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"And he that will not harden his heart, to him is given the greater portion of the word . . ." Alma 9:18

## The Chinese Language AND THE BOOK OF MORMON

By Raymond C. Treat



In 1979 a book titled *The Discovery of Genesis* by C. H. Kang and Ethel R. Nelson was printed by Concordia Publishing House. In this book, some of the characters of the Chinese language are broken up into their original parts and the meanings of these parts are given. Many of the characters in Chinese, especially those represent-

ing more abstract words, have been constructed using two or more simpler characters. For example, the Chinese character for airport is made up of two characters, one meaning airplane and the other meaning land. Rev. Kang and Dr. Nelson show that by knowing the meanings of the simpler characters or radicals that make up some of the more complex characters, we can demonstrate that many of the details of the Book of Genesis were known to those who first invented the Chinese language which is estimated to be about 2500 B.C. Before illustrating this in more detail, we shall first see how this book came to be written.

### The Origin of the Book

Some 40 years ago, Rev. Kang, who is a native Chinese Christian minister, was distributing tracts of the story of creation in a mission hospital. Returning to visit one patient's room he was challenged by an educated Chinese lady who thought the Genesis story was a good fairy tale suitable for children "but hardly worth an adult's time!" Evolution was the adult and proper version of the story of creation.

At that time (1940's) Rev. Kang did not have the scientific evidence which is available today to meet this lady's challenge. This upset him and he struggled with the problem for days before the answer came to him. He recalled a comment in a Mandarin textbook that had been used by a missionary. In a footnote, the Chinese character meaning boat (fig. 1) had been broken up into its original parts and their meanings given as "eight-mouth or person-vessel." A handwritten comment in the book referred to the fact that eight people in a vessel was a description of Noah's ark. It became obvious to Rev. Kang

that unless this was a coincidence there should be other evidence from the Bible locked into the Chinese characters. Rev. Kang quickly found such evidence. This inspired him to begin a life-long study. He first published some of his findings in Hong Kong in 1950. This book came to the attention of Dr. Nelson who was a medical missionary in Bangkok, Thailand. She found the information in the book to be very useful in her work with Thai and Chinese students.

After returning to the United States, the son of Dr. Nelson "just happened" to go to the same school as the grandson of Rev. Kang which enabled her to obtain his address. She wrote to him telling of her experience with his book and offering assistance to have the book reprinted for a larger audience. His reply included information about many additional characters that he had researched since publishing the book. This began the collaboration that has culminated in the book that is available to us today.

### Chinese and Genesis

We have learned so far that many of the Chinese characters are made up of two or more parts called radicals, each of which has its own meaning. For example, consider the character meaning "to create" (fig. 2). As we can see in the drawing, it is made up of four radicals which

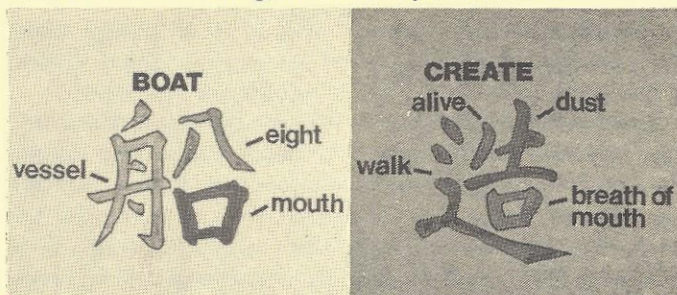


Fig. 1—Boat

Fig. 2—Create

mean "walking-alive-mouth-dust".

Put yourself in the position of the person who is in the process of inventing symbols to portray ideas. (This would be difficult for us to do since we have never been without a written language.) The word "to create" is an abstract word and therefore difficult to portray. You would naturally use a combination of simpler symbols that are already in use in order to arrive at this more abstract meaning. But why, in this case, did the inventor choose the

radicals meaning "walking", "alive", "mouth" and "dust" to convey the meaning to create?

Those who are familiar with the Book of Genesis would suggest the following verse as the inspiration for choosing these four radicals:

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; Genesis 2:8 (I.V.)

Note that the phrase "a living soul" (soul meaning body plus spirit) means an adult able to walk which explains the use of the radical "walking". Just as the character "to create" is an accurate description of the creation of man as recorded in Genesis, so do many other Chinese characters portray other parts of the Genesis account.

