

The Witness

The Book of Mormon Foundation
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Mysteries of the Book of Ether, Part One

Who Carved the Stone of King Coriantumr?

by Verneil Simmons

The Book of Mormon presents the serious student with an intriguing historical puzzle. A stone is brought to King Mosiah carved in an unknown tongue. Mosiah, by the "gift and power" of God, reads the writing and discovers it honors King Coriantumr, the last ruler of a destroyed people.

The puzzle to be solved is who carved the stone, why was it carved, and why was it written in an unknown language? To solve the puzzle, one needs to understand some of the history of The Book of Mormon.

The book is a religious and military history of some of the people who lived in Central America before the arrival of the European explorers. The history, which covers a thousand years, begins at 600 B.C. with the family of Lehi leaving Jerusalem early in the reign of Zedekiah, Judah's last king. Within the same decade, another group fled the city, taking with them a young son of the king, known as Mulek.

Dissension divided Lehi's descendants, eventually creating two separate nations known as Nephites and Lamanites. At about 200 B.C., some of the Nephites, led by Mosiah, left their

ancestral lands and discovered Mulek's descendants in the land of Zarahemla. The two peoples united, and Mosiah became the reigning monarch in the capital city, Zarahemla.

Lehi's son Nephi had kept careful historical records, and this was continued by his successors. Mosiah took these national records with him and found Mulek's people without records of their past. Their king, Zarahemla, gave his lineage from memory as a descendant of Mulek (Mosiah 12:14-21).

The long history of the Nephite-Lamanite nation, as recorded over the centuries, was abridged by Mormon, prophet-leader of the Nephites, in the fourth century A.D. It was his sad role to record the downfall and utter destruction of his nation at the hands of its enemies, the Lamanites. He gave the abridgment to his son, Moroni, who wrote the final chapters in A.D. 400. He included a summary of Jaredite history taken from the 24 gold plates as translated by Mosiah II and called it the book of Ether.

The Jaredite colony left Asia from the Great Tower, crossed the Pacific, and arrived in America many centuries before the people from Jerusalem.

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From the president

"And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; And by them shall our seed be scattered. And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed;"
(1 Nephi 7:15-17)

It is with thankful hearts that we approach the end of this year. We are reminded of the great blessings bestowed upon us. We have been born in a free land and raised up as a mighty nation, where the Lord will complete his great and marvelous work for the latter days. This country is mighty, not because of military power or financial prosperity, but rather for being established as one nation under God. We are a Christian nation with divine purpose, reserved by God for the restoration of the fullness of the gospel, the endowment, the building up of the New Jerusalem, the gathering of the House of Israel, and all the other prophetic fulfillments that have inspired the saints for generations. This should strengthen our faith, as we become more aware of the freedoms and privileges which allow us to celebrate the birth and coming of Jesus Christ, our Savior, openly and without fear. It is our hope that we will soon understand our identity more fully and become more actively engaged in this latter day work. We at The Book of Mormon Foundation hope and trust that the Lord Jesus will be in your thoughts this season. We firmly believe The Book of Mormon is a latter day witness to the divinity of Jesus Christ our Savior and pray that the blessings of God will be yours during the holidays. †

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They brought a record with them and kept national records, according to the king-line. They, too, fell into evil ways, and their civilization was destroyed by war.

In the last days of the Jaredites, King Coriantumr fought Shiz for the throne. The country was in chaos, at the mercy of guerrilla bandits, with no central government in control (Ether 6:105-108). As their prophet, Ether had warned the people they must repent or they would be destroyed, but he had been forced into hiding to save his life. It was then he began to engrave the nation's history on metal plates.

During his second year in hiding, the Lord sent him to the king with a message. If Coriantumr and all his household would repent, the Lord would give him the kingdom and spare the people. If not, all his household would perish, with the exception of the king, and the people would be destroyed. The king had grown sons, but none would survive to restore the dynasty. Coriantumr would live to see another people inherit his kingdom, and he would be buried by them (Ether 6:21-23).

