



The Witness

Newsletter Of The Foundation For Research On Ancient America

APRIL, 1987

NEWSLETTER NO. 57

NEW BOOK OF MORMON CONCORDANCE AVAILABLE

Opportunity For Complimentary Copy

A new and very complete Book of Mormon Concordance has recently been published by a man and wife team in Illinois. Ralph Stowe, Ph.D., Ph.D., D.C. and Sandra Stowe, Ph.D. spent two years engaged in this monumental task. The concordance, containing 1130 pages and in hard back cover, lists every word of the 1908 Authorized Edition of the Book of Mormon. Permission has been granted for the printing of the following explanatory preface written by the authors.

"Stowe's Book of Mormon Concordance is similar in type to that done by James Strong on the text of the Bible of various translations. Although the Book of Mormon has not been subject to multiple translations, it has been the object of several editing efforts. As we are not presumptuous to know the correct desire of God relative to each word of the Book of Mormon, we chose to respect each word of the 1908 copy which was compared to the original manuscript translated by Joseph Smith, Jr. as the Seer and Hand of God for His purpose. We have wondered at many spelling

inconsistencies (such as bitter, and biter) but have remained faithful to each word as it appears in the 1908 edition. If errors have been made in that publication, we have copied those errors.

"This work is an exhaustive concordance to the text of the 1908 edition of the Book of Mormon ordinarily in use, and is the only one hitherto constructed that gives all the words of that edition of the Book of Mormon of more than one letter. In addition, words are given in context and with a book, chapter, and verse reference.

"In its preparation three great features have been constantly kept in view: 1. completeness, 2. simplicity, and 3. accuracy. It is intended to be a permanent standard for purposes of reference: so full in its vocabulary and lists that every one consulting it will be sure to find a passage easily and quickly, by seeking it under any word whatever that it contains; so plain in its arrangement that a child cannot miss his way in using it, so correct in its citations, both numerical and verbal, that the most scholarly may implicitly depend upon it. The most unsparing industry and scrupulous care has been exercised to weed out all errors, as the work was passing through the press; but in a task so extended and of such intricacy and peculiar detail, the authors cannot hope to have escaped all errata, whether typographical or clerical. We feel confident, however, that in the most essential use of the work, namely giving the means of readily finding any passage in the Book of Mormon — the purpose for which a concordance is usually consulted — this will rarely if ever be found defective. A comparison with other works of the kind thitherto produced, however useful they may have been in their place,

(Continued on Page 16)



Sandra and Ralph Stowe, authors of the newly published *Book of Mormon Concordance*.

**“I Command
All Men . . .
That They
Shall Write
The Words
Which I Speak
Unto Them.”**

II Nephi 12:65



by FRAA Research Committee

In any civilization, one essential element which it must possess is a system of communication. One form of communication, the writing system, provides the stability and continuity that would otherwise be lacking. With a written language, one can record the history, laws, religious codes, or business transactions of a society.

The Book of Mormon tells us on numerous occasions of the need of keeping records. In First Nephi, we are told, “For behold, Laban hath the record of the Jews, and also a genealogy of thy forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.”¹ Nephi did obtain these records and continued to make other records on metal plates as did his descendants.

It is thought by some that upon arriving on this continent, the Nephites settled in the highland area of Mesoamerica — perhaps in the Guatemalan mountains along the Pacific coast.² The Mulekites, on the other hand, are thought to have settled in the lowland area of Mexico and Guatemala.³ The Book of Omni tells of the uniting of these two groups — “For behold, he [Mosiah] being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the land with him. . . . And they departed out of the land into the wilderness . . . until they came down into the land which is called the land of Zarahemla.”⁴

The Book of Omni also tells us that Zarahemla rejoiced upon the arrival of Mosiah and his people because they had brought with them the brass plates which contained the record of the Jews. The Mulekites had come out of Jerusalem also, but had not brought records with them. “And their language had become corrupted. . . . But it came to pass that Mosiah caused that they should be taught in his language.”⁵

Linda Schele, archaeologist in Mayan studies, has done extensive work in regard to deciphering the Mayan hieroglyphs. She has recognized that certain aspects of the language of the lowland Maya were either missing or corrupted in the earlier texts compared with later texts. From this, she has concluded that these particular aspects of the language were probably borrowed from the highland Maya where they had a longer history of usage.⁶ This would be in keeping with the Nephites who had their records and knowledge of language united with the Mulekites who had no records and a language which had been corrupted.

According to the Book of Mormon, Mosiah and

his people arrived in the land Zarahemla sometime between the years 279 B.C. and 130 B.C. Schele notes that the beginnings of the Classic Maya writing system falls into the range of 200 B.C. and A.D. 50. It would appear that the Classic Maya writing system had its beginnings in the same time frame that the Book of Mormon gives for the Nephite arrival in Zarahemla.

Schele states further that "The lowland Maya did not invent writing in Mesoamerica, rather, they inherited the idea of writing from an earlier cultural period between 600 B.C. and A.D. 50."⁸ This earlier culture is referring to the Olmec⁹ (identified by an RLDS archaeologist as the Jaredites).¹⁰ "Although the Olmec vanished abruptly around 400 B.C., their distinguishing traits would be inherited by others, including the Maya. Links between the Olmec and the Maya are reflected in the remains of Izapa, a cluster of 80 mounds near the Pacific coast of Chiapas which dates between 400 B.C. and A.D. 300. Carvings on 50 stelae - upright slabs of stones - reflect the Olmec art style. . . . Similar Izapan style monuments . . . give us our first tantalizing glimpses of two innovations in the Western Hemisphere that were uniquely Mesoamerican: the calendar and hieroglyphic writing."¹¹

The Book of Omni gives us our one brief blimpse that the Nephites and the Jaredites did indeed have some interaction with one another. "And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings on it; and he did interpret the engravings, by the gift and power of God. And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons."¹²

In the forefront of this evidence is the study of linguistics - particularly in the Mayan area of Mesoamerica. It should strengthen our faith to recognize that the patterns for language development in Mesoamerica appear to fit into the Book of Mormon requirements for geography and dating.

Footnotes

¹ First Book of Nephi 1:61,62

² Ray Treat, "A Simplified Look at Mesoamerica", *Recent Book of Mormon Developments*, p. 5.

³ *Ibid.*, p. 5

⁴ Book of Omni 1:20-23.

⁵ *Ibid.*, 1:30,32

⁶ Linda Schele, "Origins of the Writing System", *Notebook for the Hieroglyphic Writing Workshop at Texas*, p. 2-3.

⁷ *Ibid.*, p. 1.

⁸ *Ibid.*, p. 1.

⁹ *Ibid.*, p. 1.

¹⁰ Treat, *op. cit.*, p. 4.

¹¹ *Lost Empires - Living Tribes*, (National Geographic Society, Washington D.C., 1982), p. 51.

¹² Book of Omni 1:35-37.

The Maya carved on upright slabs of stone called stelae.

These two which show the Mayan hieroglyphics were photographed by Bea Luther in Quirigua, Guatemala.