The character for "happiness" (fig. 3) is just as descriptive as the one for "to create" and may even elicit a smile or two because of the many attempts in our present culture to explain what happiness is. According to the ancient Chinese, happiness is "God-first person-garden." I don't think we have improved on that definition in the last 4500 years. We really should include this character on all of our bumper stickers. It would be a good conversation opener.

The great tower mentioned in the Book of Ether comes to mind when we consider the character "to migrate" (fig.

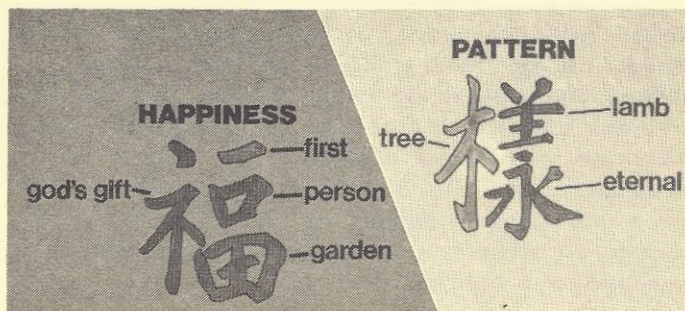


Fig. 3—Happiness

Fig. 5—Pattern

4). Its radicals mean "great-division-west-walking." This appears to be a good description of the scene at the great tower after the confusion of the language. The great tower was located in the west from the Chinese point of view.

The character for "pattern" (fig. 5) is intriguing since the radicals "tree-lamb-eternal" strongly suggest Christ. ("The Lamb slain from the foundation of the world")

Because the Restoration is the only part of Christianity that believes that the gospel of Jesus Christ was taught from the beginning, it would be interesting to look for that concept in the Chinese characters. If it could be demonstrated that not only the Genesis account was known by the ancient Chinese but also the gospel of Jesus Christ as well, a great deal of interest would then be expressed in the Restoration. There are some hints in "The Discovery of Genesis" that the full implication of the meanings of some of the characters could be more completely understood from a Restoration viewpoint but additional study is needed by Restoration students of Chinese before more can be said.

A character that seems to be related to Mesoamerican archaeology is "serpent" (fig. 6). The radicals for this character are not as well explained in the book but it is significant that the snake has feathers. The feathered

snake or Quetzalcoatl is probably the main deity of Mesoamerica and has many of the attributes of Jesus Christ. Miguel Covarrubias, the late, brilliant Mexican art historian and archaeologist, once demonstrated in a lecture that the Chinese dragon and the Mesoamerican feathered serpent were the same. This character would strengthen his argument.

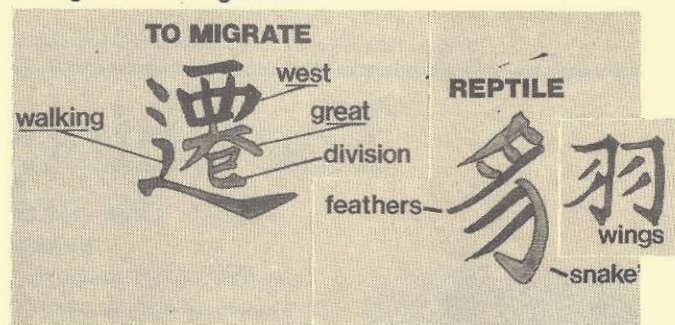


Fig. 4—Migrate

Fig. 6—Serpent

The final character chosen for discussion is one that probably relates directly to a part of the Jaredite history. This is the character meaning "division" (fig. 7), whose radicals mean "eight-knife." The knife is a symbol for division. Kang and Nelson take the position that the radical "eight" refers to the eight people in Noah's ark as it most certainly did in the character for "boat." In this case, their explanation does not seem to be as convincing. They say, "The Chinese may have pictured eight people as having a problem in dividing their possessions after having lived together in the ark for a year." More convincing is that the radical "eight" refers to the eight barges of the Jaredites. These barges did indeed divide their occupants from those who remained behind.

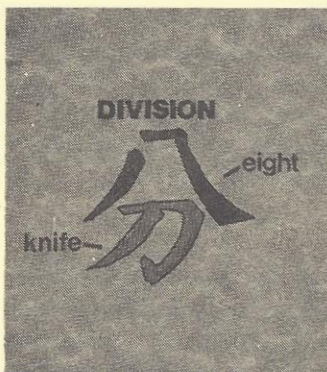


Fig. 7—Division

### Conclusions

Only seven characters have been chosen for discussion here. There are many more analyzed by Kang and Nelson.

