

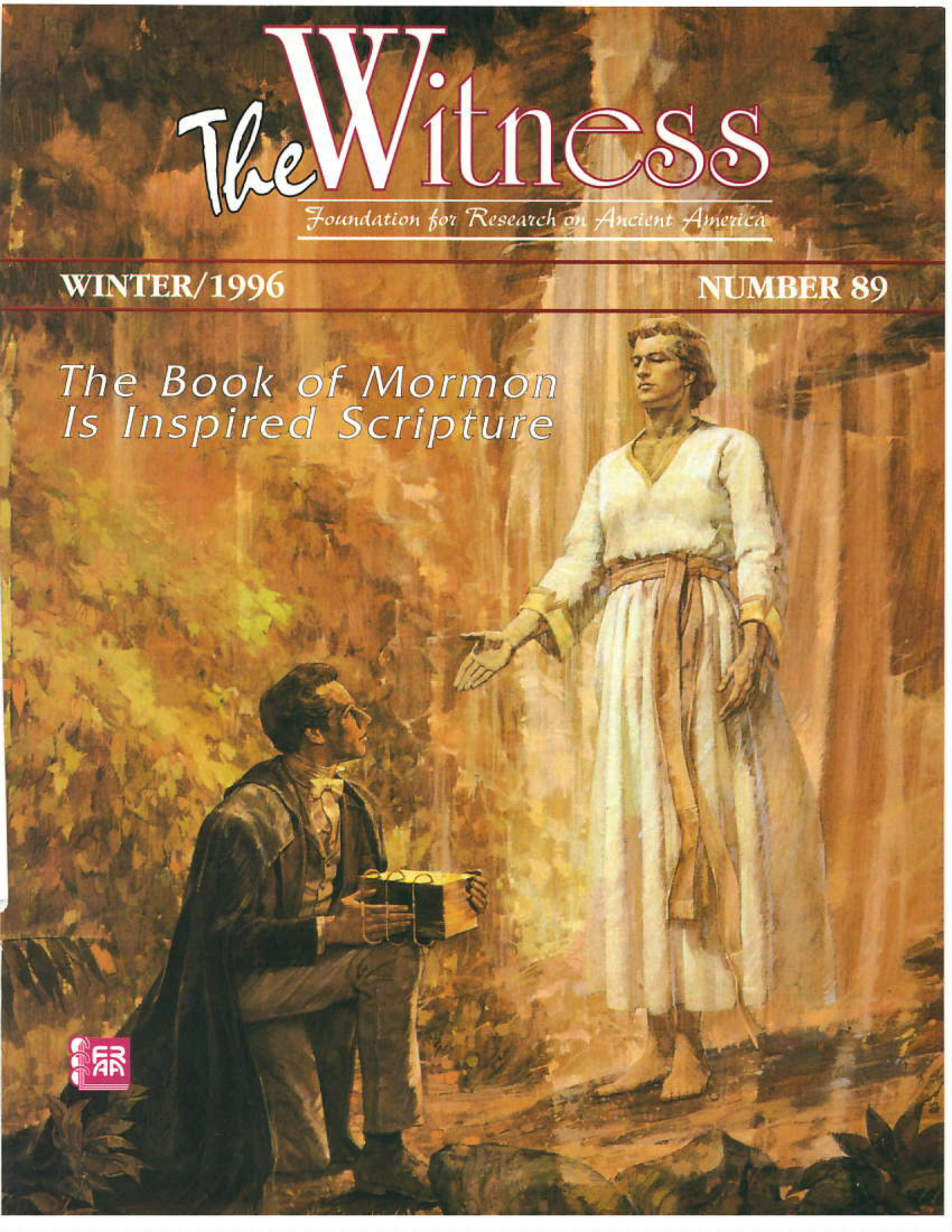
# The Witness

*Foundation for Research on Ancient America*

WINTER/1996

NUMBER 89

*The Book of Mormon  
Is Inspired Scripture*



# The Witness

WINTER 1996

NUMBER 89

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The Foundation for Research on Ancient America 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 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 is tax deductible.

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## Message from FRAA

FRAA is constantly seeking ways to better meet the needs of all Book of Mormon students and inquirers. In order to accomplish this goal, a number of changes are being made in *The Witness*. Here are some of the changes you may have already noticed or will see in the near future:

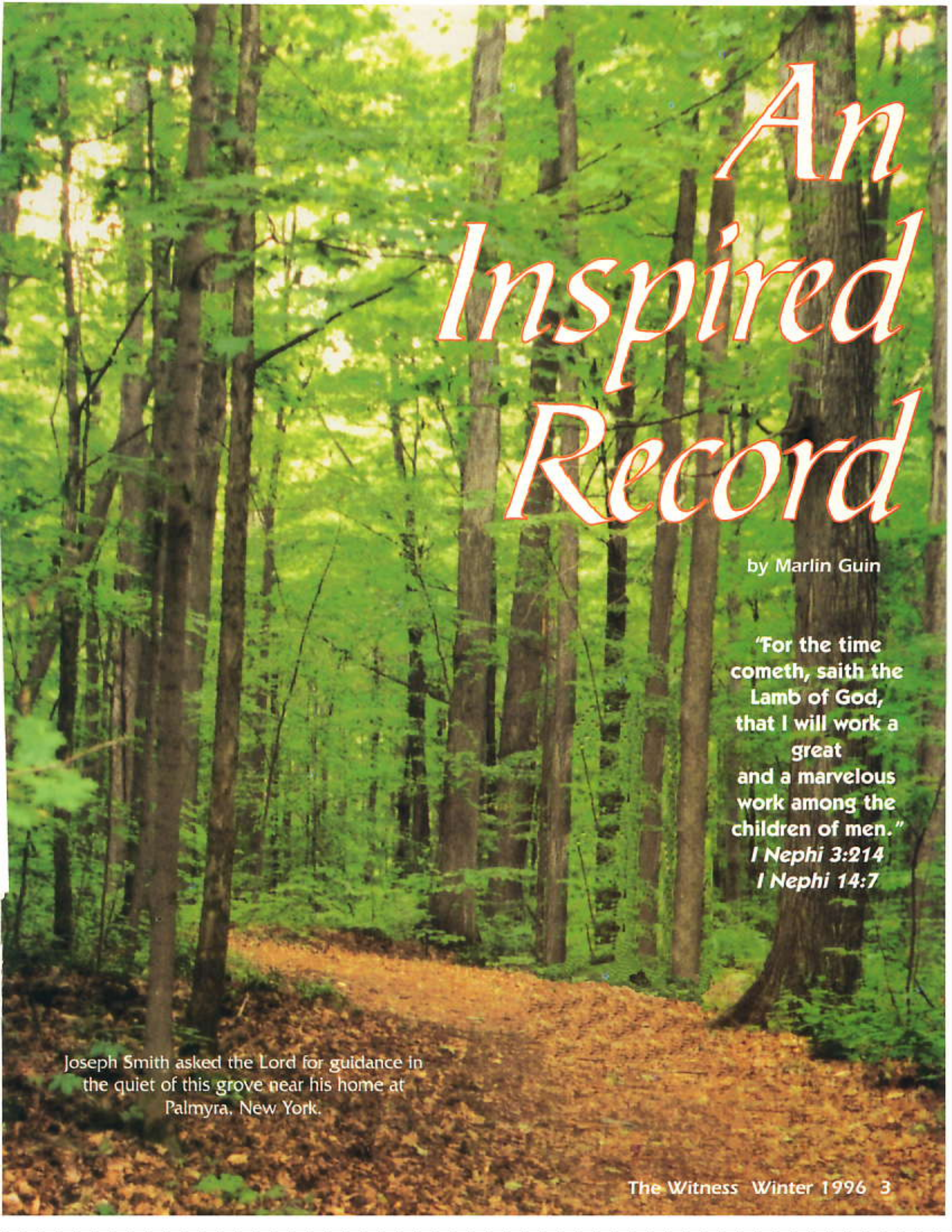
- An expanded editorial committee to provide a broader spectrum of input in the development of each issue;
- A new layout style to make the magazine more attractive, interesting and professional;
- A new scripture reference system. [Book of Mormon and Doctrine and Covenants scriptures will include both RLDS and LDS references. LDS references will be in italics. Bible scriptures will include both Inspired Version and King James references. When the references are different and comparable scriptures exist, King James references will be in italics];
- Articles are being solicited from our readership;
- From time to time we will include a segment entitled "You have asked" to answer questions regarding FRAA as well as questions on various Book of Mormon subjects;
- Due to ever-increasing costs of publication and mailing, it is no longer possible to send every issue of *The Witness* to all of the nonsubscribers on our mailing list. Beginning with the next issue (Spring 1996), only paid subscribers will receive every issue. We encourage you to send more than your \$15 subscription fee so that we can make *The Witness* available to as many readers as possible.

We thank you for your continuing support and we welcome your comments and suggestions.

**Dale N. Godfrey**  
Vice President

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A photograph of a forest with tall trees and a path covered in fallen leaves. The trees are mostly deciduous with green foliage, and the ground is covered in a thick layer of brown and orange fallen leaves. The lighting is soft, suggesting a quiet, natural setting.

# An Inspired Record

by Marlin Guin

**"For the time  
cometh, saith the  
Lamb of God,  
that I will work a  
great  
and a marvelous  
work among the  
children of men."**

***1 Nephi 3:214***

***1 Nephi 14:7***

Joseph Smith asked the Lord for guidance in  
the quiet of this grove near his home at  
Palmyra, New York.

# An Inspired Record

How do you know that the Book of Mormon is the inspired word of God? Perhaps we have all asked ourselves this question. Maybe you are asking it now as you read these words and seek the truth. Ultimately, this question is answered by the confirmation of the Holy Spirit, which is promised to all who diligently seek the truth and ask God in faith. We also discover that even greater conviction swells up within us as we study the miraculous events surrounding the coming forth of the Book of Mormon. A spiritual understanding of these divine events enables us to more completely appreciate the Book of Mormon's witness that Jesus Christ is the Savior of the world. The scriptures prophetically refer to these events as a "great and marvelous work."

Recently, my wife, Linda, and I knelt together for prayer in "the grove" at Palmyra, New York. Our minds soaked up the quietness, and our spiritual eyes could almost see young Joseph Smith kneeling before the Lord to ask for personal direction. The mental picture seemed real as God the Father pointed to his son, Jesus Christ, and prepared to answer Joseph's faithful prayer. It was as if we could hear the words, "This is my beloved Son, hear him" echoing through the trees with the power and authority necessary to usher in a new dispensation for the latter days. What greater testimony could there be to announce the beginning of this great and marvelous work? How much more of a heavenly endorsement could the Book of Mormon receive than to be introduced by the personal presence of deity!

