



The Witness

Newsletter Of The Foundation For Research On Ancient America

OCTOBER, 1986

NEWSLETTER NO. 55

INCAN WALLS CONTINUE TO CHALLENGE SCIENTISTS

by Michael Lundquist



Incan wall showing giant stones fitted closely together without mortar.

Recently a University of California professor announced that he had solved one of the most puzzling questions in the realm of ancient American architecture—the method whereby blocks of stone were shaped and set in place without the use of mortar. *The San Francisco Examiner* (March 26, 1986) reported that Jean-Pierre Protzen, chairman of the Department of Architecture at Berkeley University, explained that stones used in the building of oftentimes colossal structures could have been formed by chipping away excess rock from a block with a hammering stone. Illustrations were provided to demonstrate his hypothesis which indicated the

importance of using the correct weight of hammering stone, as well as the proper angle at which the shaped block would need to be struck.

There were other statements made in *The Examiner* concerning the Inca culture. It was noted that, "Archaeologists have found no sophisticated tools that could be used for wall building, or any examples of crude stone construction from which the stoning skills *could have evolved*." Protzen believes that the Incas . . . excavated stone with bronze pry bars used strategically along natural fractures." When speaking of the stone construction of Rumiqlolqa the author notes that, "The only construction that

(continued on page 2)

appears to be a forebear is hundreds of miles away That culture predates the Incas by at least a thousand years. How such skill could be maintained for dozens of generations *without being practiced* is problematic." Protzen says that the techniques may have developed rapidly rather than having evolved over a long period of time.

As notable scientific institutions continue to delve into the mysteries of ancient America many assertions and claims surface. Professor Protzen, a member of a reputable institution of higher learning, raises several interesting hypotheses, and there are many architectural and archaeological scholars that support his claims.

Roy Weldon and Edward Butterworth, who have demonstrated scholarly interest in these topics, have

hand of a skeleton found in the Mississippi Valley was a large iron or steel weapon that crumbled upon handling. (*Footprints of Vanished Races in the Mississippi Valley*, A. J. Conant, p. 532).

In *Expedition*, the bulletin of the University Museum of the University of Pennsylvania, Volume 11, Number 3, Spring 1969, an article by John Witthoft and Frances Eyman entitled "Metallurgy of the Tlingit, Dene and Eskimo" notes: "We have recently started to study the ivory carvings and the carving tools from the Bering Strait peoples We have been amazed to discover that Eskimo technology in this area has been based upon steel tools since the time of Christ."

In his book, *Old Civilizations of the New World*, Hyatt Verrill says, "The stupendous works of the Pre-



Example of ancient Incan wall found in Peru.

compiled some very interesting information which is available in their publication, *Book of Mormon Claims and Evidences, Volume IV*. Their great amount of research with verified sources should be considered in the study of the issues raised in the article in *The San Francisco Examiner*.

In the first chapter of the above book the authors discuss many findings related to the skills of metallurgy. Regarding what Protzen describes as a lack of evidence of any tools used in carving stone, the archaeologist Hyatt Verrill reports that he uncovered a steel chisel found in ancient ruins of Panama "so hard that it is scarcely touched by a file, and will scratch glass" (*World's Work Magazine*, January, 1927). A. J. Conant, a member of the St. Louis Academy of Science, notes that in the right

Incas and the Tiahuanacans must have been accomplished by the crudest, most primitive of stone tools, *if we are to judge solely by what are found in the ruins* Few intelligent persons with any imagination can believe this to be the case, and personally I feel certain that these people knew and used steel, or at least hardened iron. In fact, I cannot understand how it could have been possible for them not to have discovered iron. These races smelted and worked copper, gold, silver, and even platinum. Moreover, iron ore is abundant in all the countries where these civilizations flourished" (Page 49).

These examples are but a few which indicate that the ancients were a sophisticated and intelligent people. Their knowledge included the ability to forge hardened steel and iron and copper tools that made it

possible to accomplish astounding feats with stone quarrying and sculpting.

Jack West in *The Trial of the Stick of Joseph Smith* (1955) recounts his story of learning about an old oxidized copper chisel owned by an archaeologist. It had been found in a Peruvian mine. As West proceeded to remove the oxidation with the best grade of file he could buy, he found that the file easily removed the oxidized layer but, "When I hit the point of the metal itself, the file just skidded." The archaeologist told West that, "Some of the hardest metal found anywhere in the world is in the almost pure copper tools of the ancient inhabitants of this continent." With these facts, it is clearly possible that not only could these civilizations have been able to excavate stone along natural breaks with a pry bar, but may have also been able to literally cut stone with hardened tools. In *The Handbook on South American Indians*, Volume 2, pages 224 to 228, is a description of a stone at Ollantaytambo that indicates marks left on it by a saw.

The Examiner article raised another issue—that of how a culture could begin with such sophistication without showing signs of evolving. Specifically, the article shows puzzlement at how stoneworking skill could spring onto the scene *without being practiced*. Verrill goes further, "There are no traces of a gradual evolution of their culture, no steppingstones . . . from savagery or barbarism which can be credited to these races. Their only known remains prove them a most highly advanced and civilized people (*Old Civilizations of the New World*, pages 223-224). Martin Brown tells us, "One of the curious points regarding the Maya people is that there is no evidence in the area occupied by them of a culture leading up to theirs" (*America's Yesterday*, 1967, page 167). Reworking a popular song, could scientists be "looking for facts in all the wrong places?" Harold Sterling Gladwin in *Men Out of Asia* observes, "In spite of the fact that the theory of independent discovery and invention has been a complete washout as a working hypothesis, it is still taught in all our schools and no one of our professors has yet ventured to consider an alternative" (Pages 152 and 153).

The possibility is raised that these sophisticated skills may have been imported. Consider the evidence: the Incan secret of hardening copper tools may have been the same process used by ancient Egypt; the style of many ancient American buildings resembles those found in Egypt; stone carvings found in the Middle East can be attributed to the manufacture and use of iron and steel tools as far back as 3500 B.C. In addition to methods used in metallurgy, these ancient ruins indicate a manner of dress, physical features of its people and what some scholars refer to as the mythology of these cultures to be similar to the culture which sprang from the Biblical lands in approximately the same period of

time. Are we to assume these findings to be merely coincidental?

Since the 1830's man has had the opportunity to look into the world of ancient America through the second witness of Christ. The Book of Mormon details what could only be described as incredible and for some outrageous. Nevertheless, as the Scriptures point out, by its fruits you shall know it to be true. The pages, as transcribed by Joseph Smith through divine means, continue to reveal the eternal evidences and truths in the Western Hemisphere at the appearance of an advanced culture and the impact on it by the visitation and teachings of our Lord, Jesus Christ.

As one examines the remains of civilizations throughout this hemisphere, the descriptions found in the Book of Mormon come to life. In the book of Jarom we read:

And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron, and copper, and brass and steel . . .

Jarom 1:19

In Ether we find:

And they did work in all manner of ore, and they did make gold, and silver, and iron, and brass, and all manner of metals; and they did dig it out of the earth; wherefore they did cast up mighty heaps of earth to get ore, of gold, and of silver, and of iron, and of copper.

Ether 4:71

In Helaman we read:

And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore, and did refine it; and thus they did become rich.

Helaman 2:130

The pace at which evidence is being uncovered at archaeological sites all around the ancient American lands seems to be gathering momentum. More frequently it seems that news of another important discovery finds its way into the news. Perhaps just the right shroud of evidence will avail itself that will convince the scientific community of the truth of the testimony found in the Book of Mormon—that Christ *did* visit a portion of his other sheep on this continent. Perhaps it will convince scholars that ancient Americans possessed a knowledge that goes beyond that of hammering stones together. Perhaps it will be soon!



