

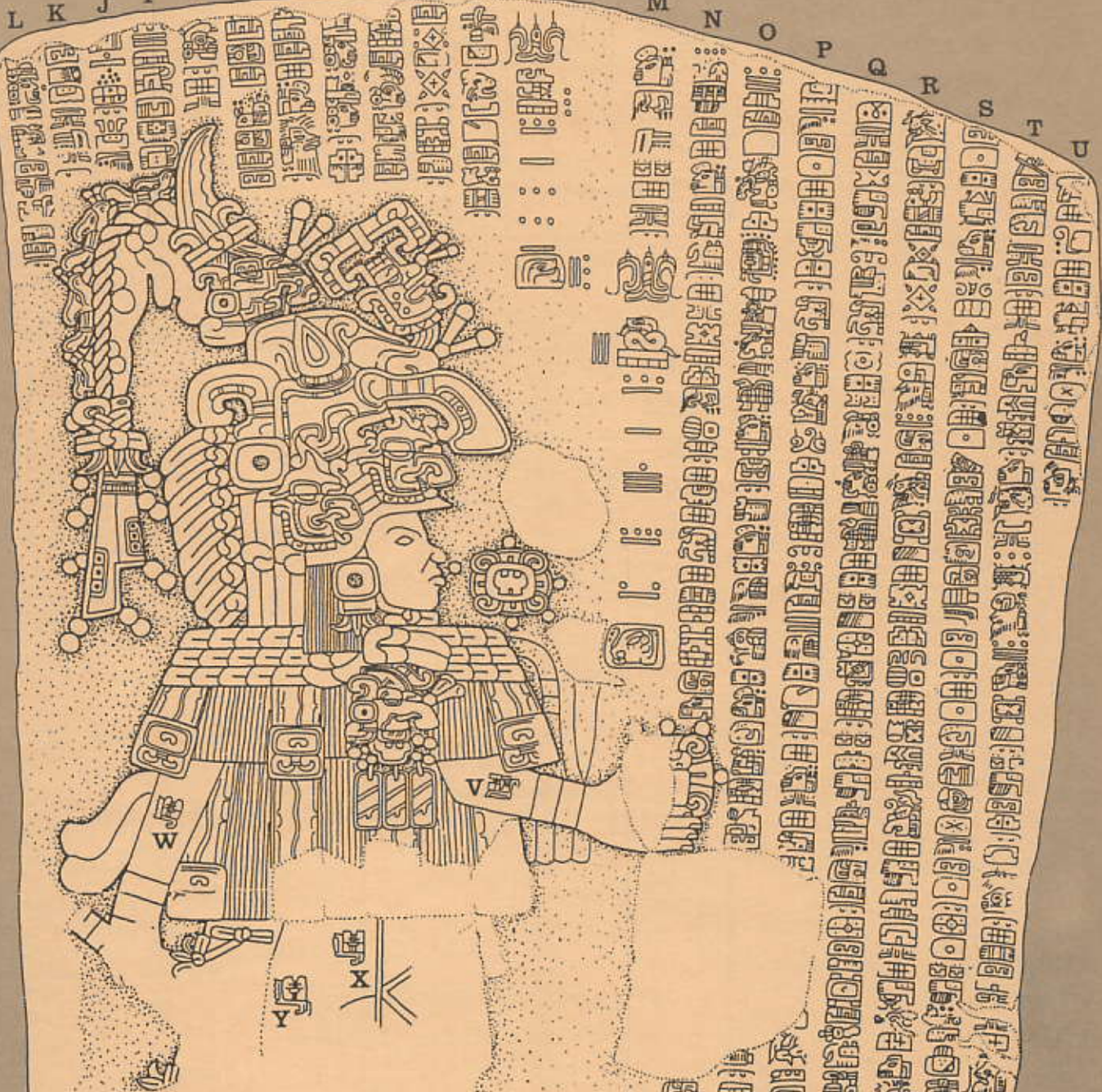


The Witness

Newsletter Of The Foundation For Research On Ancient America

FEBRUARY 1989 • NEWSLETTER NO. 64

L K J I H G F E D C B A M N O P Q R S T



La Estela 1 de La Mojarra
Veracruz, Mexico

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The Witness is published quarterly by the Foundation for Research on Ancient America, 410 N. Pleasant, Independence, Missouri 64050.

The Foundation for Research on Ancient America is a nonprofit 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. A contribution to the Foundation for Research on Ancient America results in membership.

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Cover...

Drawing of La Mojarra Stela 1 by George Stuart of the National Geographic Society and the Center for Maya Research. All drawings in the article "La Mojarra—A Voice from the Past" are reproduced from *Research Reports on Ancient Maya Writing 16* published by the Center for Maya Research, Washington, D.C., June 1988.

Book of Mormon Dramas Available on Audio Cassettes

Written and directed by Theo E. Boyd and produced by the FRAA Drama Department, these high-quality professional tapes present the principle events of the Book of Mormon. Over one hundred men and women participated to make this project possible.

- Tapes 1-6 are ready and cost \$36.95. This includes a 12-cavity vinyl album.
- Tapes 7-12 will be released one every two months in 1989 at a cost of \$6.95 each.
- To order write FRAA Drama Department, 410 N. Pleasant, Independence, MO 64050.

The twelve cassettes will provide you with twenty-four half hour dramas for use in church and family worship, traveling and personal enrichment.

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Letters . . .

Recently my Dad loaned me a few *Witness* newsletters. I've been unable to put them down until I've read them cover to cover, every word. A truly inspired newsletter.
Michigan

We thought we would send a little extra contribution for FRAA to help show our appreciation for the last Book of Mormon Day. We thought it was well planned and the best one we had experienced in several years.

We do so appreciate all the hours of planning and working by all those who worked so hard and spent so many hours so that the message of the Book of Mormon might go forth.

Missouri

May God bless your efforts to continue the wonderful work.

Iowa

Keep up the good work—sure enjoy your publications and have told several others who have become members.

California

We have just completed reading the current issue of *The Witness*. What a marvelous issue. We genuinely appreciate all of your excellent efforts in this and other publications.

Missouri

Thanks for the good experience of Saturday [Book of Mormon Day]. I really miss getting together with so many of the people. I know everyone worked hard to put it together, and I'm thankful for each of you. If there is ever any way I can help, please call. My prayers are with you as you continue such beautiful service.

Missouri

I enjoy every bit of *The Witness* and can't wait for the issues to arrive.

Massachusetts

I don't live close enough to attend church regularly, and I really look forward to each issue. Thank you so much for continuing to search for the truth.

Idaho

I'm so thankful for all who are helping to preserve the Book of Mormon. I know it is true and contains the fullness of the gospel of Jesus Christ.

Wisconsin

The Book of Mormon Day was outstanding from beginning to the grand finale. The musical pageant with the especially good voices ministered to us all. Thank you.

Missouri

FOUNDATION NEWS

On December 27, 1988 seventeen people left Kansas City airport on FRAA's first sponsored tour of Book of Mormon sites in Mexico. All were motivated by a desire to enhance their knowledge of the Book of Mormon and to actually walk among buildings and streets that reflect the writings of the Book of Mormon people many years ago.

With the ease of transportation and comfortable accommodations now available, several sites were able to be seen within the time constraint of the trip. It was not always so easy for members of the Foundation to travel to remote areas. There were no roads or vehicles by which one could travel to archaeological sites not yet excavated. Easily recalled are pictures of Weldon, Hield and Hansen riding muleback along dubious trails into forbidden places, sleeping through humid nights on riverboats or in hammocks in distant, uninhabited and snake infested jungle clearings.

Each succeeding generation, however, seeks to add to our knowledge of the Book of Mormon bringing new insights into the writings of its authors. This generates and increases excitement for thousands of members who will never stand upon the walls of El Mirador or walk among the temples of Palenque.

Members of the Foundation continue to be dedicated to furthering the knowledge of the Book of Mormon. Already members of the Foundation's "Helaman's Two Thousand" program, by their monthly contributions, have enabled new and greater goals to be envisioned for the enrichment of lives that the spiritual insights of the Book of Mormon can accomplish.

Throughout the year of 1989, new and exciting changes will be noticed in *The Witness*, in our programs and videotapes as a result of each person's desire to share in carrying the Book of Mormon forward to all people.

We invite you to travel with us, to share with us your thoughts, your ideas and your dedication as we seek to further the work of the kingdom.

