



# The Witness

Newsletter Of The Foundation For Research On Ancient America

JANUARY, 1987

NEWSLETTER NO. 56

## 1000 FREE MISSIONARY BOOKS OF MORMON DISTRIBUTED

A special feature of the second annual "Spend a Day with the Book of Mormon" held October 18, was the giving away of 1000 missionary Books of Mormon (1908 edition).

Elder Craig Warner, presider, challenged each person present to think of someone who would be interested in hearing of the Book of Mormon. He then asked for a show of hands to receive free books to give to these people. The response was thrilling. A sea of raised hands evidenced the willingness of many to be "one to one" missionaries.

Ushers distributed the Books of Mormon until all 1000 had been given away. It would be appreciated if many would pray for the good spirit to bless this endeavor, and accompany the participants sharing this divine book with others.

Much enthusiasm has been expressed for this project which was made possible by the prior financial contributions of several people. The cost was \$4000. It has been suggested that this evangelistic effort be repeated next year, permitting many to participate in the financing. (See page 2)

Perhaps this is one small step in sharing the sacred record which is "to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation. Written, and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid upon the Lord, to come forth in due time by way of Gentile; the interpretation thereof by the gift of God."—Ancient title page, Book of Mormon, p. iii.

Symbolic of the distributing of 1000 free missionary Books of Mormon, usher Carol Martin presents a book to Florence Glomstad of Independence. Carol supervised 15 young women who served as hostesses and ushers during the conference. Florence is an enthusiastic volunteer working in many areas for FRAA.



# Second Annual Book Of Mormon Day Attracts 2500+ From Thirty States And Four Countries

October 18, 1986 found people from as far away as South Carolina, California, Alaska, and Hawaii making their way to the RLDS conference chamber of the Auditorium for the second annual "Spend a Day with the Book of Mormon". Sponsored by the Foundation for Research on Ancient America, the event was estimated to have drawn 2500+ persons who came from thirty states, Canada, Denmark, and Australia.

The day began with the beautiful singing of Paulette Resch whose interpretation of "Book of Mormon Hid for Ages" was truly inspired. Elder Craig Warner who presided over the event, officially opened the conference by introducing FRAA president, Thelona D. Stevens. After acknowledging a standing ovation, she warmly greeted people who had come from both near and far. Seventy Norman Page, a descendant of several of the eight witnesses of the Book of Mormon, offered the invocation.

In morning sessions Barbara Wilkinson, Richard De Long, Bruce Warren, and Henry Schaefer made diversified presentations which taught and testified of the Book of Mormon. The afternoon session began with flashes of lightning around the darkened auditorium, accompanied by sounds of thunder which preceded Doug Smith's stirring portrayal of Moroni returning from the last battle of the Nephites. Joseph Smith, in the person of Douglas Anthony, dramatically testified of his mission and of the truth of the ancient sacred record which was brought forth in the latter day. Ronald and Carol Turner, Garth Norman, and Princess Little Pigeon gave additional

insights into the Book of Mormon. Each presentation was unique and contributed to a well rounded program.

Those in attendance witnessed the presenting of free Books of Mormon to those who would use them for missionary purposes (See front page story).

The conference closed as pictures from across America flashed on the screen while Wayne Crawford sang "God Bless America." The standing conference joined him in the chorus, and Richard De Long offered the benediction.

FRAA has received many comments concerning the day. One Missouri lady wrote, "We thought your Book of Mormon Day was wonderful. It was special to be with so many people of like heart and mind. We look forward to another Book of Mormon Day next year."

A gentleman from Florida commented, "Thanks for the Book of Mormon Day. It was just wonderful. It was well worth the 2000 miles that I drove and the five days spent and much more. I hope I'll be able to go again."

Editor's Note: Summaries of the various presentations will be published in future editions of *The Witness* as space is available. A set of four audio tapes can be purchased from School of Saints, 520 W. Maple, Independence, MO 64050. The cost is \$10.00. If mailed, please include \$1.50 for handling and postage. Video tapes of Little Pigeon and Dr. Richard DeLong are \$14.95 each plus handling and postage. We will announce the availability of other video tapes as they are ready.



Some of the participants in the Book of Mormon Conference are pictured on the right. Beginning with the upper left hand corner and proceeding clockwise: Douglas Anthony, Bruce Warren, Doug Smith, Princess Little Pigeon, Barbara Wilkinson, Mayan Figure, Craig Warner, Carol and Ronald Turner, Mayan figures, Garth Norman, Richard De Long. In the center: Norman Page, Henry Schaefer, and Thelona Stevens.

## Fund For Missionary Books of Mormon

I WANT TO HELP PURCHASE  
**BOOKS OF MORMON**  
for the 1987 "Spend A Day With the  
Book of Mormon"



Enclosed is my check for \$ \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_

State/Province \_\_\_\_\_

At the 1986 Book of Mormon Conference 1000 Books of Mormon were given to those who would commit themselves to giving a copy of the book to someone to whom they would like to witness.

In 1987 the Foundation is again planning to repeat this missionary endeavor at the October Conference. Members who would like to assist in the acquisition of Books of Mormon for this occasion may make contributions specifically for this purpose by sending your check with the coupon on left to:

**FRAA**  
410 N. Pleasant  
Independence, MO 64050



# THE LONG ROAD BACK

by Princess Little Pigeon

To those people involved in any way with Native Americans there is little doubt that something strange is afoot among them. What began as a mere reaffirmation of culture bids fair to become a great religious revival, but it is a revival that is uniquely Indian and observers are not always happy about it. Whatever it is that Indians are trying to do, there are some "Strange and Pagan Practices" going on which ought to be eliminated. In this the observers are somewhat like the Indian who for many years, and with as little result, have complained that the propensity of archaeologists to delve into old graves is an offense against decency and ought to be stopped. What neither side seems to realize is that they are all converging upon the same goal though from different directions.