TANTALIZING GLIMPSES FAINT WHISPERS THE GREAT BREAKTHROUGH - PART THREE*

BY ROY WELDON

Hill Rabon is a possible site for the last Nephite/Lamanite battle, and the hill in which Mormon deposited many records. Also see April calendar picture.

THE HILL OF THE PLATES

Dr. Richard A. Delong, a member of the Advisory Board of the Foundation for Research on Ancient America, has been concentrating on interpreting Aztec names in an area which could be the site of the last great battle of the Nephites and Hill Cumorah where Mormon deposited all the records except the plates given to his son Moroni for deposit in Hill Cumorah in New York State.

I have before me a map sent by Dr. Delong for this area in northern Oaxaca. The name Quio-Tepec is translated "tablets in the hill of."

Interest was first sparked in this area by an R.L.D.S. student reading a report by a Mexican archaeologist in the University Library in Mexico City of a legend in a remote village that three men annually pass through the village and on up the mountain. When asked their business, they say they are the keepers of the national treasury.

Neil Steede among others has visited and authenticated the report as true from the mayor and others in the village. Steede had been living in

Mexico and at one time was employed in archaeological exploration by the government of Mexico. His experience regarding his visit to this remote area was published in the July, 1984 issue of *The Witness*. The above clues would apply to the "first category" (*The Witness*, issue 56) concerning the Hill Cumorah Library.

The second category of potential breakthrough is based upon Helaman 2:14:

But behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites.

Books and records of every kind involving a highly literate people as the Nephites were can be expected to include metal plates in a different category than the sacred records handed down by the prophetic line and deposited in the Hill Cumorah. Records in the first class would evidently terminate with Moroni A.D. 420 and the end of the Nephite nation.

* Continued from the last issue of *The Witness*, number 56.

The following tantalizing glimpses are second category samples.

During June 1962 I received a report of a lecture given by Dr. Karena Shields, a native of Chiapas, Mexico bordering the jungle areas near Palenque. Excerpts are as follows:

We invited her to lecture at our church twice, and both times she has left our church spellbound with her discoveries. During her last lecture she made two quite startling statements. The first was her personal opinion that Jesus Christ had appeared to the Mayan culture in Palenque, but she could not determine as to the exact date. Dr. Shields made the statement that she is a Roman Catholic by choice but also a Mayan in many of her religious beliefs. The second statement was her description of the gold plates she had seen and examined herself while on a research study for ten years. She speaks Mayan fluently and has an extremely close relationship with the Karivis. Her description of the binding of the plates was amazing. She said they are usually bound by either leather or metal rings. These plates are sacred and the translation of them is known only to the Mayan peoples.

Dr. Shield's book, *The Changing Winds*, was reviewed in FRAA Newsletter No. 44 by Michael Gatrost. It is well worth reading. [Reprinted in this issue of the *Witness*, page 6.]

One more similar tantalizing glimpse out of my file on the subject preceded by a preparatory quote is in order.

Alma Reed in *The Ancient Past of Mexico* informs us:

The vast territory of Quintana Roo, occupying the eastern and central sections of the Yucatan Peninsula is perhaps the least known and in terms of ancient treasure, perhaps the richest of the world's still unexplored regions.

—1966, p. 332



In Mexico many mounds covered with earth and foliage conceal yet unexplored ruins.

An aviator flying over this region when his engine failed spotted a small area free of trees and landed safely in small brush. Climbing to the top of an adjacent mound, suddenly the earth beneath him gave way, and he dropped into an underground vault. [There are countless mounds in Mexico covered with foliage and unexplored.] After the dust cleared away he saw a long stone trough, containing a number of metal staples, each bearing eleven engraved golden plates. Clearing the debris of centuries away, he turned the pages upon their wrought gold spindles, but found he was unable to wrest any of them from their secure fastening. After many days of excruciating difficulty he finally stumbled into a chicle camp. An explorer archaeologist, A. Hyatt Verrill from New York, outfitted an expedition to find the plane and artifacts but without success. This whole story is documented in a book by A. Hyatt Verrill, *They Found Gold*, available from public libraries.

Obviously hints, clues, and whispers like the above do not belong in the same category as the sacred records in the Hill Cumorah.

THE THIRD OR RENAISSANCE CATEGORY

In the year A.D. 420 Moroni's last words bring the curtain down for the Nephite record as we have it. Between A.D. 420 and Columbus there stretches a period of time greater than Lehi to Moroni. A bird's eye view of this great expanse of time is in order.

Like the Bible, the Book of Mormon is committed to the existence of two powerful spirits—God and Satan. We are what we are according to the spirit we list to obey (Alma 1:128,129).

Thus Mormon laments:

... they are without Christ and God in the world, and they are driven about as chaff before the wind.

They were once a delightful people, and they had Christ for their Shepherd; yea, they were led even by God, the Father.

But now, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

—Mormon 2:45-47

SATAN'S GREAT COVER UP

When Moroni closed the Nephite record Satan was in total command. It would be expected that the first cover up would be of the name of Christ and other names related to the good Shepherd. Thus, the god of the Nahua-Nephites was labeled Quetzalcoatl

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The Changing Wind

by Karena Shields
Reviewed by Michael Gatrost

"Here the earth from which we are first born spoke aloud to me."

So begins the true account of the experiences of Karena Shields*, in *The Changing Wind*; a child of three years growing to maturity on a rubber plantation in the jungles of Mexico. Living among Indian tribes during the turbulent Mexican Revolution, her memories record for us through the eyes of her youth, an engrossing story of the rigors of living among the native Mexicans, but also of her experiences with the Karivis, a mysterious Mayan tribe, who travel the ancient trails of the Mayan Empire.

It is her experiences with the Karivis that will especially interest Book of Mormon readers. For it is here, around charcoal embers and flickering fires that a child "looking for God" begins to be taught of the ancient beliefs of the Mayan people.