Michael Gatrost
Second Vice President

The Foundation for Research on Ancient America ANNUAL MEETING

April 2, 1989

2:30 P.M.

Stone Church

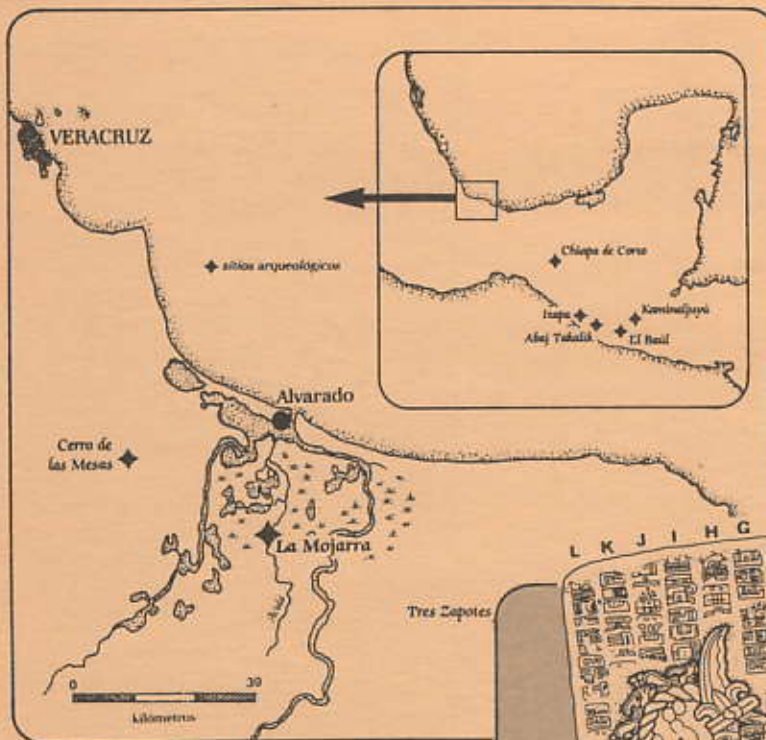


Figure 2: Map of Mexico showing where La Mojarra stela was found by chance under water. Located between well-known archaeological sites, La Mojarra itself promises more archaeological treasures from its group of unexplored earthen mounds.

La Mojarra

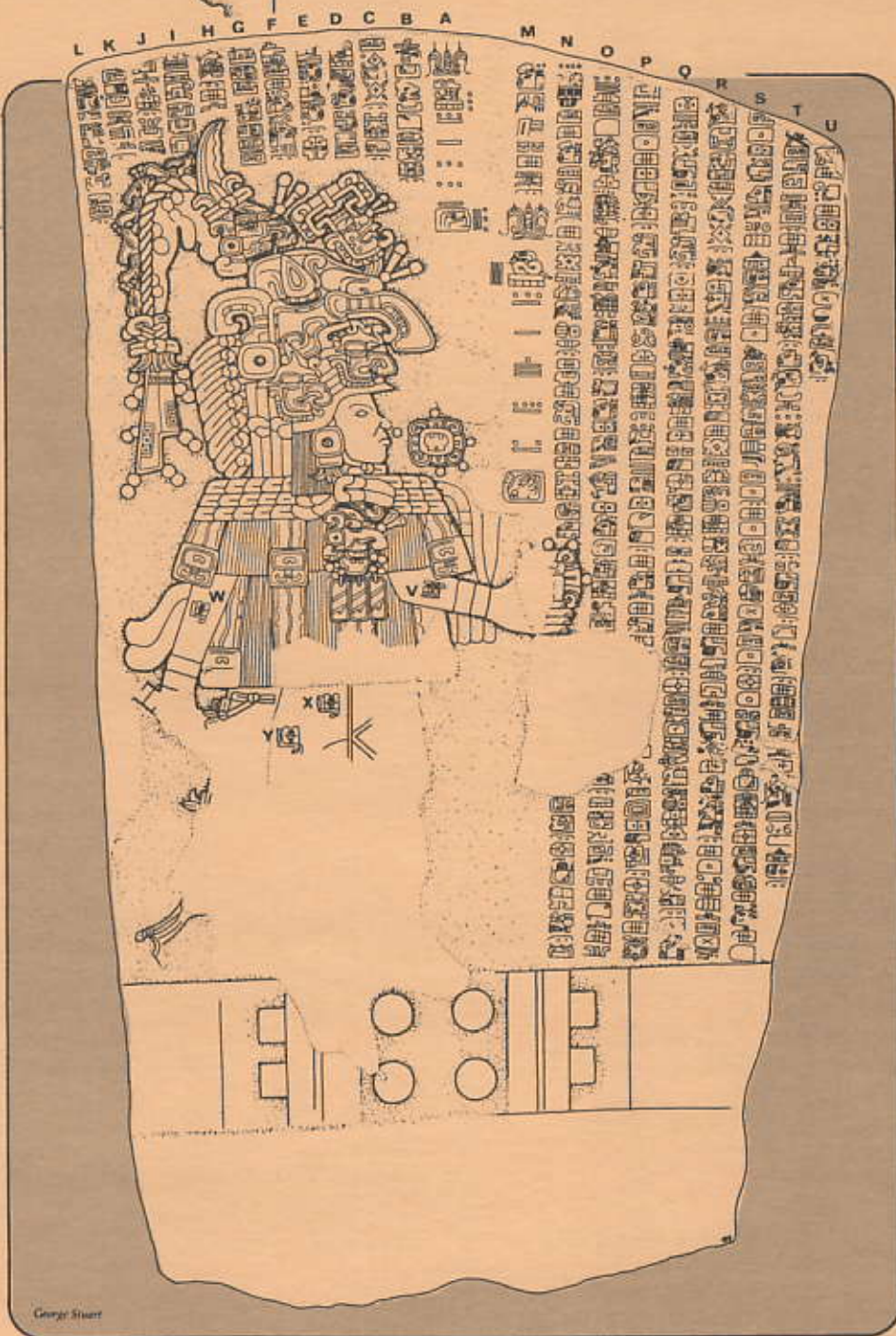
A voice

Archaeological discoveries noted in the news often excite Book of Mormon believers. Such is the case with the La Mojarra stela found November 1986 in the Acula River southeast of Veracruz, Mexico. This monument, inscribed with dates of A.D. 143 and 156, is a basalt stone weighing about four tons. It portrays an ornately dressed man complete with an elaborate headdress surrounded by a text, as yet untranslated, composed of approximately four hundred hieroglyphs.

While thrilled with the discovery of the La Mojarra stela, archaeologists are perplexed by the hieroglyphs. It is still uncertain as to whether these glyphs represent a

Figure 1: La Mojarra stela weighs approximately four tons and is 7½ feet tall, 4½ feet wide. Made of basalt, it was designed to stand upright. The heavily damaged lower portion of the figure precludes reconstruction, but the hieroglyphic text is easily discerned.

Composed of twenty-one vertical columns in two main groups marked A-L and M-U, it is one of the longest hieroglyphic inscriptions on a single monument known from Mesoamerica. Therein lies its importance



George Stuart

Mojarra from the past

new language or just an earlier version of the Maya language.