Early in the 1970s we began to hear a new phrase from Indian people: "We must return to the wisdom of our fathers." It is probable that few Indians at the start had any concrete ideas about what they were seeking. It was just that, apparently, the ancestors knew something their descendants had left along the trail and if they could find the right road, perhaps it could be reclaimed. Many young Indians began to listen to the old people and spiritual leaders of their tribes who had been the guardians of tradition during the years of silence. The road was found and identified. They called it the "Red Road" or "The Path of Spiritual Living." As the archaeologist assesses and assembles the tools with which he approaches the task of reconstructing the past, Indians sought and found within the rituals and customs of their people the tools which would help them to enter and traverse the long road back to the wisdom of their fathers. The most common and basic of these tools were the Vision Quest, the Sweat Lodge and the Sun Dance. It is to be emphasized that Indians seek no sponsorship for these activities for a basic concept in Indian religious thought is that the search for the Spiritual Path and a relationship with the Creator is a deeply personal obligation. They have not and will not proselytize, nor do they seek to subvert other religions; though on this score they have experienced some difficulty. Another basic concept is that all of humankind has the right to seek the Great Spirit, though all of them do not come to him from the same direction or by the same road. The danger lies in the possibility that faddists may



popularize these spiritual exercises and cheapen or demean them by misconception.

The first and most understandable of these spiritual exercises is the Vision Quest which is prepared for by a period of fasting and prayer, abstention from alcohol and drugs, and a restricted diet. There is usually counselling by a spiritual leader and a final session in the Sweat Lodge. The individual then retreats to an isolated place where for a period of from three to six days he is alone with himself and his Creator. He takes no provisions or gear and the

first days may be spent in some fear as he realizes his vulnerability to the elements and natural dangers. The individual may or may not receive a vision but he will come out of the experience with a sense of his utter dependence on the Eternal Spirit and the knowledge that this Spirit is present and available wherever he may go. The Vision Quest may be repeated at any interval or time the individual feels the need.

The Sweat Lodge is first of all a place for purification. It also produces an awareness of people outside oneself, the common bond of humanity and the ability to rise above the discomforts of the flesh and seek the Spirit of the Creator. There are prayers, testimonies and special songs. Participants say that in this strange atmosphere of physical discomfort and heightened spirituality they have indeed felt the presence of God and emerged with a feeling of newness and vitality.

The Sun Dance is so little understood, its ramifications and implications so complex, that it would require a whole chapter to fully explain it. Briefly it is an event involving personal suffering and a veritable storming of heaven by the petitioners either for some individual or for some cause. What the dancer is saying, in effect, is: "Eternal Spirit, your people are suffering. I share their pain and gladly give myself that you might have pity on them." All the dancers may not make the supreme sacrifice of being pierced; all tribes do not follow this practice, but where they do only a small area of flesh is effected generally. There is, however real suffering in the bruised and blistered feet, aching muscles and debility from the four days of fasting and dancing. Special note should be made of the twelve poles

*(continued on page 8)*

# THE THREE NEPHITES — “PERIPATETIC IMMORTALS”

by Nancy Swanson

About a year ago our daughter Lisa set her wedding date for October 25. Since she was going to college and could not work full time, she asked me to help her clean houses for part time employment. Each day we began with prayer, asking especially for direction in our conversation with “our people” and that we might do a pleasing job. We really enjoyed our associations, and at times there were exchanges of conversations about spiritual things.

One such time was when we enthusiastically entered into conversation with Nora, one of our employers, telling her of the ruins in ancient America which give evidence of a high civilization that once existed there, with continuing exciting discoveries. This led to mentioning the Book of Mormon and the history of God’s dealing with those ancient people. It seemed that Nora’s response was not hearty. The subject was dropped.

One day, several months later, I said with boldness, “Nora, I don’t believe your church gives the best recommendation to the Book of Mormon, but I have a Book of Mormon calendar which I believe you would enjoy because it was printed in Ireland. Nora is “Irish.” She laughed and said, “Oh, Nancy I’d like to see it anyway.” The next week I took the Book of Mormon calendar published by the Foundation for Research on Ancient America and showed Nora several pictures of ancient ruins. Nora asked, “Where could I get the Book of Mormon?” She had never seen a copy of the book.

The following week, my last in Nora’s employ, I could not find an extra copy so I went without it.

During the course of the morning, Nora said, “Nancy, I had the weirdest dream of you which seemed to be for you.” She related, “There were three kindly looking men with white beards and outstretched arms in your yard. They said, ‘We are

the Nephite brothers, the peripatetic immortals.’”

Interrupting Nora, I said, “Away back in Book of Mormon history there is an account of three Nephites who asked to stay on the earth and keep teaching and ministering to the souls of men. I’ve heard a number of individuals bear testimony of ministry by the Three Nephites. I have believed them. This is the first time I have heard that they actually announced who they were.”

Nora continued with her dream. “Lisa was in her antique wedding gown in a chrysanthemum garden with her new husband Fred. Everyone was dressed up. The three men were wearing long, draped clothing. They seemed to be saying not to worry, that they had everything in hand.”

I asked Nora to write down the dream while it was fresh in her mind, exactly as she saw it. Then I asked, “How did you know how to spell ‘peripatetic’, it being an unfamiliar word?” She replied, “I don’t know. I just knew.” and added, “Because the dream was so weird, if you had not come today, I would never have shared it with you. Isn’t it interesting that this happened your last week here?”

Getting out her dictionary, she read “peripatetic: teachers, wandering.”

I could hardly wait to get home that day to tell my family of Nora’s dream. We got out our dictionaries. In one we found, “peripatetic: going to and fro.” In another we read the definition, “pacing up and down.” Yet another dictionary defined peripatetic as “performing while moving about as a peripatetic preacher.”

All of this caused me to review the marvelous account in chapter 13 of Third Nephi. These events took place about A.D. 34. They were recorded in hieroglyphics on plates and translated by the power of God.



## HELP IN OUR RESEARCH

Our newly organized “Archaeological Research and Discoveries” committee would like to have you send them any information concerning archaeological happenings, findings, or discoveries that is pertinent to the Book of Mormon. Please send the committee the 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 to:

Thank you for your support in this endeavor.



# TANTALIZING GLIMPSES — FAINT WHISPERS THE GREAT BREAKTHROUGH — PART THREE

by Roy Weldon

The early 19th century emergence of the Book of Mormon and the Restoration movement into our day and time is commencing to involve matters of great moment.

Prophecies about the last days in the Bible point to a great breakthrough:

... in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:2-4).

Daniel and Nebuchadnezzar's vision of the great image in the latter days involving ten kings (there are now ten European market nations\*) brings us a prophecy of potency and magnitude.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Daniel 2:44).

