

The Witness

The Book of Mormon Foundation
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No cold words in The Book of Mormon

By Neil Simmons

While the Midwest United States is recovering from a serious ice storm and the Southwest is covered by an unusual snow storm, I could not help but think about how important the weather and the seasons are to us, even today, in our highly advanced technological world. Reports of homes without heat and trees snapping and popping in the cold and ice have made the news for several days.

Imagine how much more important the seasons and weather were to our pioneer ancestors. Weather has always been a major concern among those who live in northern latitudes. Early colonists in North America almost

perished in the extremes of winter weather.

What about weather in The Book of Mormon?

An examination of the text of The Book of Mormon, looking for weather words, gives powerful evidence that Joseph Smith, Jr., was not the author of the book, and furthermore, that the people of The Book of Mormon lived in the tropics.

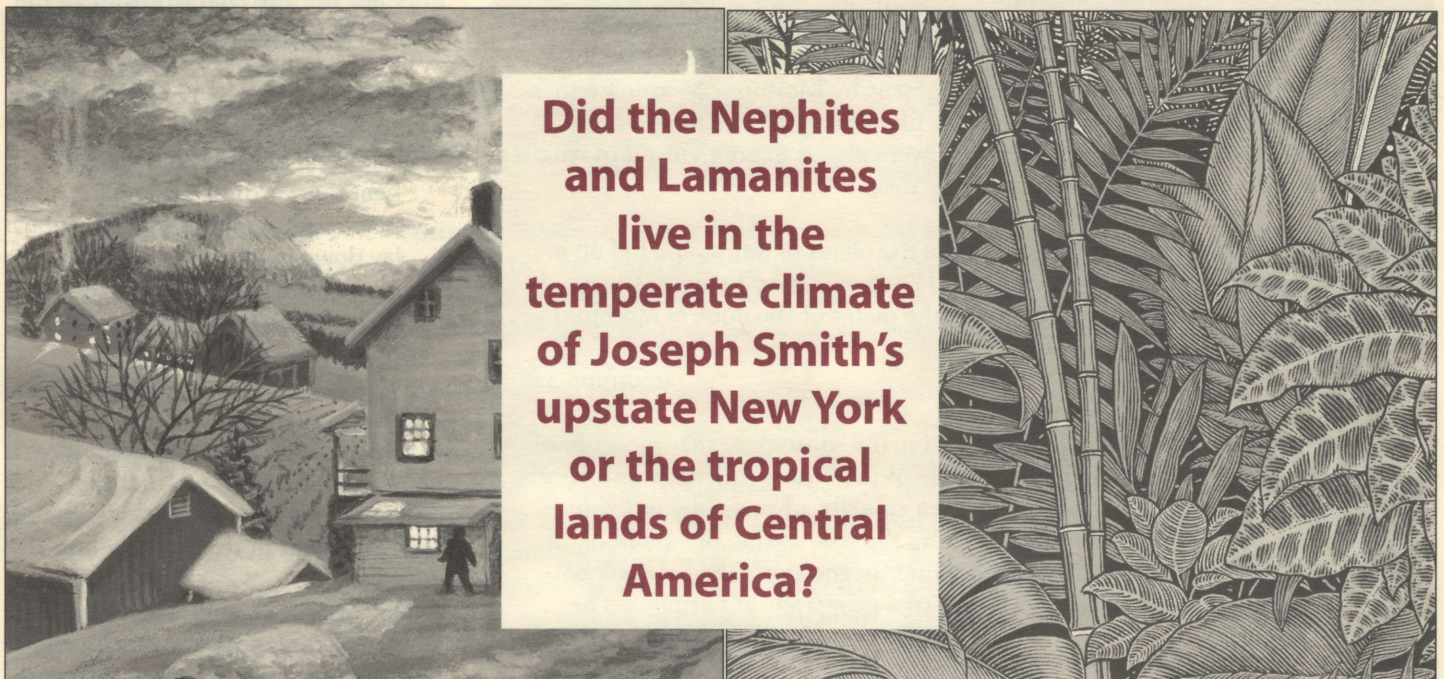
Let us consider Joseph Smith, Jr., who was born in Vermont and lived in New York, Pennsylvania, Ohio, and Missouri, and died in Illinois. Did he