Record Of The Nephites In Publication

by Tom Hairabedian

In 1973 I went to Israel for the 25th anniversary of Israel as a nation. At that time I went to the Western Wall to pray as all Jews do. After praying, I took a copy of the Book of Mormon out of my bag and touched it to the wall to make a physical contact. I prayed that after all these years this record would now go back to my people.—Susan Hairabedian

In 1976 Susan saw an ad in the newspaper saying that an Israeli colonel would be speaking in Grandview. She made contact and proceeded to get acquainted with him. Susan later visited Israel and approached this man with the idea of translating the Book of Mormon into Hebrew. He accepted the challenge and work was begun.

At the outset the first presidency of the Reorganized Church of Jesus Christ of Latter Day Saints was approached regarding the subsidizing of the work. The committee was told that they could proceed at their own expense. The work lay dormant for a number of years. In May, 1983, Susan had light from above in which she was told that "Now the work will again begin and this time it will not stop until it is completed."

Contact was made with a translating firm in Jerusalem and after considerable correspondence a translation was made of Omni, the shortest book in the Book of Mormon, and Jarom, the next shortest. These books were chosen because little money was available. In late 1983 it was decided that one chapter of First Nephi could barely be afforded. It was a shock when in the mail, the entire Book of First Nephi arrived and a bill for \$1435. A short time later a call was received with information that the chairman of Hebrew Translations wanted to turn over the remaining funds in the account since they were no longer active with the work of translation.

The board had a reorganizational meeting and Tom Hairabedian became the new chairman. Money was allocated to make the \$1435 payment. The first donations, which were all unsolicited, came from nonmembers. The word was passed by word of mouth that the translation was in progress. At first the money came in slowly. Gradually it picked up as people began to ask for more information. It was decided to have a newsletter by which people could be informed of the progress. Money came in voluntarily from sources of which were never dreamed. The Spirit witnessed that God was prompting people.

In approximately two years the final pages had been translated into Hebrew and were presented to the board in April of 1986.

During the time of the translation in Jerusalem, proofreaders were working in the Kansas City area as the pages arrived by book and chapter. At this writing over 400 of the 777 pages have been proofread and corrections made. All of the proofreaders used have been sabras (born in Israel). The present sabra is attending Central Missouri State University and has received a distinguished scholarship award. He is doing excellent proofreading and hopefully will be finished in a few months.

Early in the work another sabra and entire family from Israel testified that this was "An Holy Book." There will be no index as holy books in Hebrew do not have indices. The Hebrew Translation Board came to a unanimous decision that the Jews would better accept the book under the title *Record of the Nephites*. It is hoped the first edition will be ready by the end of 1986.

Five thousand copies will be printed in the first edition. One thousand will be stored in Israel and four thousand returned to the United States. Of that number one thousand copies will be given to rabbis across the United States. Three thousand copies will be available for those who would seek to purchase two copies, one to keep in their personal library and one to give away to a Jewish acquaintance or rabbi. The cost of the first edition had been determined to be \$16.00 each.

Anyone interested in obtaining the first edition copy of *Record of the Nephites* may send a pre-publication donation of \$16 for each book to:

Hebrew Translations, Inc.
1002 Anderson
Warrensburg, Missouri 64093

After completing this project, the board is considering translating the Book of Mormon into other languages.



THE CROSS OF QUETZALCOATL

by Sheila Scott

Editor's note: Sheila Scott is a young member of FRAA who resides in Bridgeport, Nebraska. She and her two preschool sons attend church in Torrington, Wyoming. Mrs. Scott is actively engaged in teaching Book of Mormon classes as well as being involved in writing. She is a secretary and has been editor of the RLDS Wyoming District monthly newsletter which serves a portion of three states. Sheila has always wanted to be an archaeologist, specializing in Mesoamerican studies. Although her responsibilities as wife and mother have taken priority, she continues to do her archaeological traveling through reading.

When the Lamanites conquered the Nephites, they did not suddenly and totally discard all knowledge of Christ; some of the facets of his character and teachings remained in the symbols and legends among the Indians of Mesoamerica. Laurette Séjourné, in her book, *Burning Water: Thought and Religion in Ancient Mexico*, gives some insight to the meanings of these symbols, but those of us who believe in the Book of Mormon can see traces of Nephite teachings about Jesus. One aspect central to the Nahuatl religion was the Cross of Quetzalcoatl.

This cross (see fig. 1) holds deep meanings about resurrection. It has five parts, being a quincunx, each part representing (in Aztec religion) one of the five suns, or earths; four of them having been destroyed before the one in which we live at present.¹

"The first, *Sun of Night*, or *Sun of Earth* . . . is clearly the reign of dark matter without hope of redemption. Alone among the four suns, none of its inhabitants can be saved; it is thus definitely sterile." "Dark matter," or a corruptible body, cannot be resurrected by itself; it needs a spirit to unite with to become a soul. So it follows that the second sun was the "*Sun of Air*, that is, of pure spirit destined to become incarnate . . .

"Next comes the *Sun of Rain of Fire* . . . and lastly the *Sun of Water*." We know that we cannot inherit the

kingdom (or be resurrected to the celestial glory) without baptism of water and fire (the Holy Spirit). "For the gate by which you should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and by the Holy Ghost . . . and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God" (II Nephi 13:24 & 31).

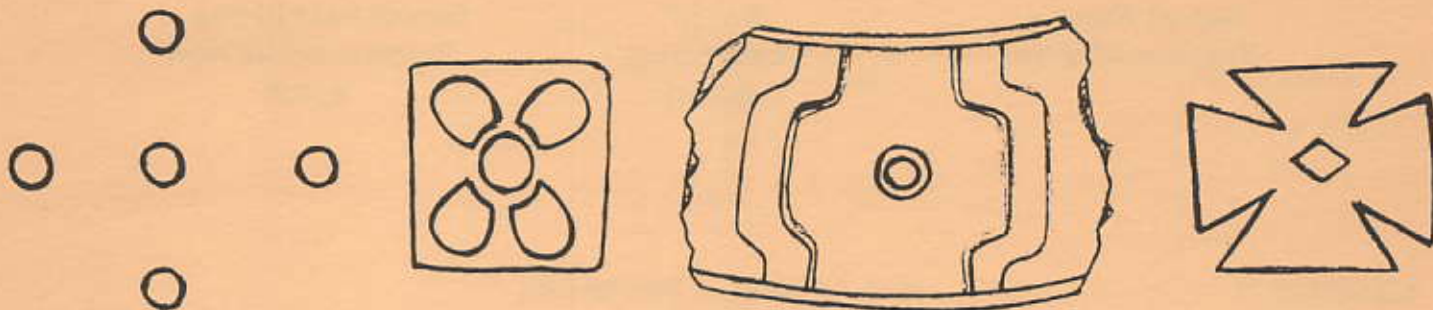
"Thus as long as these four life principles remain isolated they perish, because . . . a point of contact would be necessary in which one could act upon another dynamically.

"That is why the Fifth Sun (five is the number of the centre) is the *Sun of Movement*, meeting in man (that is, Christ in a human body). The name of this Sun is Naollin (Four Movements), now it is ours, by which today we live . . . It was the Sun of Quetzalcoatl . . ." (from *Leyendas de Los Soles*, translated from Nahuatl by Angel Maria Garibay).²

As Jesus was physically at the center of the cross during the crucifixion, we can see that he is represented at the center of the cross of Quetzalcoatl. "Is not the Fifth Sun that of the man-god whose heart was transformed into the planet Venus?" ("I am . . . the bright and morning star" Rev. 22:16). "And is it not precisely Quetzalcoatl who inaugurated the Era of the Centre, thus disclosing the existence of a force capable of freeing the world from inertia?"³ Webster defines inertia as a property of matter by which it remains at rest, or in uniform motion in the same straight line unless acted upon by some external force. Just so, we cannot rise to meet our Heavenly Father in our mortal bodies, but our bodies remain on the earth without the power of the resurrection instituted through our Savior. Nephi said it in these words:

"Wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption If so, this flesh must have lain down to rot and to crumble to its mother earth, to rise no more" (II Nephi 6:15-18).

