

TRINITY EVANGELICAL DIVINITY SCHOOL

MORMON MISSIONS:

A DESCRIPTION AND ANALYSIS OF THE LDS MISSION MOVEMENT

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One of the best ways to understand a world religion is to explore the motivations of its adherents. To better understand The Church of Jesus Christ of Latter-day Saints (also known as Mormonism or LDS), therefore, this paper will investigate the mission of Joseph Smith and the church that he established.<sup>1</sup> In so doing, this paper will discuss various aspects of Mormon missions, such as its origin, methodology, message, and effectiveness. Although it is impossible to be exhaustive in a paper of this length, these pages will offer a descriptive, bird's eye view of a missionary movement that has recently expanded to Latin America, Asia, Europe, and beyond.<sup>2</sup> By the end of the paper, it will be evident that Mormon missions has a unique history, purpose, and approach – one that is both similar and dissimilar to the Protestant missionary movement.

### *The Origin of Mormon Missions*

Mormonism's origin can clue us to the intended aim of the Mormon Church today: to restore the Church from apostasy. At this point, some historical background is very helpful. Joseph Smith, who would lead the first Mormons, desired to find a Christian sect that was correct in doctrine, but became frustrated by the Presbyterians, Baptists, and Methodists. In an attempt to know the truth, the 14-year-old Smith asked God for help.<sup>3</sup> In response to his prayer, Joseph Smith explained that he received a vision that guided him to truth. According to Joseph Smith, divine authority has passed away from Christianity in its early days, but was officially restored in 1829 to Joseph Smith and his associate Oliver Cowdery.<sup>4</sup> After heaven was opened to him, it

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<sup>1</sup> The Church of Jesus Christ of Latter-day Saints is, by far, the largest sect of Mormonism. There are roughly 90 different schisms within Mormonism, but the LDS is so predominant that it is commonly referred to as Mormonism.

<sup>2</sup> "Mormon Missions: An Introduction to the Latter-day Saints Missionary System" R. Lanier Britsch *Occasional Bulletin* January 1979, PAGE #

<sup>3</sup> See "Joseph Smith – History" in *Pearl of Great Price*.

<sup>4</sup> Hansen, Klaus J. "Mormonism." *Encyclopedia of Religion*. Edited by Mircea Eliade. (New York: Collier MacMillan), 109.

became Smith's calling to restore the pristine gospel of Jesus Christ.<sup>5</sup> Of course, these historical roots can help us understand the original purpose of Mormonism.

The content of the Mormon Scriptures also reveals a desire to restore the Christian Church. As one scholar has summarized, the *Book of Mormon* was written to address "religious issues common to Smith's day, including debates over the proper name of the Christian church, the fate of the heathen, the proper mode of baptism, and so on."<sup>6</sup> Many of the themes in the *Book of Mormon* address popular debates within Christianity, and through these supplemental scriptures, Mormons have contributed a new perspective of God to the religious milieu.<sup>7</sup> Even though popularly criticized, the writings of Joseph Smith have been influential for millions of people around the world.<sup>8</sup>

As soon as the *Book of Mormon* was written, Mormons have engaged in missionary work. Joseph Smith's youngest brother, Samuel, served as one of the first missionaries in 1830 and distributed the *Book of Mormon* around Palmyra, New York. The distribution of the *Book of Mormon* led to the conversion of Brigham Young, the second prophet of the LDS.<sup>9</sup> This early convert served as encouragement that conversions could not only lead to eternal life, but to the next great prophet of the Mormon Church. Thus, in order to supplement the Bible and communicate the Mormon doctrine, the distribution of the *Book of Mormon* became a central task of the missionaries.

As Mormonism spread in the United States, the early missionaries often faced resistance and horrific violence. Even after Joseph Smith was murdered in Illinois in 1844, attacks against

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<sup>5</sup> Britsch, R. Lanier. "Mormon Missions: An Introduction to the Latter-day Saints Missionary System." *Occasional Bulletin*, (January 1979), 25.

<sup>6</sup> Beverley, J. A. *Religions A-Z*. (Nashville: Thomas Nelson., 2005), 137.

<sup>7</sup> *Encyclopedia of Religion*, 109.