make up The Book of Mormon? If he did, he would undoubtedly have used his own life experiences to infuse the book with its sense of reality. He experienced winter and its weather extremes every year of his life. He, like most of us, was obviously interested in the weather. He commented on it and often put his comments in writing. We see in his personal journal for the winter of 1834, written in Kirtland, Ohio, many references to the local weather. For example:

November 12, "rain and snow still falling...wind very heavy;"

November 18, "cool and cloudy;"

November 24, "freezing, some snow on ground;"



November 28: Cold and stormy,
snow falling;"

November 29, "very cold;"

December 1, "snow yet falling."

(The History of the Reorganized
Church of Jesus Christ of Latter
Day Saints 1:600-611)

It is very curious, but The Book of

Mormon does not have any cold words. If it had been authored or invented by Joseph Smith, Jr., or anyone who lived in the northeastern part of North America, we would expect some kind of reference to the changing seasons and to the effect of winter weather on the history of the people. Cer-

tainly the historical records of the United States show how our country has been seriously influenced by cold, frost, freezes, snow, seasons of cold, blizzards, snowdrifts, and the like. These terms all appear in the histories of the people who colonized North America because of the tremendous influence the weather had upon them.

Strangely, in The Book of Mormon there is an absence of any mention of the traditional seasons of winter, spring, summer and fall. Nor is there mention of cold, frost, freezing, seasons of cold, blizzards, or snowdrifts. Only once is the word "snow" used in the text. And but once does the word "cold" occur.

The single use of "snow" is as follows:

And it came to pass that the Spirit said unto me, Look! and I looked and beheld a tree; and it was like unto the tree which my father had seen; and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow."

(1 Nephi 3:46, emphasis added)

Notice that the speaker is Nephi who lived in Jerusalem, a part of the world which does experience some snow. Nephi is writing in his own diary, and this is an autobiographical work.

Mormon, who lived circa A.D. 350, does not use any cold words in all the rest of his writing.

The single use of the word "cold" is found in a speech by Lehi, the father of Nephi, who says to his sons:

Awake! and rise from the dust, and hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return; a few more days, and I go the way of all the earth"

(2Nephi 1:28).

Lehi's remark about the cold grave is not an indication of weather but rather a prediction of his death and an awareness that in death, body heat disappears.

The absence of cold words and the associated evidences of cold climate, such as coats, furs, or heavy garments,

Some critics of this viewpoint have pointed to the Hill in New York State where Joseph Smith found the record of The Book of Mormon and claimed that this was the Hill Cumorah of The Book of Mormon. Obviously, if that were true, then there would be a big problem with the absence of any mention of cold in The Book of Mormon. Just imagine 280,000 Nephites camping out for four years on that hill in New York, and Mormon forgetting to mention the problems with winter. That would make the Valley Forge winter experience pale into nothingness.

How did this mistake occur? Early in the church's history Oliver Cowdery misread the text of the book and made a not-uncommon assumption that the Hill Cumorah was where Moroni had hidden the record found by Joseph Smith, Jr. Had that been true, then the setting of The Book of Mormon would have been in the Northeast part of the North American continent.

Oliver Cowdery in the *Messenger and Advocate*, a group of letters appearing serially from 1834-1835 states:

"Before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill, on the east side of the road....

"I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler....

"At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the best quality for the country ... Between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed."

Oliver Cowdery continues, "By turning to the five hundred and twenty-ninth and five hundred and thirtieth pages of the Book of Mormon you will read Mormon's account of the last great struggles of his people, as they were encamped round this hill Cumorah."