It is estimated that as high as 95% of what the Bible prophets have said about the last days is already with us or visible on the horizon. The two prophecies above quoted about a great breakthrough in the last days are of very high stakes involving even the continuance of the human race. Christian, Communist or atheist, these promises of a great breakthrough in our day and time is of such high priority as not to be lightly dismissed.

It is the purpose of this chapter to explore one of the options for this promised biblical deliverance. Part Two of this series dealt with following the footprints of Nahua-Nephi along the archaeological trail from 500 B.C. to Cortez and the Aztecs in A.D. 1520 (See *The Witness*, Issue # 54).

Part Three proposes to follow the same course



again but this time taking note of the tantalizing glimpses and faint whispers of a holy secret book among the ancient Americans.

The rolling orb of time has brought one impressive whisper after another *up out of the dust* and misty past of ancient America like rhythmic drum beats in the ears of puzzled archaeologists.

## THE FINAL CHAPTER

Constance Irwin in her 316 page scholarly book *Fair Gods And Stone Faces*, comments:

This is a book whose final chapter cannot yet be written. These are not proofs and have not been so presented; rather they are implications. In fifty years, twenty years, possibly only five, we shall know and perhaps have a positive answer. In the present state of knowledge, it behooves no one to be dogmatic, neither those who believe that adequate proof already exists that a certain people crossed the Atlantic a millennium or two before Columbus nor those who maintain that it could not have been done. Least of all the latter ([1963], 316).

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It appears evident that some open-minded archaeological researchers are getting close to the final chapter of — The coming forth of the Nephite — Jaredite records — the grand breakthrough for the second chapter of Isaiah, the second chapter of Daniel and the twenty-ninth chapter of Isaiah.

Constance Irwin gets closer to the *final* chapter when she comments:

The first positive indication of a possible connection between old and new world ziggurats is to be found here at Cholula. The striking physical resemblance between the pyramid of Cholula and the Tower of Babel is augmented by an equally striking similarity between the biblical account of Babel and the preconquest legend which entwined this largest American pyramid . . . if one could say how the story of the confounding of tongues reached early America and how the construction of a ziggurat contributed to a time shortly after the flood; one could write an amazing new chapter of American history (Ibid., 59,60).

It appears the new chapter of American history, Mormon's Cumorah library, awaits the Lord's timetable of coming forth to turn all this whispering out of the dust into mighty thundering and the great prophets breakthrough now so long foretold.

### THREE MAJOR CATEGORIES

*Number One* is the Hill Cumorah library based on Mormon 3:6-8 as follows:

And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land Cumorah.

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall unto the hands of the Lamanites, (for the Lamanites would destroy them,)

Therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

The Nephite record is one complete, integrated, total, whole. It came to Joseph Smith that way via the Urim and Thummim. Therefore any prophecy not yet fulfilled has behind it all the prophecies that have been fulfilled. Its past is gold bond for its future. Yet to come — the Cumorah Records eagerly awaited by hundreds and thousands. Its coming forth is conditional as follows by Mormon:

And when they shall have received this which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them (3 Nephi 12:3).

Multiplied thousands firmly believe but there are further conditions. Moroni says:

For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord (Ether 1:100).

This evidently has application to the church of the restoration and its imminent cleansing:

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; . . . for, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it (D.&C. 64:7,8; See also Ether 6:3-8).

It appears highly obvious that the coming forth of the Cumorah records needs to await Zion's holiness and worthiness to have the world's limelight turned upon her as a ensign to the nations.

This series has to do with a time lag. It is an attempt to bring up-to-date recent new exciting events that are accompanying the onward march of the Nephite records to final breakthrough and grand finale. It is therefore hoped that the reader is already acquainted with such scholarly and convincing writers such as Paul M. Hansen, Harold I. Velt, Hugh Nibley and others in the decades of the thirties, forties and early fifties.

The first category of a potential Nephite record breakthrough would have to involve a hill or mountain. T. A. Willard *In The City of the Sacred Well* says an old Indian pointed out a mountain he said contained a book written by his fathers (p. 180).

Part Three will be continued in the next issue of *The Witness*.

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\*Editor's Note: Greece and Spain have joined the European Common Market bringing the total to twelve nations. These are weak nations and may not remain. In any case at the time of God's fulfillment of the prophecy there will be ten nations.

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# A SPECIAL BLESSING

by Susan Hairabedian

I was born on Long Island, New York and had a reformed Jewish upbringing. One morning when I was eleven or twelve years old, I was eating my breakfast, planning to go to school with my girlfriends. Since we all four were in the same class, we walked together.

This particular morning the spirit spoke to me and told me to leave for school without them. After pondering it for a few seconds, I decided to listen. My mother wanted to know why I was leaving ten minutes early. I told her I just felt like walking by myself. I knew I had to hurry and be obedient. As I approached the corner, I saw a little old rabbi suddenly appear across the street.

At this time of the morning there were always a number of men walking the six blocks to catch the Long Island Railroad train to travel into New York City to their garment center jobs. Suddenly, this rabbi called to me from across the street. "Shana Madala (pretty maid), can you help me?" I walked over to his side and he began speaking to me in Hebrew. I told him I did not understand Hebrew. He then asked, "A bissel Yiddish?"

I answered, "A little." He then told me in broken English and Yiddish that he had come out from the city yesterday and had been walking the streets all night; he was tired, lost and had no money. Did I have any money to give him so he could get home? At that point I could not get over the very bright blue eyes he had for a Jewish rabbi. He was about my height and seemed like an old man. Looking back I realize he must have been about fifty years old. As I

write this now I can see him. He was dressed like a Hasidic rabbi — dark clothes.

I remembered that my mother had always told me not to give men dressed like rabbis money if they asked, as they were not rabbis, but rather men dressed as such to get money from people.

When I looked in his face he seemed honest and true. So, without question I reached in my right hand coat pocket and took out all I had — a dime and a nickel. I gave it to him and asked if he wanted me to go home and get some more money from my mother — that I lived just across the street and would be right back. He told me no.

While we were talking I felt as if we were caught up in another dimension. I saw no one else on the street. He then told me that because I had done this for him, he wanted to give me a special blessing. He laid his hands on my head and said a prayer in Hebrew. I said goodbye and turned away. All the men were on the street again. I turned back to look at the rabbi and he was gone!