<sup>8</sup> Bushman, Claudia and Richard Bushman. *Mormons in America* (New York: Oxford University Press, 1999), 11.

<sup>9</sup> *Mormons in America*, 120.

missionaries would continue in Georgia, Tennessee and elsewhere.<sup>10</sup> For nearly two centuries, Mormons have been rejected and mistreated, but their persistence has led to unprecedented, exponential growth. Even in the face of danger, Mormon missionaries were committed to sharing their understanding of the gospel. At the same time, anti-Mormons who wished to extinguish Mormonism through violence actually inspired the further growth of Mormonism.<sup>11</sup>

Like Joseph Smith, early Mormon missionaries were motivated by the Mormon desire to restore the Christian Church. Because Smith considered other churches before 1830 to be apostate, even within a “Christianized” nation, it was necessary to re-evangelize the American people. In the Book of Mormon, there is a clear divide between the legitimate Church and an immoral, illegitimate church. In 1 Nephi 13:4-6, for example, it is written:

And it came to pass that I saw among the nations of the Gentiles the formation of a great church. And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.<sup>12</sup>

As 1 Nephi 13 continues, the author explains that the church among the Gentiles was abominable because of its desire for gold, silver, silks, scarlets, fine linen, precious clothing, and harlots. For Joseph Smith, the abominable church included all of the churches that he had encountered up to that point. Thus, his establishment of a restoration movement was an effort to

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<sup>10</sup> *Mormons in America*, 120.

<sup>11</sup> *Encyclopedia of Religion*, 110.

<sup>12</sup> *The Book of Mormon*. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 24.

restore the Church to what it should be. For this reason, a substantial amount of the earliest adherents converted to Mormonism from the Stone-Campbell Restoration Movement.<sup>13</sup>

### *The Methodology of Mormon Missions*

The Mormon Church is well known for the strength, persistency, and effectiveness of its missionary efforts. At one point or another, many residents in the United States have either viewed a television commercial for the Church of Jesus Christ and the Latter-day Saints or have been visited by a Mormon missionary. The numbers of Mormons involved in missions are staggering. According to the LDS, more than 50,000 missionaries are engaged in mission work at any one time.<sup>14</sup>

Many Mormons serve as full-time missionaries. Those invited to be missionaries are males between the ages of 19 and 25, single women over 21, and retired couples. Those who are qualified to be missionaries receive an assignment from Church headquarters, attend one of the 17 training centers throughout the world, and then serve in a designated location in the United States or a foreign country that legally accepts Mormonism. Depending on their gender, missionaries usually serve for 18 to 24 months before they are able to return home.<sup>15</sup>

During their mission, Mormon missionaries follow strict guidelines – including traveling with a companion of the same gender, waking and sleeping at a specified hour, serving in an appointed location, and regularly checking in with supervisors.<sup>16</sup> While the Mormon Church does not provide many details to the public, ex-Mormons have said that the living conditions

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<sup>13</sup> *Encyclopedia of Religion*, 109.

<sup>14</sup> “Missionary Program” *The Church of Jesus Christ of Latter-day Saints*. No pages. May 5 2010. Online: <http://newsroom.lds.org/ldsnewsroom/eng/background-information/missionary-program>

<sup>15</sup> “Missionary Program,” 5 May 2010.

<sup>16</sup> “Missionary Program,” 5 May 2010.

during these mission trips can be very strenuous, if not hazardous.<sup>17</sup> In addition to leaving their families and limiting their contact to their loved ones, missionaries avoid entertainment and “other activities common to this age group” during their mission.<sup>18</sup> This strict and lengthy commitment speaks to the fact of how seriously the Mormons view their missionary efforts.