The text has Olmec, Maya, and Zapotec elements, said Fernando Winfield Capitaine, director of the Jalapa Archaeological Museum, where the carved monument is being temporarily stored. Mr. Winfield believes that the carvings might be a key to tracing the development of all pre-Columbian writing systems in Mesoamerica. (West Nov. 1988)

Though these glyphs have not yet been deciphered, the way in which they are depicted on the stela shows possible Old World influence. The placement of the

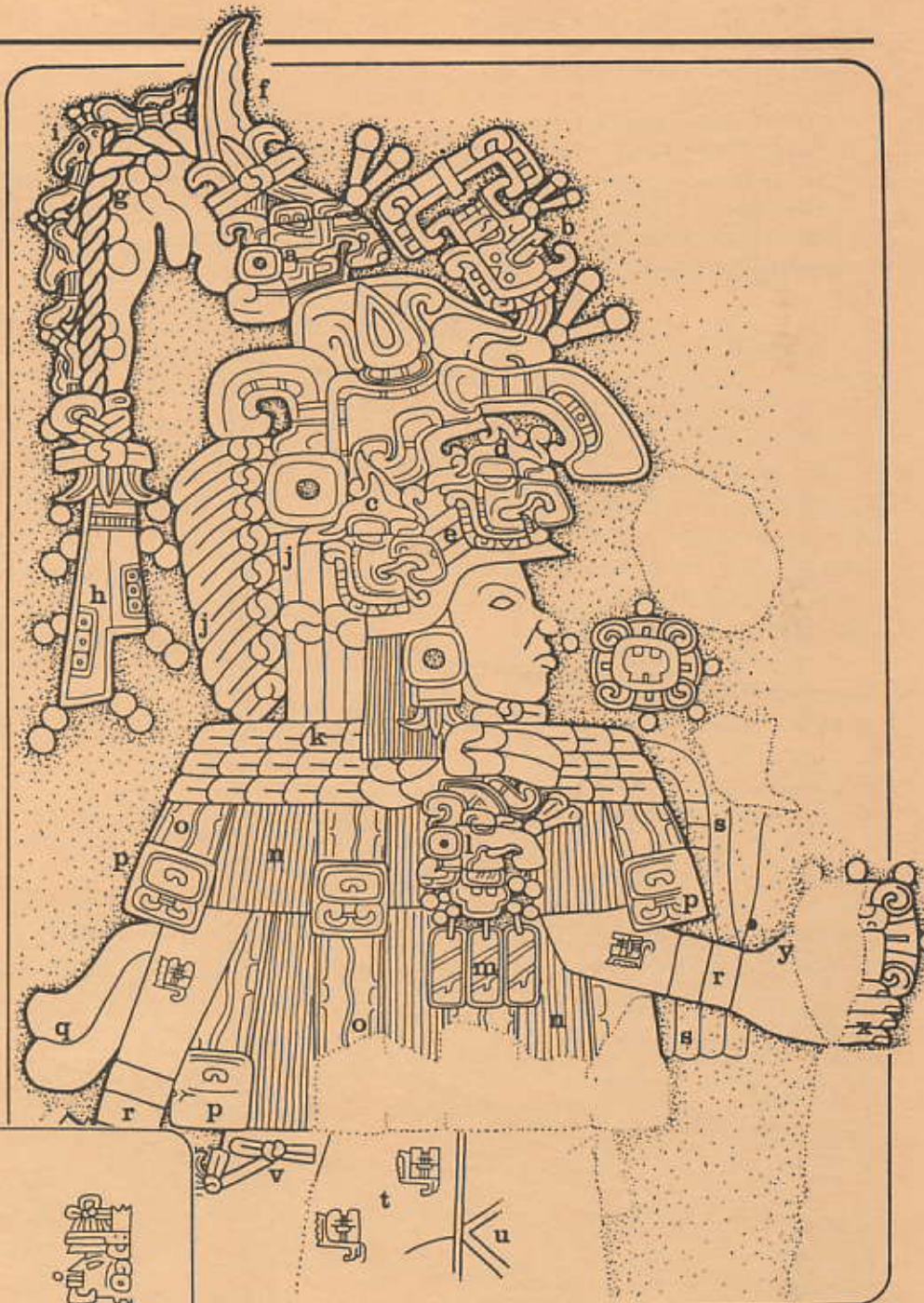


Figure 4: Close-up look at the figure found on La Mojarra stela. The letters were added by Mr. Winfield to facilitate understanding of his report published by the Center for Maya Research. Brenda Trimble of the FRAA Archaeological Research Committee notes the art style of the figure portrays evidence of Egyptian characteristics.

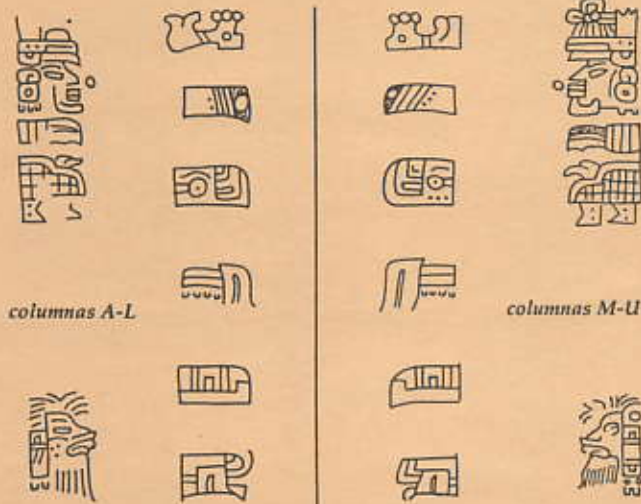


Figure 3: Enlarged glyphs illustrating the "mirror image" reversal or chiasmic style of the hieroglyphic text.

glyphs is chiasmic - a Hebrew literary device involving parallelism found in both the Bible and the Book of Mormon. According to Winfield,

Given a columnar reading order of top to bottom, it is also clear... that of the two major groups, or sets of columns that constitute the text as

a whole, one was intentionally rendered in reverse order.

A mirror image reversal, or bilateral symmetry is clearly manifest in the layout of the hieroglyphic text.

The sculptor of the figure on the stela represents one of the finest known examples of the Izapan art style. The Izapan art style is thought by some archaeologists to be reflective of a transitional phase between the Olmec (probably Jaredite) and the Maya (probably Nephite, Lamanite, Mulekite) cultures. For Book of Mormon believers, the implications of this proposition suggest that the Jaredites may have had more interaction with the Nephites, Lamanites, and Mulekites than has been traditionally thought (FRAA Research Committee April 1987:3).

One of the intriguing elements of the La Mojarra stela is the way the figure is portrayed. Though the position of the man is unique in the context of American artistic style, it is quite common in Egyptian art. The man's shoulders and eye look as if the man was facing forward. The rest of the head and the legs are depicted as if the man was facing sideward or walking away. The Egyptians chose to use this combination of profiles "for the sake of clarity."

Apparently this formula was worked so as to show the Pharaoh (and all persons of significance who move in the penumbra of his divinity) in the most complete way as possible. And since the scenes depict solemn and, as it were, timeless rituals, our artist did not have to concern himself with the fact that this method

of representing the human body made almost any kind of movement or action practically impossible. In fact, the frozen quality of the image would seem especially suited to the divine nature of the Pharaoh; ordinary mortals act, he simple is. (Janson 1986:57)

Such finds as the La Mojarra stela are exciting for Book of Mormon believers because they demonstrate that the people who were living in what is believed to be Book of Mormon lands, showed possible Old World influence in their art and writing systems. The glyphs exhibit evidence of a Hebrew literary device. The artwork displays evidence of Egyptian characteristics. The Book of Mormon requires both these cultural influences.

In addition, the dates A.D. 143 and 156 (computed on the GMT corelation) are in the heart of Book of Mormon chronology. The eventual deciphering of this stela may shed considerable light on Mesoamerican cultures and their relationship to the Book of Mormon narrative.

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Figure 5: Egyptian god Osiris illustrated in a papyrus book of spells for helping the dead return to the land of the living. This book accompanied Egyptian mummies into the tomb. Compare the body position and placement of glyphs with La Mojarra stela in figure 1.

Photo from Ancient Egypt published by National Geographic Society.



THELONA D. STEVENS

The Cleansing Power of Christ

repentant, through Christ. Nephi cried out in thanksgiving:

O the wisdom of God! his mercy and grace! . . . [Except for Christ] our spirits must have become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself. . . . O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

—II Nephi 6:19-21,24-25

The Soul of Man

Latter-day revelation states, "The spirit and the body is the soul of man" (D&C 85:4a). Too often easy acceptance of these words causes failure to study the real meaning encouched in this revelation.

Seldom one hears discussion about what the spirit of man looks like, although the Scriptures plainly tell of its appearance. When Jesus appeared to the Brother of Jared, he identified himself in these words:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image.

—Ether 1:77,80

Then Jesus said he would appear in the flesh to his people and would look the same as he appeared to the Brother of Jared.

Behold this body, which you now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

—Ether 1:81

Much later Nephi saw the spirit of the Lord. He wrote:

I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord: and he spake unto me as a man speaketh with another.

—I Nephi 3:50

Thus we are given to know, that dwelling within the physical body is another body of the same appearance, the body of the spirit. The Bible calls this spirit within, "the inner man" (Gen. 6:68; Eph. 3:16).

