

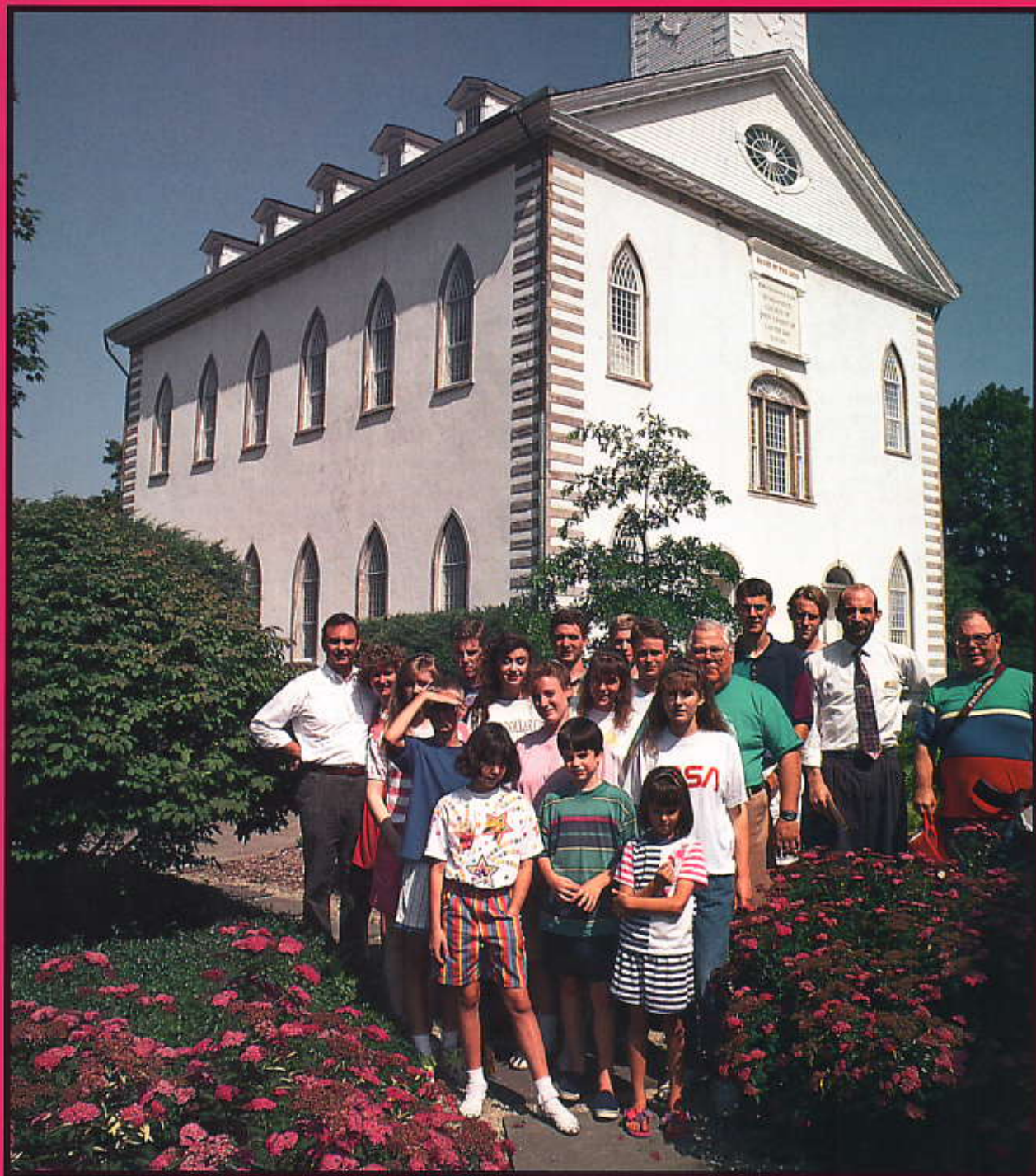


The Witness

FOUNDATION FOR RESEARCH ON ANCIENT AMERICA

WINTER 1993

NUMBER 83



A Mighty Summer!

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The Witness is published quarterly by the Foundation for Research on Ancient America, 210 W. White Oak, Independence, Missouri, 64050. 816-461-FRAA (3722) FAX 816-461-5850.

The Foundation for Research on Ancient America is a nonprofit corporation comprised of individuals who desire to advance knowledge about The Book of Mormon and its witness of Jesus Christ. Through research, publications, seminars, and related projects, members of FRAA seek to assist in bringing forth the light contained in the ancient scriptures of The Book of Mormon. A contribution to the Foundation for Research on Ancient America results in membership and is tax-deductible.

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Cover . . .

Interns and staff journeyed to historical places to relive the coming forth of The Book of Mormon. They visited Nauvoo and David's Chamber; Kirtland Temple (pictured here); and Palmyra where they visited the grove, Joseph's boyhood home, and the hill where the plates were found. They attended the "Hill Cumorah Pageant" with its cast of more than 600 actors and actresses and a crowd of over 8,000. The group stopped briefly at Niagara Falls and the archaeological site of Cahokia Mounds in Illinois. Read about the internship program beginning on page 4.

Photo by Tom Mitchell.

Save Taxes and Make Significant Contributions to Help the Foundation Promote The Book of Mormon

Consider a charitable remainder trust to shelter gain on appreciated property.

One of the benefits of the new tax plan is a proposal to eliminate the Alternative Minimum Tax when appreciated property is donated to charity.

How a charitable remainder trust works:

You donate stocks or other appreciated property to a trust, retaining all or part of the interest income for your lifetime, as you decide. The charity gets the balance of the assets at your death. You take a charitable deduction against your income taxes for the current market value of the property donated, less the value of the income interest retained. Because neither you nor the trust pays capital gains tax on the appreciation, you deduct the *entire* amount of the property donated, not just its after-tax value.

Begin a lifetime gift program.

Congress is considering a proposal which will lower the one-time estate and gift tax exclusion from \$600,000 to \$200,000.

See an attorney who specializes in estate planning. The short term cost of effective tax planning is more than offset by the savings in the long run and can enable you to be a wise steward over your resources.

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Foundation News

The Foundation is growing! Since moving into our new headquarters in May of 1991, activity has steadily increased. This year exciting things have happened!

Ella Coile Foundation gave FRAA a \$50,000 **matching grant** for expansion. We need your help to reach our portion of the grant. Please join us in this effort! Send in your contribution today. Use the envelope in this issue and mark it for the Ella Coile grant. Thanks!

Our challenging summer **internship program** had 13 students this year. Read about this terrific program beginning on page 4.

Helaman's Two Thousand, our special group of supporters, continues to be a vital part of FRAA. Why not become a member? Write and tell us you would like to join this latter-day army for the Lord. Help the Foundation keep abreast of happenings with The Book of Mormon and spread the good news about it.

The FRAA **information center/research library** has reached into many lives this year providing help and information about The Book of Mormon. We received more than 60 research requests. Donations of books, slides, and manuscripts increased dramatically this year, forcing us to add shelving. Read about the library on page 15.

Increased activity has required more personnel, and our group of **volunteers**, who help at least one day a week, has grown to include Paula Rowland, Gena Hopkins, Donna English, Connie Spivey, Clyde Noren, Frances Parker, Joy Muir, Wendy Weiss, Carol Eckland, and Marilyn Middleton. Other faithful volunteers are Art and Mary Russell, Larry and Marilyn Kline, Bud and Yvonne

TIMELINE OF THE BOOK OF MORMON

Did you ever want to compare the length of time between one event and another in The Book of Mormon? Or relationships between events and people? Would you like to know the number of pages found in each book?