Outsiders of the LDS may consider some of the regulations, such as dress code, as overly strict. The Missionary Training Center in Provo, Utah has strict guidelines for what is appropriate for missionaries, and their website includes a PDF that describes appropriate dress code. Because Mormon missionaries are considered to be ambassadors of the Lord, this document meticulously specifies what is and is not appropriate so that clothing is consistent with the sacred calling and identifies a missionary as a Mormon. Some examples of the missionary dress code include:

- “Sideburns should reach no lower than the middle of the ear.”
- “Socks should be a solid, dark color that matches the slacks.”
- Sweaters “are not to be worn without a coat.”
- Unacceptable are “shoes made of suede, canvas, or other soft material.”
- “To avoid crowding that can lead to ingrown toenails, do not wear socks that are tight across the toes.”<sup>19</sup>

Despite these high standards, according to the Mormon Research Ministry, there are tens of thousands who serve as missionaries every year, and there is a strong “positive” sense of a peer pressure to become a missionary.<sup>20</sup> Although formally considered to be voluntary, missions

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<sup>17</sup> *Recovering from Mormonism*. No pages. 5 May 2010. Online: <http://www.exmormon.org/mormon/mormon588.htm>

<sup>18</sup> “Missionary Program,” 5 May 2010.

<sup>19</sup> “Dress and Grooming Guidelines.” *Missionary Training Center, Provo Utah*. No pages. 5 May 2010. Online: <http://www.mtc.byu.edu/doc/elders.pdf>

<sup>20</sup> Johnson, Eric. “10 Things Christians Can Learn from Mormons.” *Mormonism Research Ministry*. No pages. May 5 2010. Online: <http://mrm.org/10-things>

is seen as a duty for all members, but especially for young men who want to be seen in good standing – both within the church and by potential brides within the church.<sup>21</sup> On a practical level, missionary work is somewhat of an unspoken requirement for a single Mormon male. Spencer W. Kimball, once president of the Church once answered that “Yes. Every young man should fill a mission.”<sup>22</sup> His use of “should” reflects the strong emphasis that Mormons have historically placed upon becoming a missionary.

For Mormons, missionary success depends upon hard work, not wishful or idealistic thinking. Expressing the need for laborers, in an inspiring quotation, Thomas S. Monson wrote, “It is in *doing* – not just *dreaming* – that lives are blessed, others are guided, and souls are saved.”<sup>23</sup> Thus motivated by Monson and other Mormon prophets, many Mormon missionaries enjoy their time as missionaries. Missionaries have a unique opportunity to spend months with a fellow Mormon, meet hundreds of people, visit another country, learn a new language, and so forth. Although it can be lonesome and exhausting at times – often proselytizing for sixty to seventy hours a week – a Mormon mission can be a very positive experience.<sup>24</sup>

Beyond these formalized missionary efforts, all Mormons are expected to share their beliefs. In fact, all believers are warned to do this in *Doctrine and Covenants*.<sup>25</sup> Even those who are not formal missionaries can distribute the Book of Mormon, invite friends to church, defend their faith, and so forth. Thus, anyone who shares the Mormon message is considered a missionary in an informal sense, even if they are not deployed full-time in the mission field.

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<sup>21</sup> The Bushmans tell the story of Ned Orton who had to go on a mission before his fiancé would marry him (*Mormons in America*, 123). My wife, who attended a Mormon church for a year, also testifies to the internal pressure put upon young men to become missionaries. If young men expected to get married to an LDS woman, becoming a Mormon missionary was considered to be a prerequisite.

<sup>22</sup> *Mormons in America*, 121.

<sup>23</sup> Monson, Thomas S. “Do Your Duty—That Is Best,” *Ensign* (November 2005), 59.

<sup>24</sup> “Mormon Missions: An Introduction to the Latter-day Saints Missionary System,” 23.

<sup>25</sup> In *Doctrine & Covenants*, every person is told to “warn his neighbor.” See D&C 1:4, 88:81.

## *The Message of Mormon Missions*

When examining Mormon missions, it is essential to clarify the content of their message. Often the word “Gospel” is used by Mormons, but a closer look needs to be taken at what they mean by sharing the gospel. After all, Mormon missionary efforts are distinctively Mormon and not Catholic or Protestant, so it is essential to understand what message sets Mormon missions apart from other forms of religious missions.

It is beyond the scope of this paper to outline the full message of Mormonism, but at the core, Mormons are concerned that people receive Christ and become baptized, so that they may be saved and go to heaven in the afterlife. This kind of salvation can only happen through joining the True Church and persevering to the end. As familiar as this may sound to Christians, it is different enough that Mormons insist upon being baptized as a Mormon in order to be saved. Although using some of the same terms – such as “Gospel” and “Atonement” – Mormons and Protestants differ in what they mean by good news and grace. And for that reason, the message of Mormon missions is different from that of Protestant missions.

