



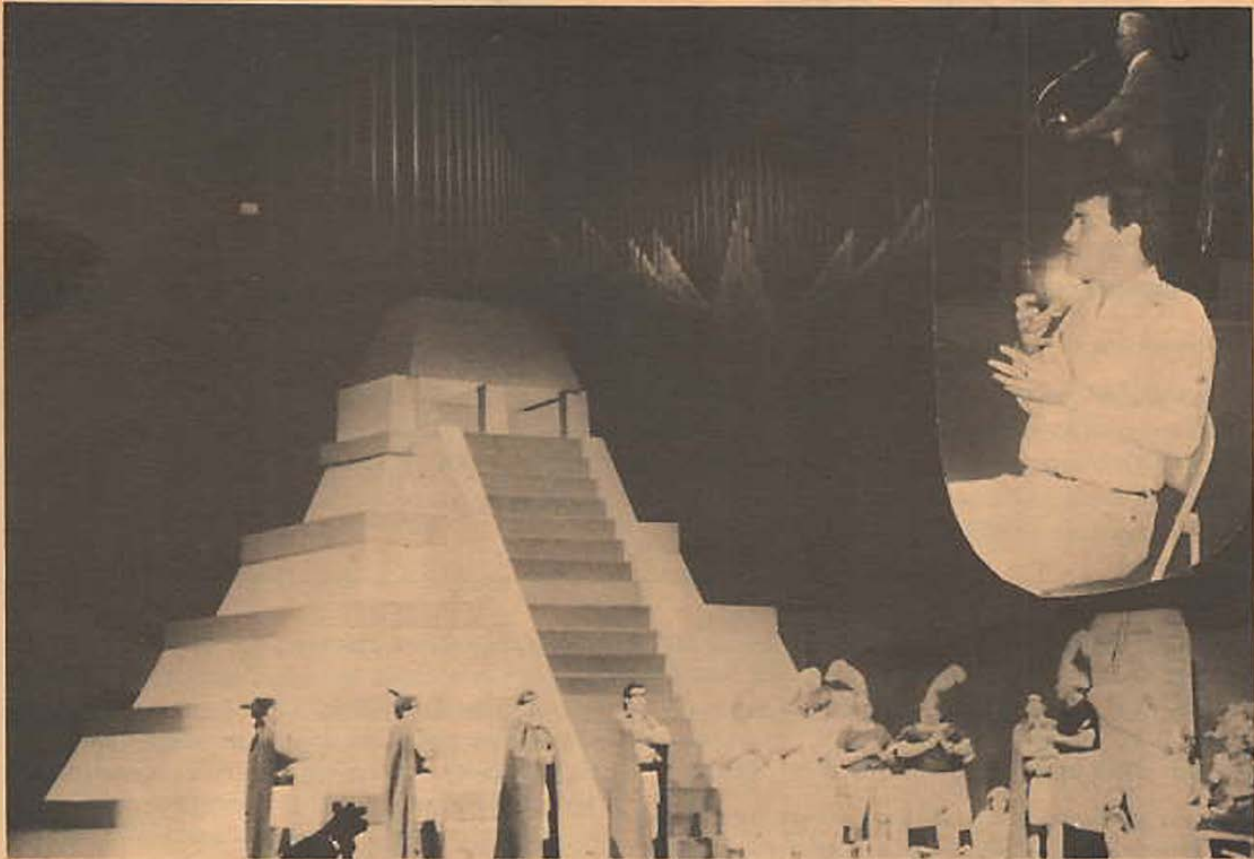
The Witness

Newsletter Of The Foundation For Research On Ancient America

JANUARY, 1988

NEWSLETTER NO. 60

THOUSANDS ATTEND THIRD ANNUAL BOOK OF MORMON CONFERENCE



A thirty foot pyramid served as background for the day's activities as well as the drama in the evening. Alan Menn interpreted for the deaf the lecture given by Seventy Deibert Smith. All the day's presentations were thus interpreted.

On a beautiful autumn day, October 3, 1987, 3500 people converged on the Auditorium to SPEND A DAY WITH THE BOOK OF MORMON. Twenty-eight states were represented and several parties flew down from Canada. As people entered the conference chamber, attention was immediately centered on the spectacular thirty foot tall pyramid which served as background for the presentations of the day, as well as being an integral part of the evening drama.

Wayne Crawford, tenor, provided music which beautifully set the atmosphere for the day's activities which were competently presided over by Elder Steve Willey. After a dramatic portrayal of Mormon and Moroni by Theo Boyd and Doug Smith, President Thelona Stevens, welcomed the guests and formally

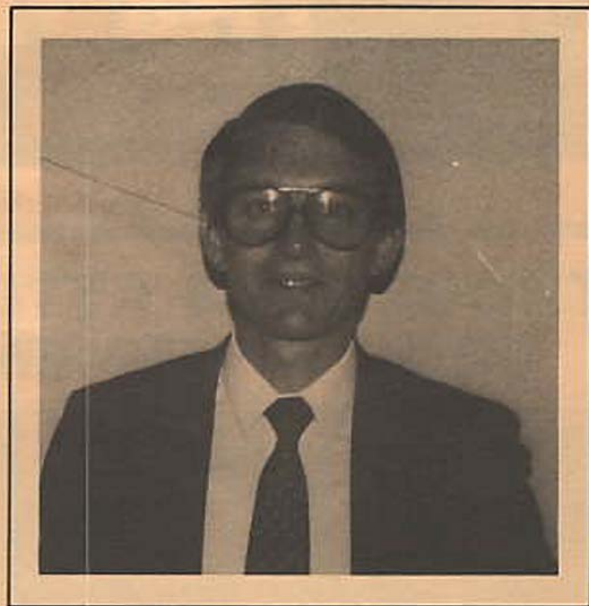
opened the conference. Richard Harrison, FRAA member from Seattle, Washington, offered the invocation.

Lectures were as varied as the personalities of the speakers. Seventy Norman Page, who is a descendant of seven of the eleven witnesses to the Book of Mormon, capably spoke of how the Book of Mormon answers Bible critics. A newcomer to our organization was John Welch, an archaeologist who is currently a professor at BYU (See page 2 of this issue). His research revealed some new and interesting explanations of legal proceedings in the Book of Mormon. Patriarch Henry Schaefer affirmed the fulfillment of prophecy by the Book of Mormon. Pat Lowman, of In-

(Continued on page 14)

AN ANCIENT LEGAL SETTING FOR THE BOOK OF MORMON

by John Welch



John Welch

*Editor's note: The following is an excerpt from the lecture given at the recent Spend a Day with the Book of Mormon Conference. John Welch is an attorney and a professor of history at Brigham Young University. The conclusion will be printed in the next issue of *The Witness*. The complete presentation is available on both audio and video tapes at School of Saints. An order blank and prices will be furnished on request to FRAA.*

The Book of Mormon is one of those classics of life and literature which is full of the spirit of truth and the Spirit of God. It is a beautiful book that will bring us in the words of the prophet Joseph Smith, "closer to God than any other book on the face of this earth."

True to the heritage of ancient Israel from which the Book of Mormon emerged, law was a very pervasive and significant factor in the history of Book of Mormon peoples. There is an enormous amount of legal material in this text. We have much talk in the Book of Mormon about law, legislation, and law making—about judges and judicial reforms—of murder, robbery, stealing and many other law related subjects. We find in the pages of this ancient record lengthy reports of legal proceedings concerning Nehor, Sherem, Alma and Amulek. We find details concerning the judicial disposition of the closely averted insurrection of Paanchi as well as the ceremonious execution of the robber Zemnarihah. The Nephites clearly, and the prophets of the Nephites as well, considered legal affairs to be a crucial part of their lives and history.