This timeline is for you! It will help keep peoples and events in their right order as you read and study your Book of Mormon. The timeline (11" x 27") was prepared by FRAA student interns and sells for \$3.50; if laminated, \$4.00.

Write or call:
FRAA Bookstore
210 W. White Oak
Independence, Missouri 64050
(816) 461-FRAA (3722)
FAX (816) 461-5850



Severyn, Jerry Brown, Theo Boyd, Tom Mitchell, and Jennifer Raffety. Although we have many volunteers, we still need more! Why not consider volunteering at the Foundation?

In June, we set aside space in the headquarters building for a **bookstore**. It carries books, music, and materials about The Book of Mormon, Bible, and church history. Stop by and see what's available! Teachers will find resources to enhance their classes and broaden their knowledge. Obtain personal spiritual health by studying and reading the materials sold.

Our Sunday morning **Book of Mormon days** gives a good opportunity to share with others the testimony of The Book of Mormon. This year we visited Waldo Restoration Branch in Independence, Missouri; Oak Grove, Missouri Restoration Branch; Blue Springs, Missouri Restoration Branch; Reynosa RLDS branch in Mexico; Parkview RLDS congregation in Blue Springs, Missouri; Farview Restoration Branch in Independence,

Missouri; and Detroit, Michigan area.

All in all, FRAA continues to impact people's lives, bringing ministry in many different ways. Pray with us that the necessary funds needed to keep our programs and activities alive and growing will come in! Thanks for your support!

ANNUAL MEETING

January 16, 1994
3:00 P.M.

1994 FRAA Student Book of Mormon Internship Program

For ages 16-22

To apply please call 816 461-FRAA (3722) or write FRAA Internship Program, 210 W. White Oak, Independence, MO 64050 for an application form. Applications should be returned to FRAA by February 1, 1994.



Calendar

December 23–
January 1, 1994

Annual FRAA Mesoamerican Archaeology
Tour—Oaxaca and Mexico City

January 16, 1994
3:00 P.M.

FRAA Annual Meeting
At Center Place Restoration School,
Waldo Avenue, Independence, Missouri

A Mighty Summer: Overview of the 1993 FRAA Internship Program



"My favorite part about Palmyra was definitely the grove. I wish everyone could feel the peace that is there!" writes Jason King. The interns visited historic places this summer. Interns shown here in the grove (left to right) are Aaron Smith, Amy Whitcomb, Jennifer Hawley, Charity Coney, Jared Anderson, Angela Bailey, Theo Boyd (staff), Elizabeth Browne, Chris Campbell (son of staff member Tom Mitchell), Jeff Anger, Jason King, Aaron Bailey, and Eric English. Mike Moores and Brett Methner are not pictured.

Photographs and text by
Tom Mitchell

For the second consecutive year FRAA sponsored a summer internship program for high school and college-age students. The goal of the program is to equip students with an understanding of all aspects of The Book of Mormon. Through classroom instruction, research projects, historical trips, and other activities, students not only gain knowledge about The Book of Mormon but also learn leadership skills. Thirteen individuals were chosen this year.

The daily schedule began with students and faculty sharing in a period of prayer and scripture. Classes consisted of Book of Mormon history, archaeology, geography, public speaking, church history, and an overview

of the purpose of The Book of Mormon. A dialogue class was introduced in 1993 to allow discussion and research on basic latter-day-saint theology found in The Book of Mormon. The remainder of the day was spent in individual and group research projects chosen by the students.

Don Beebe faithfully and wisely coordinated and guided the program. He was supported by a dedicated staff including Pat Beebe, Theo Boyd, Michael and Julie Gatrost, Dale Godfrey, Gaylord and Faye Shaw, Lyle and Sherrie Smith, and Tom Mitchell. The interns enjoyed listening to and discussing selected topics with guest speakers. Those invited to lecture were scholars who have dedicated their lives to research and actively promoting Jesus Christ through The Book of Mormon. Many are on the "who's

who" list of Book of Mormon scholars such as Ray Treat, Frank Frye, Lyle Smith, Sherrie Smith, Gaylord Shaw, and others. The vibrant testimony of Patriarch Walter Weldon, however, affected the interns most of all. His love for and dedication to Jesus Christ radiated from him and easily bridged the gap between the saints of yesterday and these leaders of tomorrow.

The studies were supplemented by participation in various church-related activities throughout the heartland. For example, the Parkview Book of Mormon Day (Blue Springs, Missouri) came at the end of the first week of the program, but the interns were ready and contributed greatly to the success of the event. Several served as instructors and counselors at vacation church schools, reunions, and youth camps.

All were invited to share their testimonies of Christ and The Book of Mormon at senior high and junior high camps at Knobnoster, Missouri State Park. The power of God filled these young men and women as they spoke about what really matters in life. They bore their testimonies with great faith and conviction. At the senior high camp (Camp Charity II) where I was a counselor, the turning point toward the spiritual mountaintop began Tuesday night with the testimonies of the interns. Many lives were changed because of that movement of the Spirit of God. In addition to outreach activities, the summer interns "hit the road" to experience the history of our forefathers and their witness of The Book of Mormon. With careful financial planning by Pat Beebe, the gracious loan of Frank Frye's wonderful bus, the personal financial support by the interns themselves, and the prayers of many saints, we made two pilgrimages.

Our first pilgrimage began early in the summer with a weekend trip to Lamoni and Nauvoo. We worshiped with many of the saints in Nauvoo and plan to return, at their request, for a Book of Mormon Day with the 1994 interns as part of the program.

At Nauvoo, I began to understand the dedication of these young people. Early one morning,

after a late night worship at David's Chamber, I arose to find four of the interns already showered, dressed, and gone. I knew where they must be—David's Chamber. I found them on their knees in prayer and meditation as the sun rose over the Mississippi. These young people truly are leaders of today and tomorrow.

A second trip, to Kirtland and Palmyra, was even more spectacular. Our journey took us first to see the archaeological site at Cahokia, Illinois which many scholars believe to be part of a trade route with ancient Mesoamerica.

As we approached Kirtland, our second major stop, someone began singing "The Spirit of God Like a Fire is Burning." Suddenly the sound of voices filled the bus. We rounded a bend in the road



Oh no! The keys are where?

and there was the Kirtland Temple, the House of the Lord.

While at the Temple, a marvelous Spirit attended us and touched even our guide. We were allowed a brief service in the lower auditorium in which two interns prayed and we again sang "The Spirit of God" as the early saints had at the dedication service of the Temple. We truly felt that fire burn in each of us long after we left Kirtland.

The 1993 summer internship program was a great success. I hope the interns and all those interested in the program realize that the real outcome is the continued development of spiritual leaders and Book of Mormon scholars for the generation which is upon us. I have made some of my finest friends among the interns and staff of FRAA. I will remember them all my life.

I want to thank the saints and congregations who made this program a reality through their contributions and prayers because I know the Lord is well pleased with the results. I look forward to those few precious weeks in the summer of 1994!

Tom Mitchell, a professional free-lance photographer, is a presenter at FRAA Book of Mormon conferences and part of the staff for the intern program. He also serves on the Foundation's board of directors.