Fig. 1 Four of the forms of the Cross of Quetzalcoatl. Séjourné pp. 91,95,96.



To summarize what has been presented so far, the points of the quincunx represent aspects of the resurrection which Jesus brought about after his death on the cross. The lower point (see fig. 2) is the mortal body in its earthly state. The points on either side are the baptisms of water and the Holy Spirit necessary for us to inherit the celestial kingdom, after we are in the resurrected state. This is represented by the highest point on the cross. At the center of the cross is Jesus, who has made all these things possible.

The Mexican Indians' story of how Quetzalcoatl redeemed the dead shows a clear understanding of resurrection. The paragraphs have been numbered to make it easier to comment on them.

1. "But there went Quetzalcoatl; he came to the Kingdom of the Dead . . . Thereupon he said, 'Behold why I have come. Thou are concealing precious bones. I have come to fetch them . . .'

2. "Said the Lord of the Kingdom of the Dead: 'It is well, take the bones!' But he told his vassals, the dead: 'Yet tell him, oh gods, that he must leave them behind!' But Quetzalcoatl answered, 'No, I shall take them forever.' But his double said to him, 'Tell them I shall come to take them!' With this he was able to return upward, and he took the precious bones. In one place were the bones of a man, in another of a woman. He gathered them up, he made a bundle, and he took them with him.

3. "But again the Lord of the Dead said to his vassals: 'Gods, verily he has taken them, the precious bones. Come and dig a hole.' (so that Quetzalcoatl would trip and lose the bones.)

4. (He returned to his native country and had the bones ground up.) "He threw the ground bones into a precious earthen pot, and upon them Quetzalcoatl threw his blood, taken from a living member."⁴

The interpretation:

1. Jesus has come to rescue mankind from death,

represented by the bones; and hell, represented by the Kingdom of the Dead. "O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster, yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit" (II Nephi 6:24 & 25).

2. The Lord of the Kingdom of the Dead in this legend is the devil. The phrase identifying the dead as being his "vassals" refers to the scripture saying that without the atonement and resurrection, "Our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies." (II Nephi 6:21) Quetzalcoatl's double is Xolotl, a dog, which is Quetzalcoatl's bodily form. Séjourné says, "As Venus, he is pure spirit . . . as a dog he is matter."⁵ Notice that he could not get the bones from the Lord of the Kingdom of the Dead in his spirit form; he could only get them after he took on his mortal body. This corresponds with the fact that Jesus could not be resurrected and redeem us from the devil's kingdom until he became human; he could not die if he was a spirit.

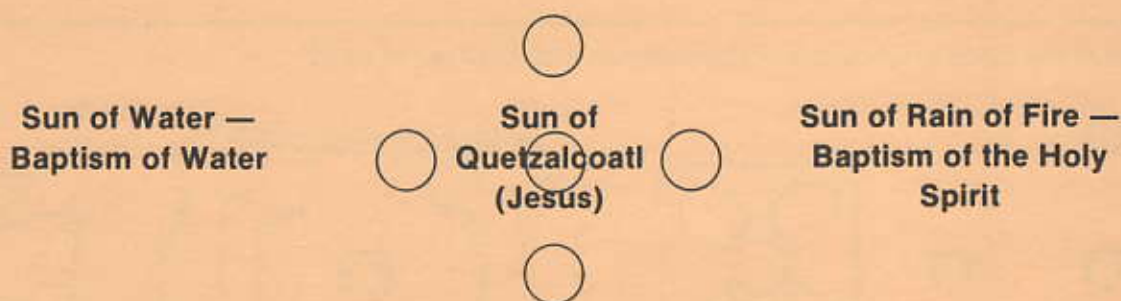
3. Satan is constantly digging a pit into which we may fall, so that we may not partake in the redemption of Christ. Satan even tried to trap Jesus during his temptation (Luke 4:1-12).

4. Quetzalcoatl gave his own blood so that the dead could be reborn, just as Jesus did.

The Aztec god-man did all this willingly, like Christ: "Before there was day in the world the gods met together . . . and said one to another: 'Who shall have the task of lighting the world?' One of the gods to whom they were paying no attention . . . did not speak but listened to what the other gods said."⁶ ("He shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth"—Mosiah 8:33). "The others spoke to him and said: 'Be thou he that shall light the world . . . and he with a good will obeyed what they ordered and answered: 'Mercifully I receive what ye order; so be it.'"⁷

Fig. 2

Sun of Air — Resurrected Soul



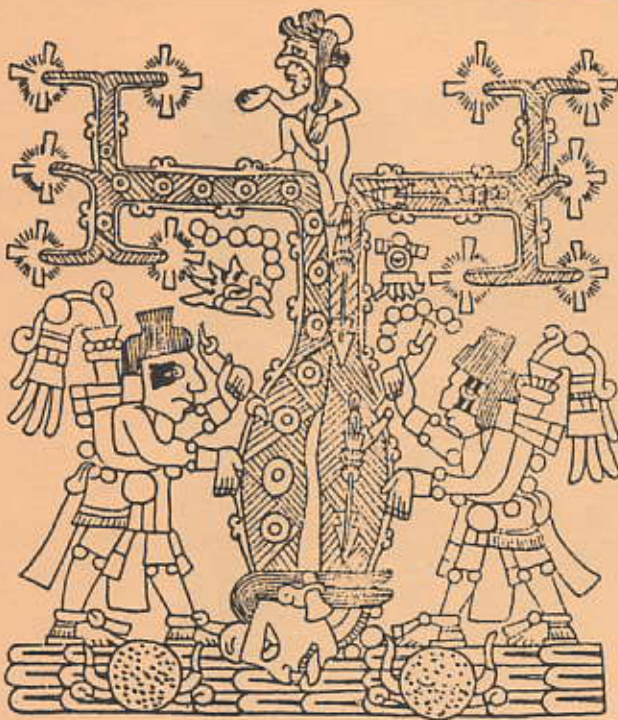


Fig. 3 Symbol for Tamoanchan Mankind's Native.
(Codex Vindobonensis) Séjourné, p. 123.

In Séjourné's book, there is a figure (see fig. 3) which may be another form of the Cross of Quetzalcoatl. At the bottom of the picture is mortal man, represented by the severed head. At the sides of the tree are members of the Aaronic and Melchisedec priesthoods, symbolizing the two baptisms. Emerging from the top of the tree is the freed, resurrected soul, and near the center is a bird's head: a representation of Quetzalcoatl, or Jesus. There are spears pictured on one side of the tree, and the circles opposite the spears represent the wounds he received

during the crucifixion. Remember that the people of this land were actually invited to thrust their hands into his side (III Nephi 5:14), so they knew of the wound by the spear. The interesting thing about this is that the whole figure is the symbol for *Tamoanchan*, mankind's native country. "Aztec men said they did not die but woke from a dream they had lived—and became once more spirits."⁸ This shows that they knew this life was only temporary, and that they believed there is a pre-existence and post-existence in which man lives apart from a corruptible body; their true home, or native country, was with Christ, whose symbol is the cross.

Conclusion

We can see that the Lamanites had been taught by their brethren, the Nephites. As is shown by the meaning of the Cross of Quetzalcoatl, they knew that mortal man cannot become a resurrected soul without Christ's atonement, and that they could not be saved without the baptism of water and the Holy Ghost, as taught by Jesus. Séjourné said that we must have an understanding of religion before we can begin to interpret the legends and symbols of these ancient peoples. Little did she know how true her words were. Until the archaeologists accept the Book of Mormon and understand the spiritual things that it holds, they will never fully comprehend those things which they themselves are bringing "from out of the dust."