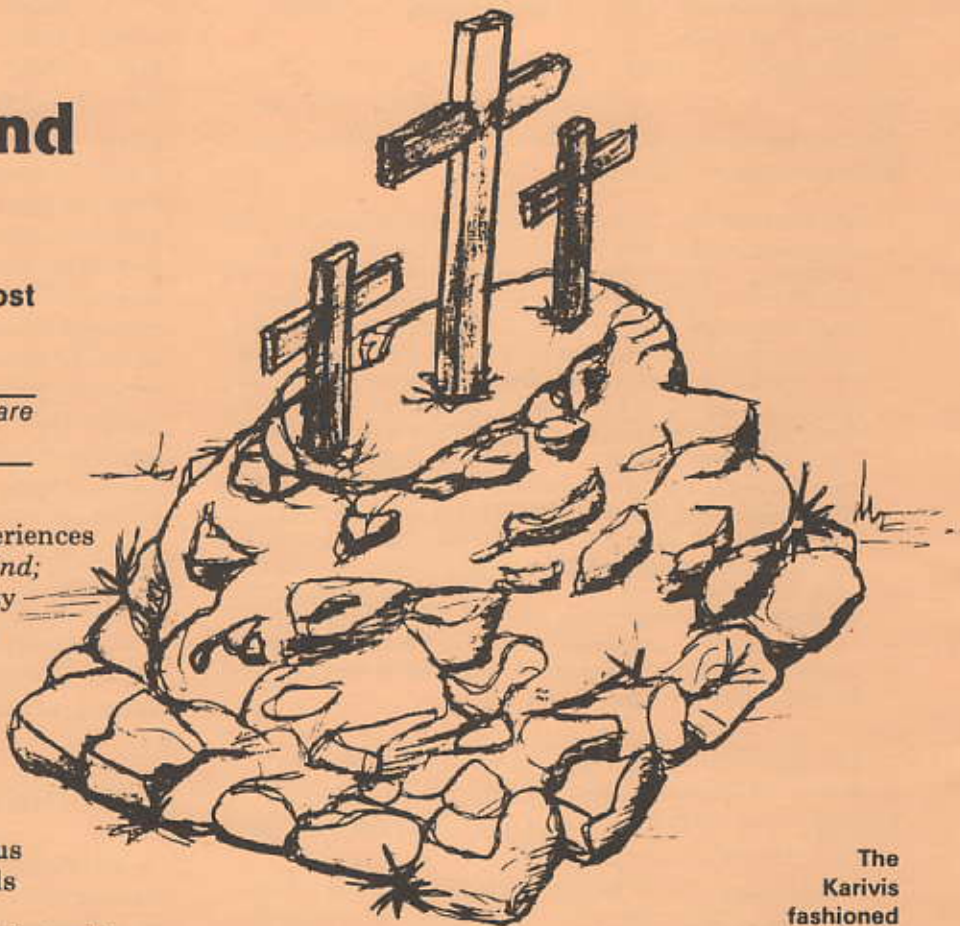
"Where do you come from?" she had asked.

"We are the Maya, We came from the east, we come out of the morning, to the beginning of a new place. We lighted a new fire, we began. Hunab Ku, the All-God, was the only one who knew. He saw, and sent Itzamná his son to earth to teach man how to use his right hand, how to make the corn and cacao and myriad good things of the earth come into being, how to build out of stone the monuments to the Great Belief. Itzamná was made into child and then man, with a right hand that blessed, and in turn the earth blessed him."

In the short years that she knew them, the Karivis taught her traditions strikingly similar to passages recorded in the Book of Mormon.

The following accounts as told by the author give the reader an opportunity to compare the heritage and traditions of a people who had passed down through generations their beliefs, and the Book of Mormon. (Book of Mormon references are added in parentheses.)

On one occasion, the Karivis told her "that all things moved in rhythm, the sun, the moon, the seasons, and when she desired to show them Saturn



The Karivis fashioned a little pyramid of stones and earth and on the smooth place on top put three crosses.

through a telescope, they laughed and drew rings and named the colors. 'Old Wisdom,' they said. ("All the planets which move in their regular form, doth witness that there is a Supreme Creator." — Alma 16:55.)

Upon questioning, "Who was Itzamná?" she was answered, "I-ixh, the morning star." ("And behold, there shall be a new star arise, such a one as ye never have beheld." — Helaman 5:59.)

Once she was given a gourd from which to drink, and was told, "This is the drink of the new corn. This is only from red kernels, never from white. It is the blood of harvest, blessed." (Communion? — III Nephi 8:28.)

Another time, the Karivis fashioned a little pyramid of stones and earth and on the smooth place on top put three crosses, with the largest cross in the center of the pyramid. "The center cross is perfect. That is the Spirit, the flame. That must stand free, for it is Hunab Ku, and it never will belong to your body, although your body may harbor it. Each smaller cross is yourself." ("And I, Nephi, saw that he was lifted up upon the cross." — I Nephi 3:87.)

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THE WISE MEN

by

Shirley Mason

Two men dressed exactly alike in light gold suits walked into an afternoon preaching service and sat together on the front row just ahead of me. Immediately my attention was directed to them since other men were dressed in dark suits and wore ties.

They did not appear to be father and son, though dressed alike. The older appearing man had a fair complexion; the young man had black hair, high cheekbones and skin color like an American Indian. The older man had white hair and his skin actually shone and had no wrinkles in it—much like a baby's—though I imagined he might have been in his seventies. I could not take my eyes off them throughout the service and studied well their profiles.

As the service progressed, I knew that the speaker was being given spiritual power that was needed because of the prayers of the two visitors. These men were special men of God. I determined not to take my eyes off them. But, when the closing hymn was announced, I did just that—for mere seconds. Both men were gone! No one had seen them arise and walk out. In fact, no one saw them, to my knowledge, except two other ladies and me! The men were not to be seen in the foyer, though they would have been outstanding with those light-colored gold suits.

Of course, I thought that I might have been permitted to see two of the Three Nephites who tarried, but I received no confirmation. Instead, I felt strongly directed to study everything possible concerning the Wise Men. It was nearing Christmas time.

This I did and was CONVINCED that the Wise Men did indeed come from America to Palestine after the birth of our Lord Jesus Christ. I had read nothing then of later scientific evidence and opinion. (Scriptural references appear below.) I did not connect the two men I saw at that preaching service with the Wise Men until I accidentally read the sixteenth chapter of Matthew. Was it indeed an accident?

My eyes had been “holden” regarding that last verse, but now I felt confirmation that it at least included the Wise Men! This is not conjecture, but testimony of spiritually won knowledge. The following impressions inspired my mind. The Wise Men came from America and included Nephi and Lehi, the two sons of Helaman, as well as Samuel, the Lamanite, who had prophesied of the birth and death of our Lord Jesus Christ. Then, after they had seen the Christ Child, who could have been two years old, they desired to remain throughout His life and ministry and do what good they could, even as did the Three Nephites in America. Thus our Lord could say, “There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.” —Matthew 16:31. And there was also John the Beloved, disciple of our Lord, whom we know was permitted to tarry, but this reference is a *plural* one regarding such. And the Wise Men were never again seen in their own country.

As I marveled and meditated, I felt confirmation that I had seen Nephi, the son of Helaman, and Samuel, the Lamanite prophet. They were two of the Wise Men! They gave three symbolic gifts, but that did not necessarily mean that there were just three wise men. There could have been more, but I did feel confirmation that Lehi, the brother of Nephi, who was also a man of great spiritual endowment, was a third wise man. Directly from our Heavenly Father by His enlightening Spirit, I knew that the Wise Men were believers and holy men of God.

Scriptural References:

Samuel's prophecy, Helaman 5
Wise men, Helaman 5:125-126; Matthew 3 (Inspired Version)
Star, Helaman 5:59, Matthew 3:2,7,9
Angel to Samuel, Helaman 5:8; Angels, Helaman 5:63,81-84,
Matthew 3:13
House (not stable), Matthew 3:11
Child (not baby), Matthew 3:8-9,11, Matthew 16
Emanuel, Matthew 2:6
Death of Christ, Helaman 5:68,75-82

Author's note: I would know these men, were I ever to see them again, having studied their faces well. I know that God has provided for those who “tarry” other than the Three Nephites and John the Beloved, also known as the Revelator. And they are indeed “wise men” who minister according to the Lord's will until He comes again.