In spite of the prophet's warning, there was no repentance; not in the court, nor in the land, and so the battles continued. At long last, the death and destruction humbled Coriantumr who, lamenting the deaths of two million of his people, offered to give up the kingdom to Shiz. It was too late; Shiz had made a vow to have the head of his enemy!

The final battle, which resulted in the death of Shiz and the collapse of Coriantumr, will be discussed in the second part of this study. At the moment, we are concerned with the role of Ether. The Lord told him to "go forth" from his cave and see that the words of the Lord had been fulfilled, so he could finish his record.

When Moroni wrote that Ether hid the record "in a manner that the people of Limhi did find them" (Ether 6:108), we are faced with a puzzle. Why did he not tell us what the "manner" was that protected them, but also

led to their discovery? Certainly Moroni knew at this time that he was repeating the role of Ether in the matter of hiding the Nephite records for some future time. Did he learn something from Ether's account that proved useful when he hid his father's abridgement in an unusual stone box in a country far from his homeland?

We may not know how and where Ether hid his record, but we do know how and where it was found, nearly a



century later (Mosiah 5:60-71).

Limhi, a Nephite ruling over two small cities in Lamanite territory, sent a search party to find Zarahemla and ask for help to free them from their Lamanite neighbors. These men lost their way and found instead an abandoned Jaredite city. It was large, filled with buildings of all kinds and littered with the bones of people and animals, rusting swords and large breastplates. The search party returned with such souvenirs, including the 24 plates of gold which they had found in the ruins. They reported to King Limhi that they supposed this was the city

Zarahemla (Mosiah 9:168). This gives us one more clue. The city they found had to be on a large river, since they well knew that Zarahemla was built on the Sidon river.

Archaeologists have given the name Olmec to the earliest civilization found in Mexico — the Jaredites of The Book of Mormon. The largest Olmec ruin, built on a river near the narrow neck of land which divided the Jaredite territory from their Nephite neighbors, is known as San Lorenzo.

We find the fulfillment of Ether's prophecy concerning the death of Coriantumr in the book of Omni. Amaleki, the last writer on the small plates of Nephi, was born in the days of the first Mosiah, king in the land of Zarahemla. Amaleki writes an account of a carved stone brought to Mosiah for translation. It had to come from a Mulekite settlement, possibly far from the city of Zarahemla. The local people could not read it, but neither could Mosiah. He translated it by the "gift and power of God," a term used for the Interpreters or Urim and Thummim (Mosiah 5:72-82; 12:16-26). The engravings on the stone identified Coriantumr, who had lived with the people of Zarahemla for nine months. It gave his genealogy, a timeline for his people, and information on the nation's destruction due to God's judgments.

Who carved the stone? Only Ether knew these facts about Coriantumr's life and lineage, and only he could have carved it in the Jaredite tongue, which no one in the land could read. His prophecy was fulfilled. The king was buried by those strangers who were destined to inherit his kingdom. Surely Ether carved this memorial to his king to mark his tomb!

When stone stele were first found among the ancient Mayan cities, the most famous archaeologists of that time, Thompson and Morley, refused to believe that the unreadable carved glyphs recorded personal histories. However, recent progress in glyph decipherment establishes without any doubt that these stones are records of personal achievements. They give the king's name, his parents, forefathers, the dates and the great accomplish-

ments of his reign, and sometimes the name of his heir. One has to wonder if Ether's stone carving set a pattern which survived for centuries among the descendants of Mosiah's people.

How long did the prophet survive the death of Coriantumr? Moroni ends his abridgment of Ether's record with the prophet's last words (Ether 6:109).

"Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the Kingdom of God."

With these words, Ether disappears from the pages of history. Yet he had already given us enough clues to solve the puzzle of King Coriantumr's tombstone. †

The Blessings Still Continue

by Merva Bird

My lifelong fascination with The Book of Mormon began in early childhood when Brother Harold Velt showed slides in a little church in Tacoma, Wash. The amazing (to me) pictures of archeological ruins in Mexico and Mesoamerica were convincing proof of Christ's knowledge of and love for his people here in this land. As Brother Velt showed the slides and related scriptures of the prophecies and promises in the Old Testament and then told the wonderful story of the Jaredites, and later Nephites, being led by God to a promised land, choice above all other lands, I knew I was hearing the truth, and I was thrilled.