Testimonies and Comments from Seven 1993 Interns

Jason King, 20
Odessa, Missouri



Kirtland, and Palmyra. I am very

I just returned from one of the most inspirational, spiritual journeys of my entire life! For the first time I got to see Nauvoo,

happy FRAA gave me that chance.

Our first trip was a weekend jaunt to Nauvoo. After a stop in Lamoni for pizza, we were off. The first place we went is not celebrated tremendously, but it was the one that left the most lasting impression—David's Chamber.

On Saturday we toured the town of Nauvoo. As we explored such sites as the Homestead, the Brick Store, and the School of the Prophets, the people of that time changed in my mind from fiction-

al characters in a story to real people with real struggles and persecutions. What I saw before me was my forefathers' vision of Zion.

That night, it was back to David's Chamber for one of the most spiritual experiences of my life. As we sang hymns and offered prayer for one another and Christ's eternal church, we began to feel the presence of the Lord there in power and in strength.

Our second trip was to Kirtland

John the Baptist and Jesus Christ: A Type and Shadow of the Bible and The Book of Mormon

Aaron Smith

Introduction

The story of Joseph Smith is a remarkable one. His claim to have possession of a *golden Bible* and to have restored, by God's command, the only true church on the face of the land, was and still is hard for some to believe. He even ventured to say this new book contained "the fullness of the everlasting gospel," implying a need for more than just the Bible. Believers in The Book of Mormon have no difficulty accepting his testimony and teachings, yet others scoff at this "foolishness," believing the Bible to be all that is required.

Type and Shadow

Prophets down through the ages have been assigned the specific task of revealing the mind and will of God to man. Joseph Smith was no different. By bringing forth The Book of Mormon, the Inspired Version of the Bible, and then modern-day revelation known as the Doctrine and Covenants, Joseph more fully revealed the mind and will of the Lord to God's people. In doing so, a greater understanding of the concept of types and shadows has been restored.

The Inspired Version of the Bible gives a glimpse of this concept. "For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth (Genesis 2:5)." Genesis 6:66 provides even greater light. "And, behold, all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual."

Nephi confirms this in The

Book of Mormon. "And all things which have been given of God from the beginning of the world, unto man, are the typifying of him" (2 Nephi 8:9). In other places in The Book of Mormon this axiom is directly referred to as a "type and shadow" (Mosiah 7:110; 8:90; Alma 14:69, 75; 16:191; 17:78-80; and Ether 6:6-8).

The scriptural principle of type and shadow, which means to represent prophetically, foreshadow, or prefigure, supplies a guide for gaining indepth knowledge and understanding of the Scriptures. A good example of this is Abraham being asked by the Lord to offer up his only son Isaac as a sacrifice. The offering of Isaac was a type and shadow of Christ, the Only Begotten, being offered as a sacrifice for the sins of the world (Genesis 22).

Another example is found in Peter's first epistle.

Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ (emphasis added).

—1 Peter 3:20-21

The saving of souls by water typifies the commandment to "Repent, and be baptized, everyone of you in the name of Jesus Christ" (Acts 2:38). Even the physical nature of baptism by immersion and coming forth up out of the water represents the death, burial, and resurrection of Jesus Christ (Romans 6:4; Colossians 2:12).

The passage found in the Testimony of St. John 5:33-48 (see figure 1) offers another type and shadow, that of John the Baptist (and other Old Testament prophets) with the Bible and Jesus Christ with The Book of

Mormon. By drawing an analogy between John the Baptist and the Bible and Christ with The Book of Mormon, the need for The Book of Mormon becomes obvious.

The text opens with Christ proclaiming, "For I am not alone, there is another who beareth witness of me." Christ here refers to John the Baptist as one who has borne witness of him. Christ was not alone. He was supported by

Testimony of

- 33 For I am not alone, there is another who knoweth that the testimony which I bear of the Father is true.
- 34 Ye sent unto John, and he bare witness of me, saying that he saw the Spirit descend, and abide upon him.
- 35 And he received not his testimony, neither doth he know the Father, neither knoweth he the Son, who hath testified of him, that the Father hath sent him.
- 36 He was a burning and a shining light, and ye would not believe in him.
- 37 But I have a greater witness than that which ye have seen, and ye know not the witness which I bear of the Father, for the Father hath testified of me.
- 38 And the Father himself, who hath loved me from the beginning, he hath testified of me, that he hath sent me.
- 39 For ye have not his word abiding in you, therefore ye believe not.
- 40 Search the scriptures; for in them ye might have believed, for they testify of me.
- 41 And ye will not come to me that ye might have life, but ye would have me to testify of me, and ye will not believe.
- 42 I receive not honor from men.
- 43 But I know you, that ye have not loved me, neither would ye believe that I should testify of me.
- 44 I am come in my Father's name, and ye receive me not; but when another shall come in his own name, ye will receive him.
- 45 How can ye believe, who seek honor from men, and not from God who is the Father of the Spirit which I bear witness of?
- 46 Do not think that I will accuse you, in whom ye trust.
- 47 For had ye believed Moses, ye would have believed me, for he testified of me before he died.
- 48 But if ye believe not his writings, neither shall ye believe my words, though I should descend upon you, and bear witness of me.



A JEALOUS PRANK

By Viola Velt Presler
Illustrated by
Betty Mosier Beller

This is a might-have-been story about Nephi's hunting and Laman's rudeness on the Lehi journey between Shazer and Broken Bow (1 Nephi 5:17-21).

Nephi yearned to be alone, alone with his God, alone to record the events of the journey on scraps of hide he had brought along. Walking across the barren mudflats of Shazer, he followed the scent of green wadis up into the foothills of the mountains.

Dawn found him deep in prayer among the lacy green of tamarisk trees and the protruding pink of great boulders.

A soft rustling drew his attention. Someone else was exploring these rock pools! At a clattering upon the rocks, he quickly inserted an arrow, and raised the drawn bow taut to his chin, ready. Through the low bushes, he caught a glimpse of white.

Then Nephi saw him—a solitary male Arabian oryx. The buck lowered his head to sip from the lava rock pools, then snuffed the air. His dark, powerful hooves and long, curved horns contrasted sharply with his thick, white coat.

What a magnificent animal! Nephi thought. How much food he could provide for the hungry camp

of Lehi.

"Forgive me, mighty oryx, for taking your life, but we have need of you," Nephi murmured.

As if he had heard, the oryx lifted his head. For an instant, the eyes of Nephi and the oryx met. Then Nephi loosed his arrow.

His mark was true. The beast fell shuddering to the ground, dying, his breath steamy on the morning air.

Nephi knelt

before the great beast in tears—partly in awe and sorrow for taking the life of such a beautiful animal, and partly in deepest gratitude for the provision of God.

He whistled the psalms of David all the way down the wadi back to camp. Lowering his shoulder, he heaved the oryx onto the ground before Lehi's tent.

Sariah's shriek of delight aroused the camp. Praising God for food, she bustled off to get her knives and call the women to help.

Aroused, the brothers also gathered around slapping Nephi on the back in congratulations for his kill.

Only Laman hung back. "My little brother is always eager to be first at everything, isn't he?" he growled. Fire smoldered in his dark eyes as he slipped back, sullen, into his tent.

So Laman's invitation for Nephi to take him hunting that afternoon took him by surprise.

"Show us where you saw the oryx," Laman said.

Although Nephi was happy to share with his brothers, he knew something of Laman's rude pranks. He had an uneasy feeling somehow.

"You go ahead, Nephi. You like to be first," Laman ordered from atop his camel. "We will follow."