¹Laurette Séjourné, *Burning Water: Thought and Religion in Ancient Mexico* (New York: The Vanguard Press, 1956), p.72.

²*Leyendas de Los Soles*, translated from Nahuatl by Angel Maria Garibay and inserted into his *Historia de la Literatura Nahuatl*, Vol. II; (Mexico, Editorial Porrúa, 1953), pp. 15,16.

³Séjourné, *op. cit.*, pp. 90,91.

⁴*Ibid.*, pp. 69,70.

⁵*Ibid.*, p. 71.

⁶*Ibid.*, p. 74.

⁷*Ibid.*, p. 74.

⁸*Ibid.*, p. 67.



OLD CITY IN THE NEW WORLD

Editorial note: The following appeared in the Chicago Sun-Times on Sunday, July 6, 1986 and was submitted by William F. Settles, Aurora, Illinois.

Archaeologists unearthing the oldest city in North America are finding evidence of an irrigation system, calendar, number system and ancient sport. The central Mexican city is named Teopantechuanitlan, "The Place of the Jaguars' Temple." The city was inhabited from about 1500 B.C. to 600 B.C. by the Olmec Indians, who established the first organized

society in North and Central America. The Olmecs worshipped jaguars as the gods of water, agriculture and the night. In their spare time they played a ball game on courts. Rules are unclear, but researchers from the National Institute of Anthropology and History believe players bounced a rubber ball off their hips and shoulders.

ABOUT THE ARTIST



Artist Sidney C. Moore working in acrylic on a scale model of the twelve foot mural which currently hangs in the lobby of the Independence Regional Health Center (formerly Independence Sanitarium and Hospital).

Sidney Moore, who has painted the pictures for FRAA's Christmas Cards is a native Missourian, a long-time resident of Independence, and a teacher in the Aaronic priesthood, is perhaps best known for his watercolors even though some of his finest paintings and murals are in the acrylic medium.

Sidney has exhibited in the Kansas City/Independence area as well as abroad. He has won numerous awards in national juried exhibitions including the American Watercolor Society, Washington Watercolor Society, Texas Watercolor Society, Watercolor U.S.A. in Springfield, Missouri, Wichita Centennial, Macy's Living with Art, and Motorola National Competition. In 1984 he won first prize in the Annual Heritage Show at the Kansas City Museum.

He has had many single artist shows: The Garden Room, Truman Library; Women's City Club; Jewish Community Center; Midwest Research Institute; Southwestern Bell Telephone Company; Raacks Galleries; Center Stake Gallery; Kansas City, Kansas Public Library; and several banking firms. This year the Festival of the Arts in Independence featured Mr. Moore and his watercolors in a two man show along with sculptor Ben Bunyer.

Among his many commissions are the mural at the Independence Regional Health Center and a mural of the Anderson House in Lexington, Missouri.

The Independence Heritage Commission and the City of Independence commissioned Sidney to sketch and paint significant buildings in Independence. He was commissioned by Historic Art Enterprises to design a montage depicting the life and events of President Truman's life, and by the Independence Savings and Loan Association to paint watercolors of several historic homes in Independence.

His paintings hang in the Truman Library, West Texas Museum, and in many public and private collections. His listings include "Dictionary of International Biography," "Notable Americans of the Bicentennial Era" and "Who's Who in Missouri."

Sidney and his wife assisted Bishop Walter Johnson in the restoration and furnishing of the Joseph Smith homes in Nauvoo, Illinois. He supervised the reconstruction and restoration of "Missouri Town-1855" at Lake Jacomo near Independence.

Sidney has an interest in printmaking, especially etching. He is joined by his wife, LaVonne, in many creative ventures. Together they operate The Art and Antique Studio in Independence.

FRAA is very appreciative for Brother Moore's generous sharing of his talent in the preparation of the Book of Mormon Christmas cards being produced for the coming season.



Christmas Cards and Book of Mormon Calendar

NOW AVAILABLE



Christmas Cards

- Book of Mormon scriptures and holiday greetings.
- Three original water color paintings commissioned by FRAA and done by well-known Independence artist, Sidney Moore.
- Paintings are winter settings circa 1843 of:
Kirtland Temple
Mansion House
Street scene —
Christmas time in old Nauvoo

1987 Book of Mormon Calendar

- 14 new full color pages of archaeological sites in Mesoamerica.
- Daily reading program for reading the Book of Mormon in a year.
- Inspirational selections from the Book of Mormon for each month and week.
- Ample room for noting appointments and special events.



QTY.	ITEM	AMOUNT		
	Kirtland Temple Cards Packet of 12	\$3.60	NAME _____	
	Mansion House Cards Packet of 12	\$3.60	STREET _____	
	Old Nauvoo Cards Packet of 12	\$3.60	CITY _____	
	3 packets of cards (36) \$10.00 Indicate selection: <input type="checkbox"/> Kirtland Temple <input type="checkbox"/> Mansion House <input type="checkbox"/> Old Nauvoo		STATE/PROVINCE _____ ZIP _____	
	1 — 1987 Calendar \$5.95		Please make check payable to:	
	3 — 1987 Calendars \$15.00		School of Saints 520 W. Maple Independence, MO 64050	
Postage and handling \$1.50 minimum; \$2.50 on orders of \$15 to \$30.00 \$4.00 on orders \$31 to \$50.			Save postage and buy at the Book of Mormon Conference, or call at School of Saints.	
TOTAL AMOUNT ENCLOSED				

SPEND A DAY WITH THE CONFERENCE

Friendly Association With Book of Mormon Enthusiasts

"The Stage is Set — And Now It Came To Pass"
— *Richard A. Delong*

"Growing Spiritually with the Book of Mormon"
— *Barbara Smith Wilkinson*

"Dating the Crucifixion of Jesus Christ"
— *Bruce Warren*

"Experiences with the Book of Mormon"
— *Henry Schaefer*

Dramatic Characterization
— *Theo Boyd*

"Jewish Thought in the Book of Mormon"
— *Ronald and Carol Turner*

"Similarities in Jaredite and Nephite
Measurement"
— *Garth Norman*

"The Wisdom of Our Fathers"
— *Princess Little Pigeon*



**October
Conference Chamber
Walnut and River,**

SPONSOR

THE FOUNDATION FOR RESEARCH

Lectures

•

Slides

•

Testimonies

ANNUAL

THE BOOK OF MORMON

CONFERENCE



October 18, 1986
 at the RLDS Auditorium
 Independence, MO

SPONSORED BY
 THE ARCH ON ANCIENT AMERICA

Conferences • Drama • Music

Please save me _____ lunch
 tickets at \$5.00 a ticket.
 Enclosed is \$ _____ .
 Mail to: FRAA
 410 N. Pleasant
 Independence, MO 64055

The Laurel Club ladies will be serving a cafeteria lunch, priced at \$5.00.

— MENU —

- Brisket*
- Escalloped Potatoes*
- Tossed Salad*
- Homemade Rolls*
- Chocolate Pie*
- Beverage*

People are being encouraged to order their tickets ahead of time, to be picked up the morning of the conference. These reservations will be firm. A limited number of tickets will be available on October 18. See order form above.

— PROGRAM —

- 8:00-8:45 REGISTRATION (FREE)
- 8:45-4:40 VARIED PRESENTATIONS
CONCERNING BOOK OF MORMON
- 7:30 BOOK OF MORMON DRAMA

Just Off The Press — Nephi, Son of Lehi

The Foundation for Research on Ancient America is pleased to announce that *Nephi, Son of Lehi* by Thelona D. Stevens is now available.