Many years later, when I received my patriarchal blessing through Brother Gunsolley at Lamoni, Iowa, the words, "He has given you a small foretaste of the sweetness of the Holy Spirit in your heart ...," had special meaning for me. That childhood experience was indeed a taste of sweetness. What a blessing! I am still very thankful for this early influence, especially since we were subsequently isolated

Congregational Book of Mormon Days

Missionary Restoration Branch Jan. 12, 2003
Sibley, Mo.

Restoration Church of Jesus Christ of Latter Day Saints Jan. 26, 2003
Independence (Mo.) Central Branch

Hill Cumorah Restoration Branch Feb. 9, 2003
Independence, Mo.

Atherton Restoration Branch Feb. 23, 2003
Atherton, Mo.

Springfield Restoration Branch March 9, 2003
Springfield, Mo.

Eden Heights RLDS March 30, 2003
Independence, Mo.

Glendale Restoration Branch April 13, 2003
Independence, Mo.

Nauvoo Restoration Branch April 27, 2003
Nauvoo, Ill.

from the church for a number of years.

When my husband and I had the opportunity to go with Brother Roy Weldon on one of his Book of Mormon tours in 1955, we were overjoyed. He was so very knowledgeable. It was a blessed experience for us, and we learned so much. We took many pictures as we visited such places as Tula, Teotihuacan, Monte Alban, and Mitla. We marveled at the remnants of a highly advanced civilization and the questions and mysteries of its disappearance.

In The Book of Mormon, we have glimpses and insights into the history of some of the "other sheep" Jesus visited. However, when we consider that

in the pages of The Book of Mormon we have only a small fraction of the history of some of the people led here, only an abridged and highly condensed account to cover nearly 3000 years, we know there is so much more to learn.

The easily discernible pattern throughout the record clearly shows the lesson we all need to learn. When obedient and living in righteousness, the people were blessed; when they forgot God and fell away into wickedness and rebellion, they were punished. The pattern was consistent, finally culminating in the Nephites being swept off as had been foretold.

At Mitla, south of Oaxaca, we met a man who said he had retired from his

law practice in Chicago to enjoy the slower pace and good weather in that part of Mexico. He had built a small, attractive museum in which he displayed some very fine artifacts. He explained that they were brought to him by native Zapotec Indians in the area, who knew where to find such things in places not yet known to the government of Mexico. Brother Weldon called our attention to a beautifully carved water buffalo which excited our interest and wonder. Could it have survived since the days of the Jaredites? Who else in ancient America would have known of the existence of such animals?

After our return home, because of our enthusiasm in sharing the pictures and experiences of our trip, some of Ivan's coworkers and friends persuaded him to take them to the places we had visited. That is how it happened that we set out early one August morning in 1957 with a party of 18 in three station wagons. We arranged to rendezvous at the Alamo in San Antonio and caravan from there. We had our four oldest children with us, and there were three other children in the group. The men were all priesthood members, and Brother Henry Schaeffer was to be in charge of our morning devotion time each day.

We were truly blessed to share our beliefs and understanding of God's promises in our three books of Scripture and the restored gospel. Therefore, this was not just an ordinary sight-seeing tour, but, in a sense, it was a spiritual journey, an adventure in faith. Certainly we saw visual evidences of what can happen to a people who forsake God after having been so highly favored in a land blessed above all other lands.

What wonderful memories I have of

that trip! We visited all the archeological sites that Ivan and I had seen with Brother Weldon, and also drove farther south to the Isthmus of Tehuantepec, which is believed by Book of Mormon scholars to be the "narrow neck of land" in Book of Mormon geography.

There was so much to see and experience. We not only visited the well-known tourist attractions, but the love

original artifacts that they had just found, though we knew they were not).

We especially enjoyed the market area in Oaxaca which covered several blocks, with special places for pottery, leather goods, baskets, birdcages, serapes, etc. I particularly admired the serapes and rebosas, or shawls. Bargaining quickly caught on with some of our party. In fact, one of the men finally traded his flashlight for one last item before heading back home, and, of course, we had to tease him a bit.