THE SPIRIT AND THE BODY IS THE SOUL OF MAN

Caring for Both Bodies

If one is to be a healthy individual, acceptable unto God, both bodies, the physical body and the body of the spirit, must be cared for and nurtured.

To care for the physical body, there must be observance of the laws of health. One may choose to increase physical strength or choose to do things which bring about suf-

In prayer these thoughts came to me:

Christ's invitation, "Repent, and come unto me with full purpose of heart, and I shall heal [you]" (III Nephi 8:65) means more than physical healing. It means healing of the soul—the body and the spirit.

There came a keen remembrance of Leonard Lea's¹ testimony which he shared with a group of us. He told of having been given a vision of the rebellious spirits, whose leader is Satan. Satan and his angels roam the earth to tempt men "that he may lead their souls to destruction" (D&C 3:3b).² Brother Lea described these beings as repulsive in appearance, filthy and covered with foul-looking malignancies.

This is in keeping with numerous references in the Scriptures to unclean, foul spirits (Mark 3:25; 5:2-11; 9:22; Luke 8:29; Rev. 16:13-14). Christ gave his priesthood power over these unclean, evil spirits (Matt. 10:1; D&C 83:11a-b; 50:7a-c).

I had never given particular thought to the meaning of all this until my mind was stimulated in prayer, and I was able to understand more clearly the extent of the great blessing which God offers the

fering and early death. The Lord called the physical body the temple of his Spirit, and warns:

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

—D&C 90:55f

Nurture of the body of the spirit, of course, is through the practice of righteousness by every known means—repentance, communion with God, prayer, and the reading of his word as taught by Jesus Christ and his faithful servants. Paul's writings give much essential instruction such as that found in Philippians 4:8. The same guidance is given in D&C 10:6. Proverbs 23:7 tells, "As a man thinketh in his heart so is he."

The body of the spirit may be vigorous and healthy even when the physical body may undergo some tragedy. Then again, a strong, healthy physical body may have a dwarfed, distorted spirit within; a sick spirit, even an evil spirit.

Evil, ugly thoughts distort the body of the spirit. When one chooses evil, the spirit suffers, becoming sick, even as the physical body under adverse circumstances becomes ill. It is a well-established fact that a sick spirit can make the physical body sick.

Christ's Healing

A sin-sick individual can be healed by turning to Christ in repentance. Christ invited, "Will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" (III Nephi 4:41).

There is a definite connection between adherence to God's laws and the healing of the spirit and the physical body. Christ healed the

THERE IS A DEFINITE CONNECTION BETWEEN ADHERENCE TO GOD'S LAWS AND THE HEALING OF THE SPIRIT AND THE PHYSICAL BODY

physically ailing when he was on earth and also offered the means of eternal healing (the healing of the spirit). He still offers the sick who call on the elders for administration, seeking a physical healing, forgiveness of sins (bringing relief to a sin-burdened spirit) as well. He invites,

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

—James 5:14-15

Read also Doctrine and Covenants 42:12c-f. Note the connection between healing the physical body and the spirit of the man afflicted with palsy as recorded in Matthew 9:1-9. Note also the circumstances recounted in the Book of Mormon which caused Christ to say to Enos, "Thy faith hath made thee whole" (Enos 1:1-11).

Choose Whom You Will Serve

Rowland W. Scott, patriarch, related an experience which conveys a powerful lesson. He said that a high priest, who had his architectural offices on an upper floor of a big building in a large city, called him one day in great agitation. He

urged Brother Scott to get to his office as quickly as possible. Brother Scott hastily complied, and the high priest met him at the door. Excitedly he demanded, "Look at me. Do I look strange to you? Do I look like I have lost my mind?"

Brother Scott responded, "Of course not. What's the matter with you?"

He answered, "Come with me and I'll tell you."

He led the way across his spacious office to the large plate glass window and said, "You see all those office buildings across the street? Well, just before I called you, I stood here and looked out, but I did not see those buildings. What I saw was a whole array of square structures, or pigeon holes, row after row of them, and in each square was a uniformed being. At the bottom of them was their leader, also in uniform. I saw a man walking along the sidewalk. The leader snapped his fingers, and one of the uniformed beings jumped down from his place and started talking to the man, who ignored him. He then hopped back up to his place.

"Down the street came an elderly couple. The leader twice snapped his fingers, and down came two beings. They began talking to the man and the woman, but they ignored them, so they hopped back to their places.

"Next came a woman walking alone. The leader snapped his fingers, and one of the uniformed beings jumped down and began talking to her. At first she refused to listen, but then she stopped and seemed to be considering what was said to her, whereupon the leader snapped his fingers several times, calling a number of recruits to surround the woman, all of them talking persuasively."

The high priest stopped and asked, "Now, just what is wrong with me?"



The Junior Witness

FEBRUARY 1989 ISSUE 9

Tikveh and the Silver Bell

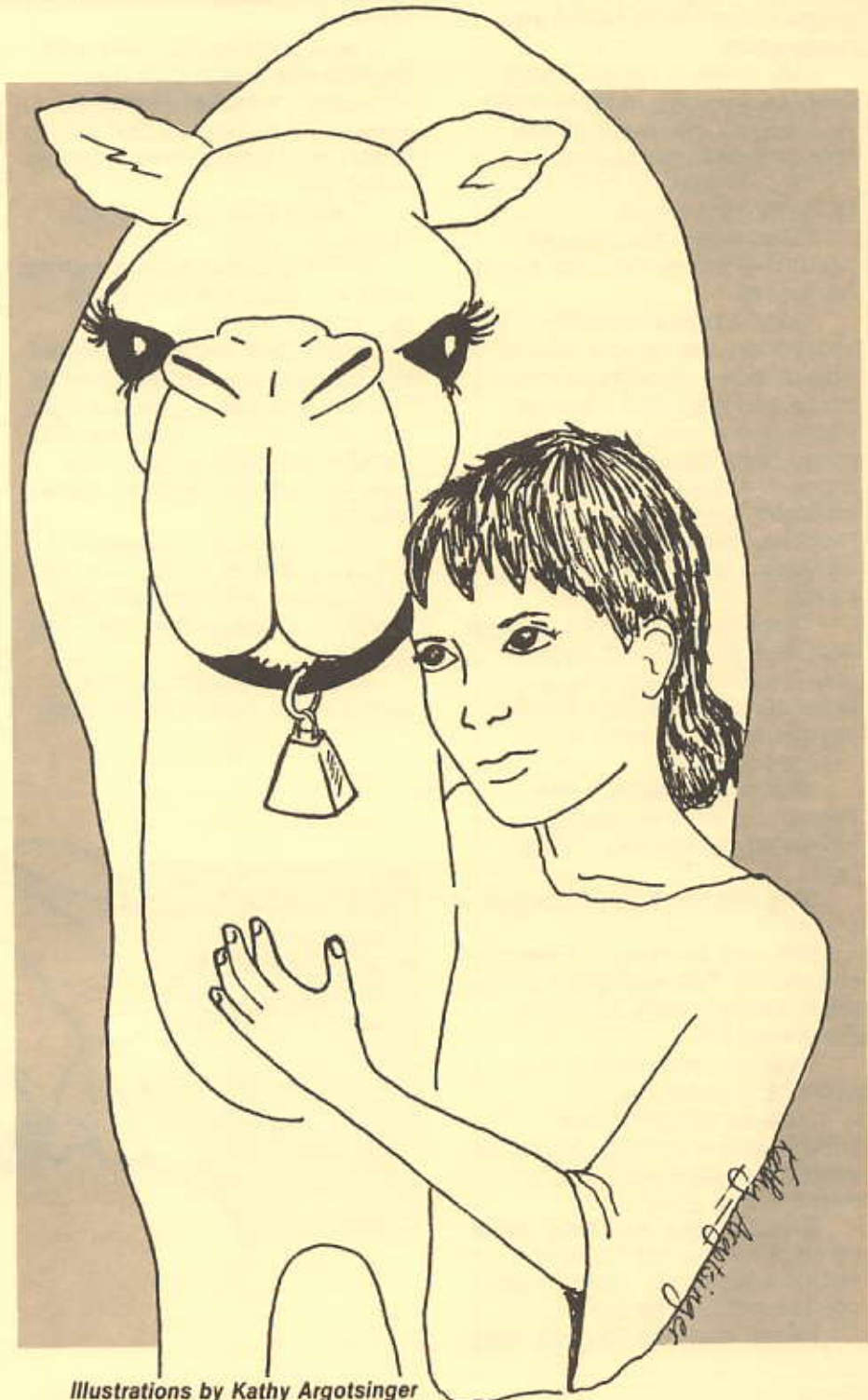
An Allegory on Hope Based on a Book of Mormon Character Jacob in the Arabian Desert

by Viola Velt Presler

"It is always the same, Tikveh," I said, rubbing my burning cheek against my camel's soft nose. "Same old march across the desert. Same old struggle with Laman and Lemuel who always want to go back to Jerusalem, not forward to the new land God has promised our people. My eldest brothers are old enough to be my father, Tikveh, yet they are always quarreling! Today Laman said to our father, 'Old man, you have been too long in the desert sands. Too much heat has played tricks on your eyes. A mirage draws you forward—to our death!' I couldn't hold back, Tikveh. 'No,' I told Laman. 'It is you who live in the world of your imagination. God has shown our father that Jerusalem has been destroyed.' That is when he called me a liar, Tikveh. 'May raiders get you!' he said."

My beloved camel never argues. She whuffled my neck, moaning softly as if she understood. She shook herself, splashing cool droplets from the deep well. Her little bell rang then, a shower of silver music.

"I give you this camel and silver bell, Jacob," Father had said when I was little. "I name her Tikveh, Hope. This bell I fashioned with my own hands in Jerusalem. Guard both well. When you hear the music of this silver bell, may it remind you of the great hope that leads us



Illustrations by Kathy Argotsinger

across this desert to a new land. May this hope refresh you on your journey and keep you safe from the dangers of the desert."

"Hey, Jacob ben Lehi!"

I started.

Perched lightly atop her father's camel, as a dove poised for flight, was my cousin, Nahid.

What now? Another oryx track, a baby sand fox hidden in her camel bag, hide and seek with a lizard? With Nahid you never knew.

"My father's camel, Farha (Hebrew for Joy), is faster than your Tikveh. Race you to the foot of those mountains!"

"No," I said. "It is forbidden to leave our caravan."

"Come on," she coaxed.

"Just over there. You can see it from here."

"No," I repeated firmly. "You know there are raiders around. And in those mountains roam those bad men who have no honor like desert people. They come from the ocean across those mountains just to capture children like us so they may sell them as slaves. Remember? Besides, I am watering my camel."

"Your camel has had enough. Just look at that train behind you. It will take hours to water them all. We'll be back before anyone can even miss us."

I set my jaw.

"Sober old Jacob," she teased, "always the same." Frowning, she pulled a long face.

She was too funny. I had to smile.

"I'll race by myself, then," she called. Tapped lightly on the neck, Farha sprang to action. They were off.

"Nahid, come back!" I shouted for nothing.

I looked around. Truly nobody was watching. And who would take care of this mischievous girl?

Grabbing the lead rope while placing my foot on Tikveh's neck, I whispered, "Hut!" I was up. The chase was on.

Tikveh strained forward, neck

low, powerful legs outstretched. Farha might have speed, but my Tikveh had endurance. I'd have to catch up with Nahid to head her off.

"Always the same, always the same," Tikveh's pounding hoofs seemed to say. "Same sand, same sky, same trouble with Laman and Lemuel, same plodding day after day." Boredom was like a toothache in my head.

I was gaining, but only a little. The hoofbeats said now, "Freedom, release! Freedom, release!" I sucked in that clean desert air. I could have breathed in the sky.

"Lalalalalalaloo!" I yelled.

"Lalalalalalaloo!"

Nahid glanced back, laughing, wind whipping her long black hair across her face.

Just speed and space, Nahid and me, and our beloved camels. The sun was setting on our right, a great golden ball washing the world in its great golden haze. Was it hours or seconds? Time was not.

The mountains, always just ahead yet out of reach, loomed quickly now. And the caravan? Merely a speck on that level line of land.

Oh, no, I thought. We have gone too far. Ahead jutted huge

black boulders. And beneath . . .

But Farha was stumbling and Nahid was in the air, arms and legs flailing.

"Ayeeee!" she screamed.

Turning to stop Tikveh, I dismounted.

"Nahid, Nahid, are you all right?"

She jumped to her feet, astonishment changing to laughter. "I think I have sat on a thistle," she groaned, brushing herself off.

They *they* were upon us, leering, circling like a pack of wolves.

"Run!" I cried too late.

Nahid's eyes were moons. What to do? What to do?

Daggers gleamed from their loincloths, as the mountain men closed in, eating us with their eyes. While Narrow Eyes grabbed the camel ropes, Old Toothless ran his hands all over my Tikveh, fingering her bell.

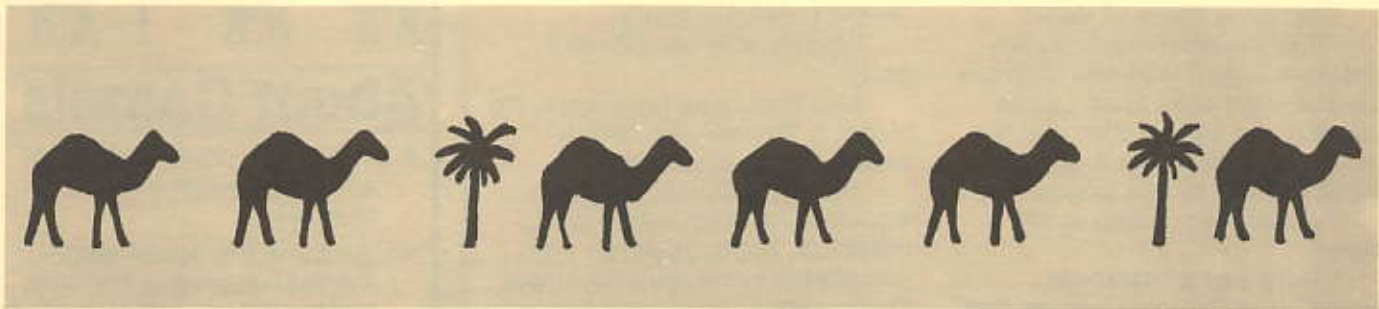
"No, no, you mustn't."

Greasy One was picking at Nahid's dress and tipping her chin with his . . .

She bit him. He reeled, holding his finger while howling in rage. He grabbed her camel stick and started to beat her.

It was too much. I stepped between them.





"Not my cousin. Hit *me!*"

Narrow Eyes laughed then until he doubled over. At once *they* were shouting at me, at Nahid, at one another, in a language we knew not.

Shoving us toward their cave, Greasy One tied our hands roughly with heavy black wool, while Narrow Eyes yanked hard on her rope to make Tikveh lie down.

"KHRRRR, KHRRRR!" he shouted.

Never had Tikveh heard such a voice. Never had Tikveh known a touch but mine. Never a touch but gentleness.

She swung around snarling, spraying green cud across Narrow Eyes' chest.

Then he beat my poor Tikveh across her neck with all of his might.

She lunged at his face, snapping his nose nearly off.

"HUT!" Go, Tikveh, go girl!" I shouted. She heaved forward, bolting free, Farha behind her.

And they were gone. In the same instant the sun dropped behind the mountain. We were swallowed in the darkness of the cave. The cave stank of urine, stale bodies, and rotten ocean fish. The air was so heavy, we could hardly breathe. Roughly these slave takers shoved us to the rocky floor, and there we lay, as the men shouted back and forth at one another long into the night.

No sleep. Just darkness and rocks, then heavy snoring. Then stifled sobs.

"Nahid?" I whispered. "What is it?"

"Are they all asleep now?"

"I think so," I replied.

"Ayyyyy, something is crawling on me. I'm itchy all over."

"Something is crawling on me too. I think it is *dhafar*, you know, those ticks the desert people told us were in these Qarra Mountain caves. I'm itchy too."

"Oh, Jacob, I want to go home. I'm sorry sorry, Jacob. Our camels are lost, and now we will be slaves forever and never see our families again, and I can't bear this itching, and it is all my fault and . . ."

"Stop!" I snapped.

"And you are snapping at me," she wailed. "Oh, Jacob, are you exceeding angry with me, because I just couldn't bear . . ."

"It is not you, Nahid. It is this place. I hate it!"

"What to do, then?"

"Pray, Nahid. Just pray. Only God can help us now."