For the Church of Jesus Christ of Latter-day Saints, the Gospel is defined as God saving us *after* we have done everything we can in our effort. The order is of crucial importance. As stated in 2 Nephi 25:23, “it is by grace that we are saved, after all we can do.” This prerequisite of human effort, however, seems to contradict Ephesians 2:8, which says that God’s grace is a “gift” and not earned. Although it seems to refute the definition of grace, Mormons would add that “grace cannot suffice without total effort on the part of the recipient.”<sup>26</sup> To put it concisely, then, the phrase “after all we can do” distinguishes the message of Mormon missions.

This distinction is also evident in the Church of Latter-day Saint’s official statement of beliefs. According to Joseph Smith’s Articles of Faith, “We believe that through the Atonement

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<sup>26</sup> “Grace.” *LDS Bible Dictionary*. No pages. 5 May 2010. Online: <http://scriptures.lds.org/en/bd/g/55>

of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.”<sup>27</sup>

Following this statement, the fourth article states that the principles and ordinances of the Gospel include faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. The longer that one examines Mormonism, the clearer it becomes that the phrase “for the remission of sins” is a defining aspect of the Mormon message.

While not an official statement of the Church, one missionary explained that all of those guidelines in article four “will lead us to salvation after this life... as we’re obedient throughout our lives.” Reflecting the legalistic nature of Mormonism, she continued to explain that “We can’t be saved in our sins.” In order to gain eternal life, a person must “develop faith in Jesus Christ, repent, be baptized by one who holds the proper authority, receive the Holy Ghost, and endure to the end.” Enduring to the end was further defined as continually repenting for sins throughout life, reading scripture, praying always, and attending church. When asked if baptism was a requirement of salvation, the missionary affirmed that baptism was, indeed, necessary.<sup>28</sup>

These additional requirements, of course, create the dividing line between Mormonism and Protestantism. Mormon missionaries will insist that people become baptized – or else they will not be saved. Protestants, on the other hand, will encourage baptism, but proclaim that salvation is rooted in what Christ has done for us – not in anything that we can do. This difference sets apart Protestantism as “by grace through faith alone” and motivates Mormon missionaries to share their message, even to those who have already been baptized as a Protestant.

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<sup>27</sup> Smith, Joseph. “Articles of Faith.” *Pearl of Great Price*. No pages. 5 May 2010. Online: [http://scriptures.lds.org/en/a\\_of\\_f/1](http://scriptures.lds.org/en/a_of_f/1)

<sup>28</sup> Bailey, Katherine. “Ask a Question.” No pages. May 3 2010. Online: <http://www.mormon.org>

While Mormons are sometimes stereotyped as people who knock on doors to debate their beliefs, this stereotype is not altogether accurate. First of all, we should expect Mormons to defend their beliefs just as much as any other religious group. Mormons have strong convictions, and that in itself, is a laudable attribute. No one should criticize Mormons for defending what they believe. Secondly, debate is not the goal of Mormonism, but conversion through baptism. As it says in 3 Nephi 11:22-29,

On this wise you shall baptize; and there shall be no disputations among you... neither shall there be disputations among you concerning the points of my doctrine... he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Likewise, non-Mormons should defend their own views, but arguing with a Mormon missionary only confirms what they already believe about the abominable church. It is important to dialogue and point out the differences between Mormonism and non-Mormon beliefs, but unfortunately, much of Protestant apologetic efforts have been overly vicious, offensive, and cruel. In the process, Protestants have reduced their own effectiveness.

In order to avoid some debatable topics, it is therefore common for Mormon missionaries to encourage subjective faith – sometimes described as a “burning in the bosom.”<sup>29</sup> Avoiding external proofs, Missionaries rarely refer to archeological or historical evidence, unless asked. Rather than focusing on empirical evidence, Mormon missionaries ask their potential converts to read the *Book of Mormon*, to pray about what was read, and to search within to discern the truth. Mormon faith can never be proven with a proof, as missionaries themselves admit, but it can be

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<sup>29</sup> Reed, D. A., & Farkas, J., R. *Mormons : Answered Verse By Verse*, (Grand Rapids: Baker Book House, 1997), 100.

confirmed by an inner feeling. Whether intentional or not, this subjective experience fuels some of the effectiveness of Mormon missions. After inner discernment is suggested, a spiritual seeker may very well feel an “inner peace” and convert to Mormonism. Because there is little to no objective proof, personal assurance needs to be internal.