I should comment here that travel in Mexico at that time was very inexpensive for us because of the depressed economy in that country. The rate of exchange was 12½ cents to the peso in their money. This is no longer true, but when you consider that was 45 years ago, it is easy to understand that many things have changed.

These early trips whetted my interest in the Book of Mormon lands and peoples, and increased my desire to travel and to learn of new discoveries and insights. I am intrigued with the question, "What will the Lord reveal next?"

Much more has been done to uncover and restore more of the known archeological sites. In fact, our more recent pictures of some of the same scenes show considerable progress since 1957. Nevertheless, for each of the few sites that have been excavated, there are hundreds more known, as well as many hundreds yet undiscovered. According to the record, the population is described in various places as being as numerous as the sand of the sea. Mormon relates, "And it

came to pass that I, being eleven years old, was carried by my father into the Land Southward, even to the Land of Zarahemla — the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sands of the sea" (Mormon 1:7).

The existence of the extensive remnants of the mighty civilizations of

Audio Tapes of BMF Classes

Verneil Simmons

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The Records in Hill Cumorah 1 tape

Ray Treat

Preparing for the Endowment 3 tapes

The Endowment 4 tapes

Pat Chadwick

Spiritual Survival in the Last Days 3 tapes

Gaylord and Faye Shaw

Nephi, Mormon and Moroni 2 tapes

Jean Robison

Keeping the Sabbath Day Holy 1 tape

Peggy Feagins

The Word of Wisdom 2 tapes

Jim Daugherty

Inaccuracies in Anti-Book of Mormon

Literature 2 tapes

Historical Review of The Book of Mormon

Editions 1 tape

Barbara Wilkinson

How to Bring About Zion 1 tape

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we felt for the people contributed to the enjoyment we shared. The native markets with their colorful produce and items of every kind provided a great attraction for all of us. We would no sooner park the cars than we would be surrounded by women and children trying to sell their jewelry, souvenirs, or "originales" (small replicas of various kinds that they insisted were real

ancient America was unknown to the world at the time of the coming forth of The Book of Mormon. The Lord's timing in this, as in all things, was perfect. For a civilization once so great and progressive to have vanished is indeed one of the riddles of history. This question is expressed by the American poet, Edgar A. Guest:

*"Yucatan, a jungle land,
where sisal fields are grown,
And yet a land of mystery
entombed in graven stone.*

*Time was her wise men read the stars
and knew the moon and sun,*

*And builded altars to their gods as
every race has done.*

*Now come the students to the tombs,
the tourists to the gate;*

*They seek the long-lost vaults of time
to break and penetrate;*

*But tongueless stands the sullen stone
amid the temples fair.*

*They see no more the worshipers who
once assembled there.*

*Time was that Yucatan was rich with
wisdom, art and skill,*

*But now her halls are desolate, her
temples strangely still.*

*The scorpion and the coral snake in
man-made grottoes dwell;*

*And slither quickly o'er the spot where
culture rose and fell.*

*What happened at the height of pride
and luxury and power?*

*Were millions hurried to their deaths
in one terrific hour?*

*Did plague and pestilence destroy
a people grown so great?*

The answer hidden, lies in Time,

where man can't penetrate."

How thankful I am that I had the opportunity even as a child to learn of The Book of Mormon lands and people. That was truly a blessing to my life — and the blessings still continue. †

Winter/Spring Classes at the BMF Learning Center

Evening classes

The Book of Mormon on Prophecy and Revelation

Barbara Wilkinson

Jan. 9, 16, 23 and 30

Thursdays, 7:00 p.m. to 8:30 p.m.

Preparing The Book of Mormon to Be an Effective Witnessing Tool: A Hands-on Approach for Marking The Book of Mormon

Robert E. Giertz

Feb. 6 and 13

Thursdays, 7:00 p.m. to 8:30 p.m.

Items needed: missionary copy of The Book of Mormon, highlighter, ruler, fine ink pen, notebook and Scriptures.

Traveling

the Book of Mormon Lands Pre-Columbian Studies Institute

Feb. 20 and 27

Thursdays, 7:00 p.m. to 8:30 p.m.