However, Oliver Cowdery misunderstood the internal evidence of The Book of Mormon, not noticing that the records of the Nephites were all buried in Hill Cumorah except the abridgment by Mormon, Moroni's father. The abridged records continued for some fifty years after the main library was deposited in Cumorah. Finally, these were placed in another hill in what would later be known as the state of New York.

Therefore I [Mormon] made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates [the plates of The Book of Mormon] which I gave unto my son Moroni.

(Mormon 3:8)

Cowdery's misreading of the text caused many to suppose that the story of The Book of Mormon occupied the whole of the North American and South American continents. This theory has been causally advanced by individuals who were not very interested in discovering the true setting of The Book of Mormon. But the absence of cold and winter in the story of The Book of Mormon gives powerful insight as to the true geographical setting of The Book of Mormon.

hibernating animals, and the like, provide the student with internal clues to the real location of the peoples of The Book of Mormon. These internal word clues produce absolutely no evidence of seasonality. That points unmistakably to a tropical setting for The Book of Mormon, for the tropics have no seasons except for times of dry and wet weather.

We are reinforced in this view by checking the many remarks about the clothing, or lack of clothing, of the Lamanites. Several references are made to the Lamanite warriors having shorn heads and fighting with only animal skins girded about their loins. This means that they fought naked, with animal skin belts to hold their weapons (Mosiah 6:38; Alma 20:23, 91).

They certainly were not fighting naked in winter weather. Obviously, if the people of The Book of Mormon had lived in the northeastern part of the North American continent, we would expect their history to be replete with references to winter and cold and its problems. However, there are no such references. The absence of cold in The Book of Mormon is a powerful indicator that the story of The Book of Mormon occurs south of the frost line, somewhere south of the tropic of Cancer.

It also tells us that the setting of The Book of Mormon could not be high in the mountains. High altitude, like high latitude, brings cold weather. Altitudes above 8000 feet will have

snow, ice, and even permafrost as far south as the equator. Thus, the setting of The Book of Mormon cannot be in the mountains of Peru. The Inca area is not the land of Nephi, neither is any location in North America which is at a higher latitude than about Tampico, Mexico.

There are references to fevers. This may indicate hot weather and high humidity, where mosquitos abound and fevers like malaria and yellow fever are known to be tropical killers.

And there were some who died with fevers, which at some seasons of the year was very frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases to which man was subject by the nature of the climate.

(Alma 21:75-76)

In another weather-related comment, the prophet Abinadi prophesied the land of Nephi would be afflicted with the "east wind," with "hail," and with "insects" to "devour their grain" (Mosiah 7:53). Hurricanes might fulfill the prophesy of a devastating "east wind." Generally, devastating east winds are a phenomena of the northern hemisphere. South of the equator the wind pattern is reversed, and the evil winds are west winds. We note that if the land of Nephi had been in Peru, which is south of the equator, Abinadi would have said that the dev-

astating winds would be a west wind. Hail upon the inhabitants of the land of Nephi means that they must have been living in the mountains, for in the lowlands it is very unlikely to hail, but violent thunderstorms commonly produce hail in the mountain highlands.

The Book of Mormon also indicates that the Nephite and Lamanite colony arrived in a part of the world where they could immediately plant and harvest. The western ocean coastal plain of Peru is not where they landed, for the terrible dry desert coast does not admit the possibility that they could have planted any crops upon arrival. Thus Peru does not fit any part of the record.

In summary we can see that the internal evidence of The Book of Mormon shows that the setting of the story is in a warm, tropical climate, south of the freezing line, and in lands which typically do not have mountains which rise to the snow line. It is a land where crops can be successfully planted at any time of the year, and it must be in the northern hemisphere in the Americas.

The lands of southern Mexico into Guatemala and Honduras, known to archaeologists as Mesoamerica, are filled with the ruins of cities, roads, palaces, history carved on stone, overlapping cultures, and languages. The dating falls within The Book of Mormon period. It is only here we can fit the climate described in the record to a real location. †

Book of Mormon Day testimony

I want to share with you a testimony about my son, Chris. My son's dad and I are divorced. One of the disagreements in our marriage contributing to our problems was that I would not leave my Book of Mormon at home and attend other churches. He then became anti-Mormon. He has taught the boys from age four and seven that The Book of Mormon is not true and that Joseph Smith, Jr., was not a true prophet. At nine years old Chris went forward at another church's revival and was soon baptized. At eight years old Clint was baptized in the Restoration Branch I attended. Clint said he knew which church was right because he always saw me consistently pray and read the Scriptures. Chris is nineteen now and Clint is sixteen. My concern, of course, is for Chris. He has been out of school for two years and rarely goes to church. I was so thrilled when he walked into church that Sunday when The Book of Mormon Foundation was conducting a congregational Book of Mormon Day at our branch. He was able to hear Dale Godfrey speak on archaeological evidences of The Book of Mormon. I believe this was planned by the Lord so that seeds of truth could be planted in his heart. I praise God for his great mercy and love for my son. And I praise God for The Book of Mormon Foundation for being willing to be a vessel in the hands of the living God! May God bless you all and keep you in all that he calls you to do now and always!

Your sister in Christ, Marsha HoIt. †

Cover to Cover Challenge

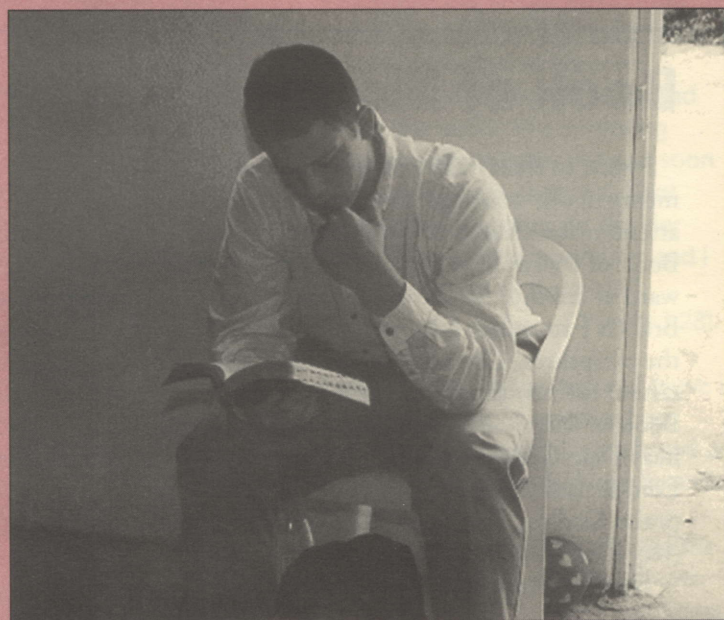
The Cover to Cover Challenge has come to a fruitful conclusion. We are pleased to report that 170 people have notified us they have read The Book of Mormon from cover to cover. Their names are listed here. We also thank those who completed the challenge but chose not to have their names published. We are grateful for the blessings and testimonies the Lord has bestowed upon those who made this effort.

Anderson, Bonnie
 Anderson, Jared
 Anderson, Jason
 Anderson, Kathy
 Anderson, Meryl
 Anderson, Stacy
 Augenstein, Kim
 Augenstein, Lowell
 Bachmann, Darlene
 Bachmann, Wallace
 Bailey, Rachel
 Baker, Francis
 Baker, Veronica
 Ballou, Lavonne
 Beck, Emma
 Benedict, Mary Jo
 Bigger, Debbie
 Bird, Deborah
 Bitzer, Phillis
 Blakely, Hope
 Boatwright, Ruby
 Brewer, Viola
 Brooks, Virginia
 Brotherton, Val
 Burford, Claire
 Burford, Dwight
 Caldwell, Roberta
 Capps, Barb
 Capps, Kirsten
 Capps, Nicole
 Case, Deddie
 Case, Gary
 Case, Mary
 Cederstrom, Carl
 Cederstrom, Carl
 Cook, Marjorie
 Croan, E. Earline
 Crowther, Amanda
 Crowther, Bethany
 Crowther, Glenn
 Crowther, Josiah
 Crowther, Kathy
 Crowther, Luke
 Davis, Verna
 Denton, Lillian
 Denton, Regena