Update on Copalillo*

by Linda Trimble

In the spring of 1986, the media announced the discovery of an archaeological site from the Olmec civilization which was found in the mountains southwest of Cuernavaca, Mexico. Copalillo (Teopantecuantitlan in an Indian language), dating to 1500 B.C., "is the most important site being worked on in Mexico. The find means high civilization existed much earlier in Mesoamerica¹ than we thought,"² according to Gillett Griffin, director of Princeton University Art Gallery and leading Olmec scholar.

Previously archaeological dating for Olmec high civilization indicated that there were cities in existence around the time of Christ. Twenty years ago, the dating was suggested as being approximately 900 B.C. With the new evidence from Copalillo, the dating has been moved to 1500 B.C. with the suggestion being made that with further excavations, it could even go back as far as 2000 B.C.

For years, it has been felt by many Book of Mormon scholars that the Olmec people were the Jaredites. The Book of Mormon requires the Jaredite civilization to be in existence shortly after the "great tower" was built in the Tigris and Euphrates Valley—some time before 2000 B.C. The discovery of Copalillo brings the Olmec civilization another step closer to the Book of Mormon requirements for the Jaredite civilization.

Another way in which the discovery of Copalillo has aided Book of Mormon claims is in the geography. The Book of Ether, for example, suggests that the Jaredites first settled along the west coast (Pacific Coast), then migrated towards

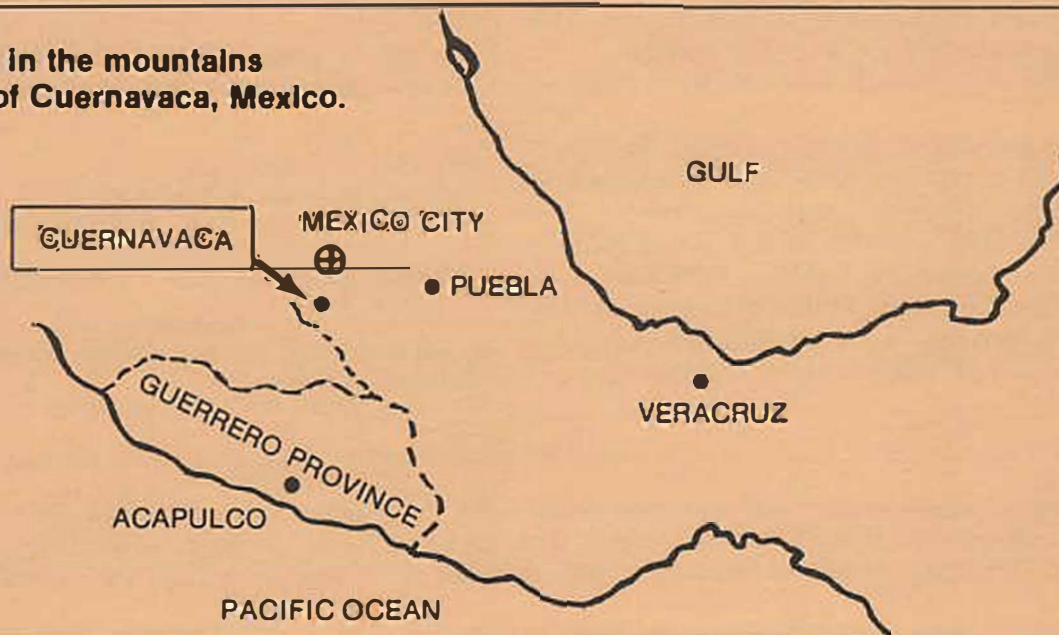
the east (Gulf Coast) due to civil war among the Jaredites. "Most experts believe the Olmec civilization began along the Gulf Coast, but Garcia Barcena said, 'that explanation no longer works. Another one will have to be found.' . . . suggesting the study of Teopantecuantitlan (Copalillo) might show the Olmecs originated in the state of Guerro,³ along the west coast."

This new information coming from the discovery of Copalillo brings academic theories closer and closer to the Book of Mormon position which has not changed since 1830. As these academic theories are changed to that which the Book of Mormon has been telling us for 157 years, there will be those who will begin to recognize the truth of the Book of Mormon and will turn to us for insights. We encourage all to prepare themselves for that marvelous day.

* For further information on this site, see the articles, "Ancient Olmec Site Unearthed" in the July 1986 *The Witness* and "Old City in the New World" in the October 1986 *The Witness*.

1. Mesoamerica is the archaeological term for the southern two thirds of Mexico, Guatemala, Belize and parts of Honduras and El Salvador. It is a homogeneous cultural region. Archaeologist Ray Treat in his article "A Simplified Look at Mesoamerica" (*Recent Book of Mormon Developments*) indicates this region as the homeland for the Jaredites, Mulakites, Lamanites and Nephites.
2. Mimi Crossley, "Mexican Dig Finds Earliest Buildings in North America", *St. Petersburg Times*, April 27, 1986, p. 22a.
3. Teresa Kramer, "Mexican Temple May Hold Key to an Indian Mystery", *Chicago Tribune*, July 13, 1986.

Copalillo is in the mountains southwest of Cuernavaca, Mexico.





The Junior Witness

APRIL, 1987

ISSUE 2

The Lord Leads The Jaredites

by Alicia Sindt

After Jared and his brother gathered their families and friends, they began to prepare for their journey. They collected seeds of every kind, flocks of animals, fish, honeybees and birds.

While they were in the Valley of Nimrod the Lord came down and talked to the Brother of Jared. He was in a cloud and the Brother of Jared could not see Him. The Lord commanded them that they should journey in the wilderness and the Lord did go before them in a cloud giving them directions. At one place they had to stop and build barges so they could cross many waters. Always the Lord urged them on so that he could lead them to the land of promise.

They reached the shore of the sea, where they stayed four years. The Lord finally came to the Brother of Jared in a cloud and for three hours chastened him because he had forgotten to call on the name of the Lord.

After the Brother of Jared had repented of his sin, the Lord told him to build barges. The barges would be light upon the water and tight like a dish, so that no water might leak in. They would be as long as a tree and covered across the top so that no waves could come in.

The Brother of Jared had the barges built according to the Lord's direction; but he became worried. The barges were so tight, there was no way for light to come in or for air to enter so they might breathe. So he cried to the Lord and told him of the



The Brother of Jared asked God to touch sixteen stones so they would shine and give light for the barges.

problems.

The Lord told him to make a hole in the ceiling and in the floor. When they needed air, they were to open the hole in the ceiling. If water came in they were to shut it quickly to keep from drowning.

The Brother of Jared was still worried that they were going to cross the sea without light. So he asked the Lord especially to provide for light. But the Lord told him they could not have fire and they could not have windows because the waves would break them.

Then the Brother of Jared had an idea to make light. He cut out sixteen clear stones from the mountain and asked the Lord to touch them. He believed that if the Lord touched the stones that they would shine in the dark and give light.

The Brother of Jared was surprised because

when he asked the Lord to touch the stones, he saw a finger appear. He fell to the earth in amazement. The Lord asked him to rise and tell Him why he had fallen. The Brother of Jared answered, "I saw the finger of the Lord and I feared that He would smite me. I did not know the Lord had flesh and blood."