What I would like to introduce you to, therefore, is the thesis that the Book of Mormon cannot be completely and clearly understood without knowing

something about the legal system functioning in Israel and in the ancient Near East at and before the time of the prophet Lehi. Since their legal ways were not always our ways, we should be willing to meet the record on its own terms—to try to understand as best we can the significance of these jurisprudential details in the text as the original writers would have understood them. This will not always be completely possible of course, for many reasons, since we do not have a complete textbook about what the law was in those days. But in a surprising number of cases we can know and understand to a considerable degree the world of Lehi and his law.

Let me convince you first that the Law of Moses was a basic and important part of the Nephite understanding of law. Shortly after his arrival in the New World, Nephi affirms (II Nephi 4:14) "And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things according to the law of Moses." In effect, Nephi is saying here, that they followed the Law of Moses in *all* things. That would encompass the laws regarding murder, blasphemy, ritual, theft, robbery, sabbath day, property laws, ownership, festivals such as the Feast of Tabernacles or Passover. Whatever was required by the Law

of Moses, Nephi is saying that they followed the Law of Moses in all things.

Another very telling passage describing conditions in the sixteenth year of the reign of judges some 500 years later, likewise affirms (Alma 16:3-4) "And the people did observe to keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses." Hence the Nephites continued to follow the Law of Moses in all things. I take this to be religiously, civically, politically, judicially—in all ways.

I would like to illustrate this now with several cases. First, the case of Sherem at the end of the Book of Jacob. One of the basic principles of justice in the ancient world, especially in the Law of Moses was that a person who initiated a law suit against another person and lost the law suit, was to suffer the same punishment that would have been inflicted upon the accused individual, had the accuser's false accusation been accepted in the proceedings. That's an astonishing principle of law, one that perhaps we should think about adopting in our own legal system—at least if you want to stop frivolous law suits! Deuteronomy 19:16-19 prescribes this in specific. It says, "If a false witness rise up against any man to testify against him that which is wrong . . . if the witness be a false witness . . . then shall ye do unto him, as he had thought to have done unto his brother."

What is the lesson we learn from this regarding Sherem? Well, standing behind the account of Sherem is this concept of justice. Sherem had accused Jacob of a capital offense—blasphemy. Blasphemy under the Law of Moses as you learn from Leviticus 24:16 was punishable by death. This is serious business. Sherem's punishment was having brought a false accusation against Jacob. His punishment, of course, was inflicted by God, but recognized by the people as the hand of pure justice, namely, that Sherem die. *Our* sense of justice would certainly not call for such a drastic result. But under the Law of Moses and under the perception of justice operating in their world, it would.

Consider second, the case of Nephi slaying Laban. This has been a much discussed subject over the years. Assume or pretend for a minute that you have been appointed to be Nephi's defense attorney, and he's been brought before a court in Jerusalem accused of the crime of first degree murder. Has Nephi committed an offense under the law of Jerusalem in *his* day that would make him culpable or not? After all, when Nephi wittingly cuts off drunken, hapless Laban's head, under *our* legal system he would certainly be guilty of having committed what we would call a first degree intentional homicide. But what about under the law of Jerusalem?

The law of excusable homicide is defined in Exodus 21:12-14. In particular the text requires if a man smite a man so that he die, he shall surely be put to death. "And if a man lie not in wait but God deliver him unto his hand; then I will appoint thee a place whither he shall flee." This statute instructs people following this law to apply two tests in determining whether or not

the killing is excusable. The first test is that the homicide be not premeditated in the sense that the killer should not "lie in wait" for his victim. This is thought to be a killing with cunning or ambush where you position yourself in a certain place knowing that your victim will come along and you then just happen to bring about his death. The second requirement is that the victim must be delivered into the hands of the slayer by the Lord. There is considerable evidence, it seems to me, right in the record itself that Nephi believed that Exodus 21 applied to his case, making it an excusable or justifiable slaying under the law of the land, as well as under the specific instruction of the Lord.

First of all, in I Nephi 1:106 Nephi states that as he went back into the city of Jerusalem late that night he went "not knowing beforehand the things which I should do." Why else is Nephi certifying to us in the record that he had *not* premeditated this—other than to say that he is qualifying under the first prong of this particular statute? He is not lying in wait as the statute requires.

Moreover, as to the second requirement, look at what the angel [Spirit] says to Nephi (I Nephi 1:112) "And the Spirit said unto me again, Behold, the Lord hath delivered him unto thy hands." Even after receiving that, Nephi wasn't completely sure that he could proceed. He tries three times to rationalize the killing of Laban and comes up with some reasonable grounds for so doing, but the Spirit comes back a second time and says to Nephi, "Slay him,"—and why? "for the Lord hath delivered him unto thy hands." Those words are precisely the words I have just read to you out of Exodus Chapter 21.

Could Nephi have mistaken the fact that the angel [Spirit] was quoting those words from the Law of Moses—words that follow only a few words after the Ten Commandments and words that, I believe, that Nephi would have known as well as he knew the Ten Commandments?

Furthermore, consider the fact that the brothers of Nephi who were *always* after him to accuse him for whatever they might, never accused Nephi of having broken the law in what he did in slaying Laban. All of these factors, I think, indicate that we have here a case of Nephi following the Law of Moses. And if we understand and apply the law as Nephi would have understood it, we can see and appreciate the significance of the precise quotation and use of these words by the angel [Spirit].

◆ ————— ◆
In the next issue Professor Welch will discuss the trials of Zemnarihah and of Abinadi. We believe our readers will be very interested in this material.

In the last issue of *The Witness* there was a mistake in the printing of the name of the author of "Who Were There Before the Indians?" The correct name is Gordon W. Harrison. We regret the error.

TANTALIZING GLIMPSSES—FAINT WHISPERINGS

THE GREAT BREAK-UP - PART FOUR*

by Roy Weldon

THE NEPHITE RECORD TRAIL

Jesus Christ both Son of Man and Son of God descended out of the sky in the presence of some 2500 awed Nephites (II Nephi 8:27) at the temple in the Land Bountiful in Central America,

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world:

And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven (III Nephi 5:11-13).

THE ARCHAEOLOGICAL TRAIL

Eric Wolf in his *Sons of the Shaking South* says, "Every 52 years . . . men waited with bated breath to see the sun rise again" (p. 89, 1966).

The Aztecs had a terrible dread of what they called the "black sun." H. H. Bancroft says,

The Mexicans were much troubled and distressed by an eclipse of the sun. . . . This was the occasion of a general panic, women weeping aloud, and men howling and shouting" (*Native Press*, Vol. 3, p. 110).

Alma Reed in *The Ancient Past of Mexico* devotes a page to the dread of the black sun and measures taken to ward it off (p. 60, 1966). American Indian traditions vary its length from three to five days. The Aztecs said it was four days. The terrible long black night is referred to by Kingsborough, Motolina, Lauda Cogollus and others.

THE BOOK OF MORMON TRAIL

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land;

And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater;

Nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land.

And it came to pass that it did last for the space of three days, that there was darkness upon the face of the land.

And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually (III Nephi 4:6, 16-17, 21).

All who have read the Nephite record know that the grand climax came after the three days of darkness when Jesus Christ appeared to the Nephites in person.

Sahagim, Spanish student of Aztec traditions said, "Just at the close of the black sun the God of the Nahuas came to them" (Josiah E. Hickman, *The Romance of the Book of Mormon*, p. 201).

The first time I read those words there came over me an intense powerful awareness that the Nephite record is true, Joseph Smith was a prophet of God, and Jesus Christ is my Savior and the Savior of the world.

CLOSER AND CLOSER

The trail of the savants, historians, and archaeologists appears to be gradually getting nearer to the trail of the Nephite record opening tantalizing glimpses and continuing whisperings of an eventual convergence. Two following quotes are suggestive. Laurette Sejourne, Mexican archaeologist, in *Burning Water; Thought and Religion of Ancient America*, writes,

Just as our era began with Christ, so that of the Aztecs and predecessors began approximately at the same time with Quetzalcoatl. . . . No other name, even the most powerful emperors is even distantly comparable to his. . . . Quetzalcoatl is. . . in fact. . . the greatest figure in the history of the new world. . . . Here certainly lies the reason why he is considered above all as a god man" (p. 25, 26, 957).