### *The Effectiveness of Mormon Missions*

The Church of Jesus Christ of Latter-day Saints has been growing at a rapid pace, especially since the 1950s. In the 1960s, “nearly all Mormons lived within a few hundred miles of Salt Lake City and were descendants of the pioneers,” but now a majority live outside of the United States are first generation converts.<sup>30</sup> While statistics for any religion are difficult to verify, Mormons claim that Mormonism “doubles its membership about every 15 years” and “now claims more than 10 million members.”<sup>31</sup>

Organization and unity has helped the Mormons with their rapid expansion. Rather being divided between a missionary church and a local church, Mormons are focused on one united effort – sharing financial resources, teaching materials, training facilities, and church leadership.<sup>32</sup> Likewise, Mormons have been concentrated on the two goals of evangelism and ecclesiastical organization. Very little has distracted them from these two main tasks. As a result of their unified and organized efforts, the LDS have been growing faster than ever.<sup>33</sup>

These impressive numbers are not without limitations, however. Mormon missionary efforts have not been as successful among some people groups – especially among Africans, African Americans, Jews, and Native Americans. As effective as the Mormons have been, some

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<sup>30</sup> Thompson, Roger M. *The Mormon Church*. (New York: Hippocrene Books, 1993), 191.

<sup>31</sup> *Mormons in America*, 11.

<sup>32</sup> “Mormon Missions: An Introduction to the Latter-day Saints Missionary System,” 24.

<sup>33</sup> “Mormon Missions: An Introduction to the Latter-day Saints Missionary System,” 26.

mission efforts failed within a short amount of time, such as the effort in Hong Kong that only lasted for 56 days.<sup>34</sup>

LDS missionaries have not seen as much response from these people groups due to several theological and methodological reasons. For more than a century, those of “African lineage” were not allowed to become part of the priesthood until Spencer W. Kimball’s pronouncement in the Doctrines and Covenants in 1978. Of course, this barred millions of Africans from accepting the message of Mormonism. Similarly, Jews have rarely accepted Mormonism because of its centrality of America, its various definitions of Zion, and its expectation that New Jerusalem will be located in Jackson County, Missouri.<sup>35</sup> In addition, Mormon missionaries struggle to adequately translate their message to Native Americans, with whom there has been a great divide of “cultural tensions.” Native Americans are well aware of Brigham Young’s efforts to “civilize” Native Americans and how his so-called “positive intentions” reduced their numbers. Understandably, Native Americans have been slow to respond to Mormon missionaries.<sup>36</sup>

### *Similarities and Dissimilarities*

While the Church of Jesus Christ of Latter-day Saints describes itself as Christian – some would say, just another denomination – Protestants recognize both similarities and differences between Mormon missions and other forms of Christian missions. A comparison between these missionary movements can not only be instructive, but correcting and motivating. This section will consider some significant points of comparison and contrast.

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<sup>34</sup> “Mormon Missions: An Introduction to the Latter-day Saints Missionary System.”

<sup>35</sup> “Zion.” *LDS Bible Dictionary*. No pages. 5 May 2010. Online: <http://scriptures.lds.org/en/bd/z/19>

<sup>36</sup> *Mormons in America*, 126-131.

In terms of similarities, Mormons and Protestants both emphasize the eternal importance of missions. Compared to other religions, there is a definite focus on personal conversion through the acceptance of a divine message. For believers, evangelization is not merely an option, but is crucially important for each adherent to participate in. Since both groups focus on Christ, the Great Commission plays a central role – especially in terms of going out and baptizing converts. Thus, when considered broadly – such as the use of the Bible, the initiation with non-believers, the discussion of Christ’s work and salvation, the distribution of literature, and so on – there are many similarities between Mormon and Protestant missions.

