

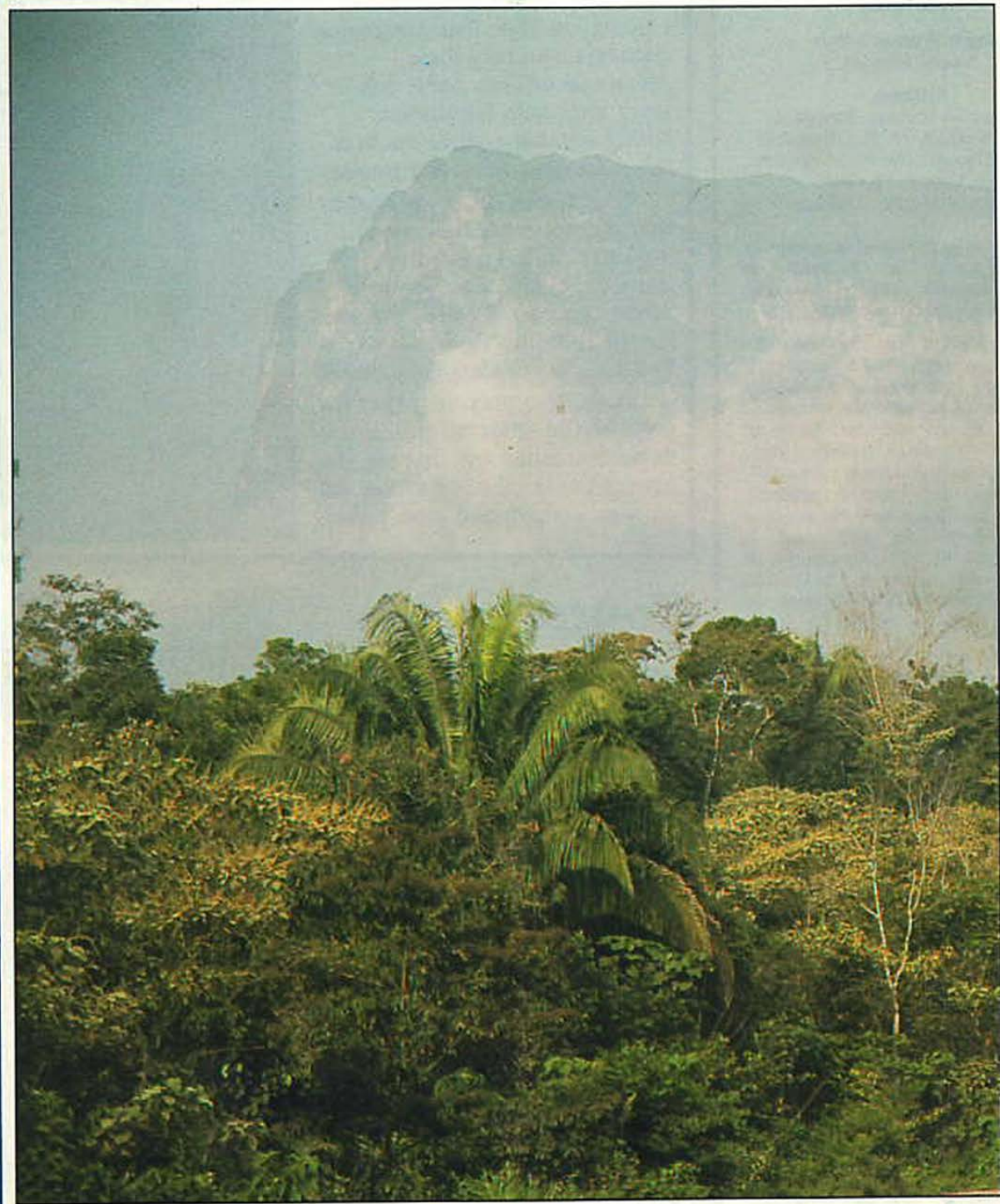
# **The Witness**

The Foundation For Research On Ancient America



**WINTER 1989**

**NUMBER 67**



**Cerro Rabon**  
**A Candidate For Hill Cumorah**



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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...*

Many are of the opinion that Cerro Rabon could be Hill Cumorah where Mormon "hid...up all the records which had been entrusted to [him] by the hand of the Lord," except the "few plates" which he gave to his son Moroni. As the misty veil in this photograph shrouds Cerro Rabon, Hill Cumorah shields the Nephite sacred records. Believers in the Book of Mormon eagerly wait for the Lord to remove the veil that hides the knowledge of these records from the world and bring to light the many records hidden within Hill Cumorah. See Richard DeLong's article in this issue.

Photo by Fred Weddle

## Missionary Copies of Book of Mormon

One of the highlights of the Annual Book of Mormon Day conference is the distribution of a thousand copies of the Book of Mormon. The directors of the Foundation hope that conference attendees who take these devotional editions home will share them with friends and family who have yet to discover this marvelous work and wonder.

The offering from the conference did not cover the several thousand dollars needed to purchase the books. Can you help defray this cost? Please send your contribution to FRAA, 410 N. Pleasant, Independence, MO 64050.

Please also pray daily that the goals of Christ for his people may be accomplished and that the witness of the Book of Mormon will grow in strength and great power.



Don Beebe

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# Foundation News

The end of September saw the Fifth Annual Spend a Day with the Book of Mormon conference. Again, the day was well worth all the effort made on the part of everyone to make it a success. Informative and instructive lectures, drama, music, and testimonies enlivened the day. From far and near, many came seeking to renew their faith, expand their knowledge, and enjoy fellowship with fellow Book of Mormon believers.

The principal speakers for the day included Thelona D. Stevens, president of FRAA; Richard A. DeLong, Ph.D., former Graceland College instructor; John D. Sorenson, Ph.D., professor emeritus of Brigham Young University; Theo E. Boyd, chairman of FRAA's drama department; and Vernes Collins, pastor of the Navaho Pinon Mission. (A synopsis of DeLong's presentation begins on page four of this issue.)

One of the memorable experiences of the day was given by the children. Early after the opening activities, the children gathered together in the lower auditorium for their special conference. Just before breaking for lunch, the children returned to the main chamber in the choir area and sang "Listen Children," a song they learned that morning. Almost everyone agreed it was a special moment in the day's events.

Read more about the conference activities on page 12.

Videotapes of the day's presentations as well as the evening drama performance may be purchased in the near future. Write for more information.

## Second Regional Conference

Another regional Book of Mormon Day conference took place on August 19 at the auditorium of the junior college in

Miami, Oklahoma. Approximately 130 people from the surrounding area, including Oklahoma, Kansas, and Missouri, attended the all-day event. Other Book of Mormon regional conferences are being planned across the country. If your church or area is interested in sponsoring a conference, please call (816) 525-6391.

## Guatemala Tour

The response for the tour sponsored by the Foundation to Guatemala in December of this year was so great an additional trip has been scheduled for August 1990. Sites on the tour include Tikal, Uaxactun, Copan, Quiriqua, Kaminaljuyu, Guatemala City, and the colonial capital of Antigua.

Already over ten have signed up for the second tour. If you are interested, please contact Lyle Smith (816 229-5192). The cost is approximately \$1500.

## Codices Given to the Library

One copy each of the Codex Borgia and Codex Vaticano B were recently donated to FRAA's Research Library/Archives by Lee Updike. Originally, these copies belonged to former Apostle Paul M. Hanson, author of *Jesus Christ Among the Ancient Americans* and *In the Land of the Feathered Serpent*.

Although not originals nor facsimiles, these hand drawn copies add immeasurable research depth to the library. Only three known Maya codices exist and over a dozen Mexican ones. These two are part of the Mexican group. (See "Archaeology Alert" on page

15 of this issue for news about the recent discovery of another Maya codex.)

At present, until the Foundation secures a permanent facility, the library is open by appointment only. To make an appointment to use the library or to inquire about any topic related to the Book of Mormon, call Sherrie Smith, 816 229-5192.