Dodson, Faye
 Dunlap, David
 DuRocher, Julie
 Fiets, Rhonda
 Fitch, Freddie
 Fredrickson, Onelia
 Gard, Anna Mae
 George, Mary
 Gibler, Maurice
 Giertz, Robert
 Gifford, Verna
 Gilbert, Roger
 Gilmore, Allene
 Gilmore, David
 Glaser, Paul
 Goddard, Virginia
 Godfrey, Dale
 Gohn, Gail
 Greve, Daryl
 Greve, Kathy
 Griffin, Deana
 Guin, Marlin
 Gumerman, Roger
 Heide, Mildred
 Heller, Lorenz
 Heller, Frances
 Holloway, Shirley
 Hoover, Esther
 Howard, Kathey
 Howard, Tom
 Huntsucker, Almira
 Johnson, Eddie
 Johnson, Judy
 Johnson, Richard
 Jument, Joann
 Keiper, Charles W.
 Kiesling, Shelly
 Killpack, Emily
 Kinnaman, David
 Kluck, Patsy
 Lair, Gary
 Lair, Glenda Kirk
 Lane, Lois
 Langdon, Foster
 Langdon, Gladys
 Larsen, Debra

Levengood, Andrea
 Levengood, Emma
 Levengood, Julia
 Levengood, Kreg
 Levengood, Tracy
 Levengood, Zachery
 Lewis, Velma
 Loyd, Kelly
 McCarty, Leo
 McCrossen, Irene
 Mefferd, Annece
 Mefferd, George
 Meier, Joy
 Meyer, Charlene
 Meyer, Ken
 Moats, Harvey
 Moats, Ruth
 Moe, Dennis
 Mumford, Wanda
 Neil, Robin
 Newman, David
 Newman, Debbie
 Nuckles, Robert
 O'Brien, Alan
 O'Brien, Ronda
 O'Brien, Scott
 O'Brien, Tomas
 Openshaw, Patsy
 Oyster, Kathlene
 Paladino, Patricia
 Patterson, Bobbye
 Peaton, Carol
 Pena, Ivan
 Peryea, Milton
 Peryea, Rosy
 Petti, Domonic
 Pillsbury, Edgar
 Pillsbury, Marjorie
 Platz, Gail

Pleasant, Patsy
 Rausch, Billy
 Rawlins, Beverly
 Rawlins, Fred
 Richardson, Betty
 Riley, Bob
 Riley, Linda
 Robinson, Mary
 Roderman, Louise
 Rowlett Sr., Jerry
 Rudisill, Lee
 Scherer, Peggy
 Schott, Edna
 Skeen, Bob
 Slayton, Jerry
 Smith, Daniel
 Smith, Jim
 Smith, Fran
 Spicer, Donna
 Stanke, Shirley
 St. Germain, Alice
 Studaker, Rick
 Sullivan, Barb
 Thompson, Barbara
 Trimble, Linda Ann
 Van Cleave, Eddie
 Vasko, Sally
 Vogt, Kathy
 Warnberg, Alice
 Westermeyer, Mark
 White, Avis
 White, Leland
 White, Lois
 White, Michelle
 Whiting, Gary
 Wilkinson, Barbara
 Witherell, Denise
 Woodruff, Danelle
 Young, Doris



Cover to Cover testimonies

Lorenz & Frances Heller

Wheatland, Wyo.

We completed the challenge of reading The Book of Mormon from cover to cover and, even though we had read it several times throughout our lives, we were blessed greatly through this daily reading once again.

Patsy Pleasant

McDermott, Ohio

I finished reading The Book of Mormon for the fourth time. Thanks for the challenge!!!

