

THE
WITNESS

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The Book of Mormon Foundation

There shall be none come
into this **land**
save they be brought by
the hand of the Lord

ISSUE 178/2022

THE
WITNESS

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(3 Nephi 5:11 RLDS) [3 Nephi 11:10 LDS]

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THE BOOK OF MORMON

Restored Covenant Edition

We are excited to share with you the latest update concerning the reprint of the Restored Covenant Edition (RCE) of the Book of Mormon. When this process began, we discovered the technology used to create the original RCE was not compatible with today's technology. This required the creation of new files before the reprint could be completed.

The overall effort of planning, editing, reviewing, and proofing is an intense and detailed process but many volunteers have come forth to help. Currently, we are in the middle of our third proofing to insure everything is as accurate and complete as possible. From the beginning, the printing standard for the RCE is to include, as closely as possible, the words from the original or printer manuscripts of the Book of Mormon. Our goal is to complete the reprint by the end of 2022.

Our deepest gratitude goes to all who have volunteered and those who have contributed financially. We have now reached \$70,100 toward our financial goal of \$100,000. We especially thank everyone for your prayers asking for the Lord's blessings and direction for this important project. Our hope and desire is for the RCE to be an instrument in the hands of God to bless His people and continue to provide an inspired witness to the world.



The Monroe Doctrine and the Book of Mormon

by Gary R. Whiting

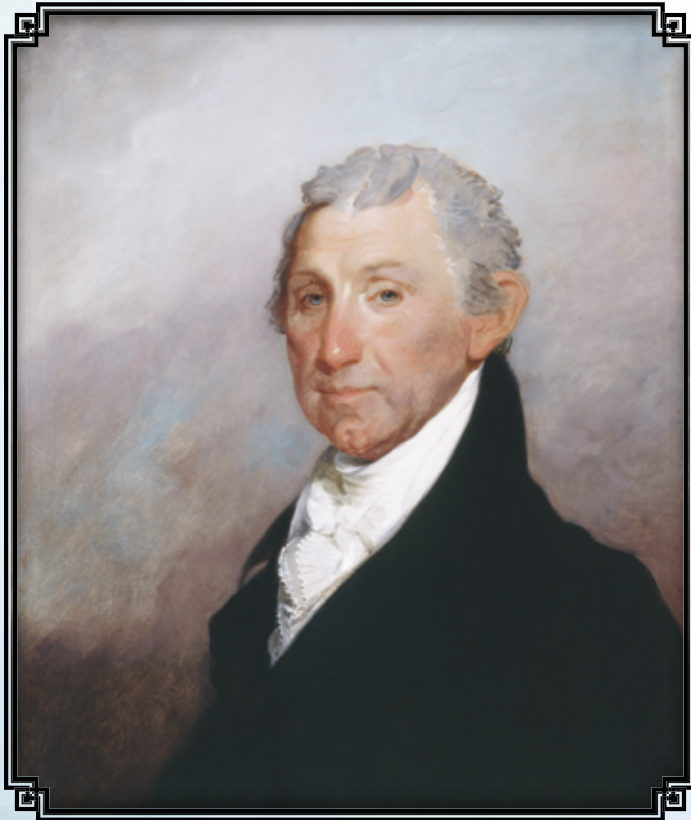
In February 2022, while attending church at my local branch, an idea came into my mind that the Monroe Doctrine of 1823 was related to the coming forth of the Book of Mormon and the Restoration. I had not thought about the Monroe Doctrine for years and I was puzzled about why it came to my mind on that day.

I had been doing research on the prophecies found in 1 Nephi 3, but the idea of the Monroe Doctrine had never entered my consideration. As I researched this piece of United States foreign policy, its connection to Nephi's vision and the Book of Mormon started to become clear.

James Monroe

If you are like me, you will need a refresher course on this President and the Monroe Doctrine.