Isaiah in The Book of Mormon

Venna Stevens Johnson

March 6, 13, 20 and 27

Thursdays, 7:00 p.m. to 8:30 p.m.

More Tools for Endowment

Gaylord and Faye Shaw

April 3, 10, 17 and 24

Thursdays, 7:00 p.m. to 8:30 p.m.

Spanish I

Rob Sylvester

Jan. 23 to March 27

Thursdays, 6:00 p.m. to 7:30 p.m.

No prior Spanish required.

\$10 charge for course.

Spanish II

Gary Metzger

Jan. 20 to March 24

Mondays, 6:00 p.m. to 7:30 p.m.

Spanish I required.

\$10 charge for course.

Spanish III/Gospel Vocabulary

Gary Metzger

Jan. 20 to March 24

Mondays, 7:30 p.m. to 9:00 p.m.

Spanish I and Spanish II required.

\$10 charge for course.

Spanish Vocabulary/ Verb Study II

Annie Webb

Jan. 17 to March 21

Fridays, 7:30 p.m. to 9:00 p.m.

Spanish I required.

\$10 charge for course.

Daytime classes

Abraham — The Friend of God

Ann Taylor

Jan. 27, Feb. 3, 10, 17, 24 and March 3

Mondays, 9:30 a.m. to 11:00 a.m.

How to Prepare for the Return of the Bridegroom

Barbara Wilkinson

March 10, 17, 24, and 31

Mondays, 9:30 a.m. to 11:00 a.m.

The 23rd Psalm:

A Gift of Peace and Hope

Sylvia Powell

April 14, 21 and 28

Mondays, 9:30 a.m. to 11:00 a.m.

BMF wish list

Laptop computer	\$2,000
LCD projector	\$3,500
Folding tables (6)	\$100 each
Podium light	\$45

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

A Geography Lesson

by Glen Scott

Sometime after 91 B.C., Alma (the son of Alma) interrupted his narrative to give the reader a geography lesson. The occasion was a proclamation sent by the newly converted king of the Lamanites throughout all his kingdom ordering his people not to harm the Nephite missionaries.

Alma's lesson begins at Chapter 13, verse 68 (RLDS; 22:27 LDS), as follows:

"And ... the king sent a proclamation throughout all [his] land [the land of Lehi-Nephi] ... which was bordering even to the sea on the east and on the west and which was divided from the land of Zarahemla by a narrow strip of wilderness [mountains].

"Which ran from the sea east [Caribbean], even to the sea west [Pacific], and round about on the borders of the sea-shore [to the south], and the borders of the wilderness [narrow strip of mountains] which was on the north [not northward], by the land of Zarahemla ... by the [head of river Sidon, running from the east toward the west; and thus were the Lamanites and the Nephites divided.

"Now the more idle [primitive] part of the Lamanites lived in the wilderness, and dwelt in tents [not abandoned Nephite cities]; and they were spread through the wilderness, on the west in the land of Nephi."

"Yea, and also on the west of the land of Zarahemla, in the borders of the sea-shore [the Pacific coast angles

northwest so that part of the coastal plain is actually west of Zarahemla], and on the west in the land of Nephi [the part south of Zarahemla] in the place of their fathers' first inheritance [Lehi's landing place], and thus bordering along by the sea-shore [Pacific].

"And also there were many Lamanites on the east side by the sea-shore [the east wilderness bordering the Caribbean. See Alma 22:7 (50:7)] ... and thus the Nephites were nearly surrounded by the Lamanites [on three sides];

edites] and had been destroyed ... which [land] was discovered by the people of Zarahemla [Mulekites]; it being the place of their first landing. And they [Mulekites] came [departed] from there, up [in elevation, and doubtless upstream, moving southward] into the south wilderness [that area, known in modern times as the Peten lowlands, was virtually uninhabited at that time].

"Thus the land on the northward [meaning "generally north," in this case northwest] was called Desolation, and the land on the southward [next to Desolation] was called Bountiful, it being the wilderness [sparsely populated] which is filled with ... wild animals ... which came from the land northward for food [see Ether 4:36-37, 66, 69; (9:31-32; 10:19, 21)].