Wallace & Darlene Bachmann

Colome, S.D.

...Just finished reading The Book of Mormon for the Cover to Cover Challenge and found even more light than before!

Emily Killpack & Avis White

Buckner, Mo.

Emily Killpack (13 years old) and her great-grandmother Avis White (94 years old) completed the Cover to Cover Challenge.

Patricia Paladino

Poland, Maine

I learn more each time I read The Book of Mormon. I hope I will be able to continue to read it for many more years. I love it dearly!

Barb Sullivan

Independence, Mo.

I feel that each time I read The Book of Mormon I gain new insight. Things I had not noticed before come to light but mostly the sense of the Good Spirit as I read. Thank you for this opportunity.

E. Earline Croan

Buckner, Mo.

I have read The Book of Mormon many times but I always read something new.

Foster and Gladys Langdon

Tawas City, Mich.

Thank you so much for repeating the Cover to Cover Challenge. I read it alone the first time, but

by reading it along with my husband this time we were both amazed at how often we needed to stop and discuss things that suddenly became more clear than ever before. I used my favorite 57-year-old copy given to me by my parents the year we were married. Our thanks again for the challenge.

Gail Platz

St. Johns, Mich.

I finished reading The Book of Mormon this summer and I came away with a deeper appreciation of what the writers were trying to impart to us, the recipients of this wonderful work.

Members of the Croswell, Mich., Branch of the Community of Christ

Thank you for providing the motivation needed to help us realize what a great treasure we have in The Book of Mormon.

Kelly Loyd

Newcastle, New South Wales, Australia

My experience of reading The Book of Mormon has blessed me greatly! I even began to share some of Jesus' teaching with my non-Christian coworkers. It really is good news!

Jim and Fran Smith

Des Moines, Iowa

We are happy to report that we finished reading The Book of Mormon in answer to the Foundation's six-month challenge. Each of us had read it through before, but this time we took turns reading aloud to each other. Thank you for prompting us to establish a daily routine of prayer and study together. It is helpful to discuss questions as they come up. And the spirit of cooperation extends to other facets of our daily lives.

Meryle Anderson

88 years old

I have been reading for over eighty years and this is the first time I have read The Book of Mormon from cover to cover. Because it was so exciting, I am going back and doing it again. Thank you for the inspiration!

The Search for Cumorah South

**March 7
Thursday, 7:00 P.M. to 8:30 P.M.**

The Records in Hill Cumorah

**March 14
Thursday, 7:00 P.M. to 8:30 P.M.
Verneil Simmons**

These two classes result from a lifelong quest and search by Verneil and her husband Wayne to find the location of Hill Cumorah. Come and hear the exciting journeys they experienced as their search unfolded and as the Lord opened doors that had been closed long ago. These classes will keep you on the edge of your seat and at the conclusion, your thirst for adventure and knowledge will be richly satisfied. Listen to Verneil tell about her experience with Arthur Rock, which will leave you in awe!

Verneil has been a student of The Book of Mormon since her teenage years. Verneil's husband, Wayne, was the first appointee Latin American missionary for the Reorganized Church of Jesus Christ in 1950. While living in Mexico City, Verneil began intensive research into the archaeology of Mesoamerica. She took courses at the National University and attended many hours of lectures at the Instituto Nacional de Arqueología e Historia. Verneil has taught Book of Mormon classes throughout the church and has written several books.

The Book of Mormon: to Clarify Doctrine and Stop Contention

**Three-week class.
April 11, 18 and 25
Thursdays, 7:00 P.M. to 8:30 P.M.
James Hobbs**

In this class, Jim will show that one of the purposes of The Book of Mormon is to do away with contention and disputes over doctrine. He will also show how The Book of Mormon reveals greater light on these doctrines and the ordinances. Our traditions often determine how controversial an issue is, especially if our traditions do not line up with scripture. He will show that many issues can be resolved simply by accepting The Book of Mormon and what it says about an issue. Some of these issues apply not only to the Restoration but to other churches as well.