What is the significance of this information for believers in the Book of Mormon? It is strong circumstantial evidence in support of the Book of Mormon. It fits the Jaredite history as

described in the Book of Ether. The Jaredites became the greatest nation on the face of the earth at one point in their history. Even during their sojourn in the Old World they were probably the most spiritually advanced people. It is believed that they were entrusted with the Book of Remembrance which was started by Adam and contained a first-hand account of the story of creation.

Evidence from the Book of Mormon and archaeology indicates that the Jaredites left the Sumerian area of southern Mesopotamia and traveled across Asia and through China. (For a more complete description of this journey see Chapter 3 in **Peoples, Places and Prophecies** by Verneil Simmons.)

No doubt there is much more evidence to be gained

from an analysis of the Chinese characters. One of the best documented principles of scientific investigation is that you only find what you are looking for. Only one who knows both Chinese and the account of the Jaredites could recognize evidence of the Jaredite pattern in the characters. This promises to be an exciting field of investigation which should prove to be very rewarding to those qualified to pursue it.

Although the printing of "The Discovery of Genesis" in 1979 represents the lifelong study of Rev. Kang, it appears to be only the beginning of a process which should shed significant light on the early existence of that great people we call the Jaredites. The timing of this book is most certainly part of the Lord's plan for bringing the Book of Mormon to the attention of an unbelieving world.  
"Nevertheless, he left not himself without witness . . ." Acts 14:17

**This article was removed because it covered information on documents that have since been judged as forged.**

**For more information on the forged documents see:  
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Franklin and Anna M. Rieske

### The Testimony of Anna M. and Franklin Rieske (as told to Mary Lee Treat)

Wang Chun Chang was a native of China and migrated to Formosa with Chiang Kai-shek when the Japanese took over during World War II. Formosa was later known as Taiwan, Republic of China.

As a Major in the Air Force of the armed forces of the Republic of China, Wang was sent to the United States for further training in weather forecasting at Chanute Air Force Base in Illinois in 1964.

Wang, along with other international officers, was occasionally invited into American homes for a week-end of cultural and social contacts. Wang was invited into the home of Anna McLennan and one day he asked her to which church she belonged. She told him, and to her surprise he said, "Do you believe in the Book of Mormon?" Then Anna learned that Wang had received English lessons from Mormons in Taiwan.

Anna took this opportunity to instruct Wang in the beliefs of the Reorganization. During his stay in the United States, he visited the Auditorium in Independence, Missouri, and received additional training at an Air Force base in Ogden, Utah area. This permitted him to visit the Mormon headquarters in Salt Lake City also.

When Wang informed Anna he would be returning to Taiwan, she gave him a Book of Mormon with his name on it. Out of appreciation for their developing friendship which continued through correspondence, Wang started translating the Book of Mormon into Chinese after his return to Taiwan.

In 1972 Anna attended the World Conference in Independence, Missouri. At the beginning of a business session she heard greetings read to the conference from Taiwan. "I couldn't imagine who would be sending greetings from Taiwan, so I went down front and asked Brother Neff for their name and address. I went right back to my seat and wrote a letter to Wang. I said, 'Go and see these people. They are my people.'"

Shortly thereafter Anna received a letter from Helen Brotherton. Helen related how Wang had come to visit them and how she had shown him her husband's missionary slides. (Wallace Brotherton was stationed in Vietnam and the family lived in Taiwan.) Wang borrowed

## THE STORY BEHIND THE BOOK OF MO

the slides from Helen to show his family and friends, translating the English into Chinese for them.

Anna, in the meantime, had gone on a European witnessing tour. After returning home she discovered there had been a tornado in her area. "Trees were torn out by the roots, there was no electricity, but everything was alright at our nursing home. My son assured me that none of the patients had been hurt. The next morning's mail brought a letter from Wang. He said, 'I want to be the first Chinese of the Republic of China to be baptized into the Reorganized Church of Jesus Christ of Latter Day Saints.' Tears were running down my cheeks, tears of joy. I dropped to my knees and poured out my heart to God in thankfulness. My daughter Mary came in a little later to visit and said, 'Oh Mother, you're smiling! I thought you'd be crying with all the terrible conditions of the place after the storm.' I said, Mary, my patients are all safe and I received a letter from Wang and he's going to be baptized. How could I cry? I am just full of joy!"

So that day Anna telephoned her son Joseph in Independence to ask him if he would like to go to Taiwan to baptize Wang. Arrangements were then made and in September, 1972, Anna and Joseph flew to Taiwan. Wang, three daughters and two friends were baptized by Joseph McLennan and Wallace Brotherton. It was the culmination of eight years of prayer on Anna's part for her Chinese son Wang. It was the beginning for the Restoration in Taiwan, Republic of China.

In 1972 Anna had met Franklin Rieske, Sr. on the witnessing tour prior to Wang's request for baptism. One day on the bus she shared some of the developing story of Wang and the Brothertons in Taiwan. To her surprise Franklin responded, "I know Helen Brotherton well. I was her pastor." Anna and Franklin's friendship developed and they were married in September 1973. They decided to take a trip and visit Taiwan. While there, the completed Chinese Book of Mormon manuscript was taken to the printer. Plans were made for Anna and Franklin to return from the States for a special dedication service when the books came off the press. "When we received word that the books were due in just one week and the service would be held immediately, I was very much disappointed because we couldn't go. Then in February, 1974, we took a trip to the Orient that had been planned for some time and visited Taipei on the way home. The books were just then delivered from the printer so we were there for the special dedication program after all. It seems the Lord did take a hand in that timing."

Anna and Franklin now live at Harvest Hills, Independence, Missouri. Wang has just become a citizen of the United States. After many years of silence he has recently been able to correspond with two sisters living on the mainland of China. He looks forward to perhaps visiting with them in Mainland China and sharing the gospel.

A pebble has dropped in the water.

# ARMON IN CHINESE

## The Translation of the Book of Mormon into Chinese

By Helen Brotherton

Our family was safe-havened in Taiwan from 1970 to 1974 while my husband, Wallace, was stationed in Vietnam as a government advisor in public health.

The first two years my sons and I taught English classes trying to get well enough acquainted with the Chinese to tell them about the gospel story. We had one Chinese class of young people that we enjoyed very much. When the English classes ended at the English Language Institute, we decided to invite them to come to our home every Sunday evening since they wanted very much to learn about American culture. I said, "If you want to learn about our culture, come to our home every Sunday evening and we will have a Bible class. This will give you some background for our culture."

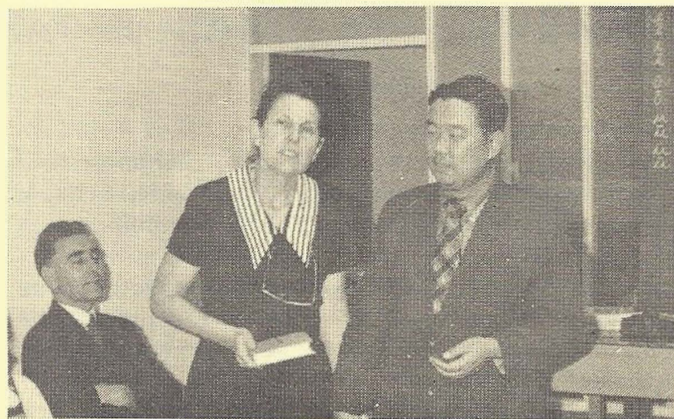
They did this for about a year and a half and I started with the Old Testament. Before long I began to realize that what I was telling them was not really our culture but more like their own culture. Their culture is much more traditional than ours and many things about the Old Testament are what they are accustomed to.

I was disappointed when after a year and a half these young people were no closer to baptism than when we started. They simply loved to be around Americans to practice their English. I was hoping to have at least half of them ready for baptism. My husband came home every six weeks to visit the family and so he also had contact with these young people.

When time came for us to come home on leave in 1972, I was thoroughly discouraged because we had not interested anyone in baptism. I thought, "We're wasting our time over here. We might just as well go home."

But on my husband's last visit before we left for home leave, we had a visitor. It was Wang Chun Chang. He brought with him his leather-bound edition of the Book of Mormon which Anna McLennan Rieske had given him and a third of the Book of Mormon which he had already translated into Chinese.

Wang had written me a month earlier after receiving our address from Anna. In this letter he said, "I know my American mom wants me to start the church in Taiwan, but I hardly know how because I am even yet not a member of any church."



Helen Brotherton and Wang Chun Chang at the presentation of the Chinese Book of Mormon to the Taiwan Mission.

I had responded immediately, inviting him to come to see us, and including our telephone number for him to call us. But after a month went by with no answer I had given up on him. We felt we might as well return to the States to stay.

Wang's visit changed all this. We were so impressed with him as a person, and with his family, and with his efforts to translate the Book of Mormon that now there was no question but that we would return to Taiwan after home leave.

In the three weeks we had left before returning to the States for leave, I showed him all of my husband's missionary slides and explained them to him. I left them with him to show his family.

When we returned from leave two months later, Wang and all of his family were baptized. He had shown them the slides three times and explained them in Chinese. His married daughter's family was also baptized. In the Chinese culture, the religion of the father is automatically the religion of the family as a rule. It is not a matter of conscience or conviction so much as being obedient to the head of the household. We were sure in our minds, however, that he had thoroughly taught his family and that they were truly ready for baptism. The first baptism was performed in the South China Sea by Anna Rieske's son, Joseph McLennan, who made the trip with Anna especially for this purpose. That was quite a momentous occasion.

Wang worked long and hard on translating the Book of Mormon. Many times he didn't understand certain things and he would come to our home and ask questions. After one such day he wondered where his camera was because he had a very nice camera. Upon reflection he thought perhaps he might have left it in his car and he rushed out to the street and found that he had left it on the seat of the car on the passenger side along with the Book of Mormon. The window was rolled down and it was parked beside a wide sidewalk where hundreds of Chinese walked back and forth for many hours. He had parked there the afternoon of the preceding day and had not remembered it until about noon of the next day. When he found it there intact, he was sure in his own mind that the Book of Mormon had protected his camera because in that country as in most countries of the world, anything as valuable as

(TRANSLATION—ON PAGE 7)

## ESTABLISHING THE MISSION IN TAIWAN

By Sam Kemple

One Sunday morning in February, 1975, I had an experience which led to our going to Taiwan for four years. I really didn't have any interest before that in being a missionary or going anywhere. But for a month prior to this, for some reason, it just came to my mind to be concerned that what I was doing was what God wanted me to do. So I started praying about it and just asking the Lord. "If I am not doing the things you want me to do, let me know." Well, He did.

One Sunday morning I was preparing to go to church. I was sitting on the end of the bed putting on my shoes when all of a sudden I became aware that the Spirit of the Lord was resting upon me literally like a mantle. I sat up and took notice and was just getting the feel of things because it was a new experience. I had never felt the Spirit in this manner. I knew the Lord wanted to tell me something and it was for a purpose so I started praying, asking Him to reveal this to me. The Spirit stayed with me as I finished getting ready for church.

After the church school class as we sat in the pews waiting for the 11:00 o'clock service to start, the Spirit let me know we were to go to the Orient. I still remember that when this was revealed to me I said, "You want us to go there?" The Spirit surged through me in confirmation. I said, "Well, O.K. Lord, if that's what you want, we'll go." Phil Caswell was the speaker that morning. He spoke about the Asian missions, particularly about Korea, and toward the end of the sermon he mentioned the fact that volunteers were needed in the Orient. As he said that, again the Spirit confirmed to me that that was what we were to do.

After church, I explained what had happened to my wife, Charlene.

"Well, if the Lord wants us to go there," she said, "that's what we will do." And so we began preparing to go.

It took ten months to finally get everything ready to board the plane and go. During this time, the Lord worked with us in many ways. He helped us to find a job in Taiwan, after applying in a number of places. And six weeks before we left, he brought a Chinese girl, recently arrived from Taiwan, to our home. She gave us a great deal of insight about the nature of the Chinese people . . . things which normally the Chinese would not express. We are sure the Lord guided her in what she taught us.

Finally, on November 15, 1975, we arrived in Taiwan. We had written to Brother Wang asking him to find us a temporary place to live while we looked for an apartment. But he insisted that we stay with him and his family while we were trying to find a place to live. So we were immediately placed in the middle of the Chinese culture. We were with Brother Wang and his family for three weeks.

Brother Wang helped us considerably in becoming acquainted in Taipei. I started to work with the Chinese equivalent of General Electric in Taipei, and also taught at an Institute of Technology. I was spending half of my time in each.



Sam and Charlene Kemple

After we arrived, I began to wonder what we were supposed to do for the Lord. "Lord," I said, "here we are, you brought us here, but I really don't know what to do or exactly what you want. If there are people we should share with, please arrange for us to meet them." And He did. Over a period of time He worked with us in many ways. We were to bring about the establishment of a mission in Taiwan.

At first, we started teaching English classes in our home because it seems everyone wants to learn English. We were using a standard English text. Then we started teaching the Bible along with the text and would spend about half of our time teaching the students the Bible in English. At first, different ones would come. In a week or so they would drop out. Of course, I became humanly worried about this. It came to me not to worry about it. We were here because the Lord wanted us to be here and we were bringