

The Donaldson Papers

First off, you gotta know how grateful we are to be here. You said this a great mission, why? Because of President and Sister Ahlander, and I have to agree with you; you have remarkable leaders and a great opportunity. I've been in probably 50 missions in the last two years, and I've gotta tell you that President and Sister Ahlander – now, I'm prejudiced because I've known them for a long time – they're some of the best. They're some of the best.

Our Purpose and the Atonement

The doctrine your President just taught you – let's talk about the Atonement for a second. What happens in Gethsemane? He takes on all of our burdens, pains, sorrows, sins, thereby unlocking what? Our path to repentance and to be forgiven. What happens when he's scourged? What did that unlock? The enabling power of the atonement. What is the scriptural term for the enabling power of the atonement? Grace. So far we've got forgiveness, we've got grace, and what was the last one? Christ was lifted on the cross, unlocking what? Exaltation. Let's think ordinances – what ordinance do we go through to unlock forgiveness and the remission of sins? Baptism. What is the enabling power that we partake of every Sunday? The sacrament. Where do we go for the exalting powers? The temple. All of those things are unlocked by ordinances, right? So I'm teaching my missionaries this and I come up with this and go, “Wait a minute! There's an order, there's ordinances...they must be all tied together”. What's the holy order of God? You might think, “the priesthood” that's the power to administer the holy order of God, but what's the holy order of God? I'm going to give you the holy order of God, let's see if we can figure it out. We have to have faith, repentance, baptism, and the holy ghost. Does this sound familiar? That's the holy order. That's it. Order, ordinances, ordination, all of those come from the same group. So I'm giving this talk and I think I'm brilliant for coming up with it. 1993. President Boyd K. Packer gave the same talk. I'm not that smart.

What does the word “endure” mean? It means we white-knuckle it, “I'm going to *endure* this”, right? Wrong. The Hebrew word means to “make everlasting and omnipotent” to make you like God. It is a sanctifying process. Enduring to the end is one of the most sanctifying and exalting doctrines we have, and we think it's just “hanging in there”.

Let's go back for a second – I want to make sure you're crystal clear on this. If you're not clear on this, you will not have a successful mission. Anybody interested? By the way, do you want it straight, or sugarcoated? They all say, “straight”, but they want it sugarcoated... we'll give it to you straight.

Can an individual have the gift of the Holy Ghost without ordinances? No? Are you sure? Can they have the *influence* of the Holy Ghost without ordinances? They better! We say that by the power of the Holy Ghost you're gonna know all this stuff, right? If you don't understand all of this, everything else we do today is going to unravel. This is the pivotal moment of all the training we're going to do today. Can a person have the influence of the atonement without ordinances? Can they *feel* forgiven? Can they *feel* the Spirit? Can they *feel* the grace? Do they have the *gift* of that? No. Do they have access to it? That is, do they have a right to have access to the atonement without ordinances? If you say, “no”, you agree with the Apostles and Prophets. I was sitting there when Elder Christofferson said:

“Missionaries who understand their purpose understand that the world has *no access* to atoning grace and salvation except through them and the church they represent.”

When you walk into a home, what are you offering them? Access to forgiveness, grace, and exaltation. And guess what? Newsflash. Without you, they don't get it. This whole thing is about the atonement! This whole thing you're doing!

Concerning Studies

We've seen the survey; the majority of your mission doesn't like companionship study. Here's what it normally is: pull out the white handbook, read three or four pages, here's what I studied, what did you study, what's our agenda for today, let's talk about our lessons for a little bit – oh, we've got to get going, let's go. *That's* not companion study! That's companion review! What's the essence of companion study? The essence! It's revelation about your investigators. If you're not receiving revelation during your companion study, repent. How do you do it? What do you do during personal study? You are studying the things you need for your investigators. You will *NOT* receive revelation if it's all about you. What did Gordon B. Hinckley's dad tell him? Forget yourself and go to work. That is the best advice of this dispensation. I stood in front of the house where he read that letter. That's the way it's got to be. Forget yourself – forget your personal study, forget your “stuff”.

This is the time for you to learn to focus on others. If you do that, I'll make you a promise, because I've seen it. You could baptize a stake during President's time. Takes 3,000 people to make a stake. You could do it. Wouldn't it be cool? By the way, it's only ten percent of those that would join the church anyways – you won't exhaust the pool of the mission.

How do you receive revelation? You study in personal study and ask, “what are the things that God would have us know about our investigator?” Now we begin companionship study and say, “here's what I've been thinking about ____”. When you actually become the investigator, do everything you can to become your investigator – I'll paraphrase President Packer: God will grant access to the heart of your investigator, you'll know the heart of your investigator as promised by Lorenzo Snow, and what will happen is that you'll become him. You're going to find revelation *for* him, and you're going to love companionship study, and you're going to *do* it. We'll have to kick you out so you can go work.