The above quote goes so far down the archaeological trail that it should not be left to stand alone. Constance Irwin in *Fair Gods and Stone Faces* comments,

Kon-tiki Virococha the Peruvian Fair God was said to have been a white man—extremely white like the Spaniards. . . . a gentleman of imposing mien. . . . That these details were not invented on sight to please the Spaniards is evidenced by pre-Hispanic statues depicting Virococha as robed and bearded. . . . The similarity of the various versions suggests the possibility of a single source. But it

*Part four continued from *The Witness*, Issue #59

THAT HAUNTING MAN-GOD QUETZALCOATL



also suggests most persuasively that "somewhere" in Mexico, Central or South America countless centuries before Columbus, a bearded white man did indeed walk among the natives as teacher and leader (p. 262, 1963).

In addition to the above two quotations it should be remembered that in Part Two of this series, L. Taylor Hansen records in *He Walked the Americas* her interviews of Indian chiefs from Peru to Alaska about the mystic personage whose shadow lingers over the entire New World. Hansen found forty references to the divine personage with captions of "The Morning Star God" and "The Dawn God."

We are now down to the wire. For a few paragraphs it is no longer tantalizing peeks or faint whispers. We are coming out of the dark forest into broad daylight.

Laurette Sejourne's "greatest figure of the New World" transports us immediately to the greatest figure of the Old World—The Good Shepherd who declared in John 10:16,

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Sejourne's "greatest figure in the New World" becomes the greatest figure of a whole world. Time is not measured from the birth of Buddha, Mohammed, Allah, Confucius, Moses or Paul. Every time we date a check or look at the calendar we are paying homage to the greatest figure that ever walked either the Old

World or the New World.

When our Blessed Savior set his feet on the New World to the great joy of all who beheld and heard Him—the Nephite record informs us,

And six hundred and nine years had passed away, since Lehi left Jerusalem; and nine years had passed away, from the time when the sign was given, which was spoken of by the prophets, that Christ should come into the world.

Now the Nephites began to reckon their time from this period when the sign was given or from the coming of Christ (III Nephi 1:44-45).

Ixtlilxochitl, Aztec prince versed in the lore of his forefathers, wrote a description of the contents of the Teoamoztli (Divine Book) once had by the Toltecs.

It was 305 years since the sun and moon had eclipsed [the three days of darkness] . . . after having had many years of quiet peace [the golden age of the Nephites]. *Ancient America and the Book of Mormon* (p. 223, Hunter-Ferguson, 1950).

IN CONCLUSION

A statement by Arthur Oakman is appropriate.

Uncertainty means confusion. To this age of uncertainty about Christ, and hence about the nature of goals of life, has been sent the Book of Mormon, pulsating with living testimony, brought forth by divine agencies, placed into the hands of

(Continued on next page)

Victor W. Von Hagen on the archaeological trail, voices his frustration in the *World of the Maya* when he mentions "Tula, the capital of that strange and haunting man-god Quetzalcoatl" (p. 32, 33, 1960). The picture to the left is of the bearded white god (Quetzalcoatl) found at Chichén Itzá.

an unlearned farm boy and translated through the power of God by the Urim and Thummim; and in turn, translating the unlearned boy into a prophet of the first magnitude. No other book ever came forth so miraculously. No other book bears quite the same vivid testimony (*Central Witness of the Book of Mormon*, p. 62).

Now, feeling very deeply my humble estate, nevertheless, I dare to suggest that the following words in the Nephite record (III Nephi 5:1-14) will someday become as revered and immortal as the words of the angel in the second chapter of Luke in the Bible—“*Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.*”

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful;

And they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death.

And it came to pass that while they were conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard;

And it was not a harsh voice, neither was it a loud voice, nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear, to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not; and again the third time they did hear the voice, and did open their ears to hear it;

And their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold, the third time they did understand the voice which they heard;

And it said unto them, Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him.

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven;

And he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world:

And behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

A LITTLE CHILD SHALL LEAD THEM

by Bruce A. Stayton

Our family left the Book of Mormon Day meeting with books in our hands and enthusiasm in our hearts. We went directly to our neighbors' for dinner. On the way there we discussed how we planned to share the Book of Mormon with someone who would be willing to read it.

We had just met our neighbors, having moved to our new home a few weeks ago. Our son Jonathan (age 10) went directly to our new friends and placed a Book of Mormon in their hands before I could offer any explanation. To my surprise, our host said "A friend of

mine has just given me a copy of this book", and he pulled a blue 1908 paperback Book of Mormon off the shelf. His wife spoke up and said: "Al has his copy, but I would like my own copy of this book because I want to read it."

I could only suppose that perhaps my son's action was done through the direction of the Spirit rather than through boyish enthusiasm alone. Certainly this friend was ready to receive the message, and it may have taken me a long time to decide to share the Book of Mormon with him and his family.

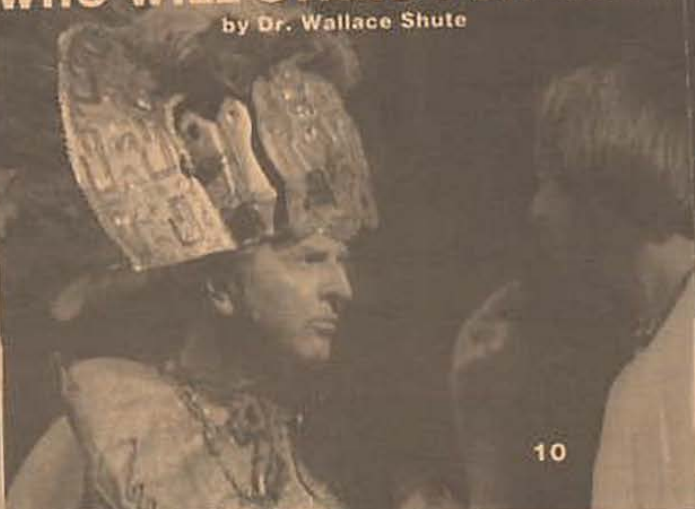
WHO WILL STAND FOR GOD? by Dr. Wallace Shute

1. Doug Smith, Moroni; 2. Roger McCarthy, priest of King Noah; 3. Cris Taler, Mark Colville, Jared Lupton—soldiers; 4. Roy Browne, priest of King Noah; 5. Mark Simmons as Christ; 6. Patty Doty, member of Noah's Court, Patrick Doty as Prince Limhi; 7. Noah's dancers in front of the pyramid; 8. John Doty, Abinadi and Jared Lupton, guard; 9. Randy Hazelrigg, Samuel the Lamanite; 10. William Gill, King Noah; and John Doty, Abinadi; 11. Karen Hall, member of King Noah's court; 12. Children and others as the townspeople; 13. Theo Boyd, director of the drama; 14. John Doty, an apostle



WHO WILL STAND FOR GOD?

by Dr. Wallace Shute



A PRAYER IS ANSWERED

On Saturday, October 3, 1987, a friend and I went to the Auditorium to Spend a Day with the Book of Mormon. It lasted longer than scheduled and I was very tired. My friend had decided not to go back in the evening and I was considering also not going to the drama to be presented.

About 7:15 I was prompted by the Spirit to go anyway, tired or not. I hurried to get there as it was to start at 7:30.

As I entered the Auditorium from the west door, I encountered a lady I knew and said, "I am by myself tonight and if you don't mind, I would like to sit with you." I followed her to the middle section where her son was waiting. I did not know she had a son. As we waited for the program to begin she introduced him to

me and said he was from the Minneapolis area. I told him I had a son in St. Paul who is inactive.

He immediately said, I have been praying for someone to minister to. I will contact him tomorrow."

I said, "I also know a young lady in Minneapolis and I will get her address for you."

Tears welled up in his eyes and he said, "Oh, this is too much. I have wanted to reach out to someone!"