As the day proceeded, we stood a few miles away on the Hill Cumorah and pondered where the exact spot might be that this young man knelt upon the ground to fulfill the commandments

of God. We tried to envision the scene where Joseph Smith, under the close scrutiny of a heavenly messenger, removed the lid of a stone box and beheld for the first time the gold plates. We could almost feel the spiritual power that must have surrounded that moment as this sacred record burst forth upon our day with a message of Jesus Christ that was plain and simple. Here was a record untouched over the centuries by the religious scholars, who interpret and reinterpret sacred scriptures into false doctrines. Our testimony was renewed again that this work is great and marvelous and the Book of Mormon is an inspired record.

Later we visited the reconstructed Whitmer home in Fayette, New York, and gazed into the room where Joseph Smith looked through the Urim and Thummim to translate the words from their ancient text into the language of our day. What an exciting thought to realize that this "voice from the dust" could only be correctly translated by "the gift and power of God." What wonderful credibility this gives to the Book of Mormon as an inspired record. We realized that the powers of heaven and the circumstances surrounding its coming forth were inseparably connected.

The coming forth of the Book of Mormon was not an archaeological discovery. Its prophetic fulfillment cannot be attributed to any science or the accomplishments of learned men. It is a spiritual treasure unearthed in harmony with the designs and purposes of God. The preface states that this record was "Written, and sealed up, and hid unto the Lord, that they might not be destroyed; to come forth by the gift and power of God...and hid up unto the Lord, to come forth in due time...." This was a defined act of God to which man holds no valid claim. Nothing was left to human chance or interpretation. The precise nature by which God orchestrated these events and nurtured their outcome bears a positive testimony of the Book of Mormon's spiritual worth as an inspired record. It is a testament to the eternal truth that "the works, and the designs, and the purposes of God, can not be frustrated."



### Hill Cumorah

Moroni buried the plates for the Book of Mormon in Hill Cumorah nearly 1600 years ago.

It has been said that you can call a tree an apple tree, but its not really an apple tree unless it produces apples. This analogy can be compared to the transforming potential found in the Book of Mormon. Its claim as inspired scripture can be verified as we witness the good fruit it produces in the lives of people. This was evident to Linda and me on our visit to Grandin Publishing in Palmyra, New York. We marveled at the stories of the sacrifices made by the early saints to complete the first printing of the Book of Mormon. It was exciting to hear the accounts of the early missionaries who gave up everything and left without purse or script. They gathered up all the copies they could carry and went forth to witness with a knowledge that the Lord was in this great and marvelous work. A casual observer would ask why anyone would want to do such things. The simple answer is they had been transformed from men who were called Christians to fruit-bearing disciples of Jesus Christ. They had become apple trees.

The Lord tells us "If ye have desires to serve God, ye are called to the work." The desire that overflowed from them was not the casual desire squeezed from leftover time but the consuming desire found when spiritual change has been wrought upon our hearts. We know and we must respond! They had found the glorious gospel that was taught in former years. They had no doubt that the Book of Mormon was an inspired record!

Since our visit to New York, Linda and I now read the Book of Mormon with a new appreciation and understanding. We have come to realize the privilege that the Lord has graciously given to us. Our prayer is that the Book of Mormon will find a special place in your life as you search for truth. Our testimony, like theirs, is that the Book of Mormon is the inspired word of God.

## You have asked...

**Question:** *Is FRAA affiliated with the Youth Missionary Corp., Conference of Restoration Elders, Restoration Branches, RLDS Church, LDS Church, Church of Christ - Temple Lot or any other organization?*

**Answer:** No. FRAA has no official or legal association with any other organization. The conference room is available to various groups for meetings as a public service. This service should not be interpreted as an official endorsement of any group by FRAA. Contributions made to FRAA are not expended on the programs of other organizations.

**Question:** *Why does the FRAA Bookstore contain materials from various sources such as Restorationists, RLDS, LDS and other Christian sources?*

**Answer:** FRAA recognizes that quality materials originate from various sources. FRAA's goal is to acquire these materials and make them available to the broad spectrum of Book of Mormon believers.

**Question:** *Are subscriptions to The Witness magazine free?*


**Answer:** No. *The Witness* magazine requires extensive resources to publish. The intent is that all who receive it will be willing to pay the \$15.00 per year for a subscription.

**Question:** *Is FRAA's Book of Mormon Research Library open to the public?*

**Answer:** Yes. The library is available to all who have legitimate research needs. There are no mandatory fees for its use. Donations to FRAA are voluntary and appreciated.

**If you have questions regarding FRAA or the Book of Mormon, please write to us.**

EVIDENCE EXISTS OF AN ANCIENT BRIDGE  
SPANNING THE USUMACINTA RIVER  
(THOUGHT TO BE THE RIVER SIDON).



# A Bridge to the Past

by Glenn Scott

The river Sidon is mentioned many times in the Book of Mormon. Nephite and Lamanite warriors repeatedly crossed the Sidon to battle one another. Apparently, these battles took place near the head waters where the river was shallow enough to be forded. Further downstream, opposite the city of Zarahemla (believed to be the site

of Yaxchilan), the river (which would be the present Usumacinta) was and is too wide, deep and swift to be forded. Thus it is conceivable that the capital city of Zarahemla would have had a bridge to connect it to the rest of the land of Zarahemla that was to the east of that river.

It has been known for some time that when the Usumacinta River, which flows between Mexico and Guatemala, is low in the dry season, two piles of stone can be seen in the river just above the surface.

These puzzling piles are directly in front of a large Maya ruin which archaeologists call Yaxchilan. This ancient city is located on the west bank (see drawing) and is entirely enclosed within a large horseshoe-shaped loop of the river. There is no question that Yaxchilan was a center of major importance.

Many Book of Mormon scholars equate the Usumacinta River with the River Sidon, and Yaxchilan is situated on the west bank just as the Book of Mormon describes the Nephite capital city of Zarahemla.

Now archaeologist James A. O'Kon believes he has the answer to the riddle of the piles of stones in the river. He noted that in the rainy season (June to January) when the river is at flood stage, the current is so swift and strong as to make it virtually impossible for boats to cross. Thus, the logical solution was to build a bridge.

Acting on that hypothesis, O'Kon searched and found the remains of abutments on both banks

Suspension bridges were found by the Spanish in South America but until now have not been common to Mesoamerica.

According to O'Kon, the bridge consisted of a rope cable system supported by stone towers in the river and anchored to stone and cement abutments at each end, similar to the cable guideways in modern suspension bridges.

The bridge was located where the river narrows, close to the mid-point of Yaxchilan's great plaza. The centerline of the bridge and its abutments would have intersected with Structure Number Five in the Plaza—a logical gateway to the heart of the city. The abutments served as a grand stairway up from the riverfront docks.

This area has one of the heaviest annual rainfalls in Mesoamerica, making it a natural center for agricultural production. To survive as a seat of power, it was essential that the city have year-round access in order to maintain political and economic intercourse.

The first Maya (Lamanite) ruler, for whom we have a written date at Yaxchilan, began his reign about A.D. 337, shortly before the destruction of the Nephite nation in A.D. 385, at Hill Cumorah. We have no firm date for the founding or earliest occupation of the Yaxchilan site.

*And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla,...he departed from them...and went over upon the east of the river Sidon, into the valley of Gideon...and began to declare the word of God unto the church which was established in the valley of Gideon,...*

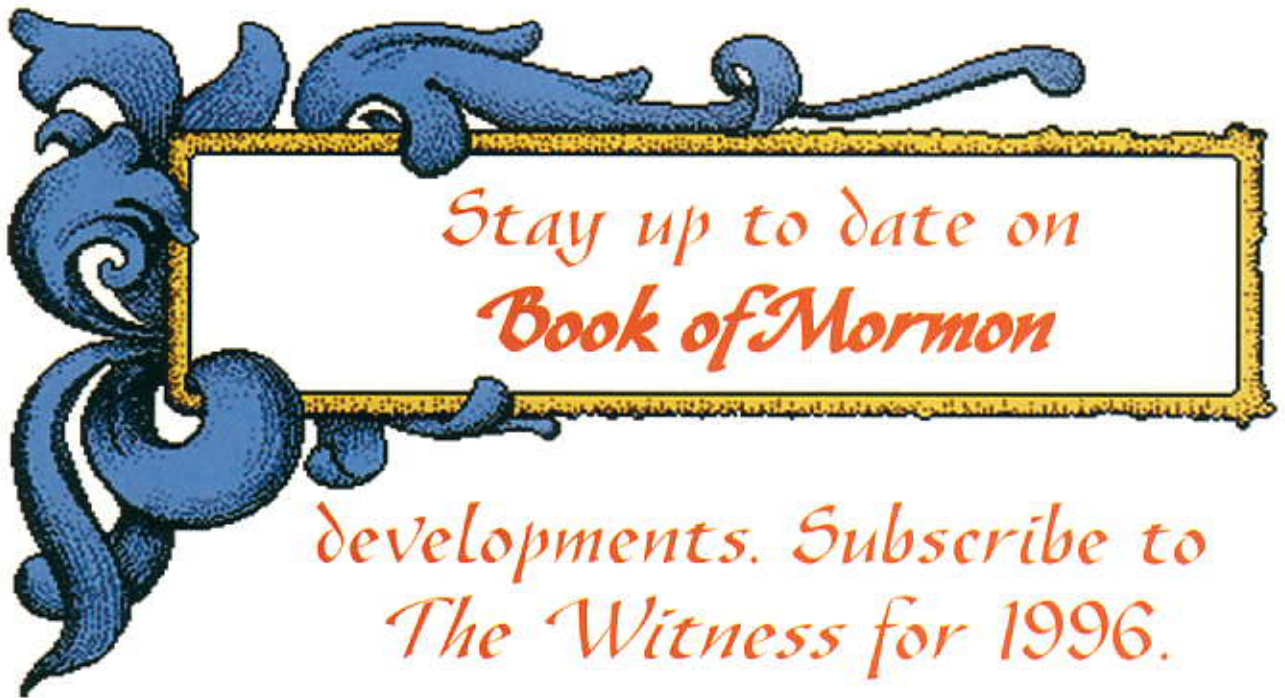
*—Alma 4:1,7,8,9 —Alma 6:1,7,8*

of the river. He also found large, carved stones which he believes served to anchor cable ropes for a three-span suspension bridge.

He concludes that the rock piles in the river are the remains of piers of a 600-foot bridge which linked the adjacent lowlands of Guatemala with the ceremonial heart of Yaxchilan.