The Lord told him, "Because of your faith you have seen that I shall take upon me flesh and blood. Did you see more than my finger?"

The Brother of Jared answered, "No, but show yourself unto me."

The Lord did show himself to the Brother of

(continued on page 2)

The Lord Leads The Jaredites *(continued from page 1)*

Jared and explained that He was Jesus Christ, the Father and the Son. The Lord spoke with the Brother of Jared explaining that He had never before shown Himself to man, and the Brother of Jared could see that man was created in the Lord's image.

The Lord told the Brother of Jared that he could tell no one of what he had seen or heard until Christ should come in the flesh. Instead the Brother of Jared was to write of his experience and seal his writings up so no one could read them. The Lord gave him two special stones to put with the record so that it could be read in the time that the Lord wanted.

The Brother of Jared wrote the vision in a language that the Lord had confounded. In the vision he saw all the things that had happened since the earth was created. He also saw all the things that would happen until the earth would end.

We will not be allowed to read of this vision until we repent of all our sins and become clean before the Lord. The Lord promises us in the Book of Mormon that when we are clean and exercise faith

even as the Brother of Jared did, then He will show us the things the Brother of Jared saw.

After all these things had happened, the Brother of Jared took the sixteen shining stones and put one in each end of the eight barges. The people prepared all kinds of food and provisions and put them in the barges. Then they put themselves into God's hands and set forth upon the sea.

A wind came up and blew them across the sea. There were times that their barges were buried in the sea, but the water could not hurt them. For almost a year they travelled across the sea. They prayed and sang praises to the Lord all day long and when night came they still praised their Lord.

After 344 days of travel they landed on the shores of the promised land. After they thanked the Lord for their safe journey they began to settle and till the earth.

The Jaredites eventually built the greatest nation on the face of the earth at that time. Later, however, they were all destroyed because they became wicked. Then the Lord prepared another people to inherit the promised land.

Finish The Words Of This "A, B, C" Puzzle About The Jaredites

The Jaredites took flocks of these on their journey

The Jaredites crossed the sea in

God _____ the language of the people at the Great Tower

The Brother of Jared prayed that they would not have to cross the sea in

The number of barges which they had was

The Brother of Jared saw the _____ of the Lord.

The one who led the Jaredites from a cloud was

These were put in the top of the barges to let in air.

The Brother of Jared prayed they would be led to a land for their _____ (Ether 1:14).

The Book of Mormon testifies that _____ is the Christ.

Upon landing in the promised land the people ____ and prayed in thanksgiving.

Originally all the people spoke the same

The Brother of Jared hewed sixteen stones from a

God told the people they would become a great

God readily answered the prayers of the Brother of Jared because he had been _____ to God.

The people _____ God while on their journey across the sea.

Before the journey, the people had forgotten to pray for four years and had to _____

On their journey the Jaredites took fish, food, and

The Jaredites left from the Great

God is always the same. He does not change. He is

God led the people into the _____ of Nimrod.

The barges were moved by the

_____ shall write and seal them up. (Ether 1:87)

A _____

B _____

C _____

D _____

E _____

F _____

G _____

H _____

I _____

J _____

K _____

L _____

M _____

N _____

O _____

P _____

R _____

S _____

T _____

U _____

V _____

W _____

Y _____

WORD SEARCH

Fill in the blanks, then find the hidden words.

1. The Lord _____ the Brother of Jared for not calling on Him.
2. The Brother of Jared and his people were travelling to the _____ (two words)
3. The Brother of Jared had a _____ that he wrote and then sealed according to the Lord's direction.
4. The Lord touched _____ stones so they would shine in the darkness.
5. The people built _____ to cross the ocean.
6. The people built _____ of #5.
7. The Lord caused the Brother of Jared to write #3 in a language that had been _____
8. The Lord showed himself to the Brother of Jared and said He was Jesus _____
9. The Jaredites lived on the shore of the _____ for four years.
10. #5 was built so they could _____ #9.
11. If the Lord had not touched the stones, they would have crossed the sea in _____
12. The Jaredites started their journey at the _____ (three words)
13. Before his vision, the Brother of Jared did not know the Lord had _____ (three words)
14. The Brother of Jared fell to the Earth because he was afraid the Lord might _____ him.
15. The Brother of Jared saw the _____ of the Lord.
16. The Brother of Jared hewed sixteen _____ from the mountain.
17. The Lord showed himself to the _____ (three words)
18. The _____ blew them to the promised land
19. They did _____ the Lord all day long while they travelled.
20. When we call on the Lord, we _____

WORD SEARCH

V O V I S I O N E E D J A R B
 C H A S T E N E D L O R D P R
 R E L D A R K N E S S P A R O
 O P L F A I T H O N T R H A T
 F L E S H A N D B L O O D I H
 C O Y T E R E P E N T M C S E
 R V O O B A R G E S C I O E R
 O E F N L A L U R I H S N I O
 S F N E S T A E C X R E F G F
 S O I S T E D O D T I D O H J
 A P M N S E A A N E S L U T A
 N T R L G S M I T E T A N O R
 D Z O A T E T R A N Y N D P E
 O O D F Y J R A W I N D E Q D
 N O T I N T H E F L E S D H T

21. The Brother of Jared had so much _____ the Lord could not keep him from seeing his finger.
22. To ask for forgiveness and not commit that sin again is to _____.
23. The Brother of Jared went to talk to the _____ on the mountain.
24. The Brother of Jared _____ his record of the vision so no one could read it until the Lord wanted it read.

Answers on page 4

SIXTEEN STONES

by Babushka D.

*The Story of the Brother of Jared
Book of Ether 1-3*

At times it has seemed good to God
To reach down from above
And help the children of this world
To want to seek God's love.

The story you're about to hear
Is of a time when God
Saw all the people of the earth
Together and at odds.

But God had other plans for them
Each one He did confound
By mixing up the languages
He spread them all around

There was a man named Jared who
With all his people knew,
That if they prayed to God, somehow
He'd get their people through.

So Jared's Brother prayed for them
And asked that God would please
Allow them keep their language one,
If they'd meet His decrees

Thy families and friends do bring
Thy flocks of ev'ry kind.
Our God will meet us in the vale
And lead us if we mind.

The Lord desired them to serve Him
And love Him all their days;
To teach their little ones to praise
His kindness and His ways.

The Valley Nimrod then they passed;
They pitched their many tents.
'Twas near the pounding, roaring sea
Dividing continents.

They named it Moriancumer
Four years upon that land
The people lived in peacefulness
Awaiting God's command.

Then, came the Lord rebuking them.
He said do not forget
To always call upon thy God.
His will could then be met.

So Jared's Brother prayed alone.
God said he'd take a trip
across the great, majestic, seas.
They'd need to build barge ships.

So Jared's Brother built eight boats
The ships were small and tight.
The ends were peaked, just like a dish
As birds they floated light.

First Jared's Brother cried aloud,
Then thought, My Lord, tonight
I visited the barges. Lo,
Within there is no light.

The Lord told him to ask his will,
And he would surely give
The needed things he wished from Him
To help the people live.

So up unto the mount Shelem,
The brave man went alone.
And there the faithful one of God
Assembled sixteen stones

He held them up and prayed to God,
Oh, let my will be thine
Do touch thy finger to the stones.
They will in darkness shine.