There were approximately 3500 people there that Saturday. With all of these people, why should the two of us meet? He had a need to be fulfilled and I had a prayer to be answered. It simply had to be God who brought us together.

Name withheld by request



LETTERS

Best thanks for regularly sending me the really interesting FRAA newsletter, *The Witness*. Although I am not a member of the Saints' Church or any other Restoration Church, it is always intriguing reading about new findings in relation to the Book of Mormon. I am especially interested in new anthropological, archaeological, and linguistic evidences having come forth during the last decades.

—Austria

I'm writing a check and I hope you can use it for the Book of Mormon Conference. I'm with my son who takes very good care of me. I'm using my left hand—as I had a stroke on my right side.

—Uruguay

May I express my personal appreciation for the prodigious efforts you are making to bring into focus the story whose unique history and impact can only be matched by the Bible.

—Canada

Here is a renewal of our membership. Your extremely interesting and informative articles have helped both of us a great deal in our study and teaching of the Book of Mormon.

—Canada

I would like to tell you just how much I enjoyed the Book of Mormon Conference. It was really nice to meet the author (Thelona Stevens) of so much I have read through the years. Thank you!

—Tennessee

My friends and I discuss every issue. Keep up the good work!

—Idaho

We were at the Book of Mormon Conference. It was again very good. Much work had gone in it to make it a success. I cherish the Book of Mormon as a sacred book. God bless all that worked so hard to make the conference so interesting.

—Missouri

I reviewed a copy of *The Witness* recently while visiting in Northport, N.Y. Those there in turn subscribed as a result of viewing a copy at the home of a friend in Plymouth, Michigan. I enclose a contribution. Please add my name to your mailing list.

—Michigan

I really appreciate the efforts made by your organization in this most important work.

—California

Received and have read the latest issue of *The Witness*. Everything in this issue was excellent and very informative! These are indeed exciting times. Keep up the good work!

—Ohio

I am so happy with the things all of you are doing in the area of the Book of Mormon. My best to you and may God continue to bless you.

—Colorado

Just returned from Cozumel, Mexico. They are doing some good things with San Grevacio—like: not rebuilding, just uncovering. They are leaving a lot of the jungle in as well as around the area. Robbers are a big problem. Wish I could live and work nearby. It will be a beautiful informative ruin when they finish, or even advance. I feel that the entire area was one large city.

—Missouri



The **Junior Witness**

JANUARY, 1988 ISSUE 5

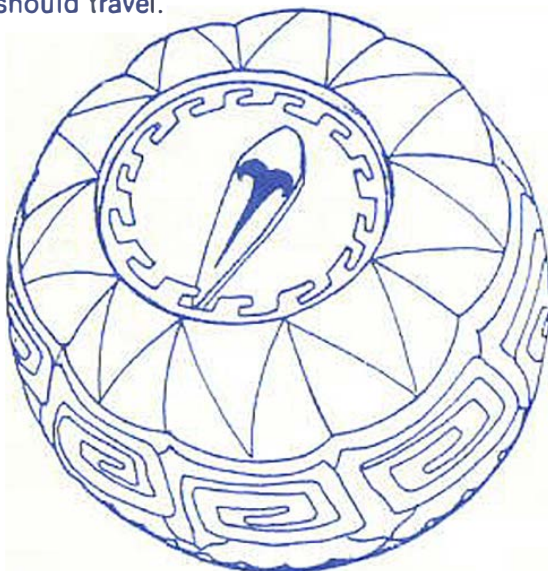
THE LIAHONA

by Alicia Sindt

Lehi's family continued to live in the wilderness. His sons and Zoram married the daughters of Ishmael and they tried to fulfill the commandments of the Lord.

One night, the Lord spoke to Lehi and told him that on the morrow he would journey in the wilderness. When Lehi arose in the morning, he was surprised to discover on the ground a round ball of fine brass. In the ball were two spindles; one pointed the way they should travel.

Lehi discovered on the ground a round ball of fine brass



They gathered what remained of their provisions and seed of every kind and they traveled south-southeast four days. They hunted food for their families and continued on their way keeping to the more fertile parts of the wilderness near the Red Sea. Always the ball would direct them to the most fertile parts of the wilderness.

After many days travel, they stopped to rest and to hunt more food. This time when they went to hunt, Nephi broke his bow which was made of steel. Things became exceedingly difficult because Nephi's bow was broken and his brother's bows had lost their spring, so that they could obtain no food. His brothers were angry with him because they could not obtain food.

Their families did suffer much because they lacked food. Laman, Lemuel, and the sons of

Ishmael began to murmur because of their suffering in the wilderness. Even Lehi began to murmur against the Lord. Nephi spoke much to his brothers because they hardened their hearts and were complaining against God.

Nephi did make a bow out of wood and an arrow from a straight stick. He armed himself with the bow and an arrow, with a sling, and with stones.

And he said to his father, "Whither shall I go, to obtain food?"

Lehi had humbled himself before the Lord because of Nephi's exhortations and did inquire of the Lord. The voice of the Lord came to Lehi, and he was truly chastened.

"And it came to pass that the voice of the Lord said unto him, Look upon the ball, and behold the things which are written!

"And it came to pass that I Nephi, beheld the pointers which were in the ball, that they did work according to the faith, diligence, and heed, which we did give unto them. And there was also written up on them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord."

Nephi followed the directions on the liahona and did slay many wild beasts so that the families were no longer hungry. After they had food, they did all humble themselves before God and gave thanks unto him. And they began again their journey.

While they journeyed, Ishmael died. His daughters mourned his loss and began to complain against Lehi. They said, "Our father is dead; yea, and we have . . . suffered much affliction, hunger, thirst, and fatigue; and after all these sufferings we must perish in the wilderness with hunger."

Laman heard these complaints and said unto Lemuel and the sons of Ishmael, "Behold, let us slay our father, and also our brother, Nephi, who has taken it upon him to be our ruler and our teacher."

Before they could carry out this plan, the Lord did speak to them many words which did chasten them.

They began to travel again. This time, though they faced many difficulties, they were made strong to bear the afflictions. For eight years, they did travel in the wilderness until they came to the land Bountiful.

CROSSWORD PUZZLE

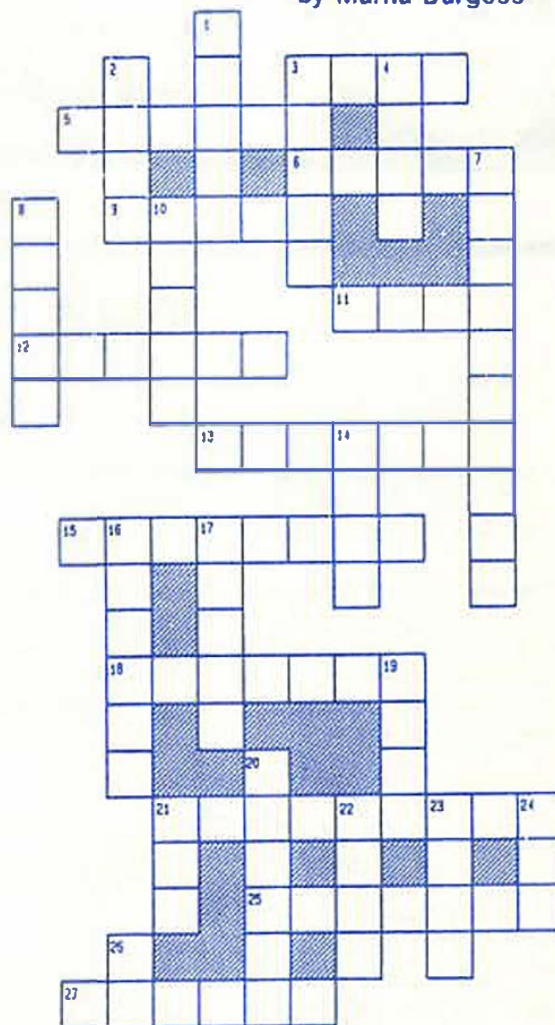
by Marna Burgess

CLUES ACROSS

3. The Liahona was round like a child's _____
5. To complain
6. Used with a bow
9. Lehi's family used these to live in while in the wilderness
11. Nephi and his brothers had to hunt to find _____
12. Lehi left many precious _____ in Jerusalem
13. The Lord corrected the wrong ways of the people
15. The Liahona pointed the way to travel with its _____
18. This man, his wife and daughters went with Lehi into the wilderness
21. Known as the Land _____
25. Nephi and his family were _____ by the spirit of God
27. An older brother of Nephi

CLUES DOWN

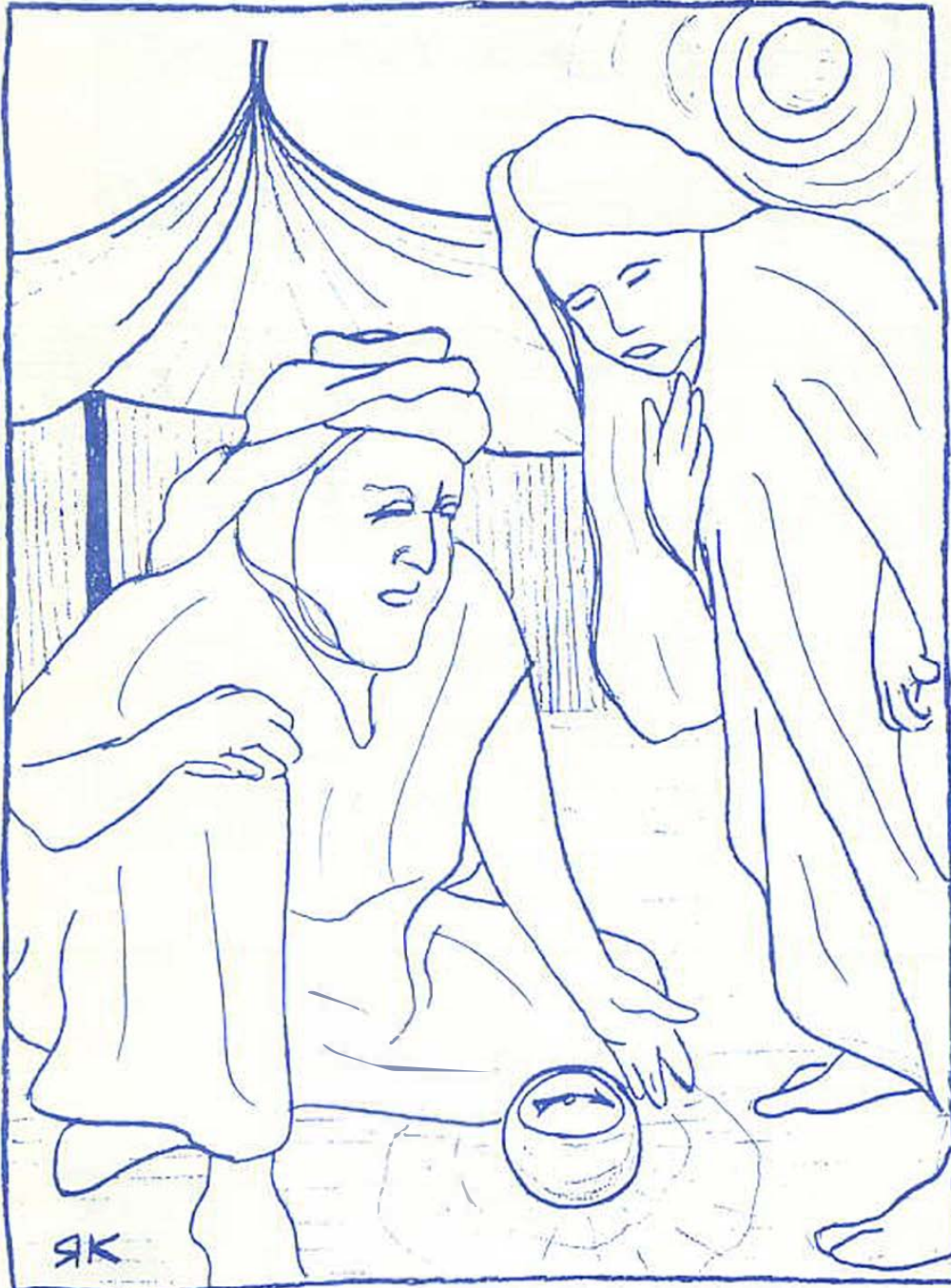
1. Nephi's oldest brother
2. To look for food
3. The Liahona was made of _____
4. Another name for God
7. Lehi's family journeyed in the _____
8. Lehi's family journeyed eight long _____
10. The number of years Lehi and his family journeyed in the wilderness
14. Among the items Lehi took when he left Jerusalem
16. Laman and his followers feared they would _____
17. The son of Lehi who became leader and prophet
19. Father of Nephi
20. Meek
21. Nephi broke his in the wilderness
22. Nephi cut down a _____ and made a bow and an arrow
23. These live in the water
24. God's Spirit _____ the group through the wilderness
26. The direction in which the family of Lehi traveled (Use abbreviations)



WORD SEARCH by Marna Burgess

Find the word in the puzzle below and circle it. You will find the words printed in all directions. Each word can also be found in the story. Good luck.

N	A	M	A	L	E	M	U	E	L	H	H	ARROW	LIAHONA
T	R	A	V	E	L	A	E	S	S	U	Z	BALL	LORD
B	T	B	R	A	S	S	T	I	M	N	O	BOUNTIFUL	MURMUR
F	O	O	D	E	N	N	R	B	Z	G	R	BOW	NEPHI
W	C	U	M	T	E	E	L	A	O	E	P	BRASS	PERISH
A	H	U	N	T	P	E	O	L	R	R	O	CHASTEN	PRAY
N	A	W	B	T	H	A	R	L	A	M	L	FAITH	RED
D	S	O	Z	I	I	X	D	Y	M	U	E	FOOD	SEA
E	T	R	R	E	F	F	U	S	E	R	A	HUMBLE	SORROW
R	E	R	Y	E	N	R	U	O	J	M	M	HUNGER	SPINDLES
N	N	A	N	O	H	A	I	L	D	U	H	HUNT	SUFFER
S	P	I	N	D	L	E	S	D	E	R	S	ISHMAEL	TENTS
S	O	R	R	O	W	F	A	I	T	H	I	JOURNEY	TRAVEL
												LAMAN	WANDER
												LEHI	ZORAM
												LEMUEL	



MEMORY VERSE

And if it so be that the children of men keep the commandments of God, he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them.
—1 Nephi 5:59

WHAT DO YOU REMEMBER ABOUT THE STORY?

_____ found a strange ball on the _____ outside his tent. It was made of fine _____. It had two _____ to show the direction to go. Sometimes _____ appeared on it to give instructions. The ball worked according to the _____ and diligence of the people.

Linda Rowland

THE LIAHONA

Hazel B. Rook

The voice of the Lord spoke to Le- hi, And told him to jour- ney a- far
With- in the ball there were 2 spin- dles, And one showed the way they should go

As Le- hi a- rose in the morn- ing, He saw on the ground a great round brass ball.
The li- a- ho- na should guide them, Be- cause of their faith and di- li- gence.

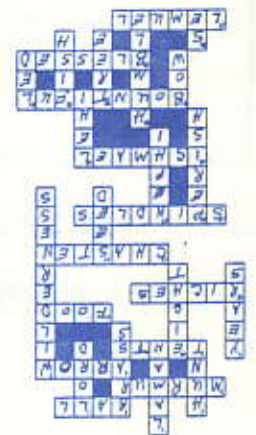
The brass ball will point the direction God put it there to guide them.

NOTE; THE MELODY IS IN THE SECOND LINE OF THE TREBLE CLEF.