James Monroe was the fifth president of the



United States of America. He was attending William and Mary College in Williamsburg, Virginia and left school to join the Continental Army in the Revolutionary War. He crossed the Delaware River

with George Washington in the famous attack on Trenton, New Jersey. By the end of the war, he had risen to the rank of Lt. Colonel. He completed his schooling and studied law under Thomas Jefferson for three years.

He served in the Virginia Assembly, the Continental Congress and was elected as a Senator in the inaugural year of the United States Senate in 1790. He also served as an ambassador of this country to France, Spain and England. He did most of this before his mid-30s.

In 1799 he was elected Governor of Virginia. He was part of the negotiating team for the Louisiana Purchase. During the War of 1812 against Great Britain, he served as Secretary of War and Secretary of State. He was elected President of the United States in 1816 and served two terms.

He was troubled by the slavery enterprise in the country and was part of the group who arranged to return black slaves to Africa and establish them in a new nation called Liberia. The capital of Liberia is named Monrovia in honor of President James Monroe.

During the State of the Union address on December 2, 1823, he announced a radical and important new foreign policy statement now known as the Monroe Doctrine.

The Monroe Doctrine

The Monroe Doctrine consisted of four main points:

1. The United States will not interfere in European affairs.
2. The United States will not interfere with European colonies then existing in the western hemisphere (the Americas).
3. The western hemisphere is closed to any new colonization from any other country.
4. Any European interference in this hemisphere will be seen as hostile to the United States of America.

The key passage from Monroe's address reads:

Monroe Doctrine

With the movements in this hemisphere we are of necessity more immediately connected, and by causes which must be obvious to all enlightened and impartial observers. The political system of the allied powers is essentially different in this respect from that of America. This difference proceeds from that which exists in their respective Governments; and to the defense of our own, which has been achieved by the loss of so much blood and treasure, and matured by the wisdom of their most enlightened citizens, and under which we have enjoyed unexampled felicity, this whole nation is devoted. We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.'

How does the Monroe doctrine relate to the Book of Mormon? The Presidential address makes mention of recent events in Spain and Portugal. Particularly in Spain, the “allied powers” set a ruler favorable to their cause on the throne in France and used the power of France to seek to overthrow the government in Spain.

Who were the allied powers to which Monroe alluded?

The Holy Alliance

Europe in the late 1700s to the mid-1800s saw many wars. The efforts of Napoleon for world conquest had reached into Russia and adjoining lands. When Napoleon was finally defeated, three nations met in Vienna, Austria to discuss how to stop the wars and bring peace to the region. This conference began in 1814 and extended into the summer of 1815. The final treaty or agreement was signed in Paris on September 26, 1815.²

Czar Alexander I is considered to be the impetus behind the meeting. He envisioned applying the principles of Christianity to rule Europe. Underlying this was the desire to solidify the territories gained by the three signatories to the treaty, Russia, Prussia and Austria when they drove Napoleon back to Paris.

Great Britain, another monarchy, was aware of and peripheral to these discussions. In general Britain opposed the treaty and thought it powerless. Some of their opposition may have been related to their own desires to rule the world and exert influence over Europe and beyond. They had fought and lost two wars against an upstart popular self-governing nation now called the United States of America by the time of the Holy Alliance treaty.

These kings, Alexander I (Russia), Francis I (Austria who also ruled as Francis II, Holy Roman Emperor), and Frederick William III (Prussia) wanted to make sure there were no more threats against the monarchical rule. They viewed themselves as divinely appointed to rule and believed that rule by the people or popular self-government was a threat to their power.

Under guise of “Christian principles” they sought to establish all the more firmly the rules of kings by divine right.