## Helaman's Two Thousand

This special group of monthly contributors continues to grow. One of our latest recruits wrote: "I can't really tell you how excited I am to be one of the 2,000 voices of Helaman! This last month my mind has been bombarded with the thought that I must study the Book of Mormon. When I told a [friend] the other day, she mentioned Helaman's Two Thousand and something inside me jumped. I'll be sending \$50 weekly, so don't wait too long to send me another envelope."

If you would like to answer the mighty summons and become a part of this army for the Lord, please write to Helaman's Two Thousand, 410 N. Pleasant, Independence, MO 64050.

## NEPHITE PROVERBS

### Maxims and Truisms

ROY WELDON'S LATEST BOOK

"The expressions offered in this book give us numerous unbiased observations... on how Nephite proverbs, maxims and truisms dovetail and entwine with the greatest minds and thinking of the ages."

A new approach to study of the Book of Mormon, this book adds to the witness that Joseph Smith was a prophet and that the Book of Mormon is true.

## Calendar

December 24, 1989-  
January 3, 1990

Guatemala Tour

August 1990  
(dates to be  
announced)

Second Guatemala Tour

Throughout the Year

Regional Book of Mormon Day Conferences



## Maya Glyphs May Identify Hill Cumorah



The three glyph-carved panels found on the rear wall of this pyramid/tomb in Palenque, Mexico prompted its name: *The Temple of the Inscriptions*.

Richard DeLong poses for a photograph in front of Cerro Rabon located in a land of many waters. DeLong believes this hill to be a prime candidate for Hill Cumorah where both the Nephite and Jaredite final battles occurred and where Mormon deposited all the sacred records except the record known as the Book of Mormon. After Mormon made his abridgement of the sacred records, he gave the plates to his son Moroni. This abridged account was brought to a hill in New York state, perhaps by Moroni. This hill, where the angel directed Joseph Smith to find the plates, has mistakenly come to be known as Hill Cumorah.



Fred Weddell



Richard A. DeLong

The Temple of the Inscriptions at Palenque in Mexico may have a glyph that actually names the site of the last great battle fought between the Nephites and Lamanites. This glyph can be interpreted as meaning Hill Ramah or Hill Cumorah.

About A.D. 380, Mormon wrote an epistle to the Lamanite king and asked that he might be allowed to gather his weary army to Hill Cumorah and there face the Lamanites in one last desperate battle. According to Moroni, Hill Cumorah, called Hill Ramah by the Jaredites, was also the site of the last Jaredite battle (Ether 6:83 and Mormon 3:8). Mormon wrote that Hill Cumorah "was in a land of many waters, rivers and fountains." (Mormon 3:3-8)

Scholars who take a historical approach to the Book of Mormon speculate as to Cumorah's geographical location. Early in church history, believers assumed that since Joseph Smith found the plates in a hill near his home it was the site of the great Nephite/Lamanite battle.

One of my friends, Mrs. Wayne (Verneil) Simmons, however, believed from her studies that the last great battle took place in Mexico, not New York. She studied maps of Mexico and suggested that a prominent mountain in the northern part of Oaxaca state, southwest of Veracruz, named Cerro Rabon, was a candidate for Hill Cumorah.

Cerro Rabon is located in one of Mexico's richest agricultural regions. This area receives over 120 inches of precipitation per year and is drained by many streams and rivers. One drainage system, the Rio Santo Domingo, passes by the south side of Cerro Rabon. Michael D. Coe identifies

this drainage system as the western route used by the Olmec for trade and migration. Later cultures undoubtedly used the same route along the river.

During December 1972, I looked for maps that would show the location of Cerro Rabon. I had little luck until I opened a book titled *Ancient Oaxaca*.

While looking through the book, I noticed a chapter illustrated with information from ancient Mazatec maps. Several maps had rivers as prominent features, and one of those maps identified three mountains in the area. To my amazement one was Cerro Rabon!



Figure 1. Wits (hill)



Figure 3. Wits Ramah or Cu Ramah



Figure 4. Glyph number T528 from Kelley translated as "cu" (or hill).

Several years later I visited the area and will never forget the thrill of seeing Cerro Rabon towering up nearly 6000 feet above sea level.

Cerro Rabon is the Spanish name for this hill. A closer look, however, at the etymology of the Book of Mormon names, Ramah and Cumorah, in light of Mesoamerican dialects and hieroglyphs leads to what might be a most important validation of the Book of Mormon.

During the past 15 years, rapid progress in deciphering Maya glyphs by epigraphers has revealed much about their historical contents. Two Maya scholars, David Stuart and Stephen D. Houston, recently published an article on "Maya Writing" which details this progress. (See p. 15 in this issue.)

Stuart and Houston determined that the ruins of Aguateca in Guatemala had two sets of place-name glyphs which indicated Aguateca's original name. One of the glyph sets was logographic (a sign for a whole word) and the other phonetic.

The logograph *wits* (figure 1) symbolizes the hill upon which Aguateca was built. *Wits*, the Maya Chol word for "hill," is represented by a glyph split at the top, indicative of the bifurcated 50-meter chasm that splits the actual hill. The phonetic set of glyphs when translated seemed to confirm a reading of *K'inich Wits* or "Sun-Faced Hill."

The Cakchiquel Maya of the Guatemalan highlands built their capital, Yximche, atop a mountain called *Ratzamut*. *Ratzamut* seems to be derived from three root words: *ra(h)*, *(vi)tz*, and *amut*. *Ratz* appears to be a combination of *rah* and *vitz* (*wits*), while *amut* may derive from the Egyptian\* word *amun*. The Egyptians worshiped the sun god Ra (or Re),

(continued on page 14)

\*Book of Mormon peoples used Egyptian names. In fact, Nephi is Egyptian, not Hebrew.





Thelona D. Stevens

The resurrection of the dead is a vital principle of the gospel from which comfort is derived every time death claims a loved one. Beyond that, it is a very important principle, which should be employed constantly, because the manner in which our daily lives are lived determines the outcomes of our resurrection. Indeed, the principle of the resurrection permeates all of our gospel teachings, beginning with men's earliest existence on earth down to the first resurrection when Christ arose from the dead, and will continue until the final resurrection when every soul will have been brought forth from his grave never to die again.

The resurrection means to change from mortality to immortality.

Christ... is the light and the life of the world; a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works, whether they be good or whether they be evil. If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation... having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them.

—Mosiah 8:81-86

## Resurrection of the Dead

### Not All Have Accepted the Principle of the Resurrection

The Sadducees, a prominent religious sect in Jerusalem at the time of Jesus, did not believe in the resurrection. A "distinguishing doctrine of the Sadducees was the *denial of man's resurrection after death*. In connection with the disbelief of a resurrection... they likewise denied... the doctrines of future punishment and future rewards" (Smith 1884:579).

When Paul taught the doctrine of the resurrection, he experienced some difficulties. "There arose a dissension between the Pharisees and the Sadducees... For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both" (Acts 23:7-8).

There are people today who believe that this life is all there is to living. Some years ago by chance there came into my acquaintance an intelligent young woman of a well-to-do family. She chose to discuss my religious beliefs, particularly asking about my belief in life after death. Then she told me that one of the principal beliefs of her family was that this life marks the beginning and the end of everything for each individual.

She went on to describe her four brothers, all professional men. They had all grown up believing that when death comes, as it does to all individuals, it is the complete, total end of everything. Each brother was seeking to provide for himself and family all possible comforts and luxuries, no matter how obtained, because what they were able to procure here and now was all the joy they would ever have. She evaluated all four brothers as selfish and grasping, unmindful of the needs of others, including her, their sister. She qualified that by saying they knew she was financially secure, and they thought that was all that

really mattered. Because she had seen the avarice which developed in her brothers, their joy being in their worldly possessions, she had renounced the family teachings in regard to life after death and was investigating other religions.