"But will he want to, when I was so willful! I disobeyed. Now when I shut my eyes, I can't even think of God. I see only darkness and those terrible eyes, eating us up."

I couldn't see either. I tried to remember my father's face, tried to hear my camel's bell, as he had taught me. "I give you this camel named Hope with its silver bell. Guard them well," Father had told me. I had failed him. I had lost both camel and bell, myself and Nahid. How could there be hope now that we were captives in this filthy cave? How could I face my father again? Shame heated my face. Try, try to remember. What was it Father had taught me?

Great and terrible are the dangers of the desert,
And our journey hard and long,

But better to be in the desert with God
Than dead, or captive in Babylon.
My son, "I have seen a vision."
God has prepared for us a
"choice land,"¹² even a "land of promise,"¹³
Joseph's land "whose branches run over the wall."¹⁴
His light shall lead us,
Even as the Messiah, the "Morning Star,"¹⁵ heralds the dawn,
Toward a new world of "green pastures"¹⁶ where the honeycomb's liquid is pure,
And the fruit is "sweet above all"¹⁷ that is sweet.

"Nahid," I whispered. "Do you love the Messiah? Do you love the one named Jesus whom your Father Nephi saw in his vision? The one who will come to die to bring us back to God? Do you still want to cross this desert to live in the new world promised to our people?"

"With all my heart," she replied.

"If you so *desire*, then God will deliver! Look to the Morning Star. He wants us. He will show us the way. Yes, let us bless, not curse the ticks that have kept us awake while our captors slept. Let us bless these sharp rocks, for by rubbing against them, we may break our black bonds. Let us bless the darkness that hides us from our captors. Let us bless the snoring of our captors which lets us know where they lie, so we may avoid stumbling over them. Our God shall use all things for blessing, if we look to Him."

We rubbed our bonds against the rocks, wrestling to break free in the darkness. Then I thought I saw . . .

"Jacob, a chink of light!"
 "It is the Morning Star, Nahid. It is a sign God has forgiven us. His light shall lead. Let us commit our way to Him that He guide our feet in the night. And to God alone be the praise."

"Jacob, I am afraid in the dark."

"Think not of darkness, Nahid. Just *fix* your eyes on that star."

We each held our breath then, clutching each other by the hand. Slowly, we groped along the wall toward the mouth of the cave which framed the Morning Star. Careful now . . . giant steps. Then at last—we could breathe clean



air!

"We need to hurry, but it is hard to see. It will soon be dawn, and they'll come looking for us then."

"Try not to think of the evil, Nahid. Think only of light. Think how Jesus wants us to come home. Think only of the land of promise ahead."

She gripped my *aba* (coat) then, and we froze as something slithered across our feet. But we fixed our eyes on that beautiful star.

Somewhere a leopard coughed and hyenas laughed, but I thought I heard? Surely I had only imagined . . . the

faintest, dearest sound . . .

"Jacob, is it not Tikveh's bell?"

And there was my Tikveh, my Hope, a dim outline, calmly munching on a thorn bush.

"KHRRR! Down, girl!" We couched her then so we could climb up. We hugged her and smothered her nose with kisses. Our beloved Tikveh, our beloved Hope!

"KHIKH! Up, girl!" We both mounted her as she rose, our eyes fixed on the Morning Star to our right.

She sped with us northward then, toward the deep well, near where our families and Farha, our Joy, awaited the dawn.

Scripture References

¹I Nephi 2:41 - Vision of a new land (the Americas).

²II Nephi 7:31 - The Lord tells Jacob his seed will inherit a "choice land."

³I Nephi 1:54 - The Lord tells Nephi he will lead him to a "land of promise."

⁴Genesis 49 - Jacob blesses his twelve sons. Joseph's promise is verse 22.

⁵I Nephi 3:61 - Nephi also prophesies of the Messiah, even Jesus Christ, who says in Revelation 22:16, "I Jesus . . . am . . . the bright and morning star."

⁶Psalms 23:2.

⁷I Nephi 2:50 - Nephi defines "sweet above all" as "the love of God" (I Nephi 3:64).



About Camels

A CAMEL can drink twenty-five gallons of water in ten minutes.

A CAMEL is the desert super-market—providing not only transportation, but also shade by its shadow, tent cloth from its wool, fuel from dung, food, and milk.

FEMALE CAMELS are usually gentle and don't bite.

CAMEL'S milk tastes good, is low in fat, high in protein and Vitamin C.

CAMELS have large, cushioned feet that can't stand sharp rocks.

CAMELS have double rows of protective eyelashes to guard their eyes from desert sand storms.

CAMELS have the ability to tightly shut their nostrils against sand storms.

CAMELS can go without water and food for several days.

CAMELS can live on dry shrubs and thorn bushes.

CAMELS are faster than horses and can carry more.

CAMELS range in color from snowy white to black.

CAMELS are tied head to tail on caravan so they won't be lost.

CAMELS have an extra keen sense of sight and smell.

CAMELS really are graceful.

CAMELS are not usually quarrelsome, ill-tempered, or mean when tamed.

IN THE DESERT, to call a man a camel is a compliment.

A BEDOUIN can tell by a CAMEL TRACK how old the camel is, what breed it is, and how long it has been since its passing.

A BEDOUIN's best friend is his camel.



Brother Scott's response was surprising at first. He said, "Brother, when did you partake of the Lord's Supper the last time? What you have seen is Satan's organized army. He is tempting us all the time and has temptations for each of us. Those who adhere closely to Christ are able to resist Satan's temptations, but it takes daily awareness of our commitment to Christ and diligent allegiance."

On contemplation, there came comprehension of Brother Scott's reason for questioning his friend as to when he had partaken last of the Lord's Supper. In order to partake worthily, one must go to the Lord's table fully repentant and loyally holding to his promise always to remember the Savior and keep his commandments. Partaking of the emblems is strengthening against the wiles of Satan. Failure to avail oneself of this source of help opens the door for thoughts and deeds not worthy of a follower of Christ.

When the bars have been lowered and sin has been indulged in, the love of God continues to call his sons and daughters to repentance. When Satan's emissaries have taken over an individual, there remains God's offer to call upon his high priesthood to cast out the evil spirit (or spirits), even as Christ did during his ministry on earth.

It Takes A Special Gift

Although the ability to cast out evil spirits is given to the Melchisedec priesthood, it does not follow that every member of the high priesthood has this prerogative. This is one of God's special gifts to certain elders whom he thus endows.

God has said to the elders,

Ye are commanded in all things to ask of God, who

giveth liberally, and that which the Spirit testifies unto you, even so I would that you should do in all holliness of heart, walking uprightly before me . . . that ye may not be seduced by evil spirits, or by doctrines of devils, or the commandments of men, for some are of men, and others of devils. Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given.

—D&C 46:3b-c, 4a

Concerning the gifts by the Holy Ghost, God said, "There are many gifts," and he lists a number of them (D&C 46:5-7). To some are

ONLY THOSE TRULY AWARE OF THE GIFT TO CAST OUT EVIL SPIRITS CAN SAFELY PERFORM SUCH A SERVICE

"given by the Holy Ghost to know the differences of administration," and "the diversities of operation, whether it be of God" (D&C 46:6a-b). Some elders have the special gift of "the discerning of spirits" (D&C 46:7d).

The elders are instructed,

If you behold a spirit manifested that you can not understand, and you receive not that spirit, ye shall ask of the Father, in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome, neither with boasting, nor rejoicing, lest you be seized therewith.

—D&C 50:7a-c

These words of warning should be regarded seriously. Only those truly aware of the gift to cast out evil spirits can safely perform such a service. All must proceed in humble faith, lest they themselves "be seized therewith".

Special Contemplation

One may remain defiant of righteousness, being unwilling to seek God's blessings through repentance. By indulging in sinful thoughts and activities, and refusing to repent, he can become a tool of Satan, even one of his angels of evil, "angels to a devil" (II Nephi 6:21). Such a person is in grave danger of losing his eternal soul.

Contemplate anew Christ's invitation, "Repent, and come unto me with full purpose of heart, and I shall heal [you]" (III Nephi 8:65).

Footnotes:

¹Leonard J. Lea, Managing Editor of the *Saints' Herald*, 1930-1948.

²Scriptural references are to:

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

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

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

VIDEOTAPE now available

Journey to the Promised Land: The Story of Nephi

Drama presented at the fourth annual Book of Mormon Day conference October 1988.