DRAW A LINE FROM EACH ITEM ON THE LEFT TO THE MATCHING ITEM ON THE RIGHT

- BRASS BALL
- LEHI'S WIFE
- LEHI'S SON WHO WAS THE LEADER
- LEHI'S SONS BORN IN THE WILDERNESS
- LEHI'S SONS WHO OFTEN PERSECUTED NEPHI
- WEAPON USED FOR HUNTING MEAT
- CITY WHERE LEHI HAD LIVED
- WHAT POINTED THE WAY IN THE LIAHONA
- WHAT SOMETIMES APPEARED IN THE LIAHONA TO GIVE DIRECTION
- THE MATERIAL FROM WHICH THE LIAHONA WAS MADE
- THE BOOK IN WHICH WE READ ABOUT THE LIAHONA
- WHAT THE PEOPLE HAD TO HAVE FOR THE LIAHONA TO WORK

- JERUSALEM
- BOOK OF MORMON
- TWO SPINDLES
- LIAHONA
- FAITH
- SARIAH
- BRASS
- NEPHI
- LAMAN AND LEMUEL
- WORDS
- BOW AND ARROW
- JACOB AND JOSEPH



Study
Along
With . . .

Thelona
Stevens



“GATHERING IN ONE ALL THINGS”

THE GATHERING OF ISRAEL GOD’S COVENANT PEOPLE

God proclaimed in August 1830 to his newly organized church that he had committed the keys of his kingdom,

and a dispensation of the gospel for the last times; . . . in the which I will gather together in one all things.

—D&C 26:3b,c¹

An important factor in this gathering must be Israel, the covenant people of the Lord. Israel includes the ten “lost” tribes, including Joseph’s seed (Ephraim and Manasseh) and the people in the north countries; Judah; and Latter Day Israel.

GOD’S COVENANTS

A covenant is a two-way contract. No contract, or covenant, should ever be entered into lightly, but a covenant made with God is a serious matter. It is forever. God will never break a covenant with man, but men frequently break their covenants with God, and the penalty is great for a broken covenant. Some broken covenants carry provision for repentance, but some can never be reinstated once broken, such as denial of the Holy Ghost once it has been granted

¹Scriptural references are to:

Inspired Version (Independence, Missouri: Herald House, 1944).

Book of Mormon (Independence, Missouri: Herald House, 1908).

Doctrine and Covenants (Independence, Missouri: Herald House, 1952).

(D&C 76:4a-e); “altogether” turning from the covenant of the holy priesthood (D&C 83:6h); and the breaking of the Zionc covenant (D&C 77:1d,2d,3a).

God made many covenants with individuals, as with Adam, Enoch, Noah, Abraham, Sarah; the covenant of the holy priesthood; the covenant of peace (Ezek. 37:26); and continues to make covenant with mankind, all of which are everlasting, but there is one covenant which is called *the everlasting covenant*. It is the only covenant prefaced by the definite article; all other covenants must be identified as to which covenant is meant. *The everlasting covenant* is “the fullness of the gospel” (D&C 66:1a,b; 108:14).²

It was the everlasting covenant into which Adam entered when he accepted God’s plan of forgiveness of sin by baptism and eternal life through Jesus Christ (Gen. 6:67-69). It is through this same everlasting covenant by baptism that each of us obtains forgiveness of sin and the gift of the Holy Ghost through which we are led to eternal salvation (Gen. 6:71).

Man often strays from the ranks of Godliness and enters into sin again, but through repentance forgiveness is granted. When there is no repentance, the covenant is broken and forgiveness of sin is nonexistent (Alma 8:96-97). God, being merciful recognizes contributing factors and will show much mercy, but God must honor his own laws and he “cannot look upon sin with the least degree of allowance” (D&C 1:5f). For this reason, those who break their covenant with God and will not repent, must pay a severe penalty. This applies to both individuals and nations. Those who honor their covenant faithfully to the end are God’s covenant people.

GOD’S COVENANT WITH ABRAHAM’S SEED

Although the fullness of the gospel was known among men in the days of Adam, Enoch, and Noah, idolatry was prevalent and was practiced by Abraham’s father Terah and others of his kindred (Josh. 24:2).

God led Abraham from his idolatrous environment and established him in the land of Canaan, and commanded him, “Thou shalt observe to keep all my commandments wherein I covenanted with thy fathers” (Gen. 17:12). God told 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 as for thee, behold, I will make my covenant with thee, and thou shalt be a father of many nations. And this covenant I make, that thy children may be known among all nations. . . . And I will give unto thee and thy seed after thee. . . . all the land of Canaan, for an everlasting possession; and I will be their God.

—Gen. 17:4,5,8,13

²For more about the everlasting covenant, see “The New Covenant,” *The Witness*, #53, April 1986, p. 9.

(Continued on next page)

God gave the land of Canaan to Abraham and his seed (Gen. 17:13). This promise was reiterated to his son Isaac and to his son Jacob, whose name was changed to Israel, both names continued to be used in the Scriptures. His twelve sons, during their 430 years in Egypt, became the twelve tribes of Israel, or the Israelites. God raised up Moses to lead them out of their intolerable bondage, back to the land of Canaan.

MOSES

Moses taught the Israelites the fullness of the gospel, and they made covenant with God, which covenant was sealed by the blood of the sacrificial lamb (Ex. 24:3-8), but they broke their covenant when they reverted to idolatry. For this they lost the Melchisedec priesthood and were left with the law of carnal commandments (Ex. 34:1,2; Deut. 10:1,2), generally known as the Law of Moses. The Law of Moses continued until Christ's supreme offering fulfilled the Law of Moses (III Nephi 7:6,9).

After their forty years of wilderness wanderings, the Israelites were finally led into the land of Canaan and Joshua assigned them their inheritances. Political differences later divided them into two kingdoms—the ten tribes to the north, the Kingdom of Israel, and the Kingdom of Judah to the south.

Idolatry and the great wickedness caused the downfall and scattering of both kingdoms, as foretold by many prophets (as Deut. 28:64; I Nephi 3:16; 7:3-7).

SOME SCATTERED: SOME LED BY GOD

From the beginning, our unchangeable God has followed his law stated in Doctrine and Covenants 81:3:

I give unto you directions how you may act before me, that it may turn to your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Sacred history records how God has led those faithful to him to places of his choosing, while the wicked suffered death, captivity, scattering.

The first account of God leading the faithful to a special place is recorded in Genesis 6:15. "Enos, and the residue of the people of God" were led to "a land of promise." Before God scattered the wicked at the time of the great tower, he led the Jaredites away (Ether 1:7-29). When Jerusalem was about to be destroyed and the Jews taken into captivity, God led away the Nephites and the Mulekites (I Nephi 1:3,4,26; 5:213; Omni 1:26-28). God warned that those who went "from evil to evil" (Jer. 9:3), forsaking his law (Jer. 9:13) would be slain (Jer. 24:10); scattered (Jer. 9:16).

THE PEOPLE IN THE NORTH COUNTRIES

The record is not as readily comprehended regarding those whom God led away before the scattering of the ten tribes throughout the world, but it is plainly

discernible. Although great wickedness prevailed in Israel, some clung faithfully to their commitment to God. When Elijah complained to the Lord that all Israel had turned to idolatry and that he alone was left, God told him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal" (I Kings 19:14,18). Paul referred to these seven thousand in Romans 11:4.

Since all these faithful souls had not broken their covenant with God, according to his word, he was bound to save them when Assyria was about to overrun the Kingdom of Israel. It is not surprising that Isaiah should mention this "remnant of his people, which shall be left from Assyria" (Isa. 11:16).

Nephi had the testimony that

The more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are, none of us knoweth, save that we know that they have been led away.

—I Nephi 7:8-10

Jacob added,

For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure.

—II Nephi 7:38

Nephi was given knowledge concerning the writings of the "other tribes of Israel," which God had led away (II Nephi 12:69), and he said that all whom God had led away would have the writings of one another (II Nephi 12:65-73).