There are, however, many differences between Mormon and Protestant missions. To begin with, as mentioned above, there is a fundamental difference when it comes to the message of the gospel and what is required in order to be saved. Amongst other requirements, Mormons insist that baptism is necessary for salvation. On the other hand, for nearly all Protestants, God’s grace is sufficient for salvation and no human effort, not even baptism, can earn that gift.

Beyond these fundamental differences, there are also a handful of practical and stylistic differences. Mormons place much stronger demands upon their young men; while being a missionary is voluntary, especially for men, it is a crucial part of fitting into a Mormon community. Mormons also have very strict regulations regarding who is qualified, what missionaries should look like, and where missionaries should go. Because of the control that is exercised by Church leaders, it is not possible for a young man or woman to be an “independent” Mormon missionary, at least in a technical sense, because officials would expel such a person from the Church.<sup>37</sup>

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<sup>37</sup> Moreau, A. S., Netland, H., & Engen, C. *Evangelical Dictionary of World Missions*. (Grand Rapids: Baker Reference, 2000), 661.

Protestants, of course, have a longer and more diverse history when it comes to missions. Even with the growth of Mormonism, in comparison, the Protestant missionary movement has seen even more converts over the past few centuries. Beyond this, however, Protestants also greatly vary in style, vision, and method for missions. It is not as easy to summarize Protestant missionary work because it is more decentralized, and therefore more diverse, than Mormon missions. As argued by Lamin Sanneh in *Translating the Message: The Missionary Impact on Culture*, the ultimate goal of Christian missions is indigenous Christianity – not one that is controlled in the state of Utah. For that reason, it is more difficult to summarize Protestant missionary work, with its myriad of independent expressions around the globe.

In light of these differences, Protestants should be both challenged and encouraged. On one hand, Protestants should be motivated to evangelize with greater effort. If more Christians participated in missions – not only the young or retired, but every age group – then we would experience greater growth. In terms of formal missions, Mormons send a higher percentage of their young people out to the mission field, but this need not be the case. At least in terms of zeal, their diligence should be a serious correction to American Protestant denominations – especially mainline denominations that have decreased their missionary work over the past century.

At the same time, Protestants should be encouraged by the differences. To begin with, Protestants have a reliable message with historical and archeological support.<sup>38</sup> Especially in a world with multiple and divergent expressions of Christianity, Protestant mission work remains incredibly important. Furthermore, Protestants should not be hindered by other voices. Since prophets never reinvent, alter, or contradict prior revelation, there should be no doubt in the

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<sup>38</sup> Jeyachandran, L.T. “Is The Bible the Word Of God?” *Ravi Zacarias International Ministries*. No pages. 5 May 2010. Online: <http://www.rzim.org/justthinkingfv/tabid/602/articleid/29/cbmoduleid/1374/default.aspx>

historical and unchanging message of the Bible.<sup>39</sup> Christians should be confident in the truth of the Bible, and this confidence should motivate Protestant missionary efforts.

With the sufficiency of God's grace, Protestants can freely proclaim the liberty that comes through Christ and are not bound to dress codes, church officials, or a particular location. In a real sense, missionary work can begin immediately upon conversion. Protestants are free to proclaim the good news of Christ – no matter what they look like, no matter where they are from, no matter how much they know, and no matter how old they are. In response to Jesus' words recorded in Acts 1:8, may we rejoice in Christ's authority and receive power from the Holy Spirit who enables us to be witnesses unto the ends of the earth.

### *Summary*

Following the lead of Joseph Smith, Mormons have a distinct history, purpose, and approach to missions – one that is both similar and dissimilar to Protestant Christianity. While acknowledging the many positive qualities of Mormon missions, we must also assess its message and methodology in view of God's gift of grace. In this task, Paul's letter to Rome, particularly Romans 1:16, 2:8-9, and 5:8-9, can be especially helpful. Missionaries everywhere, whether Mormon or Protestant, need to ask how their efforts align with the incredible reality of God's love for sinners. After all, if we are not proclaiming the sufficiency of God's grace, it must be asked if we are proclaiming any good news at all.

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<sup>39</sup> Osborne, G. R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. (Downers Grove, Ill.: InterVarsity, 2006), 262.

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