Finally, Nephi came to the spot where he had killed the oryx. He made his camel kneel, so he could show Laman the oryx tracks.

"Go on, go on! Let us see where this wide, wide wadi leads," Laman urged.

"All right," Nephi agreed, making his camel rise. "We have no nets, but if I see an oryx, I will drive it toward you. Be ready with your arrows."

Did he see Laman wink at Lemuel? Nephi wondered. They were up to something! He must be alert—not only for leopards along the rocks above, or for snakes slithering along the ground, or for game in the hills—he must keep his eye on his elder brother.

Yet when Nephi glanced back again, Laman and Lemuel were watching the sky intently with innocent gaze.

The wadi opened out to a broad plateau. There could be plentiful game here. Nephi heard a noise in the brush ahead. Yes, something moved. He stopped his camel and raised his hand as a signal for his



ORYX

brothers to halt.

As he explored the brush ahead, there was a sudden rush of camel feet from behind. Laman was charging Nephi's camel with a stick! The terrified beast, thinking she was under attack by another camel, roared and lunged forward, nearly jolting Nephi onto the ground.

"Yaaaaaaaaaaaah!" he cried in alarm. His bow and arrows were raised in one hand. With the other, he barely managed to cling to his camel's back.

As they plunged through the bushes, thorns tore at Nephi's face and hands. He held on.

Then, to his utter amazement, he saw two men dash out from the brush, screaming and raising their hands.

Nephi's camel plunged on after them. The men stopped, turned, and dropped to their knees in surrender, but Nephi's camel charged past, out of control.

Finally, Nephi made his camel turn around and trot to a stop in front of the ragged, barefoot men. They trembled violently and bowed their heads to the ground, begging for mercy.

The fire in Nephi's eyes was meant for Laman and Lemuel and their dangerous prank! He must have appeared wild indeed, for his face and hands were bleeding from the thorns, and his face was bright red.

Laman and Lemuel, Hiram and Dan, and Zoram and Sam gathered around, as stunned to see men running out from the bushes as Nephi's camel had been surprised by the jab from the rear.

Nephi stared at the men, puzzled. He had had no idea he would flush men from the brush! Evidently he, too, had given them quite a surprise.

"They are probably raiders. Let

us kill them," Laman suggested.

"They have done nothing to us. Why should we hurt them?" Nephi responded, still more angry at the pranks of his hateful brothers than at the prospect of these men.

With arms uplifted, the men jabbered and trembled all the more at the sight of Laman.

Nephi approached them and descended from his camel. They looked so young, so terrified.

"Peace be unto you," he said, lowering his bow and arrows and raising one hand in the peace sign. He lifted each man gently to his feet and smiled kindly upon him. Then he drew some unleavened bread from his camel bag and broke off several pieces. He motioned for them to eat.



The young men looked uncertainly from Laman to Nephi, then eagerly crammed their mouths full of bread. "Friends," Nephi gestured and spoke. He, too, ate bread, knowing that desert honor never allowed a man to harm one he had broken bread with. Indeed, he was fully responsible for their safety while they were his guests.

"Friends," they said, smiling and nodding their heads eagerly up and down, ignoring Laman's scornful gaze.

Then, as suddenly as they had appeared, the young men backed off, mounted camels hidden in the bushes behind, and tore across the

plateau.

"Will they be back to raid us?" Lemuel asked.

"I don't think so," Hiram said, laughing. He turned his camel toward home. "I think they are just glad to have escaped such a terrible foe. 'Yaaaaaaaaaaaah!'" he yelled, imitating Nephi by lifting his bow and assuming his fiercest look.

The men laughed and turned toward camp.

"I can trust my enemies better than my own brothers," Nephi said. He rode his camel up beside Laman and whispered softly, "Don't you ever do that again." With that he urged his camel ahead.

For days the brothers wondered

if the desert men would bring a raiding party after them to kill or merely plunder, leaving them naked in the sands to die.

But whether the desert winds buried their tracks, or whether the raiders told their tribe that Nephi's people were mighty warriors, relentless and terrible, Nephi's people did not know. They did know that in this part of the land of Midian, they were not attacked by raiders.

And it was Nephi's firm conviction that his respect for the Liahona and his obedience to the Lord enabled God to guide and protect him, not only from the enemy without but from the enemy within.

CAMEL	K
ORyx	C
DUCK	D
MOUNTAIN GOAT	I
QUAIL	J
BADGER	G
MOUSE	B
FOX	A
FRONGHORN	E
FENNEC FOX	F
CAT	H
KEY	

TRACKING WITH NEPHI

By Viola Velt Presler

Illustrated by Betty Mosier Beller

When Nephi hunted for food in the lowlands, he searched for the deer-like oryx and gazelle. In the mountains, he hunted the ibex and tahr which were like our wild goats. Everywhere he had plenty of trouble from animals of prey—cats like leopards, desert cats, and lynxes; dog-like wolves, jackals, and foxes. Also troublesome were hyenas, skunks, badgers, and many kinds of rodents, lizards, and snakes.

Some birds made tasty dinners, such as grouse, quail, bustards (like our wild turkeys),

pintail ducks, and mallards. He also saw eagles, ravens, buzzards, larks, falcons, hawks, doves, ostriches, pelicans, storks, and many migratory birds.

During his eight years in the wilderness, Nephi must have learned the meaning of animal tracks, for he was an excellent hunter.

Tracks tell. They tell the kind, size, habits, and origin of an animal. A series of camel tracks can reveal the tribe of the owner and how many travelers are in the caravan. It can also reveal the condition of the camel and how heavy her load is, as well as how fast she is walking or running.

ACTIVITY

Discovering and preserving animal tracks is fun, especially

after rain. Near ponds, rivers, or lakes, look for tracks in wet sand or mud. Take with you some **plaster of paris** (from the hardware store) and **water and cups**. Make a collar of **cardboard** around the track. Pour water into a cup with plaster of paris powder to make it creamy, but not runny and not too thick. Pour into collar. Wait until it sets up (thicker sets up faster); then the plaster will pull free. Brush away loose mud and/or sand with water and an old toothbrush. Start a collection of tracks for identification. Local naturalists, scout leaders, hunters, or librarians can help you identify them. Remember that walking, standing, or running, tracks can look very different. What can you learn about each animal from its tracks?

America has many varieties of **QUAIL**, but the **MIGRATORY QUAIL** of the Middle East move in such great clouds that people can knock them down with sticks. Quail eat seeds, grain, and insects.



CAT tracks usually vary only in size. The best known cat in North America is the **MOUNTAIN LION**, while in Central America it is the **JAGUAR**. In Israel and Arabia, the



LEOPARD stalks its prey or leaps upon it from tree limbs. Powerful, swift, sly, it hunts at night and will eat any moving thing. Leopards were probably a constant problem to Nephi between Shazer and Broken Bow, being plentiful in the Hejaz Mountains of Arabia.



The **FENNEC FOX** of Arabian desert lands, however, has gigantic ears and a ten-inch tail, almost as long as its tiny, fifteen-inch long body. Foxes eat in-

sects, small birds and animals, snakes, and fruit. Foxes hunt at night.

The **BADGER** is a familiar animal in America and the Middle East. It is valuable for its furry pelt. About three feet long, this grouchy night hunter uses powerful long claws for digging. It eats mice, insects, berries, and roots.