I knew something mystical had taken place and I could tell no one. Years later after I came into the restored church I heard about the Three Nephites. I assumed he was one of them. Perhaps he was John the Beloved, praying for me that I might be used of God to be a part of the translation of the Book of Mormon into Hebrew.

Editor's note: The reader is referred to the article in issue #55 of *The Witness*, "The Record of the Nephites in Publication," by Tom Hairabedian.



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## The Long Road Back (cont. from page 4)

supporting the Sun Dance lodge and the center pole which is the focal point. Sun Dancers point out that any individual who makes some sacrifice for another is a Sun Dancer.

These spiritual exercises have already brushed away the debris of centuries and strange memories have come to light. One of these is the common tradition of a devastating war which split the seven language groups into hundreds of small bands struggling to survive. Another is that there were twelve original peoples on the earth from which two Indian peoples descended. The most implicit is the memory of a Divine Personage who came to the ancestors, who was the most perfect reflection of the Creator and who taught the lessons of love, self-sacrifice, and obligation to God. Facing this memory from a background of spiritual experience rather than

as mere listeners, many Indians are now able to conceive that this Divine Visitor was the same who ministered half a world away. A number of people have received visions of Christ in their Vision Quests, not as a "culture hero" but as he must have appeared to their ancestors; "His hair and beard like new copper, his robe shining white."

It is true that not all Indians are involved in this seeking. There are still many problems to solve. The seekers hope that with the return to the Red Road the problem of alcoholism will be eradicated. The problem of poverty does not overly concern them — it is simply one more physical discomfort above which the spirit is able to rise. Jobs to support their families they certainly need; but these jobs will be well done because they need to be well done, not for the purpose of personal fame or wealth. The Indians ask only your prayers and patience as they travel the long road back to the wisdom of their fathers.







# *The* **Junior Witness**

JANUARY, 1987

ISSUE 1

## **Seek God, And Obey His Commandments**

by Alicia Sindt

Some time after Noah and his family emerged from the ark, many of his descendants decided to travel east. As the people traveled, they found a flat beautiful place called the plain of Shinar. They decided that they would not travel any farther, but that they would build a city there. They also decided to make a tower, a tower so tall that it would reach to heaven.

The Lord came and saw the city and the tower, and He was not pleased. Most of the people did not care that God was not pleased by their city and continued to build it up anyway. So the Lord decided to stop their building by changing their language. Before they had all spoken the same language, now each family spoke different languages. No one could give instructions that anyone understood, so all the building stopped, and the people began to scatter across the land settling with people whose speech they could understand.

It was at the city of the great tower that Jared and his family lived. Jared began to worry when he saw the languages of people change. He was afraid that God would change the language of his family or his brother's family so that they could not understand each other. He did not want to be separated from his brother, so he asked him to pray to God to not confound their language.

The Brother of Jared was not an average man. He was large and mighty and very close to God. Jared knew that his brother was favored of God because of his obedience to God's commandments. He hoped God would answer his prayer. God did have compassion on Jared's brother and did not confound their language. Jared was pleased, but then he began to be sad that soon all their friends would speak a different language. He thought perhaps God would let their friends continue to speak the same. Jared asked his brother to ask God

to spare their friends so that they would continue speaking the same language. Again, God had compassion on the Brother of Jared and promised that He would not confound the language of their friends.

Jared and his brother and their friends were very happy to know that God would not confound their language. With time, though, Jared began to feel that everything was not all right. The city was being deserted. The half finished tower reminded him of all the wickedness that had happened. He began to wonder if it was right for them to stay there. So he spoke to his brother and asked him to pray to God whether or not they should stay there. Maybe God wanted them to leave the evil place. Maybe God would even lead them to a land that would be better than all the other lands. No matter what God directed, they would do, but first they must know His will.

The Brother of Jared went to God again. This time he prayed for a very long time telling God of all the things Jared had said. He was asking truly for God's direction. When the Brother of Jared finished, the Lord told them to go and gather all of their animals, both male and female, take seeds from all the different crops, to gather their families, Jared's family, and all their friends' families. He directed them to go down to the valley which was north of them.

He promised He would meet them there, and would go before them and lead them to a new land — a land which was choice above all others.

He would bless them and their children, and Jared and his children, so that they could become a great nation. No nation on the entire earth would be greater than the nation that they would form.

He told them He would do this because they had prayed to Him such a long time.

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Suggested reading for further study  
Ether - chapter 1 (Book of Mormon)

# WORD SEARCH

Circle these words in the "Word Search" puzzle. The words may be horizontal, vertical, or diagonal.

language	C	T	B	C	H	O	I	C	E	L	A	N	D	E	N
confuse	S	L	O	K	M	T	C	U	V	X	Z	O	T	N	A
tower	B	R	O	T	H	E	R	O	F	J	A	R	E	D	T
Jared	E	O	K	L	I	N	Y	K	C	H	O	I	K	L	I
Brother of Jared	F	L	O	O	A	R	E	D	O	L	C	O	N	F	O
Book of Mormon	L	S	F	M	R	N	T	U	N	T	O	W	E	R	N
Ether	O	H	M	F	E	B	G	J	F	O	N	I	T	I	O
flood	C	I	O	L	L	R	N	U	U	W	F	N	H	E	R
friends	K	N	R	O	L	O	R	D	A	E	U	D	E	N	M
Plain of Shinar	S	J	M	O	A	T	O	O	T	G	S	O	R	D	O
cry	H	A	O	M	I	H	A	D	A	Y	E	L	A	S	N
Lord	I	R	N	R	N	E	T	H	E	D	T	A	V	O	B
nation	N	E	V	D	E	T	H	E	M	O	H	N	A	O	O
flocks	A	M	E	N	E	D	O	C	T	T	E	D	G	N	O
compassion	P	O	T	X	Z	C	O	M	P	A	S	S	I	O	N
choice land	P	L	A	I	N	O	F	S	H	I	N	A	R	T	S



## MEMORY VERSE

*“Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you.”*

*Moroni 7:26*

Color Jared and his brother at the Great Tower.



# WHAT IS THE BOOK OF MORMON?

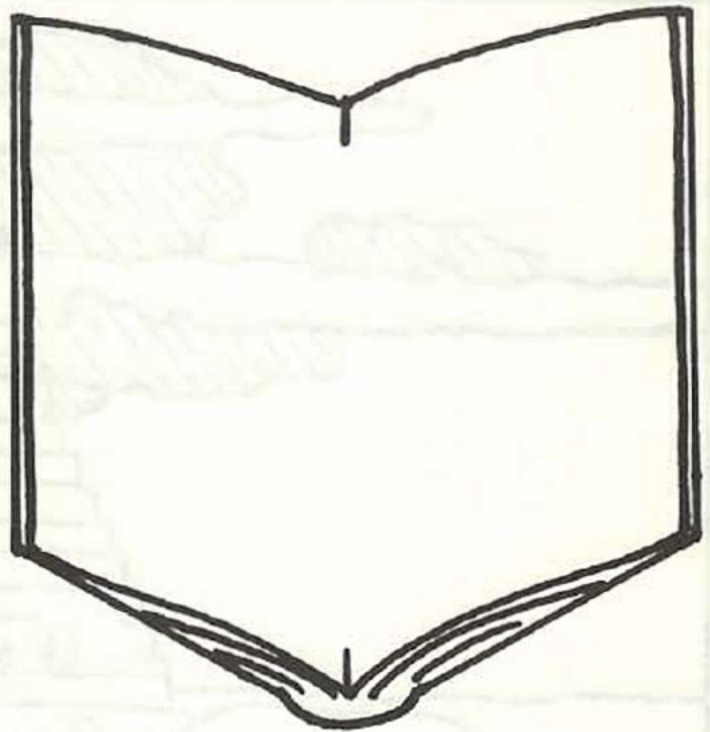
The Book of Mormon contains a **SACRED RECORD** of the Nephites and of the Jaredites.

The Book of Mormon is **SCRIPTURE**.

The Book of Mormon is the **WORD OF GOD** as recorded by his prophets of the early people of the New World.

The Book of Mormon contains the **FULLNESS OF THE GOSPEL**, and God wants each of us to study it, to share it, and to live it.

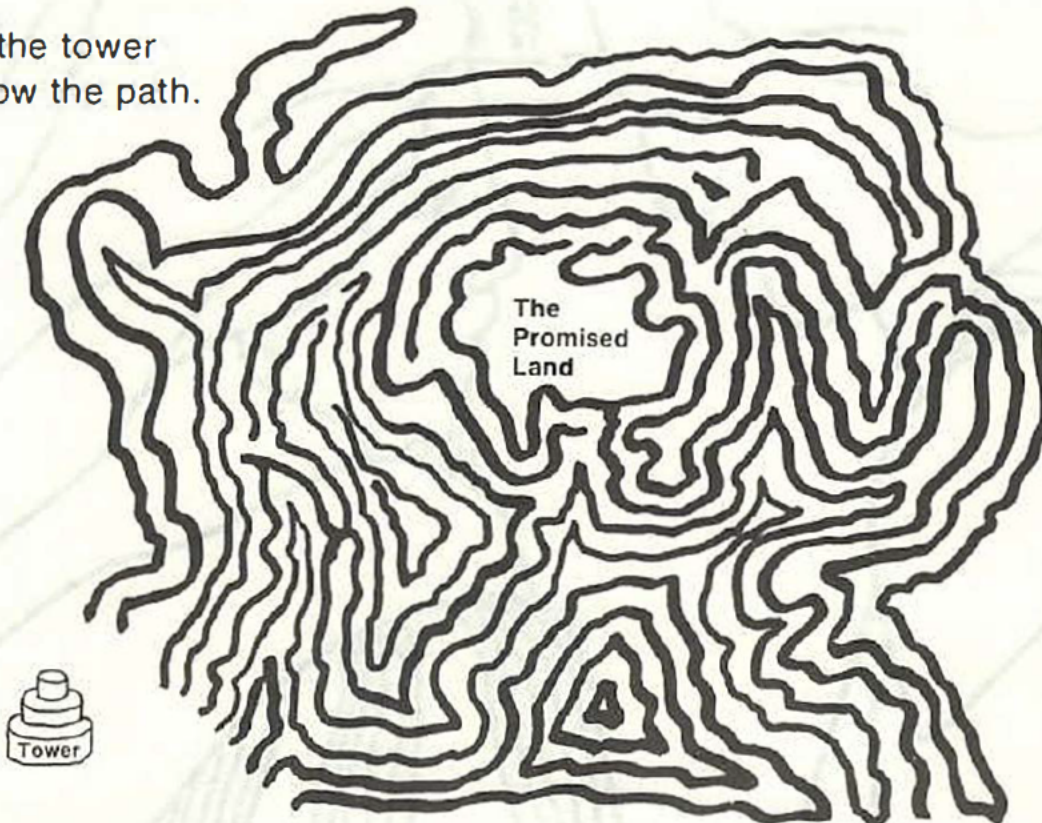
Print or write the words that are underlined on the book at the right, and learn these things about the Book of Mormon.



**BOOK OF MORMON**

## Can you help Jared and his brother find the Promised Land?

Start at the tower and follow the path.



# ARCHAEOLOGY OF MESOAMERICA AND BOOK OF MORMON CONVERGE

by Lyle L. Smith

It is indeed exciting to hear an internationally known lecturer list major changes in archaeological perspectives of Mesoamerica and realize how these changes are converging with Book of Mormon history. Such was the case in July of 1986, when Mr. Charles Gallenkamp spoke about the Maya for the opening of the exhibit, "Maya: Treasurers of an Ancient Civilization", which was on exhibition at the Nelson-Atkins Museum of Art, Kansas City, Missouri.

Mr. Gallenkamp began by saying, "We are at a remarkable stage in our understanding of the Maya. Our perceptions have changed rapidly in the last few years." He listed six major areas of Mayan life in which archaeological perspectives have changed dramatically. The "gigantic explosion" of knowledge

began around 1958 and has continued unabated which caused previously held views to be radically revised to the present.

For the purpose of this article I will chart the old and new archaeological perspectives and how the new converges with Book of Mormon history.

Also for the purposes of this article it is important to point out that until about 1980 archaeology felt these changes had occurred in the Classic Era of the Maya which is 300 A.D. to 900 A.D. but that new understandings now point to them beginning in the Formative PreClassic Period of the Maya, 300 B.C. to 250 A.D., which also is the major time period of the Nephite, Mulekite and Lamanite nations.