Those conversations with that young woman left lasting impressions upon me, making me aware for the first time that not all people living around us accept the joy and hope of the resurrection.

### The Resurrection Is Through Jesus

Had it not been for God's great plan of mercy and redemption from sin through Jesus Christ, all would have been lost forever. Abinadi's words are just as meaningful for us now as they were when he proclaimed them.

That old serpent... did beguile our first parents... which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state. But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and... is as though there was no redemption made; being an enemy to God... And now if Christ had not come into the world... there could have been no redemption. And if Christ had not risen from the dead, or have broken the bands of death... there could have been no resurrection.

—Mosiah 8:7-80

Jesus said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25); "Because I live, ye shall live also" (John 14:19); "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23); "Through the redemption



which is made for you, is brought to pass the resurrection from the dead" (D&C 85:4).

Those restored to life before Jesus' resurrection, as Lazarus (John 11:11-14, 21-44) and the daughter of Jairus (Mark 5:19, 27-34), were not resurrected. When they came back to life, it was to the physical body. They were mortal beings. Resurrected beings can never be mortals again. Mortals die but once; immortals never die.

I say unto you, that this mortal body is raised to an immortal body; that is from death... unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

—Alma 8:106-107

Several scriptural references are made to the second death, but this is not death to the mortal body. Alma explains that the second death is a spiritual death. "Whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to things pertaining unto righteousness" (Alma 9:29). Alma calls this "a second death, which is a spiritual death" (verse 28).

### Two Resurrections

The Scriptures plainly teach that there will be two resurrections—the resurrection of the just and the resurrection of the unjust (Acts 24:15). "They who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust" (John 5:29). The resurrection of the just is also designated in the Scriptures as the first resurrection. "Blessed and holy are they who have part in the first resurrection" (Rev. 20:6).

The resurrection of the unjust will be at the end of the one thousand years.

The Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have

willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

—Mosiah 8:61-62

These are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

—D&C 76:7c

Then cometh the spirits of men who are... found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended.

—D&C 85:29

### The First Resurrection

The miraculous story of the risen Christ has been told joyously ever since "Mary Magdalene, and the other Mary" visited the sepulcher and were told by two angels that Jesus had arisen. Then Jesus himself appeared to them and sent word to "my brethren" (Matt. 28:1-9), but "some doubted" (verses 15-16). Mark also recorded that some did not believe (16:10, 12). Never before had there been a resurrection from the dead, and even those closest to him could not comprehend it until Jesus "opened their understanding... [of] the scriptures" (Luke 24:44-45).

During Jesus' visit to the Nephites, he commanded that their record be brought forth. He reminded them that they had failed to record something which should have been written. Jesus referred to the prophecy by Samuel the Lamanite that at the time of Jesus' death there would be a great storm and many graves would be opened and "yield up many of their dead; and many saints shall appear unto many" (Helaman 5:77-80). Nephi acknowledged that this had indeed taken place. It was written into the record as Jesus commanded (3 Nephi 10:34-41).

At the time when many saints arose from their graves in ancient America, the same thing was tak-

ing place in Jerusalem. There was also a great storm (Luke 23:45-46).

And behold, the veil of the temple was rent in twain... and the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of the graves after his resurrection, went into the holy city, and appeared unto many.

—Matthew 27:55-57

Centuries before Samuel the Lamanite's prophecy about the saints coming forth from their graves after the resurrection of Jesus, God gave Enoch a great vision in which he saw Christ's death on the cross.

And he heard a loud voice, and the heavens were veiled; and all the creations of God mourned, and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory. And as many of the spirits as were in prison came forth and stood on the right hand of God. And the remainder were reserved in chains of darkness until the judgment of the great day.

—Genesis 7:63-64

A question sometimes asked is: Those saints who arose from their graves after Christ's resurrection were the first to be resurrected after Christ, so how can those who are brought forth from their graves when Christ comes again be considered in the first resurrection?

The answer is that the first resurrection is not governed by time. It has to do with the most desirable, the best, that which is of highest quality, ranking as *first*. Those who do not qualify for the best, the first, will be in the least desirable resurrection, the last.

### Who Will Be in the First Resurrection?

The Scriptures answer this question. Following is listed many of such scriptural references, though it is not an exhaustive list.

Those eligible to come forth in the first resurrection to dwell with Christ in peace for a thousand years includes those whom Christ



will bring with him when he comes.

The hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads; . . . And the Lord even the Savior shall dwell in the midst of his people, and shall reign over all flesh.

—D&C 108:5c-g

Others named in the Scriptures are:

Enoch's city and the New Jerusalem - Genesis 7:70-73; 9:21-23; D&C 36:12f-g;

"All the prophets, and all those that have believed in their words, or all those that have kept the commandments of God" - Mosiah 8:56;

The elect; "Mine elect hear my voice" - D&C 28:2c;

Little children - Mosiah 8:60; Moroni 8:9;

Angels of God - Moroni 7:30-32; Matt. 16:30;

The Three Nephites - 3 Nephi 13:42-44, 51-53;

John the Beloved - D&C 7:1; John 21:20-23;

Martyrs for Christ - Rev. 20:4; Matt. 16:28; Heb. 11:24-26, 35-40; and

The stalwarts of all ages, everywhere.

Those named in Doctrine and Covenants 76:5 are:

Priests of the Most High after the order of Melchisedec . . . after the order of Enoch (5g-n);

An innumerable company of angels (5o);

They whose names are written in heaven (5p);

Just men made perfect through Jesus (5q);

They whose bodies are celestial (5r).

Those named in Doctrine and Covenants 76:6, who are to inherit the terrestrial, or moon glory who are to have the ministry of Jesus but not the fullness of the Father

(76:6f) are:

They who died without law (b-c);

Spirits of men kept in prison, who received the testimony of Jesus there (6c);

Honorable men of the earth, blinded by the craftiness of men (6d);

They who were not valiant in the testimony of Jesus (6g);

The heathen nations—it will be tolerable for them (45:10a).

Joseph Smith testified of God's response to his prayer regarding his brother, Alvin, who died before the church came forth:

Thus came the voice of the Lord unto me, saying: "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

—Smith 1896, 2:16

#### What Will Immortals Be Like?

"The spirit and the body is the soul of man" (D&C 85:4a). When death occurs, there is a separation of the body and the spirit, the body returning to dust, and the spirit to God.

The spirits of all men, as soon as they are departed from this mortal body . . . whether they be good or evil, are taken home to that God who gave them life. . . . The spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow. . . . The spirits of the wicked. . . shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their own iniquity. . . . Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

—Alma 19:43-47

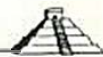
At the resurrection, the body and the spirit of each individual will be reunited, never to be separated again.

The spirit and the body will be reunited again, in its perfect form; both limb and joint shall be restored to its perfect frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous, and even there shall not so much as a hair of their heads be lost; but all things shall be restored in its perfect frame, as it is now, or in the body. . . the whole becoming spiritual and immortal, that they can no more see corruption.

—Alma 8:100-103, 107

Many testimonies have been borne by those who have been permitted to see loved ones who have passed on, seeing them in the body of the spirit. Always, such testimonies have been of recognizing them without doubt, and also seeing them as in the prime of life, in perfection of health, without handicap or affliction of any kind.

How gracious and good is our Father to tell us all these things, giving us understanding that the faithful shall see and know loved ones again, under such joyous circumstances!