We can compare the American **PRONGHORN/ANTELOPE** to the Arabian Dorcas **GAZELLE**, the symbol of beauty, grace, and love. Smaller and daintier than an antelope, a gazelle may weigh no more than fifty pounds. The male has long curved horns which he never sheds, as deer do. The gazelle is at home in desert lands because it can get the water it needs from vegetation in or near the sands.



The **MOUSE** of all varieties is known in the Middle East, as well as in America. The **JUMPING MOUSE** might be compared to the **JERBOA** of the Arabian Desert. Like our desert **KANGAROO RAT**, it can jump six feet. Rodents could have been a constant threat to the seeds Lehi had saved for the Land of Promise.



The **MOUNTAIN GOAT** and sheep have hoof-prints more round and blunt on the tips than do antelope and deer. The Nubian **IBEX**, like our wild goat, is at home among rocky ledges and mountains. Surely Nephi hunted this excellent and hard to catch source of food common to Arabia.



The **MALLARD DUCK** is common not only to ponds and lakes in America, but is one of many birds found on the River Sayq, the place in southern Arabia which many people believe was Nephi's Land Bountiful. A duck is good to eat, but it shrinks when cooked because so much of its body is composed of fat.



The **CAMEL** was designed for the desert. The **ARABIAN CAMEL** has one hump which stores fat. Female camels are used for travel because they are patient, gentle, and don't bite as the males do. A camel can go without water for twenty days if it has grazing; it can go without food for six days. In the cold, a camel can go seven days without food or water. It can travel about 400 miles in the heat in four or five days. Noted for its patience and endurance, a camel can live for about twenty years.



The **FOX** is common in Israel and Arabia, as well as America. Cunning and wary, foxes usually live in hilly or wooded areas.

CAN YOU MATCH THE ANIMAL WITH ITS TRACKS?

Here are a few bird and animal tracks. Do you recognize

some of them? Match the tracks with the correct animal. Fill in the blank by the animal's name with the letter next to its tracks. Example: CAT H. Find the answers on page 2.

CAT _____
FOX _____
MOUSE _____
MOUNTAIN GOAT _____
ORYX _____
CAMEL _____
FENNEC FOX _____
PRONGHORN/ ANTELOPE _____
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John the Baptist, bringing truth to the scripture "In the mouth of two or three witnesses shall every word be established (2 Corinthians 13:1)." In the same manner, The Book of Mormon furnishes another witness that Jesus is the Christ and the Bible supports this testimony.

John the Baptist's Testimony

In verses 34-35 of John 5, Jesus tells the Jews that John's testimony came from God. People today believe the Bible's testimony is the word of God. Christ went on to explain, however, that even though they received John

as a prophet, they needed to accept his testimony to be saved. This same warning applies today. To receive the fullness of the everlasting gospel, people must first receive the testimony of that which has gone before—the Bible. Although many cling to the Bible as the Word of God, or "a prophet," they do not accept all of its teachings, such as the necessity for priesthood, baptism, judgment of works, and so on.

John came before Christ, testifying of him and preparing the people for him (John 1:6-33). In the same manner, the Bible has come before The Book of Mormon, testifying of it (Isaiah 29; Ezekiel 37; John 10:6) and preparing people to one day accept the fullness of the gospel which it bears.

Jesus goes on to say (verse 36) John "was a burning and a shining light; and ye were willing for a season to rejoice in his light." The Pharisees were willing to accept the teachings of John, but when the greater truth (Jesus) came, they denied it.

In more recent times an example of this can be found in the Protestant Reformation. Dissatisfied with the teachings of the Catholic church, reformers took a more strict approach to interpreting the Bible. Many of them recognized the need for *restoration*, not just reformation. Examples range from Martin Luther who published his 95 grievances based on a more literal Biblical interpretation (D'Aubigne 1846:vol. 1;204-207); John Wesley, Alexander Campbell, and John Bunyan (MacGregor 1923:146-149; Kelley 1908:95). William Ward went so far as to declare in his voluminous work of six volumes published in 1810-1820 that 1830 would be "a year of spiritual revival and triumph, the greatest year in the calendar of the world" (MacGregor 1923:90-91). These all proclaimed greater truth yet to come forth—restoration, not reformation—yet the Christian

world willingly rejoiced in the light of the Protesters.

Christ's Testimony

At this point, Christ changes direction in his discourse in this passage from John and focuses on his own mission, stating (verse 37), "But I have a greater witness than the testimony of John...." Truly, if The Book of Mormon is analogous to Christ in the context of a type and shadow its work must not fall short of being greater than the Bible.

The task of The Book of Mormon parallels Christ's task. It fulfills the covenants that the Lord began with Abraham. Had the Lord not brought forth The Book of Mormon, many of the covenants God made with the House of Israel would have been void. The restoration of the Lamanites to a knowledge of Christ and the salvation of many people would have been held under lock and key. The Book of Mormon, however, fulfilled God's covenants and opened a way for the salvation of multitudes of people. In the same manner, Christ fulfilled God's promises from the Old Testament prophets down through John the Baptist and provided the way for the salvation of all mankind.

Jesus continues in verse 37, saying, "... for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Christ fit the mold established by the prophets. He fulfilled the Mosaic Law to the last "jot and tittle" (Matthew 5:19-20). His works were living examples that he was sent from God.

Likewise, The Book of Mormon witnesses that Jesus is the Christ. It testifies of an unchangeable God. It testifies of angels being ministering spirits and the restoration of the House of Israel. Each of the book's works convey the undeniable message that the book is of God, being brought forth in the manner and likeness

St. John 5:33-48

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, how shall ye believe my words?

of God. The Book of Mormon and Christ both came in the name of the Father, both were not accepted, and both were claimed false.

Word of God

In verses 38 and 39, Christ calls the Jews to account, saying they did not know God or have a personal relationship with him. They kept the law but did not understand its meaning or spirit. Christ makes this prophetic statement because he discerns the people "have not his word abiding in" them. (The necessity of having the word abiding within is taught by Jesus in John 15:1-10 in the parable of the true vine and branches and in John 14:6-24, which relates all in one: works, the Father, and a relationship with him.) He said if his word was abiding in them, they would have recognized him as their Savior. Likewise, if the word abides in people's hearts today, they will recognize the testimony of the Bible about The Book of Mormon.

Christ reiterates this again in verse 43 saying that because they did not have the love of God in them, they did not recognize the Son of God. Similarly, the predominant theme of The Book of Mormon is Jesus Christ. His name appears on the average of once every 2.22 verses (Gatrost 1993:9), and the ancient writers repeatedly state that salvation is only through Christ. Notwithstanding this great message of Christ and salvation found in The Book of Mormon, some still say it is evil. They do not have the word of God abiding in them.

Name of God

Verse 44 illuminates another interesting type and shadow. Christ says that people will accept those who come in their own names, but not Christ who comes in the name of the Father. The Book of Mormon claims to be scripture from the Father for the benefit of the saints and the fulfilling of his

purposes. It comes in the name of the Father.

On the other hand, how many different translations of the Bible are accepted even though none of them claim to be directed by God or inspired by his will? These versions come in their own names: the King James, the New International, the Revised Standard, and so on. They are readily embraced because great scholars revised, edited, and retranslated them. They were all prepared in light of man's education, not by the Lord's divine or inspired direction.

Judgment

Jesus closes this passage in John by relating that Moses stands against the Pharisees in judgment.

Do not think that I will accuse you to the Father; there is Moses who accuseth you, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

—John 5:46-48

For the Bible-believing, Christ-worshiping individual, it might be hard to find excuse at the judg-



Tom Mitchell

Aaron Smith participated in the FRAA Book of Mormon student intern program in 1992 and 1993. He has taught Book of Mormon classes at camps, retreats, and vacation church schools.

ment seat when Jeremiah, Isaiah, Ezekiel and even Christ himself have testified of the validity of The Book of Mormon and the restoration of the gospel to the earth.

The Pharisees' position in regard to belief in Christ rested on a total understanding of the Law of Moses and the Old Testament prophets. People's beliefs today about The Book of Mormon hinge on complete acceptance and understanding of the Bible. If they do not believe the Bible fully, they will never accept The Book of Mormon, just as the Pharisees of old never received Christ.

Conclusion

By understanding John the Baptist, his role, his mission, and his life as a type and shadow with the Bible's role, mission, and history, the need for Christ and The Book of Mormon becomes apparent. John prophesied, came before, and prepared the way for Christ. The Bible prophesied, came before, and prepared the way for The Book of Mormon. John The Baptist bore witness of the Christ. The Bible bears witness of The Book of Mormon. John prepared the people for the Lamb of God. The Bible prepared the world for The Book of Mormon. The Book of Mormon is a type and shadow of Christ.

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Peoples of Mesoamerica

Lyle Smith

The Foundation for Research on Ancient America receives many requests for information about civilizations that once lived in Mesoamerica. They have asked, "How do these civilizations relate to the people in Mexico and Central America today?" "When did each group live?" "Are they related to Book of Mormon peoples?" This short article, chronology chart, and map attempt to address these questions.

Many diverse groups of Native Americans live in all the Americas. Reviewed here are only a few of the major Mesoamerican groups. Please recognize that present-day site names are not original names.

Olmec



Lyle Smith

Called the "mother culture" of Mesoamerica, the Olmec built the first civilization in Mesoamerica.

(See *National Geographic*, November 1993.) Dates given for this culture span from 2000 B.C. to a few centuries before Christ. Although pottery first appears in Mexico around 2500 B.C., major Olmec cities began before 1500 B.C. Recently, the ruins of La Venta, Tres Zapotes, and San Lorenzo, located in what is called the Olmec heartland (north coast of the Isthmus of Tehuantepec [Tay wahn *tay* peck]), have been recognized as great Olmec cities with tens of thousands of people, not just sparsely settled ceremonial centers. Some archaeologists say the earliest evidence for the Olmec, however, has not been found in the Olmec heartland, but in the states of Guerrero and Oaxaca in west Mexico.

The Olmec proficiently worked metals and carved jade. They had a system of writing and numbers. Their cities contained networks of aqueducts, and they carved colossal stone heads and other large stone monuments. The magnificent remnants of these people eloquently bear witness of their advanced cultural achievements.

Some parallels can be drawn between the Olmec and the Jaredites. See the chart on page 13. Keep in mind that when The Book of Mormon was printed, the Olmec culture was unknown. And even after its discovery, no explorer or scholar dated the Olmec *before* the time of Christ. Only in the 1960s did dating shift to

match Jaredite history, thus confirming the existence of a great nation in Mesoamerica as required by The Book of Mormon.

The Olmec civilization covered more than 2000 years. It therefore seems reasonable that during that time some of the people spread to other areas on both continents. The archaeological record of the Olmec and the Jaredite history found in The Book of Mormon, however, relates only to what happened in Mesoamerica. Many Native Americans of North and South America may be descendants of the Olmec/Jaredites who left earlier and were not in Mesoamerica for the last exterminating Jaredite battles. It also appears that descendants of the Olmec still live along the Gulf Coast today.



Don Beebe

Zapotec and Mixtec

The Zapotec civilization started in the Oaxaca Valley a few centuries before Christ.

When the Zapotecs arrived—some scholars believe they came from the south—they continued building Monte Alban (*mohn-tay all-bahn*), a city already begun by a former people. They too had a writing and numerical system. They politically controlled the Oaxaca Valley for more than a thousand five hundred years.

A later group, the Mixtec (*Meesh-tek*), invaded the valley about A.D. 1200 and became the predominant power. With incomparable workmanship, they built Mitla (*Meet-lah*). Finely executed lapidary friezes of geometric patterns in the scrolling motif adorned their buildings. Their tombs found at Monte Alban revealed sumptuous treasures of gold, pearls, shells, and other stones. Both groups, Zapotecs and Mixtecs, today coexist in the area.