Thelona Stevens is well known throughout the church for her expertise in religious education through the study of the Bible, Book of Mormon, Doctrine and Covenants and Church History. She has shared with many people by teaching classes,



Thelona D. Stevens with her portrait of Nephi which has been reproduced for the cover of her latest book, *Nephi, Son of Lehi*.

participating in retreats and workshops, and through her writing of books, magazine articles and lesson material. Her column, "Studying Along with Thelona Stevens," is one of the most popular features of *The Witness*.

Many people, however, are unaware of Thelona's artistic talent. All her life she has painted using various media, but prefers working with oil. She has painted landscapes, seascapes, still life and portraits; but is partial to landscapes and portraits. Thelona has studied with a number of artists in various places through the years. Her most recent teachers have been Harry Fredman and Robert Farley of the Independence area. She is reluctant to mention that she has won several blue ribbons in competition. Three times her paintings have been displayed in a special one artist showing at the Center Stake Gallery.

FRAA members will recall the 1984 publication, *A Summary of the Book of Mormon Book by Book* which was written by Sister Stevens. The cover picture, an oil portrait of Mormon, was her interpretation of this great spiritual leader.

Recently Thelona has painted a portrait of Nephi for use on the cover of her new book. In addition to *The Witness* subscription, *Nephi, Son of Lehi* will be given as a bonus to anyone making a membership contribution to FRAA during the coming year. It is 32 pages of well-documented information concerning this great man who so powerfully influenced his people that his name has been perpetuated by his descendants even unto this day.

Nephi, Son of Lehi belongs in the library of every Book of Mormon believer.



For Early Payment of 1987 Membership

FREE

With Each Contribution

Nephi Son of Lehi — by Thelona D. Stevens



FRAA 1987 Membership Registration

Name _____

Street _____

City _____ State _____ Zip _____

Are you currently receiving *The Witness*? Yes No

HERE IS MY CONTRIBUTION FOR 1987

Please Check One:

Member \$10.00

Provider \$250.00

Sharing Member \$25.00

Trustee \$500.00+

Supporting Member \$100.00



*All contributions are tax deductible

A BRAVE'S NEW WORLD

The following has been condensed by Elizabeth Thomas from a syndicated article by Carl Alpert of Haifa, Israel. It appeared in the *Kansas City Jewish Chronicle*, March 28, 1986. Permission for this printing has been granted to *The Witness*. The introductory Doctrine and Covenants references are felt to be helpful background for this account.

“The Book of Mormon . . . which is my word to the Gentiles, that soon it may go to the Jew, of whom the Lamanites are a remnant.”
—Doctrine and Covenants 18:3

“But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.”
—Doctrine and Covenants 49:5

Kiryat Malachi, a town in the northern Negev — The business of computer services, tax returns etc. is the firm of Israel Oren, who is a tall, handsome man, with high cheekbones and a full black beard, a Hasid of the Habad movement, a follower of the Lubavitscher Rebbe. His Hebrew flows smoothly, and his speech is punctuated, from time to time, by appropriate references from the Talmud, the Bible or Jewish sages. However, he knows almost no Yiddish. Israel Oren is the name he assumed soon after he came to Israel. Here is his story:

James Ray Faddis is the son of a full-blooded American Indian of the Cherokee tribe, with some Choctaw blood as well. The family had no desire to live on a reservation (“ghetto” Oren called it), and together with a number of other Indian families which had fled from the dust bowl of Arkansas, made their home in the small town of Plymouth, in northern California. (One could say that these were the Indians who landed at Plymouth).

His people were lumbermen, and young James used to spend the greater part of each year in the woods with his father. He knew nothing of religion and there was no sense of identification with any Indian customs or tribal traditions. They felt themselves to be simply Americans.

The minister at a local Sunday School tried to convince him of the virtues of Christianity, but the young Indian found the presentation full of flaws.

However, the school did introduce him to the Bible, and the subject of the Jews fascinated him. Not until he heard on television that there was a war between the Arabs and a Jewish state, did he even realize that there were still Jews in the world.

At 17 he joined the U.S. Navy and met his first Jew. He began to visit a Conservative congregation in Stockton and found much to attract him, much that seemed to answer his questions. The Yom Kippur War shocked him into doing something, and he sailed off for Israel as a volunteer, under the impression that the quickie conversion he had undergone had made him a Jew.

He spent time at several kibbutz, always asking questions and learning Hebrew. In Jerusalem he met Rabbi Israel Segal, a follower of the Lubavitsch movement. After a period of intensive study, a full halachic conversion followed. The Cherokee lumberman became a Lubavitscher Hasid.

He married Mazal and today they have four children with a fifth on the way. Most of their friends and neighbors know that he is a *ger*, a convert, but not all are aware of his true antecedents.

When asked if he was familiar with the theory that the American Indians may be descended from the Ten Lost Tribes, he said he was, and added that the likeliest candidates would be the Cherokees, for they had the palest skin of all the Indian tribes.

In the office he operates his computer and handles complicated financial matters for his satisfied clients. At home he helps Mazal by doing all the laundry and by cleaning up the house on erev Shabbat.

He served in the army and had experiences in Lebanon where his Indian lore, acquired in the forests of California, stood him in good stead.

For rabbinical inspiration he draws on the tradition of Rabbi Yosef-Chaim of Bagdad, a noted Sephardi scholar. In Hebrew accent and in traditional observance *it would be correct to say that this Cherokee Indian is a pure sephardi.*



**Study
Along
With . . .**

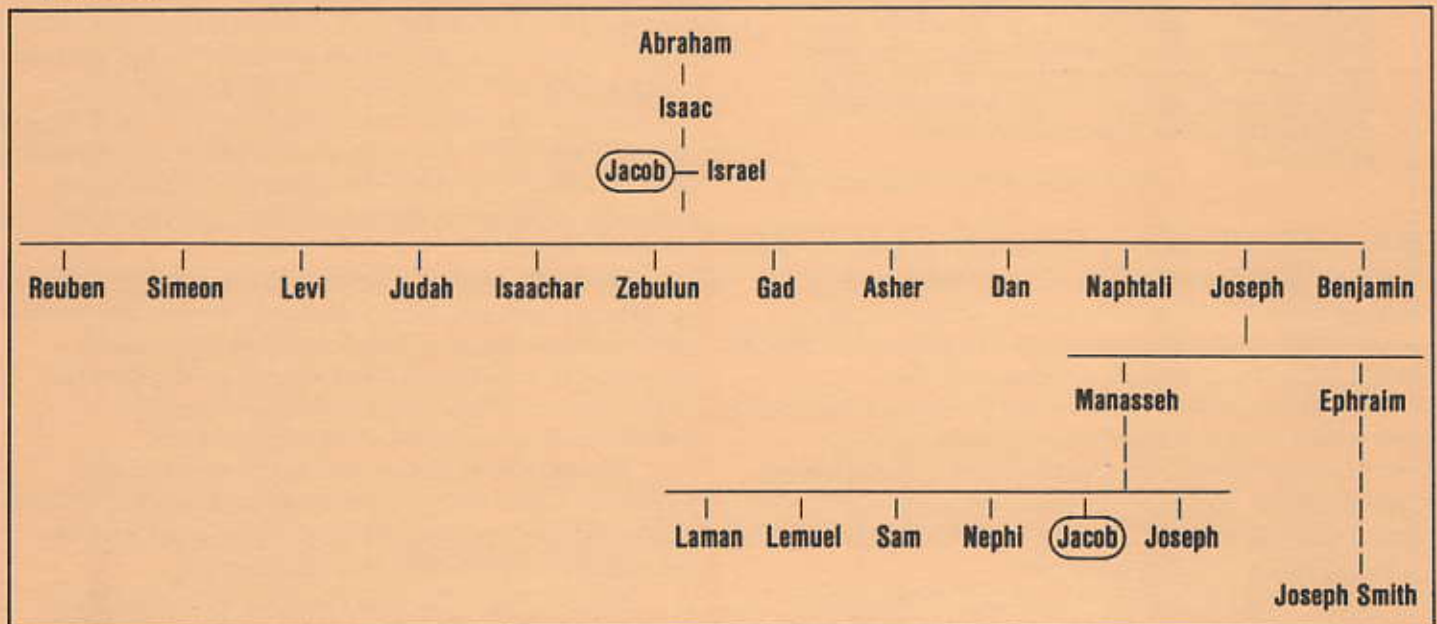
Thelona
Stevens



THE HOUSE OF JACOB

Frequent queries are: Who are the Israelites? Who are the Jews? Who are the Gentiles? Who is the house of Jacob? Of Israel? Of Joseph? Who is to “go through and tread down and break in pieces?”