Your Apostolic Calling

Here's a question: can individuals dictate the terms of salvation? They can't, can they? God does. It's about the ordinances. I've been to too many missions where missionaries think we baptize so that their investigators can become members of the church. First off, when do you become a member of the church? When you're confirmed! As soon as you become a member of the church, we give you a gift! What is the gift? The gift of a member of the Godhead, not a bad gift. I just want to make sure that we're crystal clear on this point, that you're unique here because there's only one person on this side of Vegas that holds the priesthood keys to unlock the atonement for those who are nine years old or older. Who is it? It's your President. He has delegated – how many of you are district leaders and zone leaders? What has he done? He's delegated the keys for unlocking the atonement to you!

Who set President Ahlander apart? Elder Nelson. Elder Nelson gave him the keys. By what authority did Elder Nelson do that? He's an Apostle.

Why are you called "elders"? It's so funny; I'll go out with missionaries and ask that and they'll say, "Well, in Hebrew, it means teacher" or something like that and I'm like, "No, I read Hebrew, 'elder' isn't even a Hebrew word". Don't give me that. "Elder" is the title of an apostle. It says in the Doctrine and Covenants to the apostles: "where you can't go, I will send someone in your name". What is their name? Elder! When I asked your resident who set him apart, what did he say? *ELDER* Nelson. *ELDER* Bednar, *ELDER* Holland, *ELDER* Perry. Elder Holland taught this to our mission: *you* are "apostles" with a little 'a'. You're not the big 'A' apostles. You are sent forth in an apostolic ministry; sisters, you are too. Who signed your call? President Monson. Who assigned you to Las Vegas? An Apostle. There's an assignment meeting and there's always a member of the Twelve there. The idea is, sisters, you're included just as much.

You've been sent out by Apostles to unlock what? The atonement in people's lives. The way they access that is through ordinances. What do we do to invite others to come unto Christ? To take part in the ordinances! Newsflash. You want it straight, or sugarcoated? We read your surveys. The majority of your mission does not invite someone to be baptized in the first lesson. Does that surprise anybody? Why do people not invite in the first lesson? Let me get this straight; we only invite people that are willing? By what power will people overcome obstacles? What, by not inviting them, are we denying them? If you don't invite someone to an ordinance, you're denying them the atonement. You figure it out. You're the gatekeepers of the atonement. I don't know if I wanna stand in front of the Lord and say, "Ehhhh...that one wasn't going to go. That child of yours just wasn't going to make it". I'm not going to do that.

How To Begin Teaching

How do you invite someone to be baptized without offending them? You do How to Begin Teaching (HTBT). By the way, How to Begin Teaching is *not* its own lesson. Newsflash. That is How to Begin Teaching, not a lesson. You don't go over to someone's house and say, "Oh, we're going to do a 'How to Begin'". Has that ever happened? As leaders, you've got to make sure that doesn't happen. You're here to teach the doctrine clearly to these people. How to Begin, is how to begin teaching! Which implies what? You're going to teach! We're going to show you.

D: Brother Manning, we are so grateful to be with you tonight. Now, my companion and I are pretty young, and we're not perfect teachers, but we're going to do our best because we love the Savior. We're *honored* to be with you. We're more like guides along the path so that you can receive the blessings of the atonement of Jesus Christ. We just want you to know that one of the ways you can access those blessings is by making covenants, or promises, with God. That covenant is made when you are baptized. At the end of our lesson tonight, if we feel so inspired, we just want you to know we will invite you to participate in the atonement and receive the blessings of the Savior. We don't want you to be surprised by that, but it's because we love the Savior, we love you, and the blessings the Savior offers; we want you to have that.

That was easy, wasn't it? What did I do differently? At the end of the lesson, what is he waiting for? "Man, I hope they're inspired to ask me!". I would say that! I would follow up at the end like this:

D: Sister A, there's been a delightful spirit here tonight, and I want you to know that during the lesson I've had a prayer in my heart. I believe that the Lord wants us to invite you. Will you follow the example of Jesus Christ by being baptized by someone holding the priesthood authority of God?

A: Yes.

D: We'll be holding a baptismal service (gimme a date, four weeks out) November 16th. Will you prepare yourself to be baptized on that date?

A: Um, yeah!

Let me tell you a little story about the filming of "The District". As they were doing the filming, every morning they would have a district meeting every morning, for about three to four weeks. They had to get them up to a particular level. Do you wanna know what happened? Wouldn't that be fun to have a camera follow you around for three or four months? No, it's not. They were getting ready and they had to get their skills ready. You could tell they were not perfect missionaries, but they were willing to learn. I remember the day they taught HTBT. How do you think District 2 learned HTBT? They *memorized* the bullets. They knew *every bullet*. They practiced it over and over and over again. That's what you gotta do with HTBT, you've got to memorize everything in there.

How did we get HTBT? It was a revelation given by a member of the Twelve. 4 o'clock on a Sunday morning, the writers of *Preach My Gospel* got a phone call from President Packer's office. The phone call said, "President Packer would like to have you at his house at 6:00 this morning". What would you say? "Eh, gotta sleep in". They went in and President Packer said, "I was awakened early this morning and the Lord gave me how our missionaries should begin teaching. I'm going to roleplay them for you now; you take notes". He began teaching. They wrote those notes down, showed it to President Packer, he said, "Yes, that's it", they took over to editing, who did it in the format of the rest of *Preach My Gospel*. They then took it BACK to President Packer who said this, and this is a quote: "You changed the revelation. Put it back the way you received it". What you have in *Preach My Gospel*, page 176-177, is a revelation from an Apostle. If you look at it, it's formatted differently than anything in *Preach My Gospel*. My recommendation? Don't you change the revelation. If you're going to represent the Twelve, then you're going to say the words the President of the Twelve said. Does that change anybody's opinion?