**References:**

1. Staff, "Engineer's Analysis:" National Geographic, October, 1995.
2. O'Kon, James A., "Bridge to the Past" Civil Engineering, January: 62-65, 1995.



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### **TANTALIZING GLIMPSES - FAINT WHISPERS\***

*Last December, a group of 20 Book of Mormon enthusiasts spent eleven days visiting ancient Maya sites in Mesoamerica. Following are the sites visited.*

- **EDZNA**  
Best known for a five-story structure, Edzna also had an extensive canal system. The city dates to the Late Formative (Pre-Classic) Period, 500-300 B.C.
- **BECAN**  
The best example of a fortified city, Becan changed the archaeologists' view of the Maya from that of peaceful corn-growers, who spent all their spare time studying the heavens and building ceremonial centers, to that of an often warlike people. The city dates from 150 B.C. to A.D. 250.
- **CALAKMUL**  
One of the largest sites in the Maya Lowlands, Calakmul rivaled El Mirador, which is visible to the south. It had 10 reservoirs and 103 stelae (dated monuments). It was a Formative Period city that survived into the Classic Period and was only recently opened to the public.
- **PALENQUE**  
Palenque is the jewel of Maya sites. The Tablet of the 96 Glyphs, with five "and it came to passes," was found here. It, too, changed archaeological opinion when the tomb of King Pacal was found in the Pyramid of the Inscriptions, proving the American pyramids held tombs just as Egyptian pyramids.
- **YAXCHILAN**  
Twelve of the group flew to Yaxchilan, the only major city, on the west bank of the Usumacinta River (just as the Book of Mormon describes a major city, Zarahemla). A stela there indicates this site was once called the city of Muluc (Mulek?).
- **LA VENTA PARK**  
This park in the city of Villahermosa contains many Olmec monuments from the island of La Venta. The Olmec are believed to be the Jaredites. They reached their peak of power from 1800 - 200 B. C.
- **UXMAL**  
Uxmal, a later Maya site, is one of the best preserved and maintained. With its "Nunnery Quadrangel," "Palace of the Governor" and "House of Turtles," it is highly photogenic.

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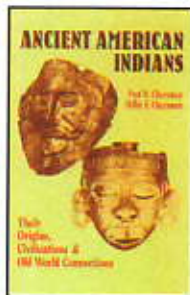
In 1907, when photography was still considered a magical thing, George Edward Anderson set forth on a momentous journey across the United States. Anderson spent a year capturing vivid images of the sites of such transcendent events as

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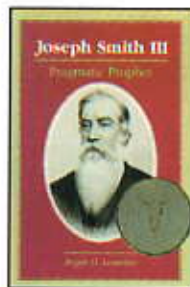
David Whitmer, one of the "three witnesses" of the Book of Mormon, was the most interviewed of the witnesses and the last surviving witness. His life-long testimony consistently affirmed the reality of his experience.



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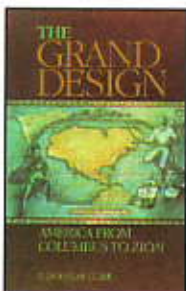
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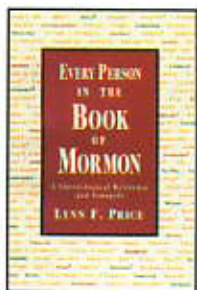
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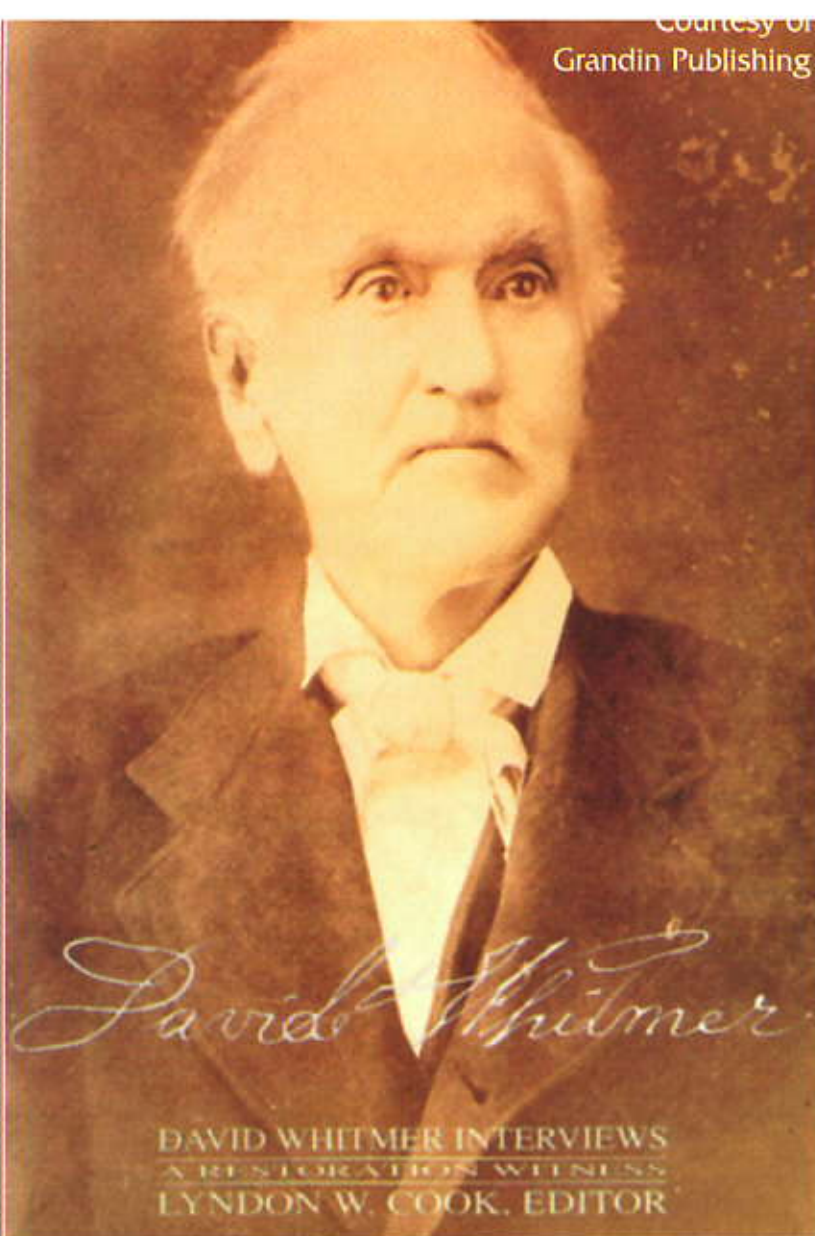
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# The Faithful Witness of David Whitmer