Charles R. Hield

Apostle Charles R. Hield, who unlocked the Book of Mormon to thousands of Spanish-speaking people, died November 2, 1988 at Resthaven. At 92, he was ready, even anxious, to depart this life. He was looking forward to meeting Jesus. Those who knew him well, however, experience a great void. In spite of his inactivity the past few years, his faith and testimony were a strength to many friends to the very end.

A native of Wisconsin and veteran of World War I, Brother Hield attended Graceland College. Later, in 1964, Graceland bestowed on him an Honorary Doctor of Humane Letters. His master's degree was in Spanish, and he taught Spanish at the University of Minnesota and New York University. He is listed in *Who's Who in America* from 1962-1963.

In 1938, Charles R. Hield became a full time minister as an apostle for the Lord Jesus Christ. He served in the Quorum of Twelve for twenty-six years, acting as president for six of those years.

While director of the church's Latin-American mission, he devoted much time to translating the Book of Mormon and the Doctrine and Covenants into Spanish. He was careful to show respect for the Scriptures by using the classical language and would not lapse into the popular vernacular Spanish.

When Apostle Hield was released from the Quorum of Twelve in 1964, the Spirit counseled:

My servant, Charles R. Hield, who has served . . . with devotion and in the spirit of sacrifice, is relieved of his



Photo from the Roy Weldon collection in the FRAA Research Library/Archives.

duties as a member of the quorum, but his apostolic witness is to be extended to the church through continued research and translation. He will also continue to make his ministry felt among my people by bearing his testimony of the restored gospel through preaching and writing ministries as a high priest in my service.

—D&C 147:1

In partial fulfillment of the directive to continue research, Brother Hield became a member of

Apostle Charles R. Hield on tour in December 1967.



Photo from the Roy Weldon collection in the FRAA Research Library/Archives.

Photo by Walter Weldon of Apostle Charles R. Hield, C. Ed Miller, and Roy Weldon in the jungles of Mexico exploring the ruins of Palenque.

the Foundation for Research on Ancient America. He was a vital part of FRAA and served on the Board of Directors, giving valuable counsel through the years as the fledgling organization grew in an amazing way. After approximately twenty years, he resigned his directorship for health reasons.

His wife Nita was his lifelong companion and a source of strength for him. She preceded him in death in 1987. Their son Charles Jr. lives in Texas and daughter Lois (Brown) in Independence.

Editor's Note: The following experiences have been contributed by different ones who knew Brother Hield and wanted to share in this tribute to him.

Roy Weldon

My association with our precious Book of Mormon promoter Charles R. Hield dates back to 1941 and the formation of the church's Archaeological Committee and the Society for Archaeological Research. I have profited greatly through the years from his scholarship.

In 1945, Brother Hield, C. Ed Miller, Walter Weldon and I had a most memorable series of inspirational guidance experiences while exploring the ruins in Mesoamerica.

We owe him a great debt of appreciation for his expertise in translating the Book of Mormon into Spanish.

Donna Weddle

In 1976 Brother Charles Hield acted as a guide for a group of church people traveling in Mexico. Each evening he lectured concerning what the group would be seeing

the next day. It was a cram course in Mesoamerican archaeology as related to the Book of Mormon.

While on this tour, he celebrated his eightieth birthday. For the occasion, he was presented an original poem written by one of the group called "The Apostle of the Steps." His versatility in climbing the steps of the pyramids even at



Photo from the Charles R. Hield collection in the FRAA Research Library/Archives.

Apostle Charles R. Hield contemplating the ruins of Palenque in 1945.

age eighty was only comparable to that of a much younger man!

Many times after that, he would tell people he was called the "Apostle of the Steps." This designation seemed to please him. His seemingly never exhausted supply of energy was beyond the comprehension of many of his followers of younger years!

In Monte Alban, Brother Hield suggested that the group have prayer, for he felt that Jesus Christ had ministered to the Nephites in that very location. Others also sightseeing respected that act and quietly gathered with bowed heads as the prayer was offered, even though most of the Spanish-speaking natives could not understand the words. Indeed there were as many of them as there were those of Brother Hield's group. It seemed as if the Spirit of God settled as a mantle over these people being led and taught and influenced by one of Christ's true apostles.

Brother Charles always taught enthusiastically that Jesus Christ, the Son of God, was faithful, loyal, and worthy to receive power, wisdom, honor, riches, strength, glory, and blessings—that his life was a perfect example for us to follow. Indeed, all who knew Apostle Charles R. Hield would testify that he himself did follow the example of Jesus Christ and did encourage all he knew to do the same.

Ron Gamble

He came into the office ramrod straight, quick of step, a smile on his face, and his outstretched hand grasped mine. "Brother Frank Edwards and I were talking in his office the other day, and he told me you might be able to help me with my hearing. I am beginning to have a little problem." After our initial consultation regarding his "little problem" of hearing, we began to talk about the Lord Jesus.

his gospel, his kingdom, and our lives.

Powerful testimonies began to fall from his lips. It seemed that he spoke from an intimate acquaintance of the *Christ*. Scriptures poured from his memory in a never-ending stream.

After an hour, he felt he must be on his way and quickly departed. The door had hardly closed when all of a sudden it flew open, and Brother Charles R. Hield stuck his head back in the opening and with his fingers in the form of a V for victory sign, he shouted, "Keep the faith, Baby," and with a smile was gone again.

From 1969 until his death in November of 1988, Brother Hield came to my office every few months. I always looked forward to these brief visits because I could anticipate a gospel mini-sermon.

So often he would say, "This Christ is such a fascinating fellow, I can't wait to meet him." He frequently described Jesus as a diligent worker and obedient Son to his heavenly Father.

In 1950 he preached a sermon in the Stone Church. He said,

Photos from Brother Hield's collection testify of his uncanny rapport with the Lacandon people, known as aloof, reserved, and unapproachable. This excellent shot at the ruins of Yaxchilan illustrates the similar profiles of the people of today with those of yesterday.

In October 1943 in the Bulletin of Society for Archaeology Research, No. 1, Brother Hield writes:

"Travel among these ancient sites arouses sympathy for the people who are living there today. . . I wish that every member . . . could make a trip to the ruins that were left by the writers of the Book of Mormon. It would do something to their ministry. . . We must learn to love the country and the people for their benefit, not for our profit."

I love the life story of Christ; he didn't have any trouble making up his mind. He knew all things. He was never taken by surprise. He had courage. He had conviction. He always took a stand. Now he expects us to take a stand also. . . We need people with strong wills. . . What a Christ we have! Well could his Father be proud of him! What courage he has shown down through the centuries! What intelligence! What power of will! What a decider is this Christ, not only in 1950, but every hour! And to think sometimes we waver in our decisions and resolutions! (Charles R. Hield, *Saints Herald* Jan. 1950)

How well Brother Hield knew this Christ whom he loved so much!

A few weeks before his passing away, his daughter called me and asked if I could help Brother Hield with a problem in his hearing aid. When I arrived, his head was down and he seemed to be asleep.

I awoke him, told him who I was, and why I had come. When I finished my work, I said, "Brother Hield, you have been a good apostle for many years, and you served the Lord by ministering to his people."



Photo from the Charles R. Hield collection in the FRAA Research Library/Archives.

He appeared lethargic and somewhat unaware, but as I continued speaking of the Christ, his head began to come up. As we talked more of Jesus, his eyes began to lighten with that old familiar brightness. His voice became more steady, and he said, "The Christ has been so good to me. I hope I have served him, and I want to meet him."

Brother Hield was a decider, and the choice he made to serve the *Christ* makes me want to serve him also.

Sherrie Smith

My first encounter with the Church of Jesus Christ came through the ministry of Apostle Charles R. Hield. I was two months old when Brother Hield gave me my baby blessing many years ago. Although through the years I rarely saw Brother Hield or actually knew him, I became closely acquainted with him in an unusual way.

Last year FRAA asked me to help the Foundation begin a research library. Many of the Foundation's books, manuscripts, and slides were Brother Hield's. As I worked with his collection, I came to realize what a genius he was. Jokingly, I told the volunteers helping at the library that the church didn't need computers in the 1940s because they had Brother Hield. He had an amazing capacity for knowledge.

Brother Hield gave himself in priestly ministry by bestowing on me a blessing from the Lord. I, in turn, hope to reciprocate his service by preserving his library collection for future generations so they too might come to know him. I am thankful for this unique opportunity and privilege.