To Alexander of Russia the second fall of the man of destiny [Napoleon] was but another illustration of the way in which God, in his own good time, confounds the councils of the wicked and lifts up those who put their trust in Him, and, grateful for this signal lesson, Alexander determined henceforth to rule, and, if possible, induce his fellow-monarchs to rule, in accordance with the principles of the Christian religion. To accomplish this end the more easily he persuaded Frederick William of Prussia and Francis of Austria to join with him in a league which he called “The Holy Alliance,” and to sign a treaty which is commonly supposed to have bound the Holy Allies to pull down constitutional government and stamp out liberal ideas.³

It must be kept in mind the form of Christian doctrine and principles the Holy Alliance envisioned. These countries were influenced by the two main forms of the catholic religion: The Russian Orthodox Church and the Roman Catholic Church. These catholic religions, of which Roman Catholicism is by far the most powerful and influential, favor monarchies and world influence. They seem most likely as candidates for the religious system Nephi saw as the **great and abominable church** which arose out of the Gentile nations to fight against the apostles of the Lamb. (1 Nephi 3:88, 139-141)

Another conference of these powers, also attended by France, met in Verona in northern Italy (an area controlled by the Holy Alliance) and signed another agreement on November 22, 1822. This agreement was read into the Congressional Record on April 25, 1916 by Senator Robert Latham Owen from Oklahoma. This Verona Agreement further identified the goals of the Holy Alliance.⁴ Of the seven articles of agreement, two are most important:

ARTICLE 1. The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the **sovereignty of the people**

with the high divine right, engage mutually in the most solemn manner, to use all their efforts to put an end to **the system of representative governments**, in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known.

Article 1 declares the opposition of the monarchies to **the system of representative governments** and as a threat to **sovereignty of the people with the high divine right**. These kings saw themselves as God-appointed rulers over the masses. This reflects the form of “Christian religion” upon which they relied and by which they intended to rule. They plainly dedicated themselves to the suppression of, and eradication of, all systems of representative government.

ARTICLE 3. Convinced that the principles of religion contribute most powerfully to **keep nations in the state of passive obedience** which they owe to their princes, the high contracting parties declare it to be their intention to sustain in their respective States those measures which the clergy may adopt, with the aim of ameliorating their own interests, so intimately connected with the preservation of the authority of the princes; and the contracting powers join in offering their **thanks to the Pope** for what he has already done for them, and solicit his constant cooperation in their views of submitting the nations.

In Article 3 these kings state that their power from God is to **keep the nations in a state of passive obedience**. They seek enforcement through the clergy (**and note their thanks to the Pope**) to keep themselves in power.

Great Britain always kept an eye on these proceedings and they were concerned, not necessarily for representative government, but for the threat of this alliance to their own power base. A representative of Great Britain notified the United States of these affairs which stimulated a great deal of conversation in Washington D.C. Thomas Jefferson and John Quincy Adams were among

the counselors to President James Monroe when the decision was made to declare the principle of foreign policy now known as the Monroe Doctrine.

Senator Owen's remarks are worth reading, but this is how he began his review of this agreement and why it was so important for the United States to respond:

This Holy Alliance, having put a Bourbon prince upon the throne of France by force, then used France to suppress the constitution of Spain immediately afterwards, and by this very treaty gave her a subsidy of 20,000,000 francs annually to enable her to wage war upon the people of Spain and to prevent their exercise of any measure of the right of self-government.

Its Relation to the Book of Mormon

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise. (1 Nephi 3:148-149)

The people led to this land from the Gentile nations are called the Gentiles who "went forth out of captivity." This differentiates between the captivating Gentiles and those led to Joseph's land. The early English settlers to North America came to escape religious oppression. This was their captivity—oppression by a state religion that sought to keep the masses under their control.

In 1 Nephi 3:153 Nephi describes seeing "their mother Gentiles gathered together ... to battle against" the Gentiles who had gone forth out of captivity. The use of the plural Gentiles implies more than one country involved. Who were the countries who sought to stake claims in the Americas? They were Great Britain, France, Spain and Portugal. What do they all have in common? They share a common root in the Roman Catholic Church. Remember the Anglican Church is a rebranded form of Catholicism in England.

The Lord showed Nephi that the Gentiles led to

Joseph's land would be set free from the captivity of all their mother Gentiles. This is what we see in the United States. England still held sway in Canada. Spain and Portugal developed colonies in Central and South America.