"THE RECORD IS TRUE"

*(The editorial committee recognizes that some of David Whitmer's views may be disturbing to Book of Mormon believers. However, they are included in this article to remain faithful to historical accounts of his opinions. The overriding focus of the Whitmer interviews is his undying belief in the authenticity of the Book of Mormon. The committee does not necessarily endorse Whitmer's views but shares this article to project his unwavering testimony of the Book of Mormon.)*

Every Book of Mormon published contains the testimony of three witnesses (Oliver Cowdery, David Whitmer and Martin Harris) who attested to its authenticity as a record of the peoples of ancient America and to its authority as a divinely-inspired translation. All three declared to the world that they had "...seen the plates which contain this record,..." that the record had "...been translated by the gift and power of God,..." that they had "...seen the engravings which [were] upon the plates;..." that the plates had "...been shewn unto [them] by the power of God, and not of man. ...that an angel of God came down from heaven, and...laid before [their] eyes, that [they] beheld and saw the plates, and the engravings thereon;..." and that "...the voice of the Lord commanded [them] that [they] should bear record..." of what they saw and heard.

It is no secret to those who know the history of David Whitmer's life, that he became estranged from the church and was ultimately excommunicated. His concerns with the early church were finally outlined in his 1887 publication *An Address to All Believers in Christ*. Specifically, Father Whitmer (as he was affectionately known by family and friends) took issue with the following church practices:

- God called Joseph Smith to translate the Book of Mormon by the gift and power of God; but he did not call him to set up and establish the church (p. 26).
- It was a gross error that Joseph Smith was ordained prophet, seer and revelator to the church. He was not called to serve in this capacity (p. 33).
- The church was fully organized prior to April 6, 1830, and the Holy Ghost was with them in more power during the eight months prior to April 6th than any time after (p. 33).
- The offices of priesthood (elder, priest and teacher) functioning in the first eight months of the church (prior to April 6) were according to the teachings of Christ in the Bible and Book of Mormon. The high priesthood was introduced by Sidney Rigdon to Joseph two years after the April 6 organization. The scriptures do not support this office after the time of Christ (p. 64).
- The doctrines contained in the Doctrine and Covenants do not agree with the teachings of Christ (p. 26). Revelations that were in the Book of Commandments were changed when they were printed in the Doctrine and Covenants (p. 56).
- In 1834 the name of the church was changed from what was commanded, The Church of Christ, to The Church of the Latter Day Saints (p. 73).

While there were several other less significant issues raised by Whitmer, these represent the primary concerns and were of such importance that he willingly broke ranks with Joseph and left the church. With such serious objections raised by Whitmer, it seems reasonable that he would also denounce the Book of Mormon. However, according to Lyndon W. Cook, editor of *David Whitmer Interviews*, 1993, such was not the case. In fact, although Whitmer "clung on in patience, trusting everything would eventually be put right..." (p. 205), he became a dissenter against the church in every respect except for his staunch support of the Book of Mormon and his faithful witness (to the very end) of its authenticity as an inspired record.

In Cook's book a comprehensive set of interviews, by an impressive cross section of Restoration and secular interviewers, was compiled into a single volume of historical evidence. It identifies Whitmer as an adamantly faithful witness to the divine origin and nature of the Book of Mormon. In twenty years of recorded interviews (1869-1888), conducted by numerous contemporaries, one would think that a negative comment here or there would be offered up regarding Whitmer's character or the unreliable nature of his statements. A common thread, however, among all of the interviews is their favorable observation that Whitmer was consistent and honest and gave a reliable testimony. Such observations are best summarized in the following:

David gives the same solemn testimony that he did 48 years ago... (p. 47).

...it does not make any difference what you may say about Father Whitmer's testimony, there is one thing for sure, he believes every word he says, there is no doubt about it. So far as we know he is absolutely honest (p. 51).

No one who listens to him can doubt the sincerity and truthfulness of the man (p. 88).

It is somewhat difficult...for us everyday men to believe the statement made by Mr. Whitmer, but one thing is certain—no man could hear him make his affirmation, as he has to us...and doubt for one moment the honesty and sincerity of the man himself. He fully believes he saw and heard just as he stated he did (p. 135).