This little diagram is for visual reference, to help the student determine which Jacob (and which Joseph) is meant.



God chose Abraham, a descendant of Adam through Shem, whom he led to the land of Canaan. Many God-given promises established Abraham as head of God’s covenant people, the Hebrews. God’s special promises to Abraham that “In thee shall the families of the earth be blessed” (Gen. 12:2) were extended to Isaac, Jacob, Joseph, Ephraim, and Joseph Smith.

Jacob, son of Isaac, fathered the twelve sons who became heads of the twelve tribes of Israel, the Israelites. God changed Jacob’s name to Israel (Gen. 32:28). From then on, both names are used in all Three Standard Books—sometimes Jacob, sometimes Israel. Sometimes both names are used in the same verse, as “God spake unto Israel . . . and said, Jacob, Jacob, . . . and the sons of Israel carried Jacob their father . . .” (Gen. 46:2,5). The use of both names

referring to this one individual makes for confusion and misinterpretation of the Scriptures. In this lesson, we shall use both names hyphenated—Jacob-Israel. The descendants of Jacob-Israel are all Israelites, whether of the seed of Jacob, or of Joseph, or of Judah—or any of the sons of Jacob.

It was common practice for Book of Mormon writers to use both names, sometimes one, sometimes the other. Jesus also did this; i.e., “O ye people . . . who are descendants of Jacob; yea, who are of the house of Israel, . . .” (III Nephi 4:55).

Well known circumstances took Jacob’s entire family to Egypt. There Jacob pronounced patriarchal blessings on the heads of his twelve sons (Gen. 49:1-28) and on his two grandsons, sons of Joseph (Gen. 48:13-26). The choicest blessings (the birthright) were extended to Joseph (Gen. 48:9-11,21; 49:22-26). His

inheritance was not to be with his brethren, but he was called a "fruitful bough by a well, whose branches run over the wall" (Gen. 49:22). The sea to them was a wall (Nah. 3:8; Isa. 16:8).

Who Are The Jews?

The Israelites were led out of Egypt by Moses (of the tribe of Levi). After their wilderness wanderings, they went in and possessed the land of Canaan as a single nation composed of twelve tribes. Later they established a monarchy, and remained a united people under their first three kings, Saul, David, and Solomon. Under Solomon's son Rehoboam, they divided into the Northern Kingdom, called Israel—composed of ten tribes; and the Southern Kingdom, called Judah—composed of Judah alone, according to the words of Ahijah (I Kings 11:29-35). The twelfth tribe, Levi, was not counted, as this tribe had no land inheritance (Josh. 13:14; 18-7).

Soon after the ten tribes withdrew to the north, Benjamin joined Judah, contributing warriors to the army of Rehoboam when he sought to force the return of those who had withdrawn (II Chron. 11:1). Others later joined with Judah.

Jeroboam, king of the Northern Kingdom, realized that his people, having no temple in which to worship, would return to Jerusalem to the temple there. He feared that many would remain, thus endangering his kingdom and his life (I Kings 12:26,27). Hence, Jeroboam built two temples, both idolatrous—one in Bethel, the other in Dan (I Kings 12:28,29). He ordained priests who were not of the tribe of Levi, and changed their "observances . . . and offerings" (verses 31-33). The priests and Levites returned to Jerusalem, and many others whose hearts were faithful to the Lord (II Chron. 11:14-16). This is a possible explanation as to how Lehi, not of the tribe of Judah but of Manasseh (Alma 8:3), lived in Jerusalem at the time he and his people took their departure.

Both the Northern and the Southern Kingdoms were disobedient to the Lord's commandments, resulting in their fall and captivity. Israel fell first, to the Assyrians in 722 B.C., being scattered among all nations. They lost their identity as individuals and as a kingdom. Many scriptures refer to these ten "lost tribes" as the House of Israel. Judah, the Southern Kingdom, lasted more than one hundred years longer, but fell to Babylon in 586 B.C. While in Babylonish captivity, they became commonly known as Jews. Many eventually returned to their homeland, but many were scattered throughout the world. Book of Mormon writers called themselves Jews, probably because they came from Jerusalem (Judah), though they were principally of the seed of Joseph through Manasseh. (Alma 8:3).

Who Are the Gentiles?

When asked, "Who are the Gentiles?", the usual response is that those who are not Jews are Gentiles. In one sense that is true, for the Gentile nations are those who are not predominately Jewish. Just as the Nephites wrote of themselves as Jews, and having lost all knowledge of the ten tribes after they were taken captive by the Assyrians, they classified all other nations as Gentiles.

Christ had a different definition of the Gentiles:

This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.

—Luke 23:32

This same definition, that Gentiles are those who have not made covenant with God, is to be found elsewhere, as in Malachi 1:11.

When the Gentiles make their covenant, they are no longer Gentiles, but become Israelites:

The Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel.

—III Nephi 9:92

That the Gentiles should be fellow-heirs of the same body, and partakers of his promise in Christ by the gospel.

—Eph. 3:6

Study the revelation to Nephi concerning the Gentiles (I Nephi 3:163-202) and the conditions under which there shall be "a great and marvelous work among them; and there shall be among them who will not believe it" (III Nephi 9:95). Jesus promised the Nephites that the Father would "set up as a free people . . . that these things might come forth from them unto a remnant of your seed, . . . O house of Israel" (III Nephi 9:90).

The final verses of III Nephi 9 warn the Gentiles that they must repent or what will happen to them, ending with verse 106, ". . . I will execute vengeance and fury upon them, even as upon the heathen, . . ."

"And the last shall be first, and the first shall be last" (I Nephi 3:200).

Who Are of the House of Jacob? Of Israel? Of Joseph?

As stated, God changed Jacob's name to Israel, but both names are used interchangeably, whether referring to the individual of the twelve tribes. All were of the house of Jacob, through whatsoever tribe. Also, they were of Israel (Jacob-Israel).

The Doctrine and Covenants says that the gospel

must go to the

Nephites, and the Jacobites, and the Josephites, and the Zoramites, . . . and . . . the Lamanites, and the Lemuelites, and the Ishmaelites.

—D&C 2:6

We cannot be sure of the lineage of the Zoramites and the Ishmaelites, but we readily recognize that those descended of Lehi's son Jacob are Jacobites, and those through Lehi's son Joseph are Josephites, but they are all descended from Jacob-Israel.

Note the use of the two names by Jesus when speaking to the Nephites out of the darkness following the great storm. He spoke of the people who had fallen as "descendants of Jacob; yea, who are of the house of Israel" (III Nephi 4:55). Reading the next few verses, observe how Jesus lamented also because of those of the "house of Israel" in Jerusalem. III Nephi 4:72,73 definitely refer to "our father Jacob" and the Nephites as of the "seed of Joseph" (of Egypt).