James Monroe and the government of the United States recognized the connection of this alliance as a continuance of the war against the constitutional and representative government of the U.S. Many countries in Central and South America were moving toward constitutional and representative governments in the early 1800s and these colonizing countries were losing influence.

Monroe recognized, rightly, that if the Holy Alliance and its grateful dependence on the Pope in Rome, was able to exert its powers to overthrow these new moves to political freedom, the very government of the United States could become subject to these same efforts. To counter this effort, the fledgling republic in North America boldly said no to the Holy Alliance and to the Pope. The Americas are not your sphere.

What Does This Mean?

Initially, it is a bold political move for the young United States. Historians all agree the country had no ability to back this up militarily and yet it was not challenged. As I pondered this, I realized that the key nation established by God on Joseph's land had risen up to defend the whole of Joseph's land—North and South America. God had provided a nation, a constitutional and representative government, on Joseph's land to protect the whole land from the captivity of their mother Gentiles.

This promise of God shown to Nephi means more than just political enslavement, it related to religious freedom also. This idea alone is exciting, but consider what was happening in the United States in 1823, when the Monroe Doctrine was declared. In September of that year, a young lad named Joseph Smith Jr. was visited by Moroni and told about, and later shown, the plates of a record to be known in our day as the Book of Mormon. If the mother Gentiles had prevailed, how likely would these mother Gentiles have allowed the establishment of the Restoration Movement and the publication of the Book of Mormon? About the same chance as an ice cube has of surviving on a hot July sidewalk in Kansas. Remember it was the



Visit of the Angel Moroni.

combined effort of the Roman Catholics and the Church of England that fought so long against an English language Bible and its distribution among the population.

The Monroe Doctrine appears to be an intervention of God, through the government of the United States, to thwart the secret alliances and monarchal powers to suppress the coming forth of the New Covenant in the latter-days. It was a new discovery to me and is perhaps to others also.

I believe it may help us to understand the forces at work today in the attempt to establish monarchal power and destroy constitutional and representative government in the world today. As God intervened in the past, so will he intervene in the last days to preserve his Zion and all those who labor together with him to that end. To God be the glory!

1. <https://www.archives.gov/milestone-documents/monroe-doctrine#transcript>
2. <https://www.encyclopedia.com/history/modern-europe/treaties-and-alliances/holy-alliance>
3. John Bach McMaster, *The Origin, Meaning, and Application of the Monroe Doctrine*, University of Pennsylvania, 1896, page 9.
4. Congressional Record - Senate. 64th Congress, 1st Session, Volume 53, Part 7, Page 6781, 25 April 1916.



CPRS 3RD

Here they come again! A nice, neat single file line of Ms. Marsh's 3rd grade students from CPRS. Sixteen students smiling their way toward The Book of Mormon Foundation for another exciting and action-packed afternoon of fellowship, classes, crafts and tours. Their excitement and participation were contagious and we quickly knew that God's great and marvelous work is in good hands.





D GRADE

But if ye will nourish the word,
Yea, nourish the tree as it beginneth to
grow, by your faith with great diligence
and with patience,
looking forward to the fruit thereof,
And it shall take root; And behold, it shall
be a tree springing up unto everlasting
life!

Alma 16:170



WITNESSES

by Dale Godfrey

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (Hebrews 12:1) (emphasis added)

In Hebrews chapter 11, we find Paul's great discourse on faith in which he cites numerous examples of those who had gone before but who, because of their faithfulness, had experienced extraordinary blessings and miracles. Paul then exhorts, in chapter 12, his readers to endure in faithfulness the trials and chastening of the Lord. Paul admonishes: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; (verse 5). In Hebrews 12:1, Paul is encouraging the followers to faithfulness and explains that we should be motivated to endure because we also are compassed about with so great a cloud of witnesses.