Jim spent most of his life in Texas, where he served as a presiding elder. He moved to the Centerplace in 1998.

Nephi, Mormon, and Moroni — Our Guides to Their World

**Two-week program.
March 21 and 28
Thursdays, 7:00 P.M. to 8:30 P.M.
Gaylord Shaw**

This is a study of Book of Mormon geography as given to us by writers Nephi, Mormon, and Moroni — a closer look at what they said about their lands and travels, including the Jaredites and the People of Zarahemla. What do we really know and how important is it? If you feel like you need to know what the book really says about geography, this color slide illustrated short course will open the doors of insight for you. (A Restored Covenant Edition of The Book of Mormon will be required for discussion.)

Gaylord Shaw, Ph.D., is a Professor of Biological sciences at Graceland University. He is the cofounder, with his wife Faye, of the Christian Center for Book of Mormon Study and Research in Lamoni, Iowa.

Being a Handmaiden in the Latter Days

**Six-week program.
March 18 and 25 and April 1, 15, 22, and 29
Mondays, 9:30 A.M. to 11:00 A.M.
Sylvia Powell**

Do you daily wake up and wonder how you can make this day better than the last? Are you concerned about good stewardship, not only of your money, but of your time? Are your children exhibiting characteristics that you know are definitely not Kingdom building? Do you desire to communicate with your husband on a deeper level but don't know where to start? Do you have days that you feel like you're holding on by your fingertips? Do you understand your purpose here in the land of Zion?

If you answered yes to any of these questions, please join us on Monday mornings from 9:30 A.M. to 11:00 A.M. at The Book of Mormon Foundation.

Sylvia Powell grew up in the Atherton bottoms and now lives on the Atherton hill. She still attends the Atherton Restoration Branch where she and her husband Jerry have been youth leaders and Sunday School teachers. Sylvia was the Women's Department leader for many years. She has been involved in the Restoration Camping program for 14 years and she and Jerry direct Camp Charity I, a senior high camp. Both Sylvia and Jerry were on the Elder's Conference Youth Council for six years. Sylvia has been on the Elder's Conference Women's Council for the past two years.

He put forth his hand and wrote

By Peggy Feagins

Alma 16: 6-77

In the seventeenth year of the reign of Judges over the people of Nephi, there came among them a man The Book of Mormon calls "antichrist"; for he began to preach against the prophecies of the coming of Jesus Christ, saying they were only the foolish traditions of their fathers. This Korihor was an articulate and persuasive person, and he began to seriously undermine the true teachings of Jesus Christ that Alma and other members of the priesthood had worked so hard to instill in the hearts of the people. He led "away the hearts of many, causing them to lift up their heads in wickedness" (Alma 16:19).

Eventually he was brought before Alma, the high priest over all the church, and before the chief judge who was governor over all the land. When questioned, "he did rise up in great swelling words" (Alma 16:39) reviling the teachings of the church and blaspheming against God. Though Alma tried to convince him of the error of his ways, he insisted three times on having a sign or he would not believe. Three times he denied the existence of God. On the third denial he received his sign. He was struck dumb, according to the words of Alma, that he might have no more utterance.

At this point the chief judge put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should shew forth his sign? Would ye that he should afflict others, to shew unto thee a sign? Behold, he has shewed unto you a sign; and now will ye dispute more?

Alma 16:63-65

The subject of this article is, why did the chief judge write the message to Korihor? The record says Korihor lost his power of speech. Are we to assume that he lost his hearing as well? It is true these two afflictions often go hand in hand. Further, some believe this to be the case because of what happened to him afterwards.

Though Korihor confessed being in the wrong, he never truly repented. He was reduced to begging for his living, and as he went among some Nephite dissenters, "he was run upon, and trodden down, even until he was dead" (Alma 16:76). Does this indicate that he was run over because he couldn't hear something coming behind him? Possibly.

Another possibility has been suggested. The record states specifically that the chief judge wrote to Korihor; however, verse 71 says that Alma communicated with him by speech.