"And ... it was only the distance of a day and a half's journey for a Nephite [courier, about 60 miles, at that time] on the line [border between] Bountiful and the land Desolation, from the east to the west sea.

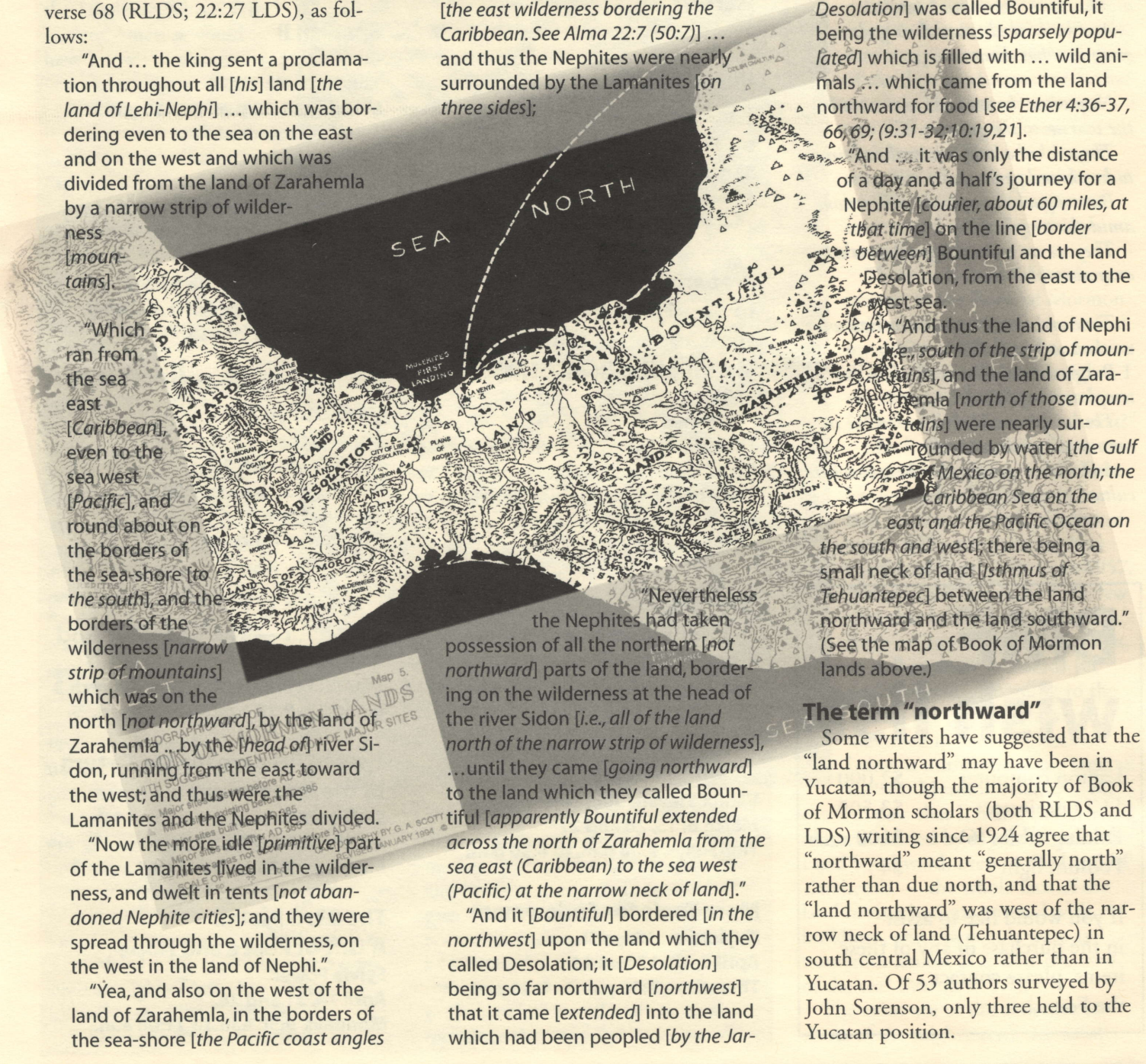
"And thus the land of Nephi ... south of the strip of mountains], and the land of Zarahemla [north of those mountains] were nearly surrounded by water [the Gulf of Mexico on the north; the Caribbean Sea on the east; and the Pacific Ocean on the south and west]; there being a small neck of land [Isthmus of Tehuantepec] between the land northward and the land southward." (See the map of Book of Mormon lands above.)