The Lord saw that his faith was strong.
He touched each little stone.
When God reached out His finger great,
The rocks then brightly shone!

This man of God was dazed to see
The Lord's almighty hand,
He trembled, shook, and hid his face
He knelt and touched the sand

The Lord told him he should not fear
For truly he believed
So many things were possible,
Great deeds would be achieved

Then Jared's Brother took the stones
And placed them two by two.
On ev'ry barge they would have light
To reach the land so new.

Three hundred forty-four days passed.
Out on the raging sea,
At last the weary people reached
The land where they'd be free.

Our land is choice and bondage free,
And will not know captivity,
If Jesus Christ, our Lord, we'll serve,
And from His teachings never swerve,

WORD SEARCH

A word search grid consisting of a 10x10 grid of letters. The letters are arranged in a way that the word 'SEARCH' is hidden. A red 'X' is drawn over the grid, and a red arrow points to the word 'SEARCH' which is written in red capital letters across the grid.

WORD SEARCH

Study Along With . . .

Thelona
Stevens



We who accept the Scriptures of the Restored Gospel know that infants come into the world free of sin. Many, ever since the fall of the church which Christ established on earth, have maintained this belief, whereas many others have argued to the contrary.

There is scriptural evidence that great truth has been enjoyed by the peoples on earth when they have accepted and followed God-given truth, and a definite pattern of evil has resulted when such enlightenment has been forsaken. Amazingly, infant baptism has been practiced by many apostate peoples of history.

Everyone even casually acquainted with the Bible, knows that Adam and Eve were placed in the Garden of Eden in a state of perfection, free from all knowledge of evil. Then came Satan and things changed. Because Adam and Eve fell to temptation, they were expelled from the Garden, but God offered them a plan of salvation. This plan is set forth in Genesis 4:4-8 and 6:54-65.* These references show that our first parents were given specific instructions, which they and many others followed. All mankind might have chosen to serve God. Enoch's people did. They adhered so completely to God's laws that God was able to dwell among them, and eventually take them unto himself (Gen. 7:76-78).

ENLIGHTENMENT OR DARKNESS BY CHOICE

We can trace the following periods of great enlightenment:

The days of Enoch, when God dwelt with the people - about 365 years

The period following Christ's ministry in Jerusalem - about 70 years

The great development of the Nephites in Ancient America following Christ's ministry to them - about 200 years.

Likewise, we can trace a definite pattern of evil when these peoples abandoned the Word of God and lapsed into wickedness.

Following the Zionite conditions which prevailed in the days of Enoch, apostasy reigned. One of the evils into which the people sank was that of baptizing infants. God said to Abraham:

My people have gone astray from my precepts, and have not kept mine ordinances, which I gave unto their fathers; and they have not observed mine anointing, and the burial, or baptism wherewith I commanded them; but have turned from the commandment, and taken unto themselves the washing of children . . . I will establish a covenant of circumcision with thee, and it shall be my covenant between me and thee, and thy seed after thee, in their generations; that thou mayest know forever that children are not accountable before me until they are eight years old.

—Genesis 17:4,6,11

The Scriptures and history have recorded that this same evil of "washing children" marked the fall of the Jerusalem Church after Christ, and also the Nephites following their fall from the great righteousness after Christ's ministry to them.

Although we do not have access to history showing how this evil developed among the Nephites, we know that some among them advocated baptizing infants and others resisted it because Mormon wrote to Moroni:

And now my son I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you. For if I have learned the truth; there have been disputations among you concerning the baptism of your little children.

—Moroni 8:4,5

In defense of the truth regarding this disputed question, Mormon quoted the words of Christ:

Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. . . it is solemn mockery before God, that ye should baptize little children.

—Moroni 8:9,10

Christ, when he established his church on earth, laid the pattern for the treatment of little children. He said,

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

—Matt. 19:14

And he took them up in his arms, and put his hands upon them, and blessed them.

—Mark 10:14

* All biblical references are to the Inspired Version.
Book of Mormon references are to the 1908 edition.



Christ set the example for the blessing of little children. "And he took them up in his arms, and put his hands upon them and blessed them." — Mark 10:14

MARKS OF APOSTASY

As the Jerusalem Church established by Christ fell away from his teachings, the pattern of evil of earlier centuries developed. Observing the changes which had crept into the Church of Jesus Christ, Dr. Mosheim wrote,

It is certain that to religious worship, both public and private, many rites were added without necessity, and to the offense of sober and good men.

—Mosheim, p. 132¹

One of these rites was that of the "washing of children," condemned by God (Gen. 17:6). Ever since, the subject of infant baptism has been a rich source of contention.

Apparently the focus on circumcision and infant baptism began quite early. *The Interpreters Dictionary of the Bible* (p. 352) suggests it might have been during the first century, A.D.

THE UNIVERSALITY OF APOSTASY

According to Doane (p. 123), "The [dominant] Church without a dissenting voice, regarded infant baptism as truly of divine authority." In his debate with Maccella, Campbell raised the question of authority (Campbell and Maccella, p. 16).²

The Oxford Dictionary of the Christian Church (p. 701) observed that

the New Testament contains no specific authority for the authorization to baptize infants. But by tradition at least as old as the third century, and virtually universal until the Reformation, children born to Christian parents have been baptized in infancy.

Lacking scriptural authority, other authority was accepted. In 1705, the *History of Infant Baptism*, by

Wall, Vicar of Shoreham, in Kent, was "universally acknowledged as the standard on the subject" (Doane, p. 101).³

THEIR REASON FOR BAPTIZING INFANTS

Justin Martyr held that "infants and adults are alike depraved," saying, "We have received . . . baptism because we were sinners" (Mosheim, p. 105). Origen, born in Egypt in A.D. 185, stated that "Infants are baptized for forgiveness of sins," that through "the sacrament of baptism the pollution of our birth is taken away" (Doane, p. 122).

Pelagius and Celestius, in denial of the doctrine of "innate depravity" of infants, believed that newly born infants were "in the same state of moral purity that Adam was before the fall," but still argued that they "would go to hell if not baptized. They must be baptized in order to go to heaven" (Doane, pp. 144-146).

An era that produced such teachings is rightly called the *Dark Ages!*

After reviewing these things, there is more meaning to Isaiah's words,

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

—Isaiah 24:5

It is hard to comprehend how anyone could believe that babies coming from the courts of heaven could be full of sin!

No wonder Christ commanded Moroni to declare against such doctrine. Such "denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption" (Moroni 8:21).

No wonder he said, "Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly, God hath commanded me" (Moroni 8:22,23).

THE TRUTH RESTORED

Into such a sin dominated world for hundreds of years infants were born, until the coming forth of the Gospel and the Book of Mormon in 1830. No longer need innocent babes be looked upon as "sinners," subjects of "innate depravity." How liberating are the words of the Book of Mormon (Moroni 8:10-20):

It is solemn mockery before God, that ye should baptize little children (10).

Teach repentance and baptism unto those who are accountable and capable of committing sin (11).