I have heard the same from the mouth of Father Whitmer, more than once; and every time I ever heard him tell the particulars of the glorious scene, he always told it just the same; and as far as I have ever heard, from reliable witnesses, he has always told the same story—straight as a nail (p. 52).

It is important to note that whatever tragedy accompanied David Whitmer in his relationship with the organization of the church, until his death in 1888 he remained faithful to his "calling" to testify of the truthfulness of the Book of Mormon. The following quotations are excerpts from interviews with Whitmer during that twenty-year period:

### ***FAITHFUL TO THE END***

1872—God Almighty requires at my hands to bear record of the truth of the Book of Mormon. That book is a true record: it is the pure gospel of Jesus Christ, translated by the gift and power of God through Joseph Smith (p. 3).

1874—[The interviewer asked] Can I, Father Whitmer, say, 'I this day have seen a living witness to the Book of Mormon?' whereupon he raised his eyes heavenward, and said, AS MY TESTIMONY STANDS, SO IT IS; I HAVE NOT, NOR WILL I DENY IT (p. 4).

1877—As I know the sun shines so I know an angel appeared while Joseph, Oliver and myself sat upon a log in a clearing about 11 o'clock in the morning, a light first appearing which grew brighter until the angel stood before [us] and placed upon a table before [us] the plates of gold, also the brass plates, the Urim and Thummim (or interpreters) the ball or compass and the sword of Laban. [The interviewer said] He said there could be nothing to induce him to deny these things (p. 15).

1882—This narration was delivered in a mild, but fervent voice; and as he spoke and bore witness...the Spirit of God rested in great power upon us like a flame of glory, or burning coal from the altar of God. It [e]nveloped our beings and glowed in our hearts while tears of gratitude and joy flowed down our cheeks...[we were] so moved by this divine touch—silent and heavenly power—that [we] could not refrain from weeping. Despite our power of resistance, for a moment we sat speechless, uttered not a word.... We were satisfied, established, confirmed. The Spirit of God that had been with me and inspired my sole [sic] while defending the Record...these many years...now appeared and lit up my being as with a flame, as I listened to the voice of a chief witness testify of what he had seen, and heard, and felt, in relation to the coming forth of the Latter Day Work. The worthy sage testified truthfully, for God bore witness (p. 87).

1888—My friend, if God ever uttered a truth the testimony I now bear is true. I did see the angel of God and beheld the glory of the Lord and He declared that Record true (p. 219).

—*David Whitmer Interviews*

The diligence with which David Whitmer declared his testimony is recorded again and again in the annals of his life. One may question the legitimacy of his claims; but the conviction, strength and spirit of his assertions remain unchallenged. Moreover, the loyal and endearing spirit, characterized by those colleagues and friends who knew him best through 80-plus years of association, serves as a testament to the veracity of his nature and the soberness of his personality.



## Centenarian:

### an amazing grace

by Pat Elliott Heady

Audrey Stubbart is quilting a quilt started by her mother perhaps 75 years ago. Many of the pieces, bright pastels, come from her girls' dresses and pinafores and her mother's aprons. As we sit talking quietly, the late afternoon sunlight filtering through the Venetian blinds, she reminisces about the past. She says, "People don't realize what our connection with the past does for us. How can we know where we're going," she asks, "if we don't know where we've been?"

Audrey has the unusual distinction of having been a part of Book of Mormon publishing history. When the Original Manuscript of the Book of Mormon was taken to the Grandin Printing office in 1829, in Palmyra, New York, it was written in long-hand with no chapters, verses, paragraphs or punctuation. The typesetter, John H. Gilbert, said in a memorandum in 1829, that "...I punctuated it to make it read as I supposed the author intended." Gilbert was not a member of the church. To Audrey, what he did "must have been under heavenly direction to supply what was needed that was

not given to Joseph."


Even so, as the Preface to the 1837 Kirtland edition states, "Individuals acquainted with book printing are aware of the numerous typographical errors which always occur in manuscript editions."

By 1906, there were several editions of the Book of Mormon: the Palmyra, the Kirtland, the Nauvoo and the Lamoni. It was impossible to prepare a concordance or works of reference when no standard version existed.

The solution came in the form of a subcommittee appointed from a larger General Conference committee. Made up of Frederick M. Smith, Heman C. Smith and Richard S. Salyards, the subcommittee's job was to "prepare a uniform plan for the divisions of chapters and verses..." keeping the new work "in accordance with the Original Manuscript and the Kirtland edition...as corrected by Joseph Smith and Oliver Cowdery" (Preface, 1946 edition). This new edition was published in 1908.

In 1961, work began again, this time addressing grammar and language problems. Among Book of Mormon students and missionaries, the consensus was that the readability of the Book of Mormon could be improved by reducing the number of "yeas" and "it came to passes." Missionaries also pointed out that there were some discrepancies that needed to be corrected. At their recommendation, the conference voted to make the changes and the First Presidency commissioned the work.

This project fell largely to Chris B. Hartshorn, at that time an editorial assistant to the First Presidency, and Audrey Stubbart, who had been a copy editor and proofreader for nearly 18 years at the Herald House. She had just begun a new job as proofreader for *The Independence Examiner*.



The pieces of the "Seven Sisters" quilt Audrey is working on represent 70 years of family history.

She said she and Hartshorn worked together making corrections for only one hour each afternoon, after their regular work was done, so they would not be too tired. "It was done with prayer and dedication.