## ARCHAEOLOGICAL PERSPECTIVES CONVERGE WITH BOOK OF MORMON

Previous Archaeological Perspectives	Current Archaeological Perspectives	Book of Mormon History Requires
1. Simple society consisting of two segments, priests and peasants	Mayan society complex; composed of different groups such as laborers, merchants, artisans, administrators, kings and priests	Complex societies with laborers, soldiers, priests, kings, lawyers, artisans
2. Ruins were only ceremonial centers where priests lived	Ruins are of true urban cities with large populations, markets, businesses, and government offices	Evidence of cities like we have today with large populations
3. Agriculture was milpa, or slash and burn, which supports only small numbers of people	Agriculture systems included intensive farming methods using raised fields and terracing; a sophisticated economic system	Intensive and varied agricultural systems able to support high populations and large urban centers
4. City states not linked by security government	Cities linked into regions for safety and government.	There were cities, regions or states and nations
5. Hieroglyphics writing dealt with gods, calendar, ritual, non-phonetic. Not about actual people or happenings	Hieroglyphics are about real people and events. Mostly phonetic	Phonetic language. Kept records of actual people and events
6. Were peaceful having few wars or disruptions	Continual warfare with themselves and neighbors, captives and slaves	700 years of warfare. Only one segment of history had peace. Captives and slaves

It is indeed exciting to sit and hear someone such as Charles Gallenkamp discuss current evidence that validates these changes in perspectives in Mesoamerican archaeology. What is even more exciting is to find that these new perspectives converge more closely with Book of Mormon history than did the old ones.

Editor's note: Lyle Smith is the chairman of FRAA's newly formed committee, "Archaeological Research and Discoveries."



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## Study Along With . . .

Thelona  
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# A STUDY IN LINEAGE AND LEADERSHIP

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Objectives of this lesson are better understanding of lineage in the great plan of God, and the link between lineage and leadership, proving that it is Ephraim who must lead in the establishment of Zion — not Manasseh, as some have supposed.

It is evident that God placed great importance on lineage because of the records which he has made available to us. The Inspired Version tells how God taught our earliest ancestors to read and write (Gen. 6:5,6) and how to keep a genealogical record (verses 9,47). Genesis 6:11-26 contains a record of the "preachers of righteousness" from Adam to Methuselah. Doctrine and Covenants 104:19-28, a, b, c tells more about these preachers and their priesthood.

**The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage.**

—D&C 104:18

The Biblical record supplies the lineage from Methuselah to Noah and his three sons (Gen. 7:82-85). Noah's eldest son was Shem (Gen. 10:12). Genesis 11:7-16 gives the posterity of Shem to Abram (Abraham).

God chose Abram for special leadership. He commanded him to leave his home in Ur of the Chaldees, and led him to the land of Canaan (Gen. 11:19; 12:1). There God placed upon him great blessings. He changed his name from Abram to Abraham (Gen. 17:9), and promised him greatness of name (Gen. 17:9,10), numberless posterity (Gen. 13:14; 22:21), and extensive land possessions (Gen. 12:5,6; 13:12-15). One phase of God's blessing stands out significantly: "In thee shall the families of the earth be blessed" (Gen. 12:2).

God gave the same blessings to Abraham's son Isaac (Gen. 26:3,4. Note verse 4 particularly): "In thy seed shall all the families of the earth be blessed."

God also extended the same blessing to Isaac's son Jacob, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14). God also changed Jacob's name to Israel (Gen. 32:28), but both names are used throughout the scriptures, resulting in much confusion.

Jacob chose Rachel for his wife, but crafty Laban deceived Jacob into marrying Leah (Gen. 29). Later Jacob married Rachel. His first-born by Rachel was Joseph, Jacob's favorite son (Gen. 30:23-25; 37:3). Jacob fathered twelve sons who became heads of the twelve tribes of Israel (Gen. 35:26-26), but the choicest blessings were bestowed upon Joseph (Gen. 48:7 11,28; 49:22-26).

Joseph took his two sons, Manasseh, the elder, and Ephraim, to Jacob for their blessing. The greater blessing, the birthright, was pronounced upon Ephraim (Gen. 48:17-26; Jeremiah 31:9).

### THE BIRTHRIGHT

The law of primogeniture, by which the exclusive right of inheritance belonged to the first-born of the same parents, is more commonly known as the "birthright." The birthright carried a double portion (Deut. 21:17). This provided (1) the right to the major material possessions and (2) the place of the father figure in the family, or the position of leadership.

This law was the source of much contention. An example is that of Laman and Lemuel, sons of Lehi, who bitterly objected to Nephi. They said he was seeking power over them, his elder brethren (1 Nephi 5:48). They regarded him as a threat to their position in the family, their rights by primogeniture law. Their hatred of Nephi on this basis caused the division of Lehi's colony into Lamanites and Nephites. The Lamanites "had an eternal hatred toward the children of Nephi," claiming that Nephi "robbed them" (Mosiah 6:52,53,45-48). For the same reason, Joseph was hated by his elder brethren (Gen. 37).

When Jacob blessed his twelve sons, he refused the birthright to Reuben, his first-born of Leah, because

he was "unstable" (Gen. 49:3,4). Likewise, the *tribe* of Reuben did not inherit the birthright (I Chron. 5:1). The birthright was given to Joseph and Ephraim, as stated.

The same blessing placed upon Abraham, Isaac, Jacob, Joseph, and Ephraim, was pronounced upon Joseph Smith:

As I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed.

—D&C 107:18

In his patriarchal blessing (Dec. 9, 1834, at Kirtland, Ohio), Joseph was told,

I bless thee with the blessings of thy fathers, Abraham, Isaac and Jacob; and even the blessings of thy father, Joseph, the son of Jacob. . . . Thou shalt stand on Mount Zion when thy brethren, the sons of Ephraim, crown them in the name of Jesus Christ.

—From a photocopy of the original blessing, World Church Library, The Auditorium, Independence, Missouri

For his own reasons, God delegated certain responsibilities to certain tribes of Israel, passing these responsibilities down from generation to generation (D&C 104:18).