¹ John L. Mosheim, D.D. *Institute of Ecclesiastical History*, Vol. 1; (New York: Harper Brothers, 1841).

² Alexander Campbell and W. L. Maccella. *Christian Baptism, Debate*, (Buffaloe, Va: Buffaloe Book Co., 1824).

³ Rev. N. Doane. *Infant Baptism*, (New York: Nelson and Phillips Co., 1975).

He that supposeth that little children need baptism, is in the gall of bitterness, and in the honds of iniquity (15).

Awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism (16).

Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are alive in him because of his mercy (20).

THE LIGHT IS COME

Isaiah predicted that the awful darkness of those centuries would not be forever. He foretold,

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

—Isaiah 9:2

Jesus proclaimed,

Behold, I am Jesus Christ, the Son of God. . . . I am the light which shineth in darkness, and the darkness comprehendeth it not.

—D&C 3:14

Sad to say, there are still denominations which insist upon the baptism of infants. Charles J. McFadden, supported by Fulton J. Sheen, 1946, insists that the "infant is tainted with original sin," which can "be washed away only . . . by baptism. If the baptism is a failure, the infant will never reach heaven" (p. 120).⁴

Contrast that with the teachings of Light! What a relief for brokenhearted parents to learn that their infants who died without baptism, some of whom were even denied Christian burial, are not lost forever. The Book of Mormon teaches emphatically, "The infant perisheth not, that dieth in his infancy" (Mosiah 1:17). What a comfort to all who have lost little children in death to read the marvelous truth revealed to Joseph Smith:

All children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.

—RLDS Church History, Vol. 2, p. 16

ACCOUNTABILITY

Who are "accountable and capable of committing sin"?

In unmistakable words, God said to Abraham, "Thou mayest know forever that children are not accountable before me until they are eight years old"

(Gen. 17:11). And in the latter days, with no possibility for misinterpretation, God stated:

Inasmuch as parents have children . . . that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; . . . their children shall be baptized for the remission of their sins when eight years old . . . and they shall also teach their children to pray, and to walk uprightly before the Lord.

—D&C 68:4

REMEMBER

When Jesus wanted to teach his Jerusalem Twelve a lesson in humility, he sat in their midst and took a little child in his arms and said,

Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea.

—Matt. 18:2-5

In every way Jesus upheld little children. He said,

And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things.

—III Nephi 5:39

Listen to the words of Christ, . . . your Redeemer, little children are whole, for they are not capable of committing sin; . . . I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; . . . little children are alive in Christ, even from the foundation of the world.

—Moroni 8:8,9,13

Christ's similar words to the Jerusalem Church are to be found in Matthew 18:11.

God made another plea in these latter days to turn from that which caused erroneous teachings and practices:

That wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

—D&C 90:6c

Light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their *infant state, innocent before God* (Italics added). I have commanded you to bring up your children in light and truth.

—D&C 90:6a-d

⁴ Charles J. McFadden. (*Medical Ethics for Nurses*. Quoted in *America's Freedom and Catholic Power*, (Boston: Beacon Press, 1949).



Tantalizing Glimpses-Faint Whispers-The Great Breakthrough-Part Three (Continued from Page 5)

- feathered serpent - a name all three Restoration Scriptures apply to Satan himself as in 2 Nephi 1:104:

Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies. (Also see DC 76:3 and Rev. 20:2)

It appears agreed no one knows the real name of the original Dawn God or the original names of the Maya, Nahuatl, or Toltec cities. One can only wonder if the name Toltec was originally substituted for Nahuatl in order to cover up a name suggestive of Nephi. Gadianton was the keeper of Satan's secret system including Old Testament idolatries such as

sun-worship, human sacrifice by the Incas, phallic rites by the Aztecs, etc. When this Gadianton Mafia band was about to be terminated in Helaman's time they "*concealed their secret plans in the earth,*" (Hel. 4:13), to await a later coming forth. Among the Aztec books the Jesuits listed was "a book on *Black Magic*" (Frederick Peterson, *Ancient America*, p. 240).

The noted Oxford University historian, Arnold Toynbee, is credited with saying that the average length of a civilized culture is 200 years originating with a moral, thrifty society like the Puritans and progressing to wealth, power, sophistication, and final decadence.

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



The Changing Wind (Continued from Page 6)

The passages involving the spiritual beliefs and insights of the Karivis are reminiscent of Nephi or Alma speaking.

"How did the earth come to be?" Karena had asked.

"There would be four creations, each in a different dimension. Each would be destroyed, one by drought, one by flood, one by man, and the fourth by fire, even when man is consumed."

And to the question, "And then what happens to the people? Will they all die?" They answered, "The people would become ashes or light as Hunab Ku chose."

Her inquiry into sickness brought the response that there are three kinds of sickness: of body, of mind, and of the soul. "And man can die more easily of the last than of any, even though his body stay alive. Each time you forget Hunab Ku, you die a little."

One of the more memorable statements made in

the book is significant to all members of the Reorganized Church of Jesus Christ of Latter Day Saints,

"Itzamná has not forgotten us. The promise that buried with his hand, the torch, will live. We will build cities of stone once more, build them upon the bodies and the promises of those who walk with Hunab Ku, and there will be beauty and laughter on earth, and sorrow we will not, not again."

* Dr. Karena Shields, a Roman Catholic, made two startling statements while lecturing to a R.L.D.S. congregation. The first was her personal opinion that *Jesus Christ had appeared to the Mayan culture in Palenque at some time*. The second was her description of the *gold plates she has seen and examined herself while on research study for ten years among the Mayan groups*. She has an extremely close relationship with the Karivis. Her description of the binding of these plates was amazing. She said they are usually bound by either leather or metal rings. *These plates are sacred and the translation is known only to the Mayan people*.

Editor's Note: The above book review by Michael Gatrost, FRAA Director, has been reprinted from the December 1981 newsletter because of the attention called to it in the article by Roy Weldon. Since the membership of FRAA has expanded so greatly in the last five years, it was recognized that many would not have read the original publication.



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. Due to the volume received, material cannot be acknowledged or returned. Please mail to:

Thank you for your support in this endeavor.



April Picture: Hill Rabon, Oaxaca, Mexico

Many scholars believe that the Hill Cumorah in New York is not the Hill Cumorah in the Book of Mormon. The small plates of Nephi were indeed buried by Moroni in the present state of New York. However, that hill does not fit the description of the area in which the rest of the Nephite records were hidden and where the final Nephite/Lamanite battle took place. Hill Rabon is one of two sites which serious students think corresponds to the description given in the Book of Mormon: hills, fountains, rivers, much water, strategic battle location, near narrow neck of land, etc. No single point in Book of Mormon geography is basic to one's belief in this ancient record. However, it seems that the more intently a person studies in any area, the deeper becomes his convictions of the truth of this ancient scripture, the Book of Mormon.

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May Picture: Temple to Quetzalcoatl, Teotihuacan, Mexico

This structure at Teotihuacan originally had six terraces and a temple at the top. Carved heads of the plumed serpent are found at each terrace and along the side of the stairway. The area was evidently used in religious ceremonies. Heads of the God Tlaloc are alternated with those of the plumed serpent which represents Quetzalcoatl. Many archaeological students, including former Apostle Charles Hield, believe Quetzalcoatl was Jesus Christ.