"Nevertheless the Nephites had taken possession of all the northern [not northward] parts of the land, bordering on the wilderness at the head of the river Sidon [i.e., all of the land north of the narrow strip of wilderness], ... until they came [going northward] to the land which they called Bountiful [apparently Bountiful extended across the north of Zarahemla from the sea east (Caribbean) to the sea west (Pacific) at the narrow neck of land]."

"And it [Bountiful] bordered [in the northwest] upon the land which they called Desolation; it [Desolation] being so far northward [northwest] that it came [extended] into the land which had been peopled [by the Jar-

The term "northward"

Some writers have suggested that the "land northward" may have been in Yucatan, though the majority of Book of Mormon scholars (both RLDS and LDS) writing since 1924 agree that "northward" meant "generally north" rather than due north, and that the "land northward" was west of the narrow neck of land (Tehuantepec) in south central Mexico rather than in Yucatan. Of 53 authors surveyed by John Sorenson, only three held to the Yucatan position.



These three authors assume that “northward” and “north” are synonymous. Their position rests on the single appearance of the word “southeast” found in 1 Nephi 5:16 and the assumption that if the Book of Mormon authors had understood that the land northward was northwest, they would have written northwest.

However, the majority believe that the one and only appearance of the word southwest is irrelevant because: (1) it only appears once; (2) it was used in an Old World setting; and (3) it is never used by any of the writers in the New World. In addition, Nephi I, a product of the Old World, never used either the term “northward” or “southward.” In fact, “northward” does not appear in the record until used by the scribe Amaleki in the days of Mosiah I, who ruled from about 235 to 171 B.C., 365 years after Nephi I. The term “southward” does not appear until Alma (12:1 [17:1]) in about 91 to 77 B.C., more than 500 years after Nephi I.

Webster’s New World Dictionary defines “northward” as “toward the north; in a northerly direction, point or region,” in other words, “generally north.”

It is known that the ancient Mesoamericans knew their directions exactly. So when Book of Mormon authors meant “north,” they wrote “north” (37 times). When they meant “south,” they wrote “south” (35 times). That’s almost as many times as they wrote “northward” (45 times) and more than they wrote “southward” (20 times). As proof that they made a distinction between north and northward and between south and southward, all four of those terms appear in the same paragraph in 3 Nephi 3:3, proving that they were not synonymous.

So why did Amaleki call the ruins of the Jaredites the “land northward?” Because the area where the Jaredites’ nation was destroyed was just west of the narrow neck of land referred to in Alma 13:77 [22:32], which was northwest of Zarahemla. This is a concrete example of “northward” not meaning due north, but “generally north,” in this case, northwest.

Yucatan

There is no “narrow neck of land” between Guatemala (generally agreed to be the Land of Zarahemla), and the Yucatan Peninsula. Nor did the Olmecs (Jaredites) occupy Yucatan. But they did occupy the land west of the

Isthmus of Tehuantepec, which is northwest of Zarahemla.

Helaman’s record tells us that in 45 B.C. “an exceeding great many ... departed out of the land of Zarahemla ... unto the land northward” and that

Continued on page 8

The Plan of Salvation Contained in The Book of Mormon

by Elder Robert E. Giertz

The task of reading through The Book of Mormon can sometimes be a daunting challenge for first-time readers, or even for members of the church. Topical study provides a more focused learning experience. Using a series of chapter and verse references that have been systematically linked together (chain references) can be very helpful for not only studying the plan of salvation, but also marking a Book of Mormon for missionary outreach to nonmembers.