A lot of the time, missionaries think of HTBT as a "get to know you". There's some chitchat up front, that's fine, but when that starts to get beyond 3 or 4 minutes, people get anxious. They begin to wonder why you're there. Are you just there to waste their time? No, you're on the Lord's mission.

Elder Scott said, "When we participate, we authorize the Holy Ghost to teach us". Participation authorizes the Holy Ghost to play a role because of this thing called "agency". What do we have to get our investigators to do? Participate! It's not about you, it's not about you talking, it's about them doing and exercising their agency. When that happens, the Holy Ghost is authorized to go in and teach them. That being the case, we've got to have you jump in faster – we've got so much to cover today. We're going to back the dump truck on you and then dump it on you and then we're leaving town.

Because so much is riding on it, heaven will part and open for you and your investigator or less active the moment you invite them to the atonement. If you don't invite them through covenant to the atonement, you are denying them a remarkable experience. It's not about you. Heaven will be there when you invite them. They may turn it down, but it's their use of agency. If we're going to hasten the work, it'll be a bunch of little hastenings with individuals.

Key Indicators/Goals

New investigators and baptisms are unique, distinct numbers. How many times do you become a new investigator? Once. How many times do you get baptized? Once. So, in your mission, you are doing fabulous with the ratio: 5.8 investigators to 1 baptism. It takes about six new investigators to get a baptism. Church-wide, that is a fabulous ratio. It really is good. The time, we think, is about four months for them to get baptized. How do we get more baptisms? Find new investigators and shorten the time it takes. That's it. As you're setting goals, you've got to know realistically what's happening.

Contacting

This is a personal request. I come up to you and I say, "We're representatives" what does that sound like in real language? Think about it. If someone comes up and says, "I'm a representative" or "Hi, we're representatives of the Church of Jesus Christ of Latter- Day Saints and we'd like to share a message with you", what's your initial reaction? C'mon, be real people, take your tag off for a second – someone comes up and says that, what do you think? Are you ready to go listen to that? All I'm asking is this: think what experience you're providing for the other people. Do they know in Las Vegas who you are? Maybe not everybody, but most people? If not, you wear a tag – can they read? Yeah, they know. I mean, it says it right there. You might say "We're missionaries", or whatever, but don't make it canned. Just be real. But be sincere. Think about the phrase "share a message" is that what you would have said before your mission? Is that the language that would come out of your mouth? Is it? What would you say?

"I'd love to come over and talk about things that matter a lot to us; we won't take a long time. I think you're going to find some great benefits to your life, it's going to be a great blessing. You're going to find some happiness and joy that you've never experienced. Can we come over and talk to you for just a few minutes?"

Isn't that what you're really doing? Here's what I'm appealing to you to do:

1. Simplify your language
2. Talk like people.

I've been with so many missionaries that use that same line: "Hi, we're representatives of the Church of Jesus Christ of Latter-Day Saints and we'd like to share a message with you." I don't know who created that line, but they should have been a marketer, because it sure has carried through all of the missionary force. It's not effective, but it's carried.

Teaching With The Pamphlets

Let's shift for a minute. What I'd like to do is tell you a quick little story. This path is God's path:

How do we help people build faith? All your job is to invite and help, so how do we help people build faith? Testifying is wonderful, but that's not going to build their faith. Faith requires action. Testimony is fabulous to get them to do something, so yes, it helps, but what is it that they have to do? What does a person do to build faith? They pray, read, and attend church. Let's think about this for a second – fundamentals. What are the fundamentals in order? The Doctrine of Christ, The Role of the Holy Ghost are one and two; what are the third, fourth, and fifth? Revelation through Prayer, the Book of Mormon, and Church Attendance. *That's* how faith is built. Faith is built by revelation. Elder McConkie's terminology, "God stands revealed, or forever remains unknown". We've got to get these people having revelation. Let's go right through the rest of the fundamentals – what's the next one? Teach people, not lessons, We Invite, *they* commit, we follow through – you never commit anybody; *they* commit, and follow up means we help them. Finally, we have How to Begin Teaching; have we done anything with the fundamentals today? Yes, we have.

Who has all three of the lesson pamphlets here today? As they were writing the lessons (and when I say "they" I'm talking about the writers who were behind *Preach My Gospel* who were under the direction of the First Presidency and the Twelve) what is the theme of the first lesson? And it's not Restoration. One word, what is it? Revelation. that's the theme of the second lesson? Atonement. What's the theme of the third lesson? The Way. The way that we can access the atonement. Here's what it is: after a person receives revelation, how do they feel? Crummy. They are enlightened but why are they feeling crummy? Because they have just encountered God and they see where their life is and how do they feel? Just out of curiosity, has anybody felt kind of frustrated they didn't learn some of this stuff earlier on your mission? See? You feel crummy! Good! So, after a person receives revelation, they feel crummy! Like, I don't know, this isn't that great – they feel good and they feel bad! So what do they need? The Atonement. And then we're going to come in and say "Here's how you access the Atonement". That's our whole strategy; that's it – I just told you how we do it.