Judah — Of this tribe God decreed the fullness of his law would come. Christ, born of Judah through Jesse, of course was the great Lawgiver (Matt. 9:18; III Nephi 7:6, John 1:17). God decreed,

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of his people be.

—Gen. 49:10

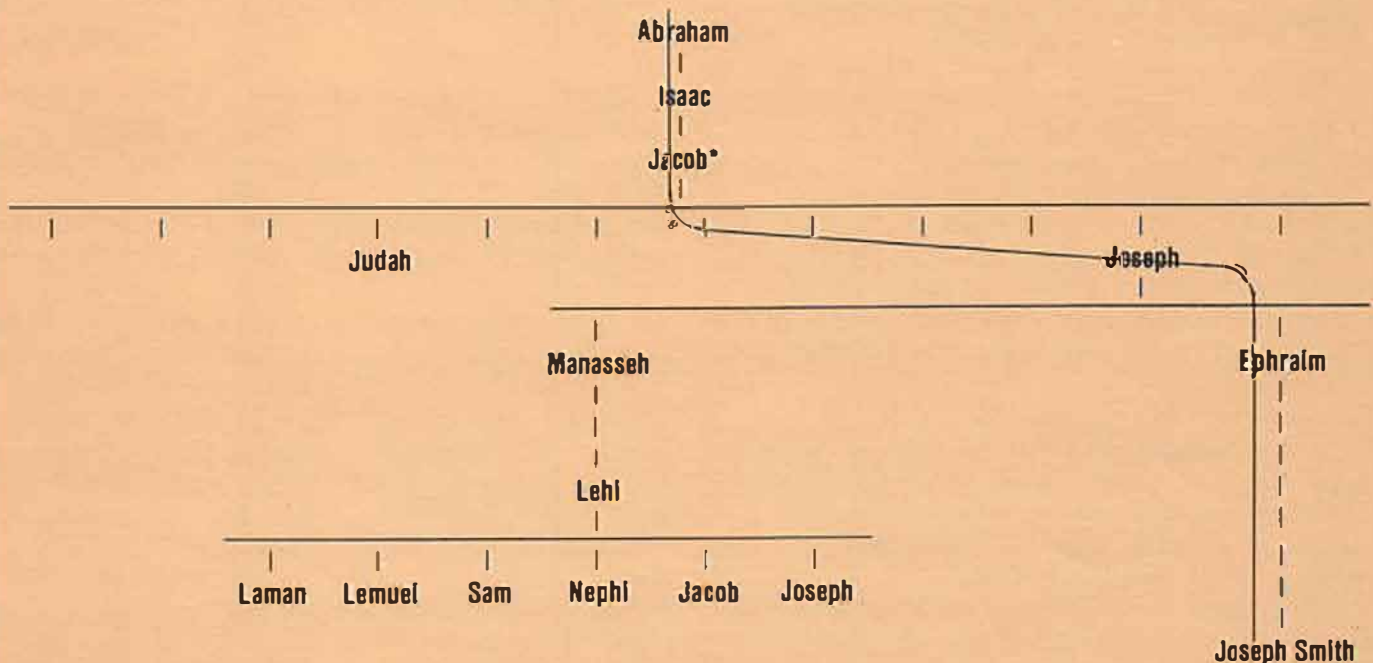
Judah is my lawgiver.

—Ps. 108:8

Levi — Of this tribe would come ministry, both spiritual and temporal. Moses, a descendant of Jacob through Levi, was a high priest after the order of Melchisedec. He taught the Israelites the fullness of the law as God had given it to Adam and all from the beginning (Ex. 24:1-8; 25:1,2). Moses has been called the giver of the law, but the law God gave Moses for

### DIAGRAM

A simple diagram graphically shows those of Abraham's posterity who inherited the special blessing of leadership. A line has been drawn which makes for ready comprehension that leadership must come through Ephraim, not Manasseh, as some mistakenly believe.



\*See "Adam's Family Tree," for Adam's posterity to Abraham, and all the names of Jacob's sons, Thelona D. Stevens, *Bible Studies*, p. 38, *Book of Mormon Studies*, p. 51, or *Doctrine and Covenants—Church History Research Notes*, p. 324.

the Israelites was the "law of carnal commandments" after they broke their covenant and refused to keep the fullness of the law (Ex. chap. 32; 34:1,2; Deut. 10:1,2). Moses was permitted to see God "face to face" (Ex. 33:11). No other Israelite at that time achieved that spiritual pinnacle (D&C 83:4).

**Aaron** — Also of the tribe of Levi, failed, along with the other Israelites, but God had decreed that through the lineage of Aaron was to be the responsibility of ministering in temporal affairs (D&C 104:32). Of the lineage of Aaron's first-born is to come the bishop who will serve without counselor (D&C 104:32,34).

**Joseph-Ephraim** — Of Joseph's seed, through Ephraim God decreed leadership. God said, "Ephraim also is the strength of mine head" (Ps. 60:7). Ephraim inherited the birthright (Jer. 31:9). Ephraim bears the task of *gathering God's people to Zion*, the very purpose for which the church was established in 1830.

Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem.

—D&C 83:1b

They who are in the north countries shall . . . bring forth their rich treasures unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. . . . Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

—D&C 108:6

Who are his fellows? All who will assist Ephraim in the building of Zion. These include:

The descendants of the Nephites, Jacobites, Josephites, Lamanites, and Lemuelites (D&C 2:6). All of these are descendants of Joseph of Egypt through Manasseh *in this land*. The reference cited includes the Zoramites and the Ishmaelites, whose lineage cannot be stated positively, but the Lord invites them to come to him.

The descendants of all the *house of Israel scattered throughout the world* — those descended through Abraham, Isaac, Jacob-Israel and Joseph (both Ephraim and Manasseh wherever found). Descendants of Judah, a son of Jacob Israel, of course are also included. (See II Nephi 6:1-3.)

The Gentiles — those of non-Jewish-nations, are invited to come unto Christ and make covenant. If they do this, they are no longer Gentiles, but Israelites by reason of their covenant.

With this summary in mind, study carefully III Nephi 10:1-7.

If the Gentiles will repent,

I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they [the converted Gentiles] shall assist my people, the remnant of Jacob; and as many of the house of Israel as shall come, that also, they may build a city which shall be called the New Jerusalem.