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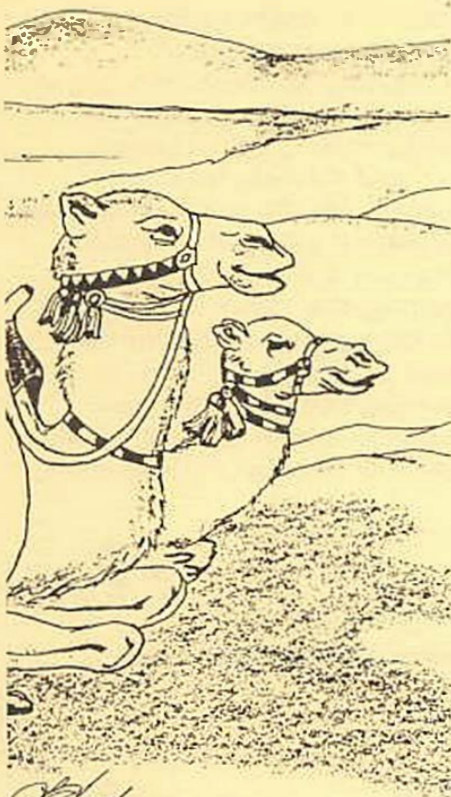
# The Junior Witness

The Foundation For Research On Ancient America

WINTER 1989

NUMBER 12

## Exiled or Delivered?



*Chud*

**Viola Velt Presler**

*SYNOPSIS: Because the Jews he has preached to in Jerusalem have sought to take away his life, Lehi has been warned by God in a dream to leave all earthly possessions, taking only family, provisions, tents—and to flee Jerusalem.*

They had reached the lowest spot on earth. The sudden departure from the land of Jerusalem, the sharp descent to the western coast of the Dead Sea seemed like a dream to Nephi. Yet the ache in his stomach and back

from the first day on camel were real enough. Finding a spring of water was welcome. Resting beneath the shade of the camels was relief at high noon.

Everything hung motionless as if suspended in a painting. It was with a sense of unreality that Nephi saw his brother Laman approaching with his camel. Laman led his camel next to Nephi's. After he gulped the cooling water, he wiped his mouth with the back of his hand. Then he stretched out on the sand nearby.

Nephi's heart skipped a beat. Could it be that his big brother really wanted to talk to him?

"I need your help, Nephi," Laman began seriously.

Somewhere a locust clicked in the eerie stillness.

"My whole world is back there," Laman said, motioning behind him, "there in Jerusalem. All my life since my first steps, Mother has said to me, 'Don't break the ivory, Laman. Work hard at the olive press. Learn all you can about your father's merchant trade, for you are the eldest son. Someday all this will be yours.'"

"But God has said —"

"Don't interrupt, Nephi. For once in your life, just listen. Try to understand. I've spent my whole life—time, sweat, tears, for what we've just left behind back there—gold, silver, jewels, precious collections, our home, vineyards, orchards, land. Father has just walked off and left it to the vultures—like so much dust of the earth."

"But Laman," said Nephi, "it is the dust of the earth. Only God is real and lasts forever."

"Preaching, always preaching, Nephi. And where is your God out here, in this rocky waste?" Laman motioned toward the craggy moonscape around them. Only the Dead Sea on their left glowed like an azure jewel. All else was as ash whitened by the sun.

"Emptiness! There's no future out here. There's nothing but hunger, thirst, and death!"

"But, Laman," replied Nephi, "we are even now drinking from a spring in the desert. And you know that God delivered the Children of Israel from captivity in Egypt through the desert. We are being *delivered*. Father has seen a vision —"

"Nephi, nobody has visions from God anymore, except an old man led by the ramblings of his own imagination. Look here, our very identity is bound up in Jerusalem, the land of our inheritance. Separate us from the temple and Jerusalem and we are nothing. Father has gone mad. | —"

"But, Laman," Nephi could not help but interrupt again, "our people are not worshiping God. They have forgotten the Lord. They're worshiping Baal, Moloch, Ishtar, Osiris, Apollo. The first commandment is, 'Thou shalt have no other gods before me.'"

"Nephi, Nephi," said Laman, propping himself up on one elbow in the sand, "do we not worship God? We go up to the temple on every feast day. We offer



sacrifices for our sins and give thank offerings, all according to the Law of Moses. What more does the Lord want?"

"Our hearts," replied Nephi. "The prophets have warned us about empty forms. It doesn't matter what we do on the outside if our hearts are far from God."

"Where did you get that?" asked Laman, eyeing Nephi sharply.

Nephi sat up eagerly. "It's all in the Scriptures," he began. "In David's psalms, Jeremiah —"

"Nephi, you're getting strange like Father. I don't think all that poring over musty old scrolls at scribe school has done you any good. I'm a practical man, Nephi. As long as we follow all the sacrifices and feasts, what does it matter if you call God Baal or Apollo or the sun?"

Nephi recoiled in horror.

Laman laughed. "You're so naive, Nephi. When you grow up, you'll understand that when you are a merchant like I am, you sit down with princes from Arabia to Egypt, Damascus to Greece. We're a world culture now. You can't go forcing Jehovah on all these people. Even Solomon allowed his wives to worship their foreign gods according to their own choice."

"Yes," Nephi answered hotly. "That is just why we're in the trouble we are in today. God has strictly told us to worship one god, and we've permitted everybody else's gods into God's own temple! And do you know why? Just because we want everyone to like us. Just because we don't want to be different." Nephi always hated to be called "naive" and have his lack of age hung over his head. "I don't have to be twenty-three to figure that one out, either," he added.

Laman rolled over on his back again. "Well, it doesn't hurt your business any, Nephi, to sit quietly by when a man takes out his little statues to worship his gods. Hey, want to see one?" Laman took

from the saddlebag a small figure of a fat, ugly temple goddess.

"Here, take a look."

"Ugh!" said Nephi, turning away.

"Here, hold it. It won't hurt you," Laman urged, pushing the little idol into Nephi's hands.

"Disgusting!" Nephi jumped up and threw the idol far across the sand into the Dead Sea.

Laman's eyes turned to steel.

"You shouldn't have done that, Nephi," he snapped, suddenly sober. "You're no fun anymore. Those musty old scrolls have made you sober before your time."

"If Jerusalem is to become nothing but dust because its people have forgotten God and gone after idols, is that not reason to be sober?" asked Nephi.

"Well, there is a difference between being serious, Nephi, and being narrow," Laman retorted. "We have to get along with all people. A little good luck

charm and its legend is harmless. All this idol worship doesn't mean anything."

"Worship ought to mean something," Nephi replied.

"The charms are just to keep people happy, Nephi. We get a lot more trade from these princes by worshiping with them."

"You worshiped with them, my own brother?" exclaimed Nephi. "I can't believe that my own brother is saying this to me!" He pounded the sand with his fist. He felt his cheeks burning like the sand around him.

"Come on, Nephi. It is not as if the walls of Jerusalem had fallen down," replied Laman.

"But they will fall down, Laman. Why do you think we have to leave the land of Jerusalem, anyway? Are you telling me it is nothing that elders burn incense to foreign gods inside the temple? Are you telling me it is nothing that men offer their firstborn babies to the fire in the name of Moloch? Are you telling





me it is all right to steal and murder and rob the poor, and charge big interest rates on money to become wealthy? Jerusalem has become rotten, Laman, and it is time somebody told you so, even if it has to be your own little brother!"

The words had rolled out of Nephi like a flash flood in a dry wadi. There was no stopping the torrent, for there were some things Nephi knew to be true.

Laman started to get up. "Stop right now before you get me angry," he growled, scowling. "I know those men Father preached against—Jaazanlah, Laban, Pelatiah. They're charming, generous, good hosts. They're my friends. Who made Father the big judge over these officials? Everybody sins a little. Father has created his own trouble. You just can't go around playing God, Nephi, broadcasting men's faults in front of everybody and not stir up a beehive. Now Father has the hive buzzing, and



we're the ones getting stung," Laman spat out his words bitterly. "Now, we're nothing but outcasts."

Nephi looked quickly at Laman. Had he heard a choking sound like a sob? But Laman's face was covered by his hands. What must Laman be feeling? To Nephi, "delivered" felt so different from being "cast out." Yet, perhaps both ideas were true.

"Father's going to Jerusalem to preach wasn't his idea. It was the Lord who told him to go—in hope of saving Jerusalem," said Nephi. "Laman, do you not feel the Lord's Spirit?"