June Picture: Central Plaza of Tikal

Tikal is located deep in the jungles of Guatemala and is accessible from the capitol, Guatemala City, mainly by air.

The spacious Central Plaza was once an important ceremonial center and the scene of great and significant activity. To the left of the photo is the Temple of the Giant Jaguar (Temple I) which rises to a height of 155 feet. Only partially visible on the right is Temple II, the Temple of the Masks, reaching a height of 143 feet. In the background is the Central Acropolis, made up of a series of massive structures grouped around small courtyards erected on a platform 80 feet higher than the plaza floor.

In times past this elegance and grandeur was the heart and soul of Tikal.



ENGRAVING ON SILVER - OLDEST BIBLICAL TEXT KNOWN

Editor's note: The following material has been gleaned from an article appearing in the *Tallahassee Democrat* on July 5, 1986. It was sent to FRAA by Brenda Evans of Tallahassee.

Two 2600 year old pieces of silver* containing inscribed biblical texts were found some time ago near Jerusalem by archaeologist Gabriel Barkay. They have been in the care of the Israeli Museum while deciphering was being done. The translation has been slow because the form of writing used disappeared after the Jews were expelled from Jerusalem by the Babylonians.

The small pieces of metal were rolled into cylinders like scrolls and probably worn as amulets. They predate by four hundred years the Dead Sea Scrolls which have been recognized as the earliest known biblical texts.

A Tel Aviv University archaeologist said the amulets contained the priestly blessing found in Numbers. His translation of the Hebrew on the

smaller piece of silver reads:

"The Lord bless you and keep you. The Lord make his face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and grant you peace."

The amulets were found in the "shoulder of Hinnam" west of the Old City of Jerusalem. The cave is one thousand yards from the site where tradition says King Solomon's Temple was built. One thousand items of treasure including silver, alabaster, metal and bone objects were in a niche of a burial chamber. A museum spokesman said a collapsed roof had protected the niche from looters and robbers.

* The Book of Mormon mentions metal being used for record keeping many times. Examples are the plates of brass in I Nephi 1:158-170; the Nephite plates in II Nephi 4:45,46; other Nephite plates in Jacob 2:68; the plates of Limhi in Mosiah 5:57; and the twenty-four gold plates of the Jaredites in Ether 1:2.

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The Foundation for Research on Ancient America is seeking individuals who would like to engage in meaningful service by assisting in spreading the good news of the Book of Mormon to people in their areas.

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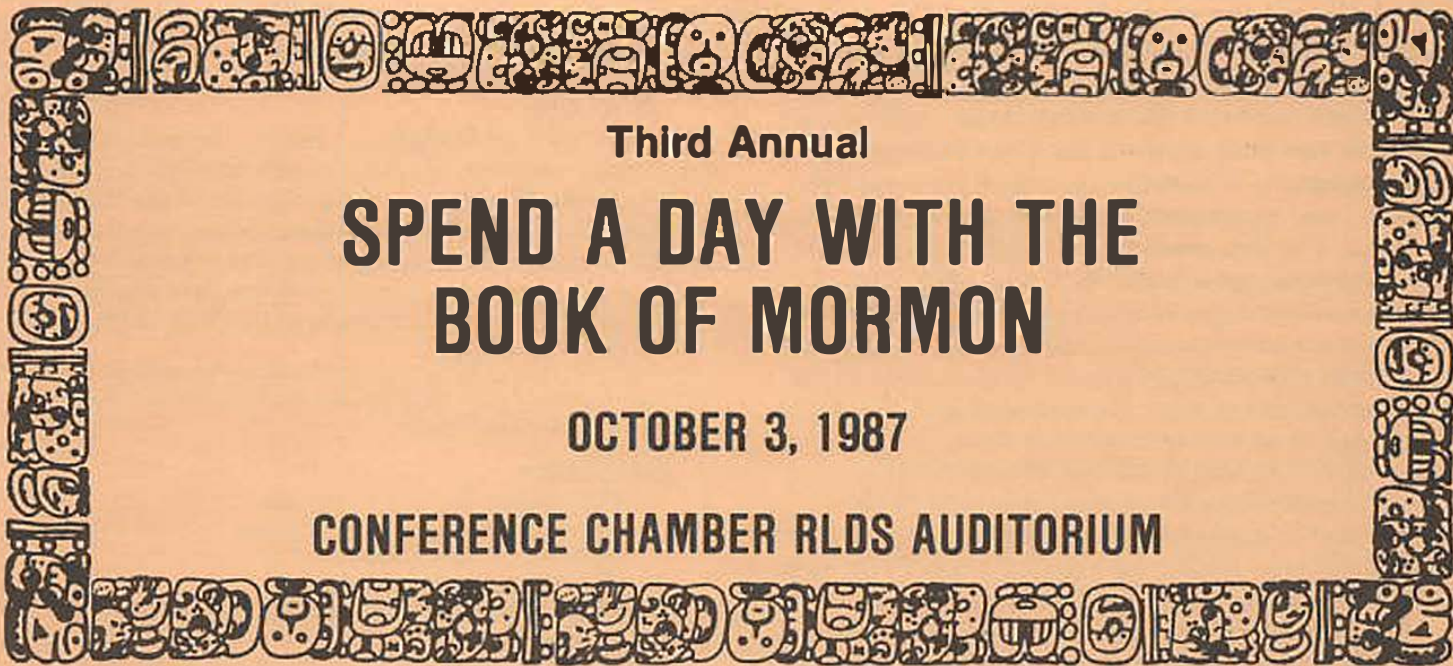
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At the 1986 Book of Mormon Conference 1000 Books of Mormon were given to those who would commit themselves to giving a copy of the book to someone to whom they would like to witness.

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:



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New Book of Mormon . . . (Continued from Page 1)

will reveal the fact that none of them perfectly or adequately combines these advantages; and we feel the most essential requisite for a concordance is completeness — otherwise one never knows if the passage was misremembered or it simply was not included. For this reason no preceding work of the kind has taken as a basis for the present one; it is entirely independent of them all. The passages were collected directly from the sacred text, and they have been repeatedly compared with it, both in the manuscript and in type, in so careful and thorough a manner as to test satisfactorily their exhaustiveness and exactness. An entry with a count of how many times a word is used in the sacred text is given for a few unimportant particles and words very frequently used as a search on such words would prove impracticable."

For a limited time (April 1 to October 1) the Foundation for Research on Ancient America will send to each contributor of \$100 or more (tax exempt) a gift of the *Book of Mormon Concordance* by Stowe and Stowe. The current retail value is \$60. Although FRAA does not sell the book, it is felt that each sincere Book of Mormon student should have one. Everyone who sees it is most enthusiastic.

This is an opportunity to enrich your library, and assist the Foundation in its work. Send contributions to FRAA, 410 N. Pleasant, Independence, Mo. 64050, or fill out the blank on page 15.

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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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PUBLICATION OF NEWSLETTER:

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DISTRIBUTION:

Fifty States
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MEMBERSHIP IN THE FOUNDATION:

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