—III Nephi 10:1,2

Then shall they [the converted Gentiles] assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

—III Nephi 10:3

And then shall the power of heaven come down among them; . . . and then shall the work of the Father commence, . . . when this gospel shall be preached among the remnant of this people [the remnant of Jacob-Israel in this land]. [Great manifestations of God's power attended missionaries in the early church.]

—III Nephi 10:4

At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

—III Nephi 10:5

Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

—III Nephi 10:7

Clearly, there is nothing here to indicate that the Lamanites are to come forth and lead the church to Zion, which is being taught by some. The Lamanites are to have a definite part in assisting in the upbuilding of Zion, together with all others converted to the gospel of Jesus Christ, working with Ephraim as "his fellows."

These scriptures rule out any possibility of a great Lamanite leader coming forth to lead the way to Zion. It is a cruel fallacy to teach that the Indians will build Zion, assisted by the rest of us. Apparently this idea is based largely on II Nephi 2:46,47, wherein Lehi, speaking to his son Joseph, promised that of his seed, "there shall raise up one mighty among them, who shall do much good, . . . being an instrument in the hands of God, . . . unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

Teaching the Indians that from their ranks is to come one who will lead the Church to Zion, assisted by the rest of us, is cruel because it is fostering false hope that they will finally come into their own as



leaders — the very thing over which long and bitter hatred reigned among the Lamanites against the Nephites throughout their history. It is cruel because it is not true. It is not scriptural.

The Lamanites have many fine characteristics and God has made great promises to them. He has said that "the Lamanites shall blossom as the rose" (D&C 49:5). They will make great contributions to Zion, but God did not saddle them with the responsibility of leading the way to Zion. That is the task of Ephraim.

Joseph Smith, Jr. inquired of the Lord for understanding regarding some statements in Isaiah, and the Lord instructed him. Space permits quotation of only these:

Q. "Who is the stem of Jesse spoken of in Isaiah 11:1-5?"

A. "Verily thus saith the Lord, It is Christ."

Q. "What is the rod . . . that should come of the stem of Jesse" spoke in Isaiah 11:1?"

A. "Behold, thus saith the Lord, It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power."

Q. "What is the root of Jesse spoken of" in Isaiah 11:10?"

A. "Behold, thus saith the Lord, It is a descendant of Jesse, as well as of Joseph, unto whom rightly belong the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days."

—RLDS Church History 2:138

Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver.

—Ps. 80:7

And they of Ephraim shall be like a mighty man.

—Zech. 10:7

Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

—Jer. 31:6

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## LETTERS

Super! Keep up the good work. —Indiana

It is so wonderful to know that truth is at last springing out of the earth to prove all things, especially the Book of Mormon. It's like whispers from the dust. —Ontario, Canada

I am thrilled to learn that you are keeping the Book of Mormon alive. I could not live without the message and fullness of the gospel that is in the Book of Mormon. —Wisconsin

I get excited and thrilled when I read the articles in *The Witness*. It seems the spirit is always with me during those times. I am 91 years young. May God bless and keep you in his care. —Michigan

Thank you for a wonderful newsletter. I only wish it could come more often! I read it thoroughly when I receive it and then can't wait for the next issue! —Missouri

I have felt the spirit every time I pick up one of the copies of *The Witness*. Please accept this donation in the name of our Lord and Master, Jesus Christ. —Georgia

*The Witness* has been a fine aid to my Book of Mormon class. —Pennsylvania

*The Witness*, which I received yesterday, proved to be of such interest to me that I felt my grown children should also have subscriptions to it. I have been a student and admirer of Thelona Stevens' and Roy Weldon's work for years. —Missouri

I am enjoying *The Witness* very much. Just finished reading the last issue a second time. Thank you for the fine work you are doing. —Colorado

My plant manager brought several back copies of *The Witness*. It seemed to solidify some of the theories I had about the origin of our native Americans. It answers many questions which I thought would never be revealed to modern man. I am not a member of the RLDS but I do have an open mind and the Book of Mormon is truly validating many of the so called legions of our native Americans. I pray to God that I may keep an open mind and accept what is truly His. —Missouri

The volume of mail that we have received lately has been wonderful, and finally one of the people sent us your address. It was in an article that you published in issue #53 regarding quinoa. Although we have had articles written about quinoa before, the response from publication in your magazine has certainly been one of the strongest and most sustained. —Illinois Amaranth Company

# About Our 1987 Calendar



**January Picture:** Temple of the Magician in Yucatan.

The Temple of the Magician is located in the Uxmal complex in Yucatan, Mexico. Its elliptical shape is very unusual. It is the last of five pyramids built one on top of another. Four are still covered. The serpent motif is used widely, indicating the people of Uxmal worshipped the "Bearded White God," Quetzalcoatl. The pyramid is 125 feet high with an almost perpendicular stairway of 150 steps. It is also called Temple of the Dwarf, or Soothsayer. Mayan legend maintains that a dwarf built the gigantic structure in one night!

**February Picture:** Stone Pillars at Tula.

Tula is approximately fifty miles north of Mexico City. It appears to have been an important Toltec center, probably the capital. This ancient people decorated their temples with quetzal feathers and serpents, symbols of their god, Quetzalcoatl. The picture shows giant stone pillars which probably served as supports to a temple entrance. They are majestic in appearance and are magnificently sculptured.



**March Picture:** Astronomical Observatory at Chichen Itza in Yucatan, Mexico

This observatory is also called "Caracol" in ancient Mayan. It is 41 feet tall. There is a round spiral stairway inside and windows for observing the rising sun on the equinox, to tell the seasons, etc. The Mayan astrologers tracked the planets very accurately and developed a calendar using the  $365\frac{1}{4}$  day year. They also compiled tables of eclipses with remarkable accuracy.


Editor's note: Book of Mormon archaeologists believe the deity Quetzalcoatl, or the "Bearded White God", was Jesus Christ.



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**FRAA TO MEET**



**Thoric Cederstrom**

The annual meeting of the Foundation for Research on Ancient America will be held in the Stone Church Sanctuary at 2:30 P.M., January 11. Thoric Cederstrom, an archaeologist working on his doctorate at the University of Arizona and doing field work in Mexico, will be the speaker.

It is hoped that each member in the Independence and surrounding areas will come and bring a friend.

**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.

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