"I feel nothing," said Laman. "As for Father, he says God sent him, but doesn't Father seem a little strange to you? He's a good man. Don't get me wrong. He knows his trade. He knows these desert routes. And he wields a mean bargain at the markets. But all this visionary talk! It is not reality. To me, Nephi, what I can see and touch—that's reality. Now it is gone. If you cared about me, you would know my life is over."

Laman rose. Pulling his camel around by the halter, he moved on.

"I was going to ask you to beg Father to turn around and go back to Jerusalem to save our land, Nephi," Laman said over his shoulder "I can see, though, that you're getting as strange as Father."

Nephi's throat ached. All his heart went out to his brother, for he saw clearly that Laman knew not the ways of God. How horrible for Laman at twenty-three to feel his life was over! If only he could reach him somehow; yet he himself was only believing what Father had said. He would pray, pray, pray to God with all the energy of his soul for a way to help his brother.

Strange, he thought, here they were fleeing to escape Jerusalem, yet in Laman they were taking Jerusalem with them.

Watch for **Kid's Mailbox** in next issue!

## Scribe School

Viola Velt Presler



Scribe school was not easy. It began at dawn and ended at sundown. It was the custom for teachers to beat pupils who were tardy, who interrupted, or did not sing out their scripture verses. The good student was taught not to drink beer, party, have a girlfriend, or dance.

Hebrew students memorized the law. Even today it is customary for Hebrew children to memorize the Torah (first five books of the Bible) by age five. In addition to Hebrew, many students learned three kinds of Egyptian writing. One kind, hieroglyphic or picture writing, contained over 3,000 characters. If Nephi was a student scribe, he learned all these.

In Nephi's ancient world, the scribe had a choice position. He also had respect and freedom from paying taxes. He was often the overseer of sculpting, erecting buildings, and storing food in granaries. A Hebrew scribe could keep the records of sacred prophecies.

In our story, we see how difficult it was for Laman to give up his personal dream of becoming a wealthy landowner and merchant. Do you think that Nephi might have had difficulty giving up his personal dream when he left Jerusalem with his family? How did his training (see 1 Nephi 1:1) prepare him for the larger dream God had in mind for him?

Answers to puzzle:  
1. Sam  
4. Lehi  
5. Net (ph)  
2. Laman  
3. Lemuel



# IN THE LANGUAGE OF THE EGYPTIANS










Viola Velt Presler

***I, Nephi . . . make a record in the learning of my father, which consists of the learning of the Jews and the language of the Egyptians.***

—1 Nephi 1:1


Although Egyptian, like Hebrew, was written without vowels (**Hat** would look like **ht.**) they had sounds similar to our vowels.


Can you decipher these five Book of Mormon names?


Egyptian Hieroglyph	Closest English Sound
	= <b>a</b> - as in father
	= <b>e</b> and <b>i</b> - as in pet and hit
	= <b>oo</b> and <b>w</b> - as in moo
	= <b>f</b> - as in fox
	= <b>h</b> - as in hat
	= <b>m</b> - as in man
	= <b>n</b> - as in night
	= <b>s</b> - as in sit
	= <b>l</b> - as in lamb

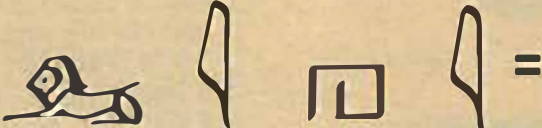
  


### Five Book of Mormon Names

1  = \_\_\_\_\_

2  = \_\_\_\_\_

3  = \_\_\_\_\_

4  = \_\_\_\_\_

5  = \_\_\_\_\_



## I Have Seen Them

Don Montel

Some years ago, in the summer of 1934, from the Rocky Mountains to the Appalachians, weather conditions in the United States were uncomfortably hot. Over much of this country the temperature went to over 100 degrees. Where I was being raised in northern Indiana, the temperature in the daytime hit 106 to 110. At nighttime, when trying to sleep, it would cool down to 95. It didn't rain.

We had a saying that if we were going to have a corn crop, corn had to be knee-high by the fourth of July. At the fourth of July, the corn was only three inches high, rolling up in the daytime trying to protect what moisture it had.

Canadian thistles also threatened the corn. These thistles abundantly grew in that dry ground—choking out everything. The only way to get rid of them was to hoe.

On one of those hot dusty days, I was hoeing out in the field with my father, who was a little grumpy around the edges. I was a boy ten years old. My father was 42, but looked 70 that day. An accident some years before caused him to have a section of skull missing which he had to keep covered at all times. Why wouldn't he be grumpy?

As we worked, I kept looking at him. Suddenly I realized my father might not live until I grew up. This disturbed me. As I watched him, I said to myself, "Is this all there is? Is this what life is all about?"

Here I was, a ten-year-old boy at the end of a hoe — a hoe as big as I was — having to work and watch my dad waste away trying to eke out a living from dry, parched ground. We knew if we didn't work, we would starve. I felt most depressed and down-trodden.

All at once I heard a motion. A vehicle came down the road very slowly. It was grey. I estimated the man driving to be approximately 60 years old; a

rather stocky-built man with a ruddy complexion. He turned and looked at me, smiled, and mouthed at me, "It will be all right."

I looked into his eyes. Those eyes — I will never forget them as long as I live.

I turned and asked dad, "Who is that man?"

He said, "What man? There's nobody here."

I said, "Oh, yes, Dad, there is."

"No."

So I pulled my straw hat down a little tighter on my head, ducked my head, and went back to work. Dad hadn't seen him. This bothered me.

Two years later, 1936, when I was 12, the same situation prevailed. It was still 105 degrees and hadn't rained. It was getting drier and Dad getting a little more short-tempered; a little older.

Again we were hoeing, in nearly the same spot, and I was thinking the same thing about life's harshness—and—I was thinking about this man.

All at once I heard this vehicle. I stared at it and saw the same man! He looked at me and said, "It will be all right." He mouthed the words; I heard the words; but he was too far away for me to physically hear them.

And I asked my Dad again, "Who is that man?"

He said, "Son, there's nobody there."

I said, "Dad, I know there is."

"No, the heat's getting to you."

Nothing further happened for sometime.

As a teenager I went through the normal revolt. I joined the Navy and stayed in for 21 years serving through World War II. After retiring from the Navy, one night I met the woman who has now been my companion for a quarter of a century. She was persistent and kept the Three Standard Books where I had to look at them all the time. They didn't go away. Finally, after an experience, I was baptized.

A couple of months after joining the church, I sat at the intersection of Jackson and

Calaroga Avenues in Hayward, California. I was feeling so good about this newfound faith, this Latter Day Saint movement. When I looked up, I saw coming across the intersection the *same vehicle* with the *same man* seen years before! This time he was near enough to hear.

He said, "You're doing fine." He smiled, saluted, and went on his way. My heart, I thought, was going to stop. *Who was that man?*

Through the years, I kept these experiences to myself, not even sharing them with my wife because they were so close to me. Five years ago, though, something happened which caused me to tell others about these occurrences.

I was on my way home from work. As I turned on Highway 50 toward Pleasant Hill, Missouri where we then lived, I suddenly realized I had a passenger. I looked in the passenger seat and there sat that man.

Now, I could talk to him. I asked him, "Are you the man I saw many years ago?"

He said, "Yes. I was in the area, and I looked at you."

"Were you the man I saw two years later?"

He said, "Yes."

"Were you the man I saw in Hayward, California?"

"Yes." And then he gave me some instruction. Much of it was for my wife's benefit. I was having considerable heart problems at the time and my demise seemed imminent.

He told me, "Go home and tell your wife about this conversation. I'll give you a name to tell her. It's a Paiute\* name. She will then completely forget the name [and she has]. After your death, I'll come to her, I will mention the name, and she will instantly recall who I am. And I will help her."