We discussed every change. We came to agreement or didn't make the change. Each one would make suggestions, but Chris trusted my knowledge of the Book of Mormon and my punctuation and grammar skills." The new edition came out in 1966 but was rejected by the conference.

It's hard to believe that this slender, slightly-stooped woman, who still works a 40-hour week for *The Independence Examiner*, will be 101 years old in June. Her work day begins each morning before 7:30. She takes few vacations and has been showing up faithfully for 33 years. She says she loves to find fault. "I'm a nitpicker. If I can't find a mistake, I think I've missed something because everyone makes mistakes. Even I do, though I hate to admit it."

Stubbart began to write for the newspaper when she was 84. Her weekly column draws on many subjects, but the unifying theme is a concern for people and quality of life. At heart she is an educator. She sees patterns in the patchwork of daily events and stitches them into lessons.

Audrey was born in Nebraska in 1895. Her father, Francis Arlando Morford, died of pneumonia when she was seven. She grew up fast, helping her mother care for three younger children. In 1907 Mrs. Morford moved her family to Lamoni, Iowa, to be nearer the church and schools. Audrey later met and married John Stubbart, son of missionary James M. Stubbart, when she was 15 and he was 20.

Six years later, in 1916, she and her husband with two small children left the Midwest to

homestead in Wyoming, where life was primitive. They ranched for 28 years and had three more children. During World War II, however, the Stubbarts decided it was time to leave the home-

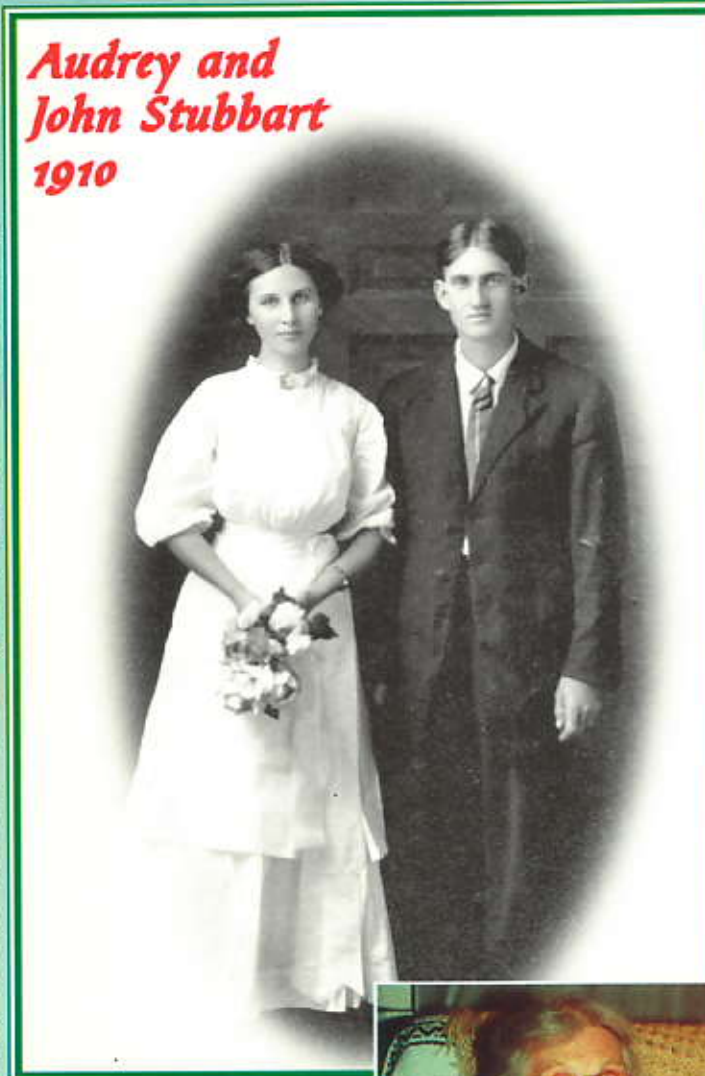
stead and move to Independence.

Audrey has received many honors in her lifetime. Most recently, her picture appeared on the January 21, 1996, cover of *Parade* magazine. Although she has never officially applied for a job, never sent her resumé to anyone or asked for a raise, she knows where she's been and where she's going. For now, her quilting frame dominates the living room. She hopes to finish the "Seven Sisters" quilt before the gardening season begins.

No claim of perfection was made for the 1966 or any other edition of the Book of Mormon. Even Mormon, when he abridged the plates, wrote that the record "is of great worth... and if there be faults, they be faults of a man" (Mormon 4:18, 21; Mormon 8:14,17).

FRAA is grateful to have had Audrey's optimism and energy since the 1950s, when Charles Hield, Thelona Stevens and Chris Hartshorn were among those who set the Foundation for Research on Ancient America into motion. Along with many others, her life stands as a testimony to the divinity and integrity of the Book of Mormon.

### **Audrey and John Stubbart 1910**



Audrey still enjoys closely examining Book of Mormon passages.

\* The Original Manuscript, with what are assumed to be Gilbert's pencil marks, according to Ron Romig, church archivist, is on display at the World Church Museum in the RLDS Temple in Independence.

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### 1996 THEMES

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SUMMER ISSUE

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FALL ISSUE

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The editorial committee reviews submissions for relevance, style and content. If approved for publication, the committee reserves the right to make changes that are consistent with accepted editorial standards.

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