Reference Number	Book of Mormon Reference	Page #, RCE	Page #, 1908 ed.
1	Alma 13:44-47	410	384
2	2 Nephi 1:63, 66-81	87-88	82-83
3	Mosiah 1:119-121	231	218
4	2 Nephi 1:94-105	89-90	84-85
5	2 Nephi 7:40-44	119-120	115
6	2 Nephi 1:115-125	90-91	86
7	2 Nephi 12:21-25	162	154
8	Mosiah 8:28-29, 37, 53	266-268	251-253
9	Alma 16:207-211, 215-217	459-460	428-429
10	Mosiah 2:9-12	233-234	220
11	Alma 19:84-106	486-488	452-454
12	Alma 16:228-234	461-462	430-431
13	2 Nephi 6:45-48, 51-56	112-113	108-109
14	Mosiah 1:97-109	229-230	216-217
15	Mosiah 8:61-62, 77-78, 86-88	269-271	253-255
16	Alma 5:19-23	344	323-324
17	Alma 12:143	398	373
18	2 Nephi 6:10-25	110-111	106
19	Mosiah 8:3-8	264	249
20	Alma 14:75-76	423	396-397
21	3 Nephi 7:3-9	698-699	643-644
22	Alma 9:22-27, 40-61	366-370	344-348
23	3 Nephi 12:13, 18-35	731-733	672-674
24	2 Nephi 13:7-32	169-171	161-163
25	2 Nephi 14:4	172	163
26	Mosiah 3:3-13	237-239	224-225
27	Alma 5:24-28	344-345	324
28	Mosiah 9:39-50	275-276	258-260
29	Alma 3:58-70	336-337	317-318
30	Mosiah 11:136, 141, 144-145	302-303	284-285
31	Mormon 3:30-33	766-767	704
32	Moroni 8:29	844	771
33	Alma 16:151-199	453-458	423-427
34	1 Nephi 7:69	81	77
35	Moroni 8:9-26	842-844	769-770
36	Moroni 7:4-43	835-840	763-767
37	Jacob 4:8-17	199-200	188-189

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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.

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Continued from page 7
those migrants traveled "an exceeding great distance" and came to "large bodies of water and many rivers." (Helaman 2:3-4 [3:3-4]).

There is no way one can travel "an exceeding great distance" in Yucatan. From Yaxchilan (generally believed to have been the City of Zarahemla) to the farthest corner of Yucatan is less than 400 miles. Secondly, there are neither any large bodies of water, nor any rivers in Yucatan. It is one vast

A much larger map in color (approximately 22 inches by 36 inches) is available through The Book of Mormon Foundation for \$5.00 folded in an envelope or \$6.00 rolled in a mailing tube, plus postage if you wish to have it mailed to you.

limestone plain, thinly covered with soil and averaging only 50 feet above sea level, far too flat for rivers to flow. The only fresh water in Yucatan comes from natural wells called "cenotes."

The reader is urged to compare the geographical features described in Alma's lesson with the map on page 6, paying special attention to (1) the narrow neck of land; (2) the Land Desolation; and (3) Yucatan north of the Land of Zarahemla and Land Bountiful, and to draw his own conclusions.†

Book of Mormon Youth Retreat sponsored by The Book of Mormon Foundation

Who: Older youth ages 17-24 who desire to learn about The Book of Mormon

Where: Odessa Hills Campground

When: Friday, Jan. 24, 6:30 p.m.-Sunday, Jan. 26, noon

Theme: "Even as One Speaking Out of the Dust" Moroni 10:23

Retreat directors: Val and Anita Brotherton

Bring scriptures, bedding for twin size bunk, personal hygiene items, flashlight, casual clothing, coat, hat, and gloves, and bring an interest in finding out more about The Book of Mormon. Please leave radio, CD players and other similar items at home.

This retreat is for high school juniors and seniors and older youth. The cost is \$30 and includes a retreat t-shirt.

Directions to Odessa Hills Campground: From I-70 take Exit 37 (Odessa). Go north on Hwy. 131 approximately 3 miles, then turn left (west) on Odessa Hills Rd. Entrances are 1/2 mile on the right side.

Also for 17-24-year-olds:

Book of Mormon Youth Camp

Theme: "Remember the New Covenant, Even The Book of Mormon" Sec. 83:8b-c
Directors: Edward and Lisa Glaser • July 20-26, 2003 • Odessa Hills Campground
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