When Jesus visited the Nephites, he told them about the "other tribes of the house of Israel, whom the Father hath led away out of the land" (III Nephi 7:15). He said,

Now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

—III Nephi 8:4

Those of both Israel and Judah who were unwilling to be led by God were scattered throughout the world.

GENTILES

A general concept of a Gentile is one who is not a Jew. Those of non-Jewish descent are Gentiles in that they are citizens of nations other than Judah, but more is involved than national distinction. There were Gentiles from the beginning, long before Judah came into being. Gentiles are first mentioned in the Bible in Genesis 10:3. The Old Testament concept was that one who had not made covenant with God was a Gentile. That concept was expressed by Jesus:

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

—Luke 23:32

A Gentile who makes covenant with God is no longer a Gentile (except as to national heritage). He becomes an Israelite, numbered among God's covenant people:

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

—III Nephi 9:92

Wherefore, the Gentiles shall be blessed and numbered among the house of Israel.

—II Nephi 7:29

And be inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile.

—II Nephi 11:113-115

LATTER DAY ISRAEL

Latter Day Israel is composed of the seed of Abraham, which includes the posterity of the twelve sons of Jacob-Israel. The seed of Abraham also includes the Gentiles and all peoples who are adopted into the kingdom of God through baptism. Paul taught,

As many of you as have been baptized into Christ have put on Christ. . . . And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise.

—Galatians 3:27,29

Some members of the Church today are of the direct lineage of Abraham. Some patriarchal blessings reveal the tribe through which the individual has descended, but many blessings do not name the lineage. Whether or not the lineage is given, all baptized into Christ are of the lineage of Abraham, either by lineage or by "adoption" (Gal. 3:29; 4:1-7).

INHERITANCES

God gave the land of Canaan to Abraham and his seed for an everlasting inheritance (Gen. 17:13). Joshua assigned the tribes their portions of the land of Canaan, (Josh. Chap. 14-22), but Joseph's special inheritance was "over the wall" (Gen. 49:22), "over the sea" (Isa. 16:8), "unto the utmost bound of the everlasting hills" (Gen. 49:26; also see Ps. 80:8-11).

The Nephites were a remnant of Jacob through Joseph (Alma 21:54). Jesus confirmed that this is the land of their inheritance (III Nephi 7:14,42).

There are many promises concerning the Gentiles upon this land. Mormon testified that the Lord had reserved the blessings which the Nephites might have received for the Gentiles who would possess the land (Mormon 2:48). Nephi had testified much earlier that the "Gentiles shall be blessed upon the land" (II Nephi 7:17). However, the inheritance of the land was for Joseph's seed of the covenant, who are to build up the new Jerusalem upon this land (Ether 6:6-8).

Judah was given a large inheritance in the land of Canaan (Josh. Chap. 15). The Jews have maintained an undying love for the land of their inheritance. Although they have known long centuries of persecution by dominating powers (Persians, Greeks, Syrians, Turks, Romans), these persecutions have made the Jews the more determined to possess the land of their inheritance. Scattered Jews have had such love for the land that they made pilgrimages there if possible. When too poor to do this, many saved money to purchase a little Jerusalem soil to be placed under the pillow in their coffin.

God offered Latter Day Israel,

A land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts.

—D&C 38:4e

THE GATHERING

God's promises to Abraham's seed still stand for those who repent and avail themselves of the blessings. They are to be gathered back to the lands of their inheritances—Judah to the Old Jerusalem (III Nephi 9:68-71; D&C 108:6f); Israel to the New Jerusalem (Ether 6:4-8; D&C 108:6a-e).

The gathering of God's people is a major responsibility of the church which God brought forth in 1830, as stated in Doctrine and Covenants 83:1b:

The word of the Lord concerning his church established in the last days

- [1] for the restoration of his people, as he has spoken by the mouth of his prophet a, and
- [2] for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem.

Thus, in simplicity, the Lord stated his reasons for bringing his Church into being. He offered no alternative. Any activities which do not contribute toward these goals are futile. Section 28 says,

Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked.

—D&C 28:2c,d

All God's authority given through the priesthood, all his laws, commandments, instructions, are for bringing about the "restoration of his people" to the lands of their inheritance, the gathering of his people, and the establishment of Zion.

Since the first revelations regarding the gathering, God has given much specific instruction, leaving no question concerning the word of the Lord in this regard.

(Continued on next page)

In order for any individual to be a part of this great and final gathering, there must be conformity to all of God's commandments. There must be the sanctification God requires to live the Zionite life with one another to be fit to live in the presence of God. This great ingathering of those who keep all God's laws and commandments assures the return of Enoch's city, according to the promise in Genesis 9:22-23.

Time grows short. The demands are great for those desiring to qualify. Each must give full measure of devotion and obedience or go down with "the tares" when "the wheat" is gathered in for the final "gathering together in one" God's covenant people. This is a prelude to the gathering of the elect of all dispensations (D&C 108:5)— the gathering of the church of the Firstborn of all the ages (D&C 76:5).



DONATIONS OF BOOKS, SLIDES AND MANUSCRIPTS PRECIPITATES THE ESTABLISHMENT OF A RESEARCH LIBRARY AND ARCHIVES FOR THE FOUNDATION

Events and discoveries validating the Book of Mormon continue, as never before, to roll forth with power and great glory, generating a need to be informed. As a result, the Foundation for Research on Ancient America has experienced a period of rapid growth impelling it to accelerate its activities to align with this quickened pace. FRAA now stands ready to establish a research library and archives.

The library is a natural extension of the purpose of FRAA which is to promote research concerning the Book of Mormon. The library will be devoted to collecting and preserving, according to standard archival and museum practices, records, books, correspondence, slides, photos, manuscripts and artifacts to facilitate extensive and concentrated study about all phases of the Book of Mormon.

The founding of the Research Library/Archives for FRAA was precipitated by several notable donations. Both Charles Hield and Roy Weldon donated their collections of books, manuscripts and slides to the Foundation's new library. Brother Hield was an apostle for the RLDS church for 26 years and an active member and officer of FRAA. Brother Weldon is known for his prolific writings and slide lectures illustrating how archaeology, philosophy, theology, science and other disciplines relate to the Book of Mormon. He was largely responsible for the establishment of the Foundation for Research on Ancient America, and currently serves as vice-president. In addition, Edna Easter, author of many church school materials, has given a sizable number of her books to the Foundation.

The purpose of the Research Library/Archives as approved by the Foundation's Board of Directors is:

The Library and Archives of the Foundation for Research on Ancient America is to enhance and promote the purpose of the Foundation by providing a physical place where research material relevant to the Book of Mormon and archival material generated by the Foundation and others is preserved for future generations and accessible for research.

The Library's collections will integrate the Foundation's own records: minutes, correspondence, newsletters, publications, etc.; the Research Committee's correspondence, clippings, manuscripts, periodicals, books, etc.; and individuals' (officers and members of the Foundation) books, correspondence, manuscripts, photos, slides, videotapes, etc. A children's area and exhibits of artifacts pertinent to the Book of Mormon will augment the Library. A collection's policy will govern the acquisition of all library/archival material.

In order to set this library on a sure foundation, funds are needed for essential supplies such as shelving, tables, chairs, archival supplies, etc. At present, the library is housed in one rented room of the former William Chrisman High School, but in the near future will need a more secure and larger place.

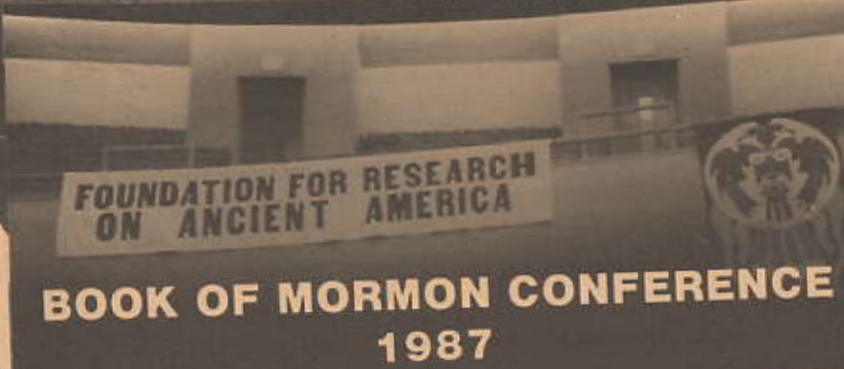
Those who wish to contribute to the special library fund, please send donations to Donna Weddle, Treasurer, 410 N. Pleasant, Independence, MO 64050.