He rode with me for some miles, instructing me on several things. I asked him, "Were you with me the night I had my heart

*(continued on page 12)*

\*Paiute - North American Indians of the Uto-Aztec family; an American Indian linguistic stock widespread from Idaho to the Isthmus of Tehuantepec and from the Rocky Mountains to the Pacific. Uto-Aztec stock includes Hopi, Ute, Shoshone, Comanche, Nahuatl, and other languages.



# READING MAYA HIER

Gordon Heady, Brenda Trimble,  
Sherrie Smith

Line Drawings by Connie Smith

## TIME PERIODS

Years counted from a 0 date, which correlates to  
3,114 B.C.

CURSIVE

The people of the Book of Mormon carefully counted and recorded the passing of time. Celebrating feasts, offering sacrifices, and watching for the fulfillment of prophecies required a precise knowledge of time and the seasons.

Many Book of Mormon scholars believe that the Jaredites, Nephites, Lamanites, and Mulekites inhabited the lands of Mesoamerica. The Maya of Mesoamerica — believed by many to be Nephite/Lamanite/Mulekite people — developed a near perfect calendar. Knowing how the Maya counted and reckoned their time may provide insight on the Nephite/Lamanite/Mulekite culture. In addition, a simple knowledge of the Maya calendar helps us understand, recognize, and read some of the hieroglyphs found in Mesoamerica.

The hieroglyphs for Maya time periods can be written three ways: cursive (in the codices), formal (on stone or wood), and face signs.

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## BAKTUN - Cycle of 20 katuns

(144,000 days = 400 years of 360 days each)

## KATUN - 20 years (7,200 days)



## TUN - Year of 360 Days

The Tun and Uayeb (5 days at end of year) together make the solar calendar, Haab (365 days). The sacred or ritual calendar, Tzolkin, was a year of 260 days.



## UINAL - Month of 20 Days

Called a month for want of a better expression. It's the closest time period to what we call a month.



## KIN - Day

The Maya have kept a continuous day count since the mythical (or real) beginning date (or important date) of their calendar (3,114 B.C.). This day count is cumulative, never starts over, and never repeats.





# OGLYPHS



## NUMERALS

### COMBINING NUMERALS WITH TIME PERIOD SIGNS

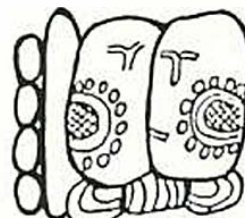
Maya numerals are the most recognizable glyphs. Counting is based on a system of 20 (vigesimal) - instead of 10 (decimal) like ours. The numbers are usually written with bars and dots (with or without crescent fillers).

FORMAL

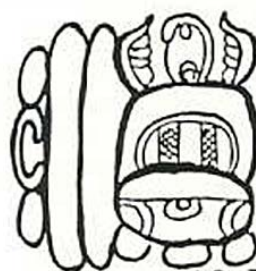
FACE



1	•	11	—•
2	••	12	—••
3	•••	13	—•••
4	••••	14	—••••
5	—	15	—••••
6	—•	16	—•••••
7	—••	17	—••••••
8	—•••	18	—•••••••
9	—••••	19	—••••••••
10	—•••••	ZERO	◡



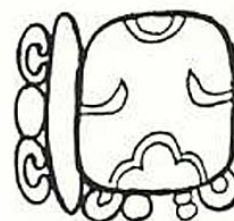
9 BAKTUNS



12 KATUNS



5 TUNS



6 UINALS



15 KINS

A written date looks like this:

9 (baktuns)      For conventional  
 12 (katuns)     use, the vertical  
 5 (tuns)         position changes  
 6 (uinals)      to horizontal —  
 15 (kins)        9.12.5.6.15  
 The *position* indicates its value.



attack and was taken away out of my body?"

"Yes, I was."

This man was such a loving person. It's hard to comprehend and put into words what I saw when I gazed into his eyes — such a love and concern, and a guidance and a trust I have never before felt in my life.

I didn't hear anymore of him. I had numerous experiences at times, but no direct appearance — until this year [1989].

In late February, a friend received a back injury. He'd been going to the doctor, but his back didn't seem to get any better. The time was fast approaching for him and his wife to leave on a tour of Mexico.

One Sunday morning after the worship service, he asked me, "Will you administer to me tonight?" They were to leave that coming week. I said yes, I would.

That evening, another minister joined me in the administration. He anointed and I confirmed. In that prayer of confirmation, I heard a voice part way through the prayer coming out of me that was not my voice. The voice said, "You are going to the land where the Nephites of old walked the earth. Never fear. We will be with you."

*We will be with you!* I felt that presence so strong. Then my spiritual eyes, not physical this time, but my spiritual eyes saw a man in a white robe turn around and join two other men. The three turned to the south and started to walk. They said, "We are going back to where we walked with the Master on this earth. We will be with your brother."

This brother can truly testify that their group was protected on their tour.

I know many have had experiences with or testimonies of these three personages. This is my testimony of what I have seen and what I have heard.

*I was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not for they are hid from the world. But behold I have seen them, and they have ministered unto me.*

—3 Nephi 13:38-39

## Reflections on the Fifth Annual Spend a Day with the Book of Mormon

Pearl had wanted to attend the Book of Mormon conferences for some years but circumstances had prevented it. This year she joyfully approached the Auditorium in anticipation of enjoying her first conference. She slipped and fell. Friends helped her inside and found elders to administer to her. The severe pain she was experiencing left, and she was able to stay and join the many others who came to renew and strengthen their faith in the Book of Mormon.

That evening the pain returned in such force that she went to the hospital. X-rays indicated her wrist was broken. She again called for the elders, and by the time the doctors prepared to set the broken bone, they discovered it had already been set.



As Thelona Stevens returned for the afternoon session, a little Asian girl ran to her, threw her arms around Thelona, and cried excitedly, "I learned all about the Book of Mormon!!"



Richard DeLong startled the conference during his splendid slide presentation with the suggestion that one of the hieroglyphs found in Mesoamerica might be translated "Hill Cumorah" or "Hill Ramah."



A raven-haired boy approached Ron Van Fleet, who was dressed as Nephi and helping with the children's program for the day. "Are you an Indian?" the boy asked.

"Just for today," Ron answered.

Prompted by the puzzled expression on the young boy's face, Julie Gatrost who was standing close by and had heard the exchange asked him, "Are you an Indian?"

"Yes," he said proudly. "And my sister is and so is my dad."



The pastor of the Navajo Pinon Mission, Vernes Collins, spoke about his work among native Americans, the heartbreaks and joys, and offered counsel for those wishing to bring ministry to these people.



Special guest lecturer, John L. Sorenson, told attendees about a massive survey of published material on ancient ocean crossings which is soon to be published. A two-page visual handout of examples of similarities between Old and New World cultures punctuated his presentation.



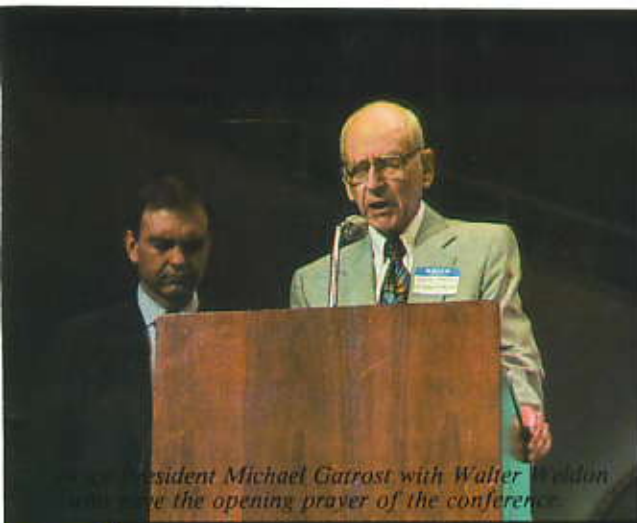
Poetry. Critics have said that the Book of Mormon did not contain poetry, so it could not be great literature. All scriptural literature has poetry, they claimed. Books have been written and classes taught about the marvelous poetry in the Bible.