The question that comes to mind is what could Paul be talking about? We walk through life often struggling and just barely holding on to a faint semblance of that faith we know we should have in our lives. So where is that great cloud of witnesses Paul is referring to? Sometimes, as we go through the trials of life, it seems like there is little support for that faith in God we are attempting to cling to. And yet, Paul assures us there is a great cloud of witnesses available to us in support of our faith and righteousness. We must ask ourselves who or what are those witnesses and where may they be found? The Book of Mormon answers these questions. Numerous Book of Mormon authors took the time to laboriously inscribe on metal plates their accounts of some of the great cloud of witnesses which lift us up and sustain our faith. As we examine each of those accounts it becomes clear that the witnesses can take many forms. Some may be animate, such as other people while others may be inanimate, such as storms or droughts. Finally, we must recognize that we ourselves become part of that great cloud of witnesses that may impact the

lives of others.

Hopefully, by the end of our examination, we will realize why Paul describes it as a GREAT cloud and we will be more conscious of the strength available to us in our journey through life.

First, let's recognize that in identifying witnesses we can begin with ourselves. We bear witness not only to others around us, but we also witness to God.

I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father, that ye are willing to take upon you the name of Christ, by baptism; yea, by following your Lord and your Savior down into the water, according to his word; (2 Nephi 13:16) (emphasis added)

At this point we could ask, how does witnessing to God aid us in our journey of faithfulness? The answer is found in the remainder of the verse, behold, then shall ye receive the Holy Ghost.

As we demonstrate our willing obedience through baptism we are promised the gift of the Holy Ghost. The Holy Ghost in turn bears witness to us.

And ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye enter in by the way, ye should receive. (2 Nephi 13:26) (emphasis added)

When we evidence our faithfulness to God by our actions, those acts are observed and serve as witnesses to those around us. Thus, when King Limhi and his people desired to be baptized they knew that action would serve as a witness not only to God, but also to all who observed both the act of their baptism, as well as the changes wrought in their lives by their conversion and covenant with their Heavenly Father.

They were desirous to be baptized, as a witness and a testimony that they were willing to serve God with all their hearts; (Mosiah 9:179) (emphasis added)

Generally, the number of people impacted by the witness we bear by the act of baptism will pale in comparison to the number of people impacted as they observe our changed lives following baptism. Alma the older, at the Waters of Mormon, addressed the assembled believers regarding their readiness for baptism. In doing so, he laid out a beautiful description of some of the changes others will witness in our lives when we are living in covenant with our God. Alma asked the people if they were willing to make these changes in their lives.

And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life: (Mosiah 9:39-40) (emphasis added)

The qualities mentioned by Alma, if found in our lives, bear witness to those who know us. They bear witness by revealing the mighty impact of God upon us through our covenanting obedience to Him. Those qualities in us give many of them hope that a similar covenant with God would have the same results in their lives.

Our decisions and actions bear witness to both God and man. We have mentioned the receiving of the Holy Ghost, which is one witness of God, but there is an additional means by which we witness to God.

Moroni chapters 4 and 5 mention an additional way in which we can bear witness to God, by our partaking of the emblems of the body and blood of Jesus Christ.

And witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he has given them, that they may always have his Spirit to be with them. (Moroni 4:4)

In addition to the reception of the Holy Ghost, there is a multitude of other ways in which God witnesses to us of His existence and love for mankind. Witnesses of God may be found in nature. Each spring as the earth around us produces new growth and the birds sing their songs, it bears witness that God has the power to restore and produce life. Alma 16:55 speaks of nature's witness of God on a much grander scale: Yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator.

The Book of Mormon testifies that there are many other witnesses of God available to us.

Wherefore, we search the prophets; and we have many revelations, and the spirit of prophecy, and having all these witnesses, we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea; (Jacob 3:7) (emphasis added)

A demonstration of God's power is another witness which strengthens our faith. There are many examples of this type of witness. One is found in Mosiah chapter 11. While Alma, the younger, and the sons of Mosiah were going about seeking to destroy the church, an angel of the Lord appeared unto them. After speaking to them and admonishing them to change their ways the angel departed.