In III Nephi 9:50, the words of Jesus are quoted: "The Father hath commanded me that I should give unto you this land, for your inheritance." As descendants of Joseph through Manasseh, this is indeed the land of the inheritance of the Nephites, not of just descendants of Lehi through his son Joseph. This included all of Joseph's seed. Alma wrote: "We are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, . . . let us preserve our liberty, as a remnant of Joseph" (Alma 21:54,55).

There are several passages warning that "a remnant of the house of Jacob" (some passages say "house of Israel") will go forth among the Gentiles, if they do not repent after the great blessings the Lord has given them, and

Ye shall be in the midst of them, who shall be many, and ye shall be among them, as a young lion among the beasts of the forests . . . who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver.

—III Nephi 9:51,52

These same or similar words are to be found in III Nephi 9:98,99, 7:35-40, Micah 5:7,8, and Mormon 2:54.

Some believe that these references mean that the Lamanites are to rise up in rebellion against our government. They may do that, for there has been much unfair treatment of the Indians, and there is much bitterness among them. However, before accepting the interpretation that the Indians (Lamanites) will rise in successful rebellion, one must consider more facts and Scriptures.

Aggressive warfare leading to bloodshed is not God's way. "It is by the wicked that the wicked are

punished . . . unto bloodshed" (Mn. 2:6). It is possible that the Indians could be among the many forces by which great destruction will come to our nation, but if so, this would place the attackers in the category of the wicked. Converted Lamanites would not attack our government. This is completely out of character for any of God's servants.

Some examples of Lamanites who were converted to the gospel should be taken into account here. They buried their weapons of war and refused to fight, allowing themselves to be slain by their unconverted brethren rather than again to shed blood (Alma 14:34-44, 56-61). Two thousand of their sons, feeling the obligation to defend their benefactors, joined the Nephites in *defensive* battle. God's mighty protection was over them, and not one of the two thousand was lost (Alma 26:6-10, 54-66.)

God has made many promises to the Lamanites because they have some sterling qualities, one of which is their steadfastness and faithfulness once they understand and accept the gospel (Hel. 5:100-104).

God's "Terrible" Power

God's awesome power strikes fear into the hearts of wicked people. It has always been so, and will be until the coming of the "great and very terrible" day of the Lord (Joel 2:11). Because of God's great power which was with Enoch and the people of God, "all nations feared greatly, . . . and the giants of the land stood afar off" (Gen. 7:17-19). That same kind of power was with Melchisedec, "A man of faith, who wrought righteousness; . . . and stopped the mouths of lions, and quenched the violence of fire" (Gen. 14:26).

God blessed Nephi with unlimited power because of his "unwearyingness" in righteousness. God said he could do this because Nephi would never ask for anything contrary to God's will (Hel. 3:115-124). This is the same power that God offered to the high priests in the beginning, "after the order of the covenant which God made with Enoch," that,

Everyone being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers;
—Gen. 14:27,31

This is what God is offering latter day Israel high priesthood today, on the same terms of *complete obedience* (D&C 50:6e,f; 85:16f).

In August 1833, when the Saints in Missouri were being persecuted, the Lord named the things which he required of his people, and said,

And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and *very terrible*; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, . . . and he hath sworn by the power of his might to be her salvation, and her high tower;
(Italics added.) —D&C 94:5

The nations of the world fear because they do not know how to cope with the power of righteousness. They understand guns and bombs, but they do not understand God's mighty power.

Who Is to "tread down"?

One of the first things which Nephi did with his unlimited power was to ask God to let there be a famine in the land, in hopes that his people would repent, rather than to be destroyed by the sword. The destruction by famine was so great that the people did repent (Hel. 4:1-12).

Jesus said,

If the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, . . . I will suffer my people, O house of Israel, that they shall go through among them and tread them down.

—III Nephi 7:38,40

Joseph Smith wrote:

May God enable us all to perform our vows and covenants . . . that our influence may be felt among the nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priestcraft and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ.

—RLDS Church History 2:13

Wickedness weakens. Isaiah foresaw that Lucifer "didst weaken the nations" (Isaiah 14:12). Righteousness is the means by which power is executed. Alma and Amulek, in prison, broke the cords which bound them and the prison fell to the earth, slaying their persecutors (Alma 10:61-80). Ammon struck off the arms of the wicked Lamanites who came to scatter the king's flocks at the water of Sebus. The Lamanites could not hit Ammon. They were astonished at his power (Alma 12:36-59).

God warns the Gentiles if they reject the fullness of the gospel, and are guilty of

Pride of their hearts above all nations, . . . lyings, and of deceits, and of mischiefs, . . . hypocrisy, and murders, and priestcrafts, . . . secret combinations;

—III Nephi 7:34

I will cut off thy horses . . . thy chariots . . . the cities of thy land, and throw down all thy strongholds.

—III Nephi 9:101
(Read also verses 102-104.)

And behold, I am he who doeth it.

—III Nephi 9:55

How can God destroy all these things, when he is a God love? He has promised his protection of the righteous. Were it not for his protection, the wicked would destroy the righteous and God has promised that will not take place (I Nephi 7:35). He has promised that the Gentiles will not have power over the house of Israel (III Nephi 7:37).

I will return their iniquities upon their own heads, saith the Father.

—III Nephi 9:66

Every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all who fight against Zion shall be destroyed.

—I Nephi 7:28-30

How is God going to do all these things? He does not tell us all his methods, but many things we are told, such as,

I have . . . decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire.

—D&C 63:9a-c

The wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

—II Nephi 12:90
(Also see I Nephi 7:36,37.)

Read Isaiah chapter 54 for the joyous things foretold to Israel, part of which is:

Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded.

—Isaiah 54:3,4



TESTING THE SAINTS

An Experience with one of Three Nephites

by Vivian Postupak

I was standing at the window of our home looking out toward the depot at the end of Grand Street below the Auditorium. I was aware of the Spirit surrounding me and a change in even the air I breathed.

My eyes were fixed upon an old man walking up Grand Avenue from the depot. I could not take my eyes off him. He walked with the vigor of a young man — so tall and straight. Then a voice as clear as a bell spoke to me saying, "He will stop at the first house, ask for food and will not receive any. He will go to the next house, ask for food and will not receive any. He will then cross the street to Elm, stop at the corner house, ask for food and will be turned away. He will then come to your home."

I began to plan what I would do. I was going to ask him in! But the voice said, "No, your husband is not home, and he has said you may feed any who come to your door, but you are not to ask them in unless he is home."

Then I thought that I would give him money. But the voice said, "He has no need of your money. He is only here TESTING THE SAINTS." He continued to tell me that the man would come to my door and what he would say, and what I was to answer him. I kept watching, and the man did everything I had been told he would do.

He finally came to our door and said, "I am hungry. I have not eaten all day. Will you feed me?" I said that I would be glad to. As I heard myself talking my thoughts were telling me, "Look at the man. Remember every detail about him. He is a man of the Lord!" So my eyes feasted on him. He was so clean and had the most beautiful head of pure white hair, and the bluest eyes I had ever seen in a man of his age, which seemed near 80. He was lean, about five foot eleven, clean shaven and wore gray bib overalls. He had such a loving, kind, gentle look, and I knew that he knew all about me. I felt so safe and secure knowing that the Lord had allowed him to look within my heart and know me as I truly was.

Somehow I went back to the kitchen afraid to breathe or make a noise and spoil the experience. I found myself back at the door with a glass of milk, an apple, and a sandwich, which I have no memory of fixing.

He thanked me, left, and headed up Elm Street to the west. He stopped at no other house. I gathered two of my children (about six and eight years of age) and told them to watch that man, to remember this day, and to never forget it — that he was a man from God!