Motivated by this challenge, Theo E. Boyd, told the conference of the treasures of poetry he found in the Book of Mormon. He concluded his presentation with a short, but rich example.

*Adam fell, that men might be;  
And men are,  
That they might have joy.\**

\*2 Nephi 1:115

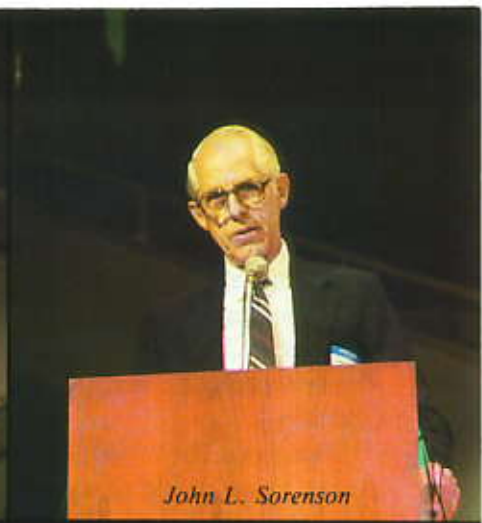




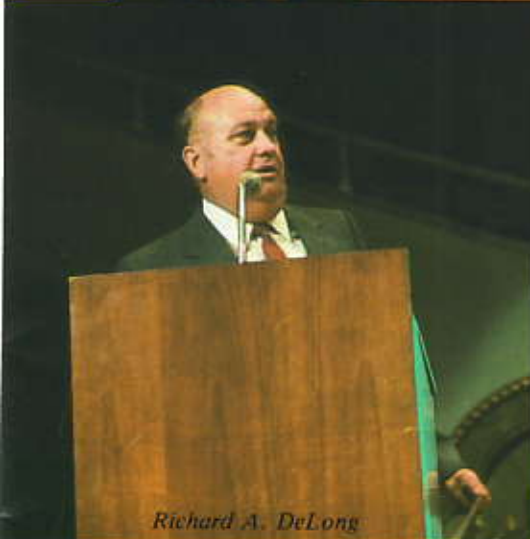
President Michael Gatrost with Walter Weldon  
give the opening prayer of the conference.



Thelona D. Stevens



John L. Sorenson



Richard A. DeLong

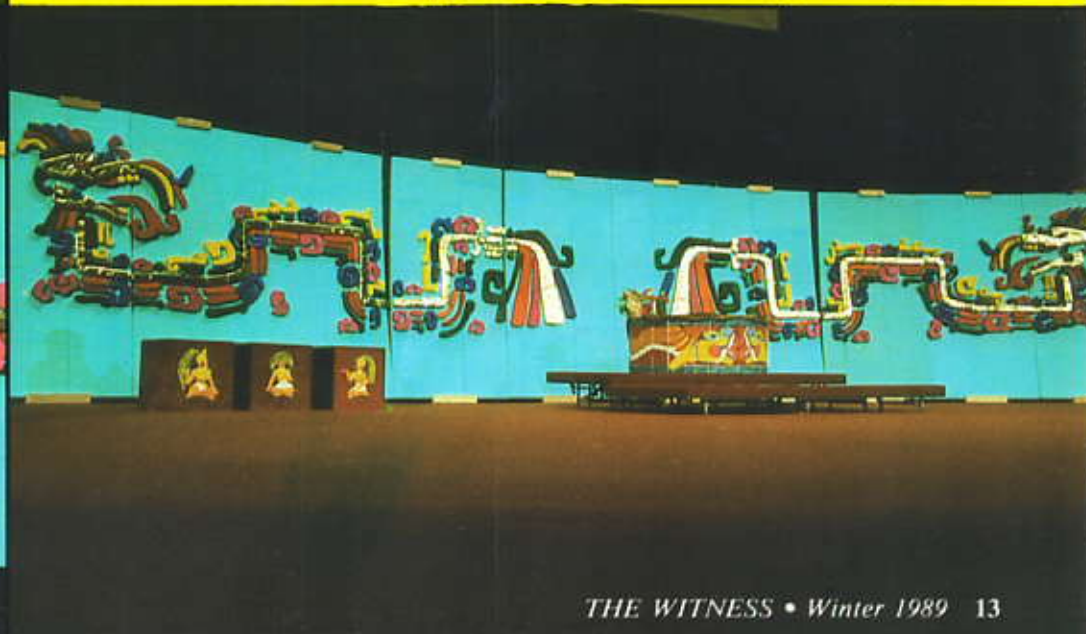


Don Beebe

A 40-foot, three dimensional mural of Quetzalcoatl was used as a setting for the day's activities.



Don E. Boyd





which was also later associated with a god by the name Amun (Amun-Re).

A possible meaning for *Ratzamut*, then, may be "Sun God Hill." In similar fashion, the name of a Cakchiquel king named *Rahamun* may be read as "Sun God King."

The word for "hill" in the Mixtec language of Oaxaca is *yucu*. All hills or mountains are called *yucu* (sometimes shortened to *cu*) followed by descriptive adjective words. For example, *Yucu Dzaa* means "Bird Hill."

The word *muh* in the Sierra Popolucan dialect of the Isthmus of Tehuantepec means "big" or "great." It is possible that the elements making up Cumorah, i.e., (*yu*)*cu*, *mo* (phonetic *muh*), and *rah*, may mean "Great Sun Hill."

The Maya ruins of Palenque in Mexico contain many glyphic inscriptions. An elaborate temple on the pyramid top, now called the Temple of the Inscriptions, contains three, glyph-carved, limestone panels attached to the rear wall.

The most famous tomb and

sarcophagus of Pakal (also spelled Pacal) was found inside this pyramid. The inscriptions relate to events in Pakal's life, his ancestors, birth, and death.

The middle panel (figure 2) records events that happened during a twenty-year period of Pakal's life. This period, according to the GMT correlation of the Maya and Christian calendars, would be placed from A.D. 652 to A.D. 672. However, if the Smiley correlation, based upon astronomical data, is used, the dates are about 278 years earlier, i.e., from A.D. 374 to A.D. 394. These dates enclose the period of time A.D. 380-385 involved in the great battle at Hill Cumorah.

Several glyphs on the panel refer to warfare occurring during Pakal's reign. Other glyphs have been deciphered as the Hebraic expression "and it came to pass."

One undeciphered glyph block (figure 3) occurs three times on the middle panel. The left-side logograph (figure 4) is symbolic for *wits*. (David H. Kelley interprets this logograph as meaning *cu*, the other word for hill.)

The right-side logograph is the

*split-ahau* glyph. This glyph has a head structure resembling the horns of a ram. One Egyptian symbol for Ra, the Sun God, was a ram recumbent in sphinx-like fashion. This makes a possible translation for these logographic glyphs as *Wits Ra* or *Cu Ra*.

The meaning *great* could be implied. The Maya Chol word for *great* is *mah*. Perhaps, then, the interpretation is *Wits Ramah* or *Cu Ramah*. The Jaredite army of Coriantumr pitched their tents by the Hill Ramah, the same hill (called Hill Cumorah) where the Nephites and Lamanites had their final battle and Mormon hid the sacred records.

How exciting it is to speculate that the middle panel may contain not only the name of the king of the Lamanites, but the name of the site of his most important battle, Hill Ramah-Cumorah, the "Great Sun God Hill." If these interpretations prove to be correct, then the inscriptions relating Pakal's life may be the first known in Mesoamerica that verifies part of the Book of Mormon account!