And now Alma, and those that were with him, fell again to the earth, for great was their astonishment; for with their own

eyes they had beheld an angel of the Lord; and his voice was as thunder, which shook the earth; And they knew that there was nothing save the power of God, that could shake the earth and cause it to tremble, as though it would part asunder. (Mosiah 11:177-178)

As he lay incapacitated on the ground, those who were with him gathered him up and carried him to his father Alma. Alma's reaction to his son's condition was to rejoice and then what did he do?

And he caused that a multitude should be gathered together, that they might witness what the Lord had done for his son, and also for those that were with him. (Mosiah 11:182) (emphasis added)

Mormon confirms the Book of Mormon is one of the witnesses available to the Jews to confirm the divinity of Jesus.

And also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus whom they slew, was the very Christ, and the very God; (Mormon 1:88) (emphasis added)

While Mormon refers specifically to the Jews, I do not believe he is suggesting that the Book of Mormon is not a witness of Jesus to all people.

As Korihor went about seeking to destroy the church and lead believers away from God, he was taken captive and was brought before Alma and the chief judge, apparently charged with accusing the priests and teachers of priestcraft and attempting to destroy the children of God. The interchange between Alma and Korihor says a great deal about the value Alma placed on the witnesses available to the followers of Christ. After bearing witness of his knowledge that there is a God and that Christ shall come he turns the tables on Korihor and asks him what evidence he has that there is no God. As the discussion progresses it becomes obvious that Korihor has no such witnesses.

Now Alma said unto him, Will ye deny again that there is a God, and also deny the Christ? for behold, I say unto you, I know there is a God, and also that Christ shall come. And now, what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only. But behold, I have all things as a testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them? (Alma 16:47-49) (emphasis added)

Korihor goes on to demand that Alma show him a sign. Alma replies, no you have had enough signs and then he goes on to list some of the many witnesses which have been available to Korihor.

Thou hast had signs enough; will ye tempt your God? Will ye say, Shew unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; Yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator: (Alma 16:53-55) (emphasis added)

Alma, later in his ministry to the impoverished among the Zoramites, again speaks of the many witnesses available to them and then challenges them to come forth and bring fruit unto repentance (Alma 16:226). He continues by explaining how critical it is that we act upon the many witnesses we have received and we do not procrastinate until the end.

For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end;

(Alma 16:228, 229) (emphasis added)

All of the witnesses available to our forefathers are likewise available to us, plus we have additional witnesses which were not available to them. One example is the establishment of the state of Israel in 1948 and the continued gathering of the House of Israel to their homeland.

Nephi, the son of Helaman, admonished the Nephites in the land of Zarahemla, calling them to repentance. He did not use the term cloud of witnesses but his words have the same meaning.

Yea, even ye have received all things, both things in heaven, and all things which are in the earth, as a witness that they are true (the evidences which they had received concerning God and the coming of Christ).
(Helaman 3:62) (emphasis added)

Let us make haste and open our eyes and see the multitude of witnesses which stand before us and, as Nephi admonished the Nephites, lay up treasures in heaven, where nothing doth corrupt.
(Helaman 3:63)

BREAK OUT

CPRS 7TH GRADE



Eighteen 7th graders from Mrs. Miller's class at CPRS went to the Book of Mormon Foundation to BREAK OUT! The publication, Book of Mormon Overview, was used to create a series of puzzles to unlock four boxes which led them to a nice surprise.

Three teams of six students had to figure out the combinations to two number locks, a directional lock and a word lock. To get started, the first box had a question on the identification tag of the miniature suitcase. The answer could be found in the Book of Mormon Overview. The combination to that lock would open a box containing the puzzle for the next box. The answer to each combination could be deciphered by searching in the Overview. Once all four combinations were discovered, the final box contained a sweet treat.

Some of the information the 7th graders had to search for included dates, books of the Book of Mormon and who they were about, where different groups lived, lost pages, writers and the abridgers of the book in the Overview. The kids soon realized it wasn't as easy as it sounds, especially after it took 20 minutes to unlock the first box! Each team was successful in finding their treasure.

Thanks to BMF board member, Rebecca Cornish, for creating such a fun and challenging day!



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