The Lord has always been aware of the value of keeping and preserving records. FRAA recognizes this and asks you to join their efforts to preserve these records in our time.



BOOK OF MORMON CONFERENCE—1987

1. Thelona D. Stevens, FRAA president; 2. Seventy Delbert and Mildred Smith; 3. Dr. Wallace Shute, author of *Who Will Stand for God*;
4. Seventy Norman and Aleta Page; 5. Mayan Indian by Debbie Taylor, Julie Gatrost and Archie Gatrost; 6. Elder Steve Willey, master of ceremonies, presider over the conference; 7. A prospective Book of Mormon enthusiast; 8. Dr. Greg Turner, Marci Turner, Carol Turner;
9. Patriarch Henry Schaefer with Muriel Wetson and Evaline Miasnikoff from Alberta, Canada; 10. Princess Little Pigeon; 11. Carol Marlin, in charge of volunteer hostesses; 12. Lamanite made by Debbie Taylor, Archie Gatrost and Graham Marlin; 13. Book of Mormon believers;
14. Pat Lowman, actress and author of *Book of Mormon Monologues*; 15. Elder Ray Treat; 16. Linda Dunlap, volunteer hostess; 17. Anthony Lampe from Columbia, Missouri; 18. Jerry Brown, FRAA audio-video technician; 19. Dale Godfrey, FRAA audio-visual technician



"Thousands Attend" (continued from Page 1)

diana, gave one of the monologues from her book which FRAA has just published, *Book of Mormon Monologues* (Available from School of Saints).

The afternoon activities began with a portrayal of Sariah by Enid Cruce and of Nephi by Douglas Anthony. Paulette Resch sang the beloved hymn, "Book of Mormon Hid for Ages." John Welch continued his morning discussion. Ray Treat talked of the treasures of the Book of Mormon, and Princess Little Pigeon used her storytelling ability to discuss the history and the present-day plight of the Indian. Paulette Resch led the congregation in the singing of "God Bless America" and Foundation member Jack Evans of Tallahassee, Florida offered the benediction on the day's activities.

Perhaps the highlight was the passing out of 1000 of the devotional edition of the 1908 Book of Mormon, to be used for missionary purposes. Last year a half dozen people bought 1000 books for the distribution by the Foundation for Research on Ancient America. In 1987 FRAA members were invited to help, and by October 3 had contributed \$3990 for the project which cost \$4000!

Dr. Wallace Shute of Ontario, Canada has written *Terra Nova* which is a dramatic account of the Book of Mormon. The evening of the conference a section of this comprehensive work, under the direction of Theo Boyd, was presented by approximately 100 volunteers. The

segment was called *Who Will Stand for God?* Included were parts concerning Abinadi, Samuel the Lamanite, and the coming of Christ to this continent. Dr. Shute flew down from Ottawa and was present to introduce his own work. He was enthusiastic and confessed that he thought he would never see such a performance in his lifetime.

Book of Mormon materials produced by the Foundation were on display, and many took advantage of buying materials and making contributions. The FRAA Board of Directors felt that the day was successful in the program, number attending, money given, and enthusiasm shown. They realize there are things which will be improved another time, but it must be remembered that everything from the building of the pyramid to the ushering was done by volunteers—in all, 250 people willing to help in any way possible, to further the priceless Book of Mormon.

There have been many comments to various members of the board and staff of *The Witness*. One lady from Colorado grabbed an officer of FRAA on her way out on October 3 and said, "I know this was a lot of work, but *please* plan another one for next year!" Several testimonies are printed in this issue. If you have something you would like to share, please write it and send it to FRAA at the address on this newsletter. We hope to see all of you next year at SPEND A DAY WITH THE BOOK OF MORMON 1988!

A TESTIMONY

by Florence Glomstead

October 3, 1987, the third annual Book of Mormon Conference, is a day which will remain bright in my memory.

The conference chamber of the great Auditorium vibrated with Wayne Crawford's rich tenor voice as he sang "Seek Ye the Lord," and later Paulette Resch's solo, "Book of Mormon Hid for Ages." The rapidly moving program, right to the touching closing hymn, "God Bless America," was a series of worship experiences.

God's Spirit filled my being as the speakers brought their messages and paved the way for the response I felt when one thousand persons accepted for missionary purposes free copies of the devotional edition of the Book of Mormon.

I accepted a copy of the book, and as I did so, I thought of the state of confusion of the world, and doubts overshadowed my mind that I would be able to find someone who would really want the message set forth in this beautiful book. I asked God to help me to find someone who would be receptive.

Three days later a young lady paid me a visit. Previously we had had some brief chats. On this occasion she surprised me by saying, "You seem to have something that fills you with joy and contentment, even in this world of chaos and uncertainty. I have noted this each time I have met you. Each time I have come here, I have been impressed with the things you

have had to say. You seem so contented with your religion, firm in your beliefs, and full of knowledge about the things that I would like to know about." She wanted to know if I had something that I could give her that would help her to know about these things.

I handed her the Book of Mormon, remembering that I had wondered about finding someone who would really want it. She took the book and held it to her bosom. Tears came into her eyes as she exclaimed, "Oh, I will read this. I *will* read it."

At that moment it was given me to know that she was believing my words. I showed her Moroni's promise of the testimony to know of the truthfulness of this book to those who ask, believing.

As I was showing her this, my mind was flooded with the humbling knowledge that while I was wondering how I would ever be able to find someone to whom I could give the book, God was leading someone to me. I suddenly realized that this is His work and He allows us to assist Him. Too often we get it all backwards.

Jacob's words came to my mind:

Brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know, that he counseleth in wisdom, and in justice, and in great mercy, over all his works; wherefore, my beloved brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son. --Jacob 3:14-16



ABOUT OUR 1988 BOOK OF MORMON CALENDAR

January Picture: Pyramid of the Sun, Teotihuacan, Mexico

Teotihuacan is a vast ruin site approximately 30 miles northeast of Mexico City. There has not been a consensus of opinion as to who lived there or when. The Official Mexican Guide says it was flourishing from 100 B.C. to A.D. 650. The most spectacular structure is the Pyramid of the Sun, so named by the Aztecs who found it after it had been deserted. The pyramid is 243 feet high, and 1138 feet on each side. There was originally a temple on its summit.



February Picture: Olmec Head from La Venta, Tabasco, Mexico

Large heads such as the one pictured were found in La Venta, but many were moved to Villahermosa when oil was discovered. At the present time they are thought to be Olmec, or by Book of Mormon believers—Jaredite.

March Picture: Temple of the Jaguars, Chichen Itza, Yucatan, Mexico

This small temple is just before one enters the ball court of Chichén Itzá. There are plumed serpent columns, and a jaguar frieze around the upper part. Steps can be climbed to the temple on top. From the side shown in this picture, the visitor can view the painting inside, though it is quite dim now.



FRAA TO MEET

The annual meeting of the Foundation for Research on Ancient America will be held in the Stone Church sanctuary at 2:30 P.M., February 14. Lyle L. Smith, chairman of the Archaeological Research Committee of the FRAA will be speaker.

There will be a short business meeting for election of officers. This is an opportunity to meet together and to acquaint others with our work furthering the Book of Mormon. It is hoped that each member in the Independence area will attend and bring a friend.



Lyle Smith videotaping in front of the Platform of Skulls at Chichén Itzá.

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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President: Thelona D. Stevens
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