I then prayed and asked the Lord to tell me who this special man was. The voice again spoke and said, "He is one of the Three Nephites."

I have learned that whenever you have an experience with the Lord, Satan comes and tries to destroy it. This time was no exception. My mind was filled with, Who is going to believe you? What a story! You glanced out a window and saw an old man! You heard a voice! People will say you are crazy!

But thank my Lord, I had discovered in the Scriptures how Moses had put Satan in his place and how to get rid of him. I said "In Jesus' name, leave me alone!" I knew what I knew. I saw what I saw. I felt what I felt and no one could take that away from me.

I then prayed again. The Lord has promised that by the voice of two or three witnesses all things would be established. I asked him for these witnesses, in order that my testimony would be strengthened to help others.

The next Sunday in a Book of Mormon class, a young man of Hawaiian descent stood and said that before the class started he wanted to share a testimony. He testified he had seen one of the Three Nephites. I was so thrilled! I knew and shared his feeling as he described what had happened.

He was riding the bus to work and as was his practice he was studying the Scriptures. He was having some problems and had prayed a great deal about them. An old man with gray hair, gray bib overalls and a gray shirt sat down and said, "I understand you are having some problems understanding the Scriptures." He proceeded to teach the young man all the way to Kansas City which was approximately a forty-five minute bus ride.

On departure from the bus he dashed out to thank the man, but he was gone. He prayed and asked who the stranger was and was told by the Spirit that he was one of the Three Nephites.

Needless to say I was fed spiritually. My cup runneth over! But it did not end there.

In the afternoon prayer service a lady stood up and bore her testimony that she had a visit to her home by one of the Three Nephites that very week. Her testimony was almost word for word the same as mine. She had been told that he was here TESTING THE SAINTS. I truly have pondered on this and wondered how many saints have been visited by angels unaware. I pray that we will all keep tuned to the Lord, stay close to Him, learn more of His ways, and share in the rich experiences of building Zion by trusting, obeying, believing and doing.



“THEY CAN SHEW THEMSELVES UNTO WHATSOEVER MAN IT SEEMETH THEM GOOD”

—III Nephi 13:42

A TESTIMONY

by Edgar F. Salts

It was on a restful, late, sunny afternoon of August in the early 20s. Father, Mother, and seven of us children finished with the necessary farm chores. Father was reviewing with us the morning service of the sacrament of the Lord's Supper and how much it meant to our spiritual lives.

It seemed “just out of the blue” a model T Ford, equipped the same as the modern camper, appeared driving into our farm yard. Stopping at the gate a very well-groomed gentleman dismounted. Father greeted the visitor very cordially, learning he had stopped in our small town in Iowa seeking a place to park and rest for the night before continuing his journey eastward.

Town folk suggested he call at our farm home, knowing we had three natural lakes lying next to a grove of trees.

Assuring the visitor a hearty welcome, Father invited him to share in our family discussion, which he did. Time brought us to our evening meal and an extra plate was prepared. Both Father and the visitor offered the thanksgiving prayers.

Following supper, while Mother and my sisters handled the kitchen work, Father and the boys directed our visitor down the trail to the lakes. He was pleased to park the camper on a nice green, grassy spot within a stone's throw of the water.

Returning to the house the visitor joined in our family altar service, taking part in prayer and testimonies of thanksgiving. It seemed so good to have a stranger come in and be a part of us.

At the close of our service, and as we prepared to walk with our friend back down to his camp site, Father and Mother extended an invitation to have breakfast with us on his way back to the highway.

As the boys, with Father, walked back up the lane we experienced a period of reflection on this lovely evening — the moon, the fireflies, and the croaking of the frogs down by the lake. Father had not spoken. I asked, “Father, what are you thinking?” He answered by saying, “My sons, I believe — I believe God has sent one of his servants to bless us — one of the Three Nephites.”

At dawn the next morning we hurried back to that spot on the edge of the lake to find the stranger gone — not a sign of a car track, neither was a blade of grass crushed.

Thirty-seven years later, in 1957, I was privileged to return home to spend a last three weeks with my Father. In his final hours I asked, “Father, do you remember the stranger who visited us and you assured us he was one of the Three Nephites?”

He answered, as tears welled in his eyes, “Yes, my son, I always knew you would remember.” Shortly, his eyes closed in eternal rest.

Researchers Publish Sumerian Dictionary

According to a recent UPI release, the *Pennsylvania Sumerian Dictionary* is selling beyond the editor's most optimistic expectations.

The 248 page dictionary which includes only words beginning with the letter “B” sells for \$40; 750 copies of the English translation were sold in ten months, an accomplishment which had been projected to take five years. A second printing has now been completed. Dr. Eric Leighty and a team of six scholars at the University of Pennsylvania are translating the ancient language.

Sumerian, no longer in use, is considered to be the first written language. Archaeologists have

discovered the wedge-shaped cuneiform markings on moist clay tablets dating as early as 3000 B.C.

Leighty says that Sumerian was used in much of the Middle East and most of the tablets have been found in Iraq.

The dictionary is a valuable tool for scholars of ancient languages and those studying the Assyrian as well as other Near East cultures.

A second volume which will contain words beginning with the letter “A” will be the next publication. Sixteen more volumes are planned over 25 years.

Research Committee Established

A new committee entitled "Archaeological Research and Discoveries" has recently been established by FRAA. Members of the committee are Ted Nelson, Brenda Trimble, Linda Trimble, and Lyle Smith, chairman. Their responsibility is to investigate and keep as current as possible archaeological happenings, findings or discoveries that relate to the Book of Mormon.

Although the committee members will be heavily engaged in individual research, a *most important* facet of their work will be to act as a clearinghouse or document base for materials that members of FRAA may be aware of that relate to Book of Mormon and archaeology. If you come across any information you feel is pertinent, please send the committee originals or copies of newspaper articles, magazine articles, research papers, books, pamphlets or other information that relates to the subject. *It is important* that the materials are properly identified by *source*, *author*, and *date*. Please mail items to:

FRAA Research Committee
202 S. Pendleton
Independence, MO 64050

Thank you for your support in this endeavor.



MOVING?

Please let us know your change of address. At quite an expense in both money and time, we are constantly updating our mailing list. Please help us keep it current. A big thank you to the many who have responded!

ABOUT THE FOUNDATION . . .

PURPOSE

The Foundation for Research on Ancient America is a not-for-profit corporation comprised of individuals who desire to advance the knowledge of Jesus Christ and the Book of Mormon. Through instructional materials, archaeological research, testimonies and related projects members of FRAA seek to assist in bringing forth the light that is contained in the ancient scriptures of the Book of Mormon.

The Foundation for Research on Ancient America is not an official organization of the Reorganized Church of Jesus Christ of Latter Day Saints.

OFFICERS:

President: Thelona D. Stevens
Vice-President: Roy E. Weldon
Secretary: Virginia Brown
Treasurer: Donna Weddle

PUBLICATION OF NEWSLETTER:

Quarterly

DISTRIBUTION:

Fifty States
Eleven foreign countries

MEMBERSHIP IN THE FOUNDATION:

Open to all persons
Supported by volunteer contributions

PHOTOGRAPHY:

Frederick O. Weddle

LINE DRAWINGS:

Scott Nixon

MAILING ADDRESSES:

CORRESPONDENCE:

Thelona D. Stevens
202 S. Pendleton, Independence, MO 64050

CONTRIBUTIONS: and MEMBERSHIPS:

FRAA
410 N. Pleasant, Independence, MO 64050

ORDERS:

School of the Saints
520 W. Maple, Independence, MO 64050

Page 16

The Witness

asant, n ep., Mo. 64050

Nonprofit Organization
U.S. Postage
PAID
Independence, Mo. 64050
Permit No.123