TWO HOLY CITIES

by Roy E. Weldon

It appears that the final drama of the ages is closing in on our day and time. Moral decadence is nearing bedrock. Radio and TV ministers are crying for a world-wide revival before it is too late.

Noted Evangelist Jack Van Impe of Ministeries International in Royal Oak, Michigan comments,

I believe with all my heart that we have reached the turning point in the history of mankind. The final countdown to Christ's return has begun. . . . People everywhere seem to sense the world is running out of time. A poll conducted by a national magazine shows that seven out of every ten Americans today believe that nuclear war is inevitable. (Newsletter January 1985)

In 1958 my son Clair and I went on a trip to South America and spent some days in a hotel in Rio de Janeiro. Two sharp young men at the desk, educated at Oxford, England, stated they felt the U.S.S.R. and United States would finally get into an atomic slugfest reducing earth's Northern Hemisphere to an uninhabitable nuclear desert. The Southern Hemisphere of the globe would then become the habitable part of the world and center of continuing civilization.

In such an hour as this, it would seem that all other priorities sink into utter insignificance before the priority of abolishing war and establishing peace and a more abundant life for mankind.

To whom and where is hope? Paul's "Prove all things; hold fast that which is good" (1 Thess. 5:21), appears to indicate that all movements and organizations with some

potential should be given a fair hearing regarding any hope or prospect for ending war, establishing peace and a new world order. My purpose is to explore the potential of the Restoration movement founded by Joseph Smith in 1830 as a vehicle for divine intervention lest "there should no flesh be saved" (Mark 13:22).

ZION AND JERUSALEM—TWO HOLY CITIES

It appears there are three approaches to scripture in the Bible: Catholic, Protestant, and Restorationist. We come now to grips with a major Restoration scripture found in Isaiah. Isaiah sparkles with Restoration oriented scriptures.

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

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

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

—Isaiah 2:2-4

What organization or movement offers the best prospect for fulfilling the above heaven sent prophecy? The United Nations, World Council of Churches, New Age Movement, Hindu gurus, Protestants, Catholics, Restorationists? Where shall we look for two holy cities, *Zion* and *Jerusalem*, in the last days which shall teach all nations how to end warfare?

GEOGRAPHICAL CLUES

Isaiah 5:26 says, "And he will lift up an ensign to the nations from far, and will hiss unto them from the *end of the earth*" (italics added). The *end of the earth*, going east or west, is in the New World.

Further help is indicated by the *land shadowing with wings* in Isaiah 18:1. "Woe to the land *shadowing with wings*, which is *beyond the rivers of Ethiopia*" (italics added). The New World indeed casts a *shadow*: the *wings* by North and South America; the *body of the bird* by Central America. *Beyond the rivers of Ethiopia* hints at a land far away because

Ethiopia in Isaiah's time meant Africa as a whole.

Geographical glimpses and whispers continue in Isaiah 59:19-20.

So shall they *fear the name of the Lord from the west*, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord (*italics added*).

Fear the name of the Lord from the west appears to fit in with *beyond the rivers of Ethiopia*.

The above glimpses, hints and clues point to Zion, a holy city, in the New World.

"All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an *ensign* on the mountains; and when he bloweth a *trumpet*, hear ye" (Isaiah 18:3) (*italics added*). It appears that the *trumpet* and the *ensign* are to call the nations, not to Moscow, Rome, Geneva, or the United Nations in New York, but to Zion, a holy city in the New World, for a rebuke and termination of war and establishment of permanent peace.

Romans 11:26 relates "There shall come out of Sion the *deliverer*" (*italics added*). As I write these words (March 24, 1985) delegates from the United States and Soviet Russia are meeting in Geneva seeking *deliverance* from the unspeakable specter of nuclear war.

All the above so far is stage setting for what follows.

Isaiah mentions two holy cities

no less than eleven times. Further, the dual drumbeat of two holy cities continues beyond Isaiah as found in Joel 2:32.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount *Zion* and in *Jerusalem* shall be *deliverance*, as the Lord hath said, and in the remnant whom the Lord shall call (*italics added*).

Some of the Scriptures about Zion do not apply to Jerusalem, such as the sixth chapter, verses one, three, and six of Amos.

Woe to them that are at ease in Zion... which are named *chief of the nations*, to whom the house of Israel came... Ye that put far away the evil day, and cause the seat of violence to come near... But they are not *grieved for the affliction of Joseph* (*italics added*).

How could Jerusalem be named *chief of the nations*? How could the Jews or the Israelites of 1985 *grieve* for the woes of a colony of *Joseph* who was led to the New World by Nephite prophets in 600 B.C.?

Amos's prophecy has little in it relevant to Jerusalem, but rather to the United States and the injustices and afflictions visited on the Lamanite descendants of Joseph.

The Book of Mormon throws additional light on the passage from Amos.

After all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation

among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed.

—1 Nephi 7:15-17

Third Nephi 7:30-32 continues:

And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them.

But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel, have been cast out from among them, and have been trodden under the feet of them.

It appears from the Biblical account that there are numerous glimpses and not so faint whispers that there are two holy cities - one in Israel and another in the New World. Whisperings from the Bible westward would be of little consequence unless there were whisperings in response pointing back eastward across the sea to the Old World. (To be continued.)

Witnessing with the Book of Mormon

What happens to the 1500 copies of the Book of Mormon distributed at the annual Book of Mormon Day conference? Two members share their experiences.

Helen Ultican

My husband Tom and I toured Mexico last summer. One day was spent with our group in the Museum of Anthropology in Mexico City. As our guide Dana Simmons explained each area, a young couple approached and asked if they could join us. Although Dutch born, they both spoke and understood English. An English-speaking guide was not available they said. Trying to follow the guide book, they were frustrated because they could not understand the meaning of the artifacts on display. We were glad to add them to our group. They spent the rest of the day with us, even sharing lunch. A bond quickly developed between us.

As Dana related Book of Mormon cultures to various archaeological time periods, Tom and others of our group would explain to the couple who these peoples were that had come to Meso-america. Tom asked the young lady if she would read the Book of Mormon. She said she would. When we got back home in June, we sent a copy to this couple in Amsterdam. Although we have not heard from them, we hope the seed was planted.

Helen Brotherton

"White Buffalo, do you remember hearing this account among the legends of your Sioux tribe in South Dakota?" I asked.

Sometime in the 1800s chiefs from several tribes in the northwest heard from the Great Spirit that the white men had a book for the Indians. They reasoned that if this were true, the Great White Father would surely know about it. So they traveled on foot all the way to Washington, D.C. In an audience with the president, they asked for "the book." They were sent to many churches which tried to give them the Bible, but that wasn't "the book" they were seeking. After searching everywhere, they finally had to admit they had failed in their quest. They started home again on foot, some of them dying on the way of heartbreak.

"Yes, I have heard that legend," answered White Buffalo, a high medicine man and chief of the Dakota Sioux.

"We have that book," I replied, "and I will have a copy of it for you when you return next month."

The following day, White Buffalo was in the home of his nephew Orville Stricker and wife Kelly. He evidenced much interest in "the book" and asked Kelly if she had one. Hers was an old one with several pages missing, and she didn't want to give it to him.

When I heard this, I decided to send him one instead of waiting for his return. In the front of one of the copies I received at the October 1988 Book of Mormon Day conference, I wrote:

I'm excited to give you, belatedly, "the book" which tells how some of your ancestors worshiped the Great Spirit in righteousness and such power that they moved mountains and raised the dead. May you also learn from it how to worship in holiness and faith.

When White Buffalo (Neulan Dion) returned to Missouri from Lake Andes, South Dakota, I also gave him the Book of Mormon on tape (donated by Mickey Pritchard) and a tape player to make it easier for him to share with his people. He told me he had been reading "the book" as fast as he could.



Helen Brotherton presents White Buffalo with the missionary copy of the Book of Mormon while Orville Stricker looks on

Photo by Mel Robinson

On tour at Copan in Honduras,
Apostle Charles R. Hield
studies this famous stela. The
photo is from the Charles R.
Hield collection in the
Research Library/Archives of
the Foundation for Research
on Ancient America.

Inside this issue is a tribute to
Brother Hield who not only
brought ministry to many
people of different cultures, but
was a vital part of the
Foundation.



The Witness

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