So if you're thinking about your investigator – someone asked me the question about how you study for your investigators, I refer you to page 22 of *Preach My Gospel* in the top left hand side, but here's what it is – you're to teach to their needs. What's a need? A need is what they need to change to receive the Atonement. I never knew that until the missionary department came down – you know, when they live in your mission for five months and keep coming back, you kinda learn all this stuff...I'm a slow learner.

Alright, so, quick little story: Who's been fishing before? Okay, there's our fishermen; how do you catch fish? What's the difference between a good fisherman and a great fisherman? I'll tell you. This summer, a friend of mine (who has money) flew me in to a private fishing river. There were four of us on the river, and the average fish, the average rainbow trout was somewhere between 10, 15, 20 pound trout. They were big. They were really big. And that's why you paid a lot of money. We had these two professional guides, and there were two of us that were pretty novice, so they assigned each one of us a guide, and my guide happened to write the book – literally, he wrote the book – on fly fishing; Here's what he said: Not on the top of the water, but down below. Ninety percent of the fish live in ten percent of the water. So where do you want to put your bait? Where the fish are! Duh,

you gotta put it where the fish are. He said the difference between a good fisherman and a great fisherman are the amount of sinkers on their line. What does a sinker do? It adjusts where it's going to be in the river. What's that got to do with missionary work? We have to adjust our teaching. If we go too shallow and they are deeper, what's going to happen? Nothing. If we go too deep, and we want to talk about what kind of a fruit it was in the garden of Eden, we're not going to get them. We've gotta find where they are. If you use the pamphlets, you're going to know where they are. If you don't use this, good luck.

Who came up with the idea for the pamphlets? President Hinckley, prophet, seer, revelator. The reason it's not mentioned in *Preach My Gospel* is that *PMG* came out in 2004, the pamphlets come out in 2006 at the request of the President of the Church. Are they important? Yes. Missionaries think, "Oh, I don't need them, I'm a good teacher, therefore I don't need them". That means you're doing this without sinkers. So here's how you do it.

Let's get a sister up here; Sister Pulsipher. Get her a mic. I'm going to demonstrate a way to teach, but you've got to know, I'm assessing and adjusting as I teach. Who has a pamphlet? I have one and she has one. Alright, so:

D: Sister Pulsipher, what do you see on this front cover?

P: Jesus Christ, holding a lamb.

Pause. What do I now know about her? She knows who Christ is. What else? What do I know about her religious background? She has one! I don't have to say, "Tell me about your religious background", because I know! What if she said, "I don't know, looks like somebody from Northern California that goes around in redwoods?" What would I know? I had better back up, and what do I have to start teaching? I better start talking about Christ.

D: So, Sister Pulsipher, how does this lamb look?

P: It looks like it's being cuddled...it's small.

D: How is the Savior holding this lamb?

P: Tightly, closely, tenderly.

D: Would you like to be held that way by the Savior?

P: Yes.

D: That's our message. Our message is how you could be held by Him. Interested?

P: Yes.

What just happened? 1 Nephi 11:11-14: Angels show up. What does he do with Nephi? "What beholdest thou?" Nephi tells him what he sees, and then he teaches. You wanna teach like the angels? This is how you do it. Anyone who says that a pamphlet is a crutch doesn't know how to use the pamphlet. Let's go to the next page.

D: Sister Pulsipher, what do you see here?

P: A Family.

D: How do they look?

P: They look happy and close.

D: Is this what you would like for your family?

P: I would love that.

D: Well, let me tell you that you come from a Heavenly Family, and that God is your loving Heavenly Father, and that the Gospel plan blesses families. That Gospel plan, the way the

Lord communicates it to us – it's very interesting how he does that. Let's go to the next picture. What do you see?

P: One man writing on a record...

So now, what do I gotta do? I gotta do a little something about the prophets. What if she would have said, "Oh, that looks like Isaiah, writing the great Isaiah scroll. I've been over to Jerusalem and seen that scroll". At that point I'd say, "Okay, let's move on!" Right?

Alright, coming back:

D: Sister Pulsipher, what do you think he's writing here?

P: Scripture.

D: Scripture. And people that receive revelation and write scripture anciently were called "prophets". Where can we find their writings?

P: In the Bible.

D: Through scripture we can learn about God's plan, but that's not the only place we can learn about God's plan. Let's turn the page – what do you see here?

P: Jesus Christ giving a blessing.

D: Wow, you're so good at this! So it's Christ, and at this point he's giving his authority to his Apostles, so he's established a church. We can find truth in His church as well. Let's go to the next page, and there's some writing, it says "God knew there'd be" what?

P: An apostasy.

D: Right, what's an apostasy?

P: I have no idea.

D: Let's go to page 18. In this pamphlet, if you find words you can't understand, there's a little dictionary back here that has some words that'll be really helpful; will you read "Apostasy?"

P: (reads definition)

D: So what's an apostasy?

P: When there's confusion and priesthood authority is lost.

D: That's not very good, right? So, there's no longer more scripture, the church is in the trouble, the priesthood – all of that. Here's our great message. Let's turn the page. What do you see in this picture?

P: The first thing I noticed is two men standing in white and then another young man kneeling in the trees.

D: Would you read this box right here?

P: (investigator reads First Vision)

D: So, who are these two people?

P: Jesus Christ and Heavenly Father.

D: And who is it that they're appearing to?

P: Joseph Smith.

D: I wanna testify that what you've read to me is true. It really is; I know that. If you go to the next page, remember this picture? (flips back to Christ giving priesthood). The people that Christ gave His authority to came back and gave the authority to Joseph Smith. We said there had to be a church with the priesthood, but what else?

P: Scripture.

D: Scripture! Turn the page. What do you see?

P: Jesus Christ.

D: This is a depiction of when Christ visited the Americas; there's more scripture! His Church is here, there's more scripture. You're probably thinking that these are some incredible things; would you like to know for yourself if they're true?

P: I would.

D: Let's turn the page. What do you think we're going to ask you to do?

P: Pray.

D: What else? What's in front of her?

P: A Book of Mormon, or a book.

D: So we're going to ask you to do what two things?

P: To read and pray.

D: You are such a great investigator! Thank you!

How long did that take? What have I just done? Taught a first lesson. That's it. I assessed where she was and taught a little bit. Why didn't I teach all sorts of stuff? Be honest. I didn't need to. Now, Sister Pulsipher, when I leave, and you have this pamphlet, what are you going to do? You're going to read it. I've just gone through the whole thing with her! I might go to the very back of it and give her a homework assignment. Let me paraphrase something. Elder McConkie helped with the 1979 and 1981 editions of the scriptures, when they came out with footnotes and all that. People were saying that they shouldn't do that, that it was a crutch. Here was Elder McConkie's response, and if you've ever heard Elder McConkie, this is how he'd say it: "Well I, for one, need the crutch." I will tell you I have done this in multiple missions, and every time we do, it's a remarkable experience. If you're not just doing this: "What do you see? What do you see? What do you see?" That's dumb. I will tell you – it's fabulous. And you teach simply and plainly and you teach like angels.

You don't have to get too creative. You can be like, "On this picture, what comes to mind?" Just real simple – don't try and teach using the pictures, let the pictures assess and you do the teaching. It's a mental shift.

How long should a lesson last? How long should the lesson portion last? 10 or 15 minutes. Why would I say that? First of all, as far attention span goes, you'll go beyond their attention span. Now if they're asking questions and you're in a great dialogue you don't have to say, "Oh, that's a great question, but we're at the ten minute mark. See you next time!" You don't have to do that, but I will tell you, having proselyted with lots of very good missionaries, missionaries talk too much. They over-explain. Who is the teacher? The Spirit is the teacher; you are the guide, you are not the teacher. You will guide them through this process. When should you teach the first lesson? First time you show up! Unless the Spirit shouts at you "don't". It says in *PMG* we teach the lessons in the order they are given unless directed by the Spirit (which is the exception and not the rule). Why is it that we teach revelation first? So they can have faith. Then they've got to have a belief in Jesus Christ so they'll want to repent, and then we teach them how to repent to get them ready for baptism. There is a divine order in this process. In regards to the concerns about not enough information, or people that talk for too long, I'll make you a promise: if you will go in, do a brief How To Begin Teaching, letting them know you're going to invite them to be baptized, get right into the pamphlet, more often than not, you won't have a problem. There might be an exception, but more often than not, there won't be.

Frequency of Lessons/Taking Control

Here's what we've learned: how frequently do you meet with investigators? Weekly. What does it say in *PMG*? Daily contact. How often should you be teaching them? Two to three times a week. That's why it's taking you four months. Here's one of the problems. I'm going to be really open about what I see in other missions; I didn't see it in your mission. Here's what I see:

D: My companion and I are so grateful to be here tonight. We'd love to start with a prayer. We're in your home, who would you like to say it?

What just happened? Don't you *ever* do what I just did. Don't you ever *dare* do what I just did. Now, if you're in a member's home, that's totally appropriate, but if you're in a nonmember home – what did I just say? *Your* home. Who would you like to pray? Why would I never do that? With patriarchal order, who do you represent? You're sent there by Apostles! They're not members of the church! You take control. I want to model a prayer at first and who do I want to pray at the end? The head of the household. My objective is to get them to pray, and this is how you do it.

D: We're so glad to be with you tonight. These are sacred things, and we would love to start with a prayer if that's okay; at the very end, we're going to ask you to pray. My companion will say the prayer.

What just happened? What kind of prayer is my companion going to give? Is he going to pray like Grandpa over Thanksgiving dinner and use every “thee” and “thou” that he can? No. What have I just told the investigator he's going to do? Pray. So when my companion is praying, he's going to be doing what? Paying attention. The point is this: when you go in, *you're* in control. You're very respectful. You're very loving, but you've gotta be in control. You've been sent forth as true messengers from the Father. Let me tell you who you are. John Taylor, President of the Church, said that you were raised in the presence of the Father for eons and ages, preserved to come forth during the dispensation of the fullness of times – if you for a moment forget your divine origin and your role and place in the pre-mortal life, you go back to your patriarchal blessing and you ponder it. That's why you're there. They may be older, but they're not older spiritually.

You go in with power and authority, which comes from obedience, and I don't know why I'm saying this, but I'm going to.

What do you do at 6:30 in the morning? You decide whether you're going to live the Law of Obedience or not – that's Elder Holland. At 6:30 every morning you have decided if you're going to live the Law of Obedience. When you get out of bed and decide to go exercise, you're going to have to sacrifice to do it – living the Law of Sacrifice. At 8:00 you have an appointment with a member of the Godhead. You dress appropriately for it and you're not late for it. Elder Holland says that's where you learn the Law of the Gospel. At 9:00, you love your companion, a foundation of the Law of Chastity. At 10:00, you consecrate your efforts to the Lord and live the Law of Consecration. This is not mess around time. You're the leaders, you're the good ones – you might have some that are a little less obedient. We cannot allow any disobedience. The word “Melchizedek”, “melek” meaning “king”, and “zedek” meaning “righteousness”, implies you have the authority which comes

by ordination by the Father “; zedek”, the righteousness, gives you the power. If you are righteous, you will have the power you need to lead souls unto salvation. That is important. You take control. And what you'll do is give them a prophetic message of guiding them and teaching them.

Teaching Prayer

What's the objective of the first lesson? The first time you're meeting, what are you trying to get them to do? Pray. Just that. How do you teach prayer?

D: Brother Guillian, tonight we've talked about remarkable things. If God were here, what would you want to ask him about our message?

G: I guess, whether it's right or true.

D: Let me promise you something. As a servant of the Lord, I will promise that He will hear you tonight, as you pray. He will be here. And I want you to ask that question and conclude in the name of Jesus Christ. We can do that right here (and by the way, you don't have to worry about the kneeling prayer – the brethren are now saying if it's appropriate, then go ahead, if it's not, then don't worry about it). At the end of your prayer, we're going to remain silent, and I want you to pay attention to your thoughts and your feelings and your impressions that you have at the end of that prayer, because that's how the Lord's going to communicate to you. When you're ready, we'll be silent until you're ready, offer up the prayer; we'll close our eyes and fold our arms. Will you say a prayer?

G: Sure.

What just happened? How did I teach him to pray? A conversation with his Heavenly Father, and if He were hear tonight, what would you want to ask him about what we've just taught. Why would I want him to ask a specific question? If they're not asking specific questions, they won't get answers. I told him how he's going to receive an answer and then I told him we were going to be silent. Is that what missionaries do? No. We've covered a lot, but there's still more to cover. Turn to your companion – what are you going to do differently? (companionship murmurs)

Length of Lessons

Who's ever been with a guide? What do they do: they run down the path and shout for you, right? Wrong. A guide, a good guide, is one step ahead, looking back. You're always one step ahead of your investigator, knowing right where you want to have them go, looking back to make sure that they're there, and if they're *not* there, you go back and get 'em. Your job – what are the only two verbs in the missionary purpose? Invite and help. That's all you do. You invite, and you help – that's what you're doing. Whatever you teach has to be very inviting to them and help them.

Here's what were going for – we want you out of a lesson in thirty minutes – in and out. You're thinking, “that's impossible”. What don't you trust? You don't trust your feelings about it. You forget yourself, and focus on them. They want 30 minute lessons. They don't want hour lessons – that's why you only meet once a week. In 30 minutes, what are we going to do – and I'm just sorta playing with this – what are we going to do in the first 10 minutes? How to Begin Teaching. What about the next 10 minutes? Probably go through the pamphlet,

we're going to teach the first lesson. What are we going to do in the last 10 minutes? Teach them to pray. Here's where it always gets shortchanged. *We* think our lesson is more important than teaching them how to pray and receive revelation. We teach them really quick, dadadadada, rip through a prayer and get out of there. Then we wonder why our investigators aren't receiving revelation. The things of God, according to the Prophet Joseph Smith, are of great import, and must be handled upon principles of righteousness; we have to treat prayer very sacred. Questions?

Q: How do you teach this effectively to a new missionary?

D: Don't worry about it. It's not about the missionary, it's about the investigator, and you've just got to get that focus; we have to forget ourselves. You know what? There's an ego check at the door when you get off the airplane. Any ego you've got, you've got to check, because it's only going to get in your way.

Q: A lot of our investigators, we're supposed to love them and be their friend, so when you're there for only half an hour...what about building friendships with them?

D: I want you to love them, but who should be their friends? The members. Now you're still going to be their friends, you're going to help them and everything else, but what would a real friend do? Teach them the Gospel. That's what a real friend would do. They don't need a buddy, they need a guide. There will be plenty of people to be buddies with them in the church if you do your job right, but they need a guide to salvation. You have no idea how important you are.

This is the worst business decision made of all time: to turn the salvation of God's children over to 18, 19, and 20 year olds. Bad business decision, divinely inspired.