If we assume he could hear, did the chief judge think he was deaf? Or was he responding as people often do today to the handicapped? Don't we tend to speak to the person pushing the wheelchair rather than its occupant — forgetting that it is her legs and not her brain or her voice that don't function properly? While too often this is true, that is probably not the case in this instance.

A third scenario: it was the practice of the Nephites to choose wise men to be their judges (Mosiah 13:15). Even today, ideally judges are chosen because they not only know the law, but also because they demonstrate wisdom and sound judgment. It is this writer's opinion that the chief judge knew exactly what he was doing when he put forth his hand and wrote. He was preparing a legal document — a signed confession. In his preface, the chief judge mentioned three times the sign that had been given. He twice asked Korihor if he now believed. Korihor completed the document with his own hand, confessing that he knew all along there was a God. He admitted teaching the people the words of Satan because they were pleasing to the carnal mind. And he acknowledged that it was the power of God that had taken away his speech.

Alma and the chief judge now had tangible evidence — a valuable tool to use in reclaiming those who had strayed after Korihor's false doctrine. "The knowledge of what had happened to Korihor was immediately published throughout all the land." In fact, the chief judge sent out a proclamation to all the people, calling on the followers of Korihor to repent "lest the same judgments come upon them" (Alma 16:73).

The story does not end happily for Korihor because he never truly repented, but it did end happily for the people. They were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this

put an end to the iniquity after the manner of Korihor (Alma 16:74).

This latter interpretation of that courtroom scene was presented to a paralegal secretary to test its plausibility. She said yes, that something similar today would be called a deposition. Webster's definition of deposition: "a. a testifying, especially before a court; b. declaration, specifically a testimony taken down in writing under oath." Today it might be videotaped and transcribed by a secretary and prepared for a signature.

As you study the Scriptures and come across things that perplex you, take time to ponder them, praying for enlightenment. When the Lord gives you insights and understanding, share them with others. When no apparent answer is forthcoming, we can be comforted, knowing the time will come when "all things shall be revealed" (2 Nephi 11:132; Isaiah 29:16). †



BMF wish list

New printer	\$400
Padded folding chairs	\$28 each
Folding tables	\$108 each
Audiocassette duplicator	\$995
Projector screen	\$695

If you would like to assist in the purchase of any of these items, please contact the Foundation.



The Witness

Number 103

March 2002

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The Book of Mormon Foundation is a nonprofit corporation composed of individuals who desire to promote The Book of Mormon and its witness of Jesus Christ.

Through research, publications, seminars and related projects, members of BMF seek to assist in bringing forth the light contained in The Book of Mormon.

A contribution to The Book of Mormon Foundation is tax deductible. Financials are available upon request.

Articles and testimonies needed

Would you like to write an article about a Book of Mormon related subject? Have you taught a class on a Book of Mormon subject, and would you like to see the material in the hands of the Saints? Has God enlightened you or given you insight into a certain subject of The Book of Mormon? We need you! The Book of Mormon Foundation has formed a Witness Committee and is seeking material to publish in the upcoming issues of The Witness. Are you ready to share what the Lord has revealed to you? In the past the BMF has found that the person who does not think his or her article or testimony is good enough is usually the one chosen for The Witness. We are looking for the young as well as the old to write for The Witness. You may only write for us once, but that once could change another person's life. Are you ready to step forward and be one of Helaman's two thousand? If you are, please contact Dennis Moe at The Book of Mormon Foundation for details. †

Make use of our resources

The Book of Mormon Foundation owns an extensive library of books covering the Restoration Movement, Mesoamerican archaeology, reference and other subjects. If you would like to use any of these books, drop by our facility on West White Oak between the hours of 8:30 and 5:00 on weekdays or call 816-461-3722 to arrange another time.

Check our Web site

Just a reminder to all readers that current information on all events and classes at The Book of Mormon Foundation can be found on our Web site at www.bomf.org.

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