People of Teotihuacan

A third major civilization in Mesoamerica inhabited the

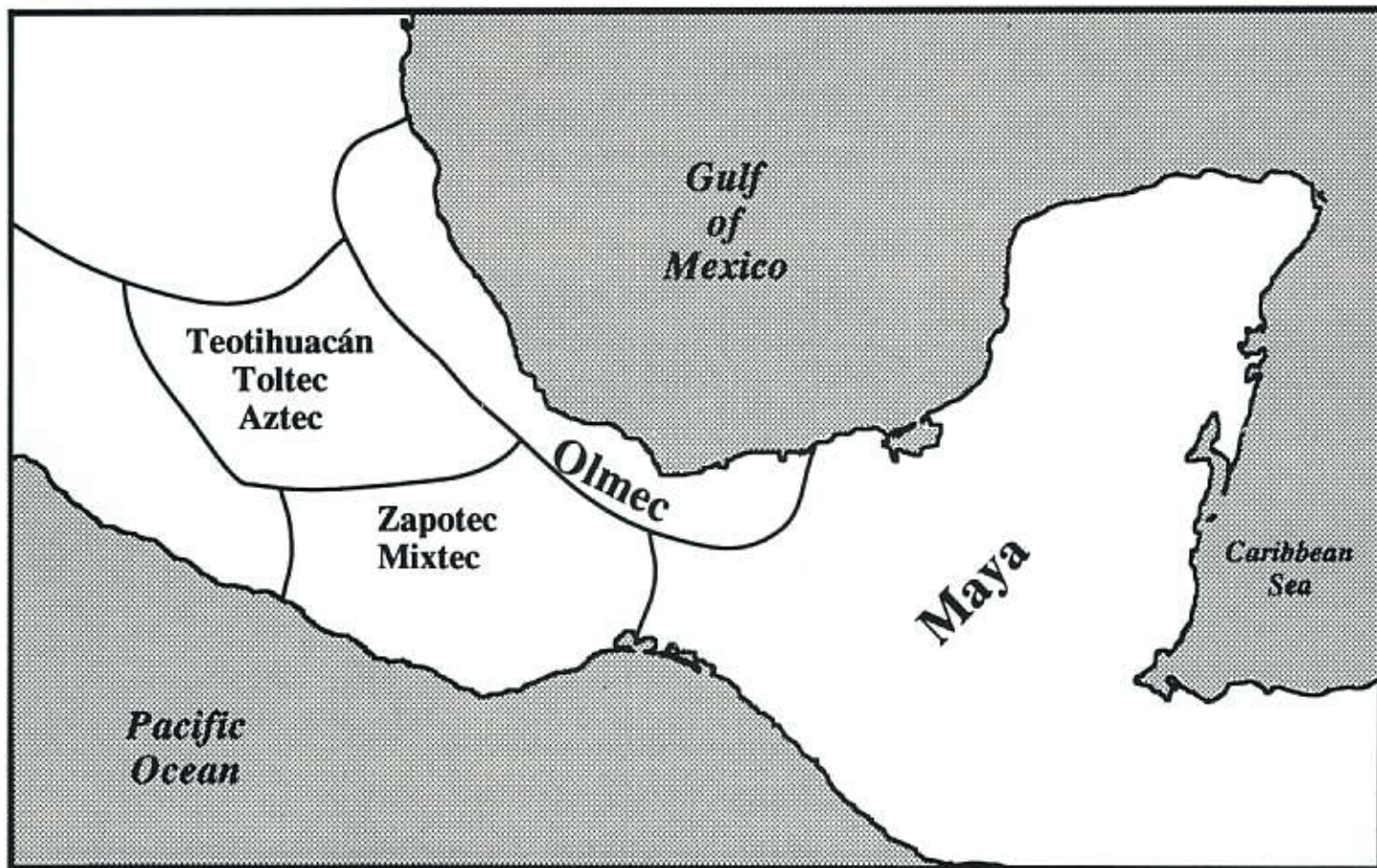


central plateau surrounding Mexico City. While the area had been occupied much earlier, Teotihuacan (*Tay-oh-tee-wah-kahn*), its well-known capital city, began about 200 B.C. The city experienced considerable growth for the next two hundred years. Crop irrigation systems, found in its early time, give sup-

port to theories of high population.

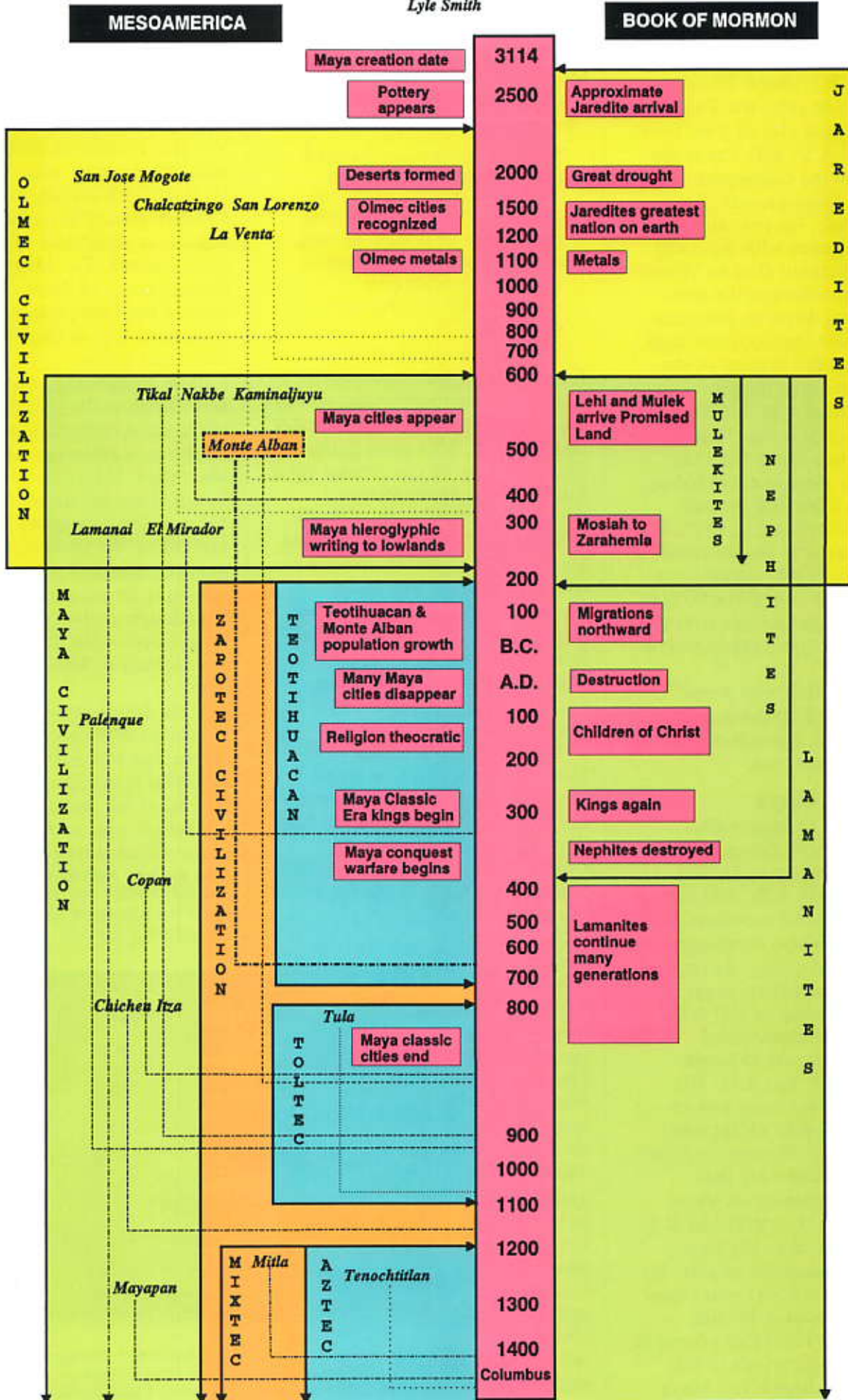
The mammoth Sun and Moon pyramids were built the first two hundred years after Christ. Shortly thereafter, the Ciudadela and Feathered Serpent temple/pyramid were constructed. War motifs show up in the city about A.D. 300. For a more detailed account of this largest of Mesoamerican cities, see the article "Teotihuacan: A City of Our God?" in *The Witness*, Fall 1992, Number 78.

It seems possible that the major Nephite migrations northward in the years before the time of Christ (Helaman 2:3-11) contributed to both the Teotihuacan and Zapotec civilizations. But *The Book of Mormon*, a religious history, gives sparse cultural and political history. This makes it difficult to equate or compare these two peoples with those in *The Book of Mormon*. *The Book of Mormon* says little about the land northward during the era of the Nephites.



COMPARATIVE CHRONOLOGY

Lyle Smith



Toltecs and Aztecs

In the same central plateau area of Mexico where Teotihuacan now lay in ruin, the Toltecs built their great city of Tula (*too-lah*) around A.D. 800. From the Toltecs rose the celebrated priest/king Quetzalcoatl (*Kayt-zahl-koh-ah-tl*). Do not, however, confuse this man with the early Feathered Serpent God in Mesoamerica, even though the later one may have been an advocate of that former Quetzalcoatl God.

Following the decline of the Toltecs, the Aztec people migrated about A.D. 1100 into the Valley of Mexico. Tradition maintains they came from the north. Their empire extended as far as Vera Cruz and existed when Cortez arrived in 1515. The Aztec culture was documented by some of those early conquerors. They provided a wealth of information about the Aztecs who also worshiped the great God Quetzalcoatl.

Both the Toltec and Aztec peoples arrived on the scene long after A.D. 420, the end of The Book of Mormon era.

Maya

Originally, archaeologists thought the Maya developed into a civilization about A.D. 300. They designated A.D. 300-900 as the Classic period to reflect the high point of Maya civilization. Only lately have they recognized that Maya civilization began much earlier, around 500 B.C., and that its most advanced civilization appears to begin about 300 B.C., not A.D. 300.

It was the discovery and exploration of Nakbe (*Nahk-bay*) and El Mirador (*El-meer-a-door*) in northern Guatemala that moved the beginning of Maya civilization back to 600-500 B.C. El Mirador ranks as the largest Maya city discovered to date. Its life span covered 600 years from 300 B.C. to about A.D. 300.