Let's just play this out. I just finished a lesson – now, remember, it's only been a thirty minute experience with them. What are they going to believe when I say, “We'd love to visit you again”, what do they believe the time is going to be? How much time? 30 minutes. They think it's going to be short. They will allow you to come back in 2 to 3 days. You take an hour, it's going to be a week. That's just the way society is; it's busy. But if you're in and out and moving on and it's a powerful experience for them, they want you back. So, yes, you'll teach a whole lot more during that week when you teach like that. For a return appointment:

D: Elder Manning, tonight we've talked about important things, and that was a wonderful prayer; I really loved the spirit during that. We'll be back on Friday, or we could come back on Saturday, again we'd like to spend maybe a half hour with you, but at that time we'd like to bring you a gift, and explain that gift to you. Would Friday or Saturday be a better day for you?

M: Probably Friday.

D: Friday. And we have a time during early afternoon, is that going to work?

M: Yup, 2 o'clock.

Wouldn't that be nice, a 2 o'clock appointment? I'm there. So what did I just do? What do missionaries say? “We'd love to come back again, when would be a good time for you?” “Wednesdays are good!”. Ever heard that? You've got to give them those choices, you've got to guide him through, because who's going to attack them for a whole week now? The Adversary? Don't give him room. You've got to contend for the souls of the children of God.

Teaching The Book of Mormon

How many of your investigators read the Book of Mormon? Why did Joseph Smith want to get baptized? The Book of Mormon caused Joseph Smith to be baptized – Joseph Smith saw God, but it was the Book of Mormon. What made Parley P. Pratt want to get baptized? Why did Brigham Young? What do we have to get people to do? Read the Book of Mormon. Where is the promise? It's in Moroni. They need to read the book, but how do you get them to read the book? Let me suggest something: when does the Book of Mormon come forth? September 22, he gets the plates. In the northern hemisphere, what does that mark? The beginning of the harvest. The field is white and ready to harvest, but what's the tool of the harvest? The Book of Mormon. God gave you the tool! It's the combine, so we've got to get them to read it. The second time I'd come in, I'd probably spend the first few minutes answering any questions they had from the pamphlet, reconnecting with what they had, and they go, "You know what, you said you'd bring me a gift". Anybody have a copy? I'm going to do this to all of you right now. Let's go to the introduction and you say "This is a wonderful book". I'm going to pick on someone, someone up front. Elder Herlin?

H: Yes.

D: Elder Herlin, do you like to read?

H: I do like to read.

D: I want you to know something, that this book has changed my life. It's got great stories in it, it's got great action, but most importantly, it has a great message. It will answer the questions of your soul; it's just fabulous to read. Now, it's a little over 500 pages long. How long would it take you to read a 500 page book?

H: Probably a few weeks, a month, maybe.

D: Will you read the book?

H: I don't know if I can read it in that amount of time, but I'll read it.

D: Okay, that's fine. But, typically, a 500 page book takes about a month, right?

See, what they don't have in their mind is what you have in your mind, which is you have to have a year- long reading schedule, and you have to do this and that: they don't know that. So if I ask them to read a 500 page book, what do they say? "Oh, sure!" Invite them to read the book!

D: Thank you so much for accepting to read the book! Let's talk a little bit about the book – is that okay?

H: Yes, that is.

D: Elder Herlin! We're going to read this book. Will you turn with me to Nephi, to the first book of Nephi right now, and we're just going to read a little bit from the book together, let's read that italicized portion at the top.

Who wrote that italicized portion at the top? Nephi. It's part of his plates, it's part of the record – Nephi knew what he was doing. Go to the inspired overview.

D: Elder Herlin, would you read that? I'm going to be rude and interrupt. Is that okay?

H: That's okay.

D: Alright.

(Note: read through the italicized portion, stopping to explain story points and define words. Make the story clear to them and relate it to personal struggles/trials. It takes longer than I'm willing to type)

D: If you'll see chapter 1, there are some italicized sentences at the beginning of chapter one; that's an outline of the chapter, so if you ever get lost, you can go back to the first part of the chapter and it's a help for you. Let's go to the first verse; what does that first verse start with?

H: "I".

D: "I". Why do you think "I" is there?

H: Cause he's saying that he's writing personally.

D: Let me suggest something. I love what you said about firsthand – if you put yourself into the story as if you were Nephi or others – we call that likening the scriptures – it'll be a great experience for you, so really begin to personalize it. That's why it begins with "I", to help us personalize it. It says, "I, Nephi", and then what?

H: Having been born of goodly parents.

D: What is a "goodly parent"?

H: A good parent?

D: Sure! It also meant anciently "wealthy", so that's why he's taught, because not everybody could afford to go to school, so he's from a very privileged background. But, notice what he says: And having seen many what?

H: Afflictions.

D: What's an affliction?

H: It's like a struggle, a trial.

D: Very good! It's a trial, so despite having everything, he's had trials in the course of his days. Then there's this term: nevertheless. Would you read this next part?

H: Nevertheless, having been highly favored of the Lord in all my days, yea, having had a great knowledge of the goodness and the mysteries of God, therefore, I make a record of my proceedings in my days.

D: Would you like to know the goodness and the mysteries of God?

H: I would.