*Synopsis of paper presented at the Fifth Annual Spend a Day with the Book of Mormon conference, September 30, 1989*

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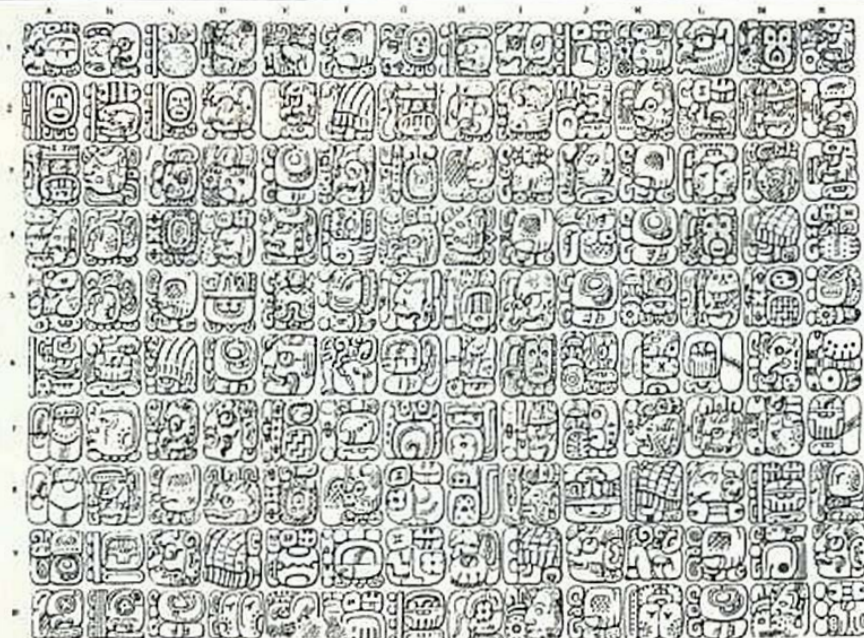


Figure 2. One of three panels of inscriptions found in the Temple of the Inscriptions at Palenque, this middle panel may have glyphs referring to Hill Cumorah. I6, L4, and M1 are explained in this article as reading "Ramah" or "Cumorah."



## Archaeology Alert

Recent events in areas of archaeological research add witnesses to the truth of the Book of Mormon. Believers in the historicity of the book should find the information presented here of great interest and supportive of faith. "Faith is the . . . evidence of things not seen." Many archaeological evidences now cause faith to become knowledge. Indeed, we live in a most exciting time.

### New Maya Codex Discovered

An archaeological team from the University of Colorado recently discovered fragments of a Maya codex in a village close to the city of San Salvador. This village had been covered with 15 feet of ash during a volcanic eruption about A.D. 600. The find excites archaeological circles because only three other Maya codices are known—all dating several centuries later than this one.

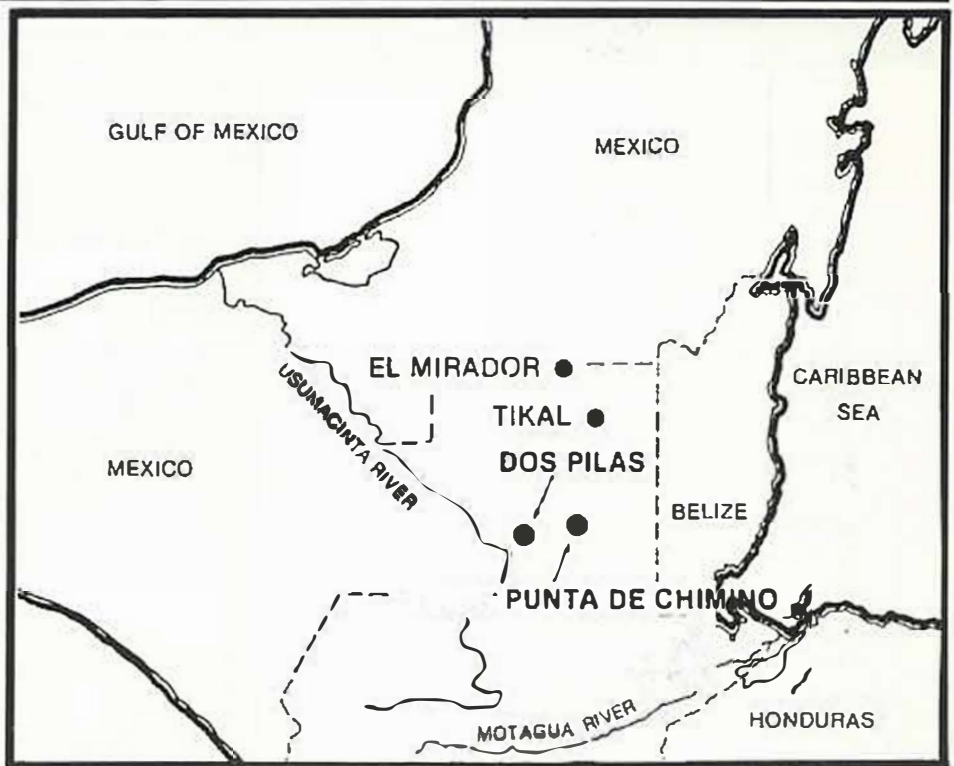
One of the reasons members of the Foundation should know about this excavation is that the codex was found on an adobe shelf in a typical home, not a temple or royal residence. This suggests that the common people too could read and write. Until now, archaeologists thought only the Maya elite were literate.

A few centuries earlier than the date of this new codex, the Book of Mormon indicates that many people could read.

Again, archaeology converges with Book of Mormon requirements and strengthens our faith.

### Lost Fort Found in Guatemala

Several publications, such as the *Washington Post*, the September 20, 1989 *Newsletter* of the Institute of Maya Studies in Miami, Florida, and the August



14, 1989 *Los Angeles Times*, have reported on a new archaeological site. They tell about the recent uncovering of Punta de Chimino, "one of the most heavily fortified sites in the ancient Maya world, a lost city of towering walls surrounded by a moat designed to repel invaders. . . ."

Dos Pilas, a nearby site, also has "concentric rings of hastily constructed ramparts and the remains of a desperate siege."

These fortified cities call to mind a way of defense designed by Chief Captain Moroni as described in Alma 21:129-130, 150-176, and 22:1-10.

Similar sites have been found previously in this same area, such as Becan. (See Spring 1980 *Zarahemla Record*.) Becan may date to 150 B.C.-A.D. 250.

Punta de Chimino and Dos Pilas, along with formerly excavated sites like Becan, lend further credence that the account of Moroni's fortifications as related in the Book of Mormon is true.

### Stolen Artifacts Returned

Over 100 of the 124 priceless

pieces stolen from the Anthropology Museum in Mexico on Christmas Eve 1985 were recently recovered. Included were some of the museum's most important and valuable artifacts. They had been stolen by a self-proclaimed 24-year-old archaeology enthusiast.

The return of these items, which will once again be on view at the museum in Mexico City, restores their use as resources for scholarly research.

### Maya Writing

In the August 1989 *Scientific American*, David Stuart and Stephen D. Houston give a concise and excellent history of the deciphering of the Maya hieroglyphs. FRAA's Archaeological Research Committee highly recommends this article, "Maya Writing," for those interested in the development of what's happening as linguists and archaeologists learn to read the many inscriptions in Mesoamerica.



\*Ted Nelson, Glen Scott, Lyle Smith, Brenda Trimble, and Linda Trimble



*From Hill Cumorah  
Mormon (Theo Boyd) and  
Moroni (Doug Smith) survey  
the slain of their people.  
Mormon then urges Moroni to  
leave him and take the records  
to a safe hiding place.*

*The drama, **The Hearts of  
the Fathers**, written by Brother  
Boyd, chairman of the Founda-  
tion's drama department, was  
presented in the evening of the  
Fifth Annual Spend a Day with  
the Book of Mormon confer-  
ence. Not only Mormon and  
Moroni, but Alma and the four  
sons of Mosiah came alive for  
the audience.*

*It can come alive for you  
too. This performance was  
videotaped and will be for sale  
in the near future. Write to  
FRAA for further details.*



Don Beebe

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