Scattered evidence of people in the Maya area previous to 600 B.C. has been found, but Maya

urban life came into existence about 550 B.C. The Maya appear to have arrived on the scene without too much antecedent. As one archaeologist said,

“Maya civilization banged into existence in its own way and time. . . . It is unsettling. For it violates the tacit rules of diffusion and, even worse, the tacit rules of gradual evolution espoused by modern archaeology.”*

The population of the city of Kaminaljuyu (*Kah-mee-nahl-hoo-yoo*) in the southern mountains of Guatemala exploded between 500 and 200 B.C. This same pattern is representative of the general area. Further north in the Peten of Guatemala, cities such as Nakbe, El Mirador, Tikal (*Tee-kahl*) and Uaxactun (*Wah-shock-toon*) were developing about this same period. Although the many once mighty cities are now silent, millions of descendants of these early Maya still live today in Guatemala, southwestern Mexico and the Yucatan Peninsula.

The Maya left a legacy of hieroglyphic writing on stone. Archaeologists and epigraphers used to think their writing system developed after the time of Christ. Now, its origins have been pushed back to the 4th or 5th century B.C.

The many stone monuments carved with hieroglyphs as memorials for kings, though, began in the late third century A.D. Their writing system has proven to be historical, phonetic, and identical in many ways to Old World writing systems such as Egyp-

tian. With the decipherment of the hiero-glyphs, the Maya became an historical people.

The Maya began building cities in the northern area of the Yucatan Peninsula about A.D. 600. The famous sites of Coba, Uxmal (*Oosh-mahl*), Tulum, and Chichen Itza (*Chee-chen Eet-zah*) remain as reminders of these once great centers. The Maya still inhabited some of these cities at the time of the Conquest, and thousands live in the Yucatan Peninsula today.

The archaeology of the Maya area supports the belief that the Maya are a combination of the Nephites, Lamanites, and Mulekites. If this is correct, the living Maya are direct descendants of the Lamanites and Mulekites. As such, they deserve our attention and prayers that they may be restored to a knowledge of the covenants made by the Lord with their ancestors as recorded in The Book of Mormon.

Lyle Smith serves FRAA as chairman of its archaeology committee and is a member of the editorial committee. He organizes and leads the annual FRAA archaeology tour and is a member of the FRAA advisory board.

The author would like to thank Sandy Hasley for the design of the Comparative Chronology Chart on page 13.



Large stucco masks on major buildings distinguish early Maya architecture. This one is from Comalcalco. They can also be found at Cerros, Lamanai, Tikal, Nakbe, El Mirador, and Uaxactun, to name a few.



FRAA Information Center/ Research Library News

Sherrie Kline Smith

In Memoriam

This page is in memory of Gordon Heady who passed away on August 16. From the very beginning of the FRAA library, Gordon was a consistent researcher. He would come in looking for specific information—a book or article—to assist his studies. I sincerely enjoyed his stimulating visits which caused me to stretch my thinking about The Book of Mormon.



Gordon was keenly interested in the Maya calendar and its relation to The Book of Mormon. He wrote a series of articles about the calendar for *The Witness*

(71, 72, 73). Just prior to his death, we talked about his writing another article, and also of his desire to help get the library's online computer catalog up and running.

Several years ago, Gordon said he wanted his collection of books and papers to come to the FRAA information center. We look forward to adding these valuable resources to the library and are thankful for these materials that will be used for years to come.

Gordon's enthusiasm for The Book of Mormon and his research abilities will be sorely missed!

Acquisitions

This year many people have donated to the information center. The present shelving will not accommodate all these new volumes we have received. Therefore, once more shelving has been added to the Wish List.

The next issue will highlight not only some of the classic treasures received in the past few months, but focus on what types of

Wish List

- * Shelving \$1500
- * Why not give a gift subscription to FRAA? We subscribe to many journals and magazines which add up to about \$800 a year. Your gift would help offset costs! Thanks!

materials and titles are available in the information center/research library.

The Value of the Information Center/Research Library

Did you know that information now doubles every five years? Think of what that means. Five years from today, the amount of knowledge or information in the world will double. Keeping up will be quite a feat!

Now, think of that in connection with The Book of Mormon. Information about it is following the same pattern: new understandings and knowledge are coming forth at an astonishingly rapid rate. I believe God is moving with power and great glory—as promised—to show the world the truth of the record. "For Christ will shew unto you, with power and great glory, that they are his words at the last day" (2 Nephi 15:13 and Moroni 7:37).

How will you keep up?

Try the FRAA information center/research library. One of the purposes of the FRAA information center/research library is to provide you with whatever help or information you need to enrich your study of The Book of Mormon and/or to answer puzzling questions which arise while witnessing about its message.

The following comments are from people who have realized just how FRAA's information center can help them.

I had been doing research on my own on Book of Mormon proofs, getting what informa-

tion I could from the library. I had no structure to my research and was skipping back and forth between centuries in archaeological books and was becoming very confused. I had no pattern. I often wished I had a timeline comparing BOM to archaeological dates. Luckily(?), I found out about FRAA, and you knew exactly what I was looking for. Thanks to you and the FRAA library, my thoughts and my research are more organized. Without your help I would still be hopelessly mired in dates, places, etc., and probably so frustrated I would have quit. Thank you again for all your help. FRAA is an invaluable resource.*

**Some would say "luck" had nothing to do with it.*

Cheryl Chappell – August 1993

Thanks for all your wonderful helps for my research. Your help from the FRAA library is always pleasant, prompt, and valuable, covering a variety of topics—Hebrew marriage customs, death and mourning, Egyptian hieroglyphs, geography of Nephi's journey in Arabia, materials on Jaredite and Nephite lands, even colored pictures of quetzal birds! I could not have succeeded in writing this Nephi book without your excellent help! My only desire is that more people knew about the variety of up-to-date Book of Mormon resources in your library!

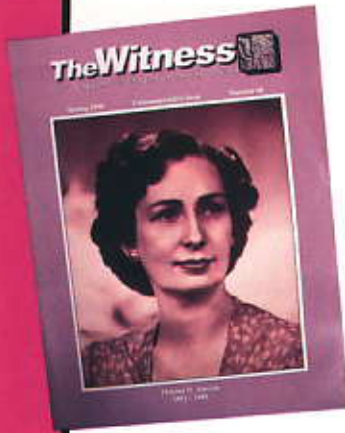
Vi Presler – August 1993

The information you shared was challenging and uplifting. There seems to be an unending amount of testimony affirming The Book of Mormon.

Patrick McKay – September 1993

The next time you're not sure where to turn for information on The Book of Mormon, give us a call—(816) 461-FRAA (3722) and ask for Sherrie.





PLEASE READ THIS PAGE. IT IS IMPORTANT!

Dear Friends,

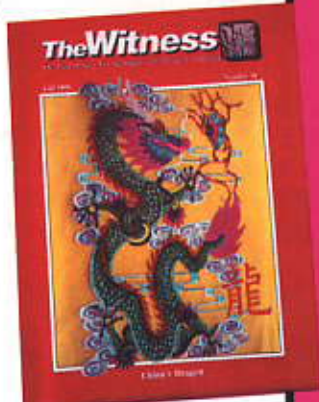
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Thank you!

FRAA Board and Staff

P.S. Members of Helaman's Two Thousand already pay for The Witness through their regular contributions, but an additional offering will be deeply appreciated.



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