker, it was decided that I should go that way and the brethren continue on the direct route.

“I had not proceeded more than a mile when I found a man’s coat lying in the middle of the road; picking it up I found a money purse in one of the pockets, containing some papers and three five dollar gold pieces. Being just the amount we needed and finding them as I did, the first impression was that it was a Godsend. There being no one in sight, I started across the country to intersect the brethren, thinking I

would bury the coat with all it contained except the money, in a deep ravine, and cover it over with lava rock. I had not gone fifty yards when another thought suggested itself, and I asked myself the questions: Do you really think the finding of the coat was a Godsend? Could it not be a temptation? It certainly belonged to some person to whom the papers might be valuable. With these thoughts and reflections, and that the Lord would not bestow a blessing at the expense of another of His children, my conscience smote me, and, still seeing no one in sight, I turned back to the road and proceeded to the house where our things were left. Only the woman was at home; to her I related the finding of the coat, and, taking out the pocket book, showed her the money and papers which

proved to be of great value to the owner, a white man who lived about fifty miles east, and of whose hospitality we had a number of times partaken. As a guard against the woman keeping the money, I let her see me take a memorandum of the money and papers, and also told her I would write to the owner. On overtaking the brethren, I told them about finding the coat and the fifteen dollars we needed to pay our passage, and asked them if they did not think it a Godsend; they replied that it really looked like it.

“‘I thought so, too, at first, but on second thought I feared it might be a temptation, in our straitened circumstances,’ I replied.

“‘True, it is not the way the Lord would come to our aid,’ they said.

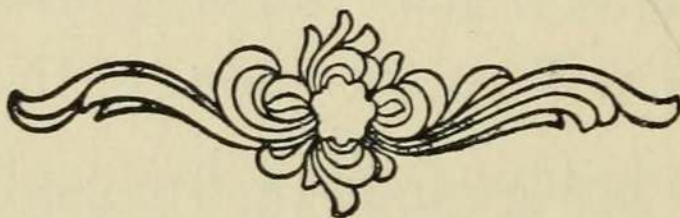
“On explaining what I did with the coat



and contents, they expressed great pleasure and satisfaction, approving heartily my actions. That night we stopped with a white man by the name of Lincoln who had married a native woman who was a member of our Church. We had stopped there a number of times before. Mr. Lincoln had always made us welcome.

“The next morning we bade the family good-by, and started on our journey, our host following us out of the house, saying: ‘If you are going to your conference, on Lanai, you will want money to pay your fares, here is five dollars for each of you, if you will accept it.’ We did accept it with heartfelt thanks both to Mr. Lincoln and to our Father in Heaven, believing He had put it into his heart to give us just the amount of money we required. In proceeding on our

way, we all felt and acknowledged that this really was a Godsend, as Mr. Lincoln and his family had never before given us money, and during our stay this time not a word had been said about our needing money to pay our passage to Lanai. We recognized that the Lord had really heard and answered our prayers.”



## CHAPTER XIV.

## SIGNS THAT FOLLOW BELIEVERS.

**B**ESIDES the miraculous aid and protection frequently afforded them in their labors, the missionaries abroad often have occasion to note remarkable manifestations of the Lord's power and goodness towards others.

The signs that Christ promised should follow believers are as much in evidence in these days as in former dispensations. The Latter-day Saint Elders witness these signs from time to time among those who accept their testimony and believe the Gospel. Often they are called upon to administer the ordinance of anointing and laying on of

hands upon the sick and afflicted. As the result of such administrations they see some wonderful manifestations of the power of God. A few such instances of recent occurrence I shall here relate:

Some three years ago two Elders who were laboring in Warwick, England, made the acquaintance of a lady who was so ill that she had been confined to her bed for two years, and suffered great pain. They taught her the Gospel, and told her that the miraculous signs which the Savior said should follow the believers might be realized in her case if she would exercise faith. She read the books they loaned her and believed their words, and a day was appointed for them to come and administer to her. They came upon the day appointed and the ordinance was attended to. While their hands

were upon her head, she afterwards testified, all pain left her; and immediately after the conclusion of the ceremony she was enabled to get up and walk. She retired to an adjoining room and partook of refreshments. She was entirely healed from that time, and was able to work and earn her own livelihood.

Elder Ephraim H. Nye, who at the time, June, 1899, was president of the California Mission, gave the following account of a remarkable case of healing which came under his observation:

“T. M. Shaw, of San Francisco was baptized a year ago last May. He was a painter and was employed as such at the Mare Island Navy Yards, but roomed at Vellejo.

“About ten days ago while at his work

he suddenly fell to the ground and was unable to rise. The post doctor was called and upon examination found that he was stricken with paralysis; the whole right side being affected. He was carried out and taken to his room in an ambulance. The doctor proposed to give him some medicine but he positively refused to take it, declaring that he would be all right as soon as he could send for the Elders and have them come and lay hands on him. The doctor, however, told him that he would never walk or have the use of his arm or leg again, and in that condition he lay till the fourth day. In the meantime his wife, Mrs. Shaw, wrote for me to come, but as I was away the letter lay unopened, till she, becoming impatient, came to see why we did not respond. On arriving here and making known the situa-

tion, two of the Elders, F. B. Platt, president of the conference, and J. M. Hess, went to Vallejo, arriving there about noon, and found Brother Shaw in a pitiable condition. His right foot and leg, up to his knee, were apparently as dead as though they were a part of a corpse; they were cold and clammy, and so with the right hand and arm. He could not move a finger or toe on that side. The Elders proceeded to administer to him in the Lord's appointed way, anointing him with oil and laying their hands upon him. After the prayer he at once began to open and shut his hand, then raised it to his head. Mrs. Shaw as she saw him do that, gave vent to an exclamation of surprise and delight. Elder Hess asked him if he could now move his leg, at which he began to move about; and calling for his clothes,

dressed and walked about the house and within an hour walked out and up quite a hill upon which the house stands.

“During the morning before the Elders came, a kind-hearted neighbor came in and while ministering to his comfort, pityingly remarked that he would never walk again. He at once told her that if the Elders came on that noon train, he would call at her house and see her during the evening. She said, ‘Never; it is impossible, you will never have the use of that foot or hand again.’ Nevertheless, after climbing the hill and returning, he declared his intention of visiting the lady. So, accompanied by his wife, he walked to her house and knocked at the door. The lady opened it, and on seeing him threw up her hands and screamed with fright, while he, holding out the hand which



had been so cold and lifeless, but was now perfectly natural, offered to shake hands with her and said, 'I told you I would come, and here I am;' and seeing that he was there and his wife with him, the lady had to acknowledge that a wonderful miracle had been performed."

Elder D. T. Edwards, a missionary who was laboring in Pennsylvania in the early part of the year 1897, relates this instance of miraculous healing:

"One little boy six years old had been sick with pains in his side almost continually since his birth. His parents were told by the doctors that he could live but a little longer, and he was also given up by his parents. On being asked to administer to him, we performed the holy ordinance. The pain left him, and he got up from bed soon

after. This was done nearly four months ago, and the longest he was out of bed before, since his birth, has been five weeks. He is now well and hearty, and looks better than he has done in his life before.”

Many such occurrences as those mentioned above, and some even more remarkable, might be related. Of course such cases of healing are not witnessed only by missionaries abroad, they are of frequent occurrence among the Saints here at home. But to the missionaries who at times meet with discouragements, they are a source of comfort and joy, as are all the exhibitions of the Lord's goodness which they experience.

## CHAPTER XV.

## MISCELLANEOUS EXPERIENCES—CONCLUSION.

**M**ISSIONARIES often go to their fields of labor with a faith and determination that their efforts shall not be in vain. They believe implicitly in the promises made to them by the inspired servants of the Lord who set them apart and bless them before going abroad.

A little incident occurred a few years ago which illustrates the trusting faith possessed by some missionaries. A man called at one of the conference houses in Great Britain to inquire if any of the inmates had any old clothing they wished to dispose of. One of the Elders brought out an old pair of trou-

sers for which he considered he had no further use. He was offered a shilling for the pair and was about to accept the offer when a newly arrived Elder exclaimed, "Let me have the trousers; I will give you a shilling for them." It made no difference to the owner who got them, so he sold them to the last bidder.

"They will do to wear while baptizing people," the purchaser remarked, and his companions smiled at the assurance he had that the investment was a profitable one.

As time rolled by, the Elder found occasion to make use of the trousers quite frequently, for during his missionary career he baptized between forty and fifty persons.

The following letter, written by Elder Albert Matheson a few years ago, while laboring as a missionary in the Southern

States, is interesting as it shows the fulfillment of a prediction made to one of his fellow-missionaries:

“The mission of Elder Dotson has been of special interest and satisfaction to him. Some years ago, while nearly all of his relatives were not in sympathy with our faith, he received a patriarchal blessing, in which was a promise that he, if faithful, would have the privilege of bringing many of his kindred into the Church. When this promise was made the Elder could see no possibility of its realization, as his relatives were far removed from him both by distance and doctrine. Time passed on and he reached the age generally considered too far advanced for missionary labors in the South; but at last he received a letter from the Presidency of the Church extend-

ing to him an invitation to take a mission to the Southern States. But this did not clear away all difficulties. After his arrival at Chattanooga there were about ten chances to one that he would get in a conference in which his relatives did not reside. True Brother Dotson might have suggested that he work in a locality near his kinsfolk, but he had no idea that such a right belonged to him. It was his belief that the servants of God appointed for that purpose were perfectly competent to discharge their duty. This belief was strengthened in him when he received an appointment to labor in the neighborhood where his relatives resided. Not all the barriers were yet removed from his path, however. His relatives were not at all eager to join themselves to his faith. It was not until after he had worked diligently

among them that he saw prospects of the fulfillment of the patriarch's promise; and just at this time threats of violence against the 'Mormons' in that neighborhood gave occasion for the Elder to seek quarters less hostile to truth-tellers. After a little the threatened violence subsided. He then went back and soon baptized eleven of his relatives, among whom was his aged father."

An Elder who was lately in the mission field relates that he had often thought while at home that he would like to perform a mission abroad; but having no education—not being able to read or write—he feared he would never have the privilege. An opportunity at last came for him to go, yet he still lacked education. While in a meeting about this time the inward promptings of the Spirit made known to him that if he

would go the Lord would be with him; that he would be enabled to learn to read and write, and that he should fill a useful mission. He relied upon the promise received and went forth in obedience to the call made of him. Although past the prime of life, he readily acquired the arts of reading and writing. As a missionary he soon became very successful. By his humble efforts he was the means of bringing a number of souls to a knowledge of the truth, and within a short space of time he and his missionary companion baptized some nineteen people.

It is frequently remarked by those who speak from experience that a man loses nothing financially by spending a few years in the mission field; and that a mission gives one experience that is of inestimable



value to him—an experience that he cannot get in any other way. The truth of these statements is repeatedly verified. A young man who returned from a mission some time ago made the remark recently that since his return he had been so prospered in his business that he had earned as much during the two or three years since his return as he would have done had he remained at home with steady employment such as he was engaged in previous to going upon his mission.

Some years ago when work was plentiful and wages were high, a young man of Salt Lake City was called to take a mission. Some of his friends, and even members of the family to which he belonged, protested against his going. They thought the opportunity to make money was too good to

pass by. One brother of the young man encouraged him to go upon the mission assigned him, and remarked to those who did not favor it, that if he went he would be prospered upon his return and within a few years would be better fixed financially than his friends who remained at home taking advantage of the good times for making money.

The young man fulfilled the mission assigned him, and was away for some three or four years. Upon his return he went to a new part of the country to make his home, without any resources except his ability to labor with his hands. Only a few years passed before the prediction made by his brother was fulfilled. He had been greatly prospered in his temporal affairs, and was better off than his friends who objected to his going upon a mission.





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