D: It's here. That's why it's so valuable.

(Note: continue to read from the first chapter of Nephi, likening the verses to the investigators. Verse 3, testify along with Nephi of the books verity. Verse 5, help them recognize the importance of prayer and that they need to pray "with all their heart" in behalf of their families. Help them see the parallels. Read through until Lehi is given a book and is bade to read it. Read that Lehi was filled with the Spirit of the Lord; testify that they, too, can read this book and feel of the Spirit. That's where we'll pick back up.)

D:...and that's our promise to you. You'll be filled with the Spirit of the Lord as you read this book. You'll be able to overcome temptation, know the difference between good and evil. It's a remarkable book. We don't have time to read much more, but at the end of this chapter, there's a remarkable promise for you that we'll talk to you about next time. Chapter 2 is what you do when you get your answer, and chapters 3 and 4 is this encounter with this enemy that you'll have to overcome and...you're going to love it. It's a great book.

What just happened? What is the likelihood that he'll read the book now? He'll definitely start reading it. What we've got to do is increase the likelihood of their reading. What do we sometimes do? We just kind of hand it to them.

When it comes to reading assignments, what does it say in *Preach My Gospel*? It says to start at the beginning and read all the way through. Why? Who put this book together? A prophet. What happens in chapter 1? Prophets come, there's an unusual excitement about religion – there's prayer, pillar of fire, Father and the Son, apostles come – who's story is it? This is Joseph Smith's story! Who's other story is it? It's the investigator! They're going to have to go through this experience. What happens in chapter 2? They have to leave their old world behind. What happens in chapters 3 and 4? Laban! They're going to have to encounter their enemies and slay them. If you do, your family will be blessed. Prepare yourself for the vision of the tree of life, so that you may come and access it. If you've got a better outline, let me know. I have sat with an investigator on the east coast; we did this to him. He turn to the missionaries, the two assistants, and said this:

“Elders, *that's* how you were supposed to teach it to me in the beginning. I will now read the book. I have been *so* confused by you bouncing me from this chapter to that chapter – I have *no* idea what's going on.”

If they don't pray, read, and come to church, guess what? They're not going to develop faith in Jesus Christ and His atonement. It's not going to come – they're not going to receive revelation. Revelation comes – prayer is the way we ask God questions and scriptures are the way that He answers our questions. If you feel directed by the Spirit to leave a specific chapter, do that. We have learned in our experience since this was published in 2004 that investigators who read it consistently through – it makes more sense and it's just better. There are times when they might need to learn Alma 32. Don't *ever* start with 3 Nephi 11, unless the Spirit just blares and angels come and trumpets blow. The reason is that they need to earn their way to the temple at Bountiful. *That*, we have found in our research, is one of the most confusing things nonmembers can read. It is great for members, but nonmembers have no clue. You have to remember – you're a guide, and you're trying to get them to learn how to read the Book of Mormon, how to read scripture, and if you keep bouncing around, it's not going to help.

Investigators At Church

Because of time, we've got to wrap up. Let's talk about church for just a second, because I've shortchanged that – how do you get them to church? I'm going to suggest something – where are you going to have them sit? Three rows back, sacrament side. I know, that's specific. Where do most investigators sit? In the back. Sometimes you go into a meeting and there's three meetings going on. The people in the first third of the building are the meeting – the people in the second third are watching the people *in* the meeting and the back third doesn't know there's a meeting going on. You watch it sometime! I've got story after story about what happened to investigators after we got them up to that first or second row. You're going to have to kick a family out of there that's been there since the pioneers have been here, but it's okay. You'll work with your ward mission leader on that. Why do you want them three rows back on the sacrament side? They're going to see what's going on and who also is going to see them? Members! The Bishop! It's so cool. They'll have this great

experience because up there, ears are pointing forwards, not backwards. They aren't going to hear the little kids, they won't see everyone texting and playing games on their iPads; they'll be focused on the ordinances. Invite a member family for them to sit with. Here's what we've learned: experiences create beliefs. What do you want them to believe about the church? That it's great, it's spiritual, it's friendly, it's warm, they can get answers to their prayers during the sacrament. Why will they get answers? Because the power of Godliness is manifest in the ordinances.

Conclusion

May I suggest something? The goal here is not to be authentic and down to earth. The goal here is to be a disciple of Jesus Christ. To do our very best. Right on, spot on, all of the time. If you do that and remember the Doctrine of Christ, why we're doing all of this....a lot of times, we go into missions, and we ask this following question: In the Nevada Las Vegas West mission, we _____. You're supposed to do the rest. You'll know you've arrived, you'll know you've got it, when somebody says, "In the Nevada Las Vegas West mission, we invite others to come unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His atonement, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end". You've got it when the missionary purpose just *saturates* you. I'm going to make you a promise. If you do that, God will lead you to the 30,000 souls in your mission. More importantly, He will lead *them* to YOU. It's been a pleasure for Brother Glazier and I to be with you today. You're a great mission – you've been attentive and you'll notice we gave it to you pretty straight today. It's because you can take it; in some missions, we have to back off. I've given you much more than we usually do. May the Lord bless you, in the name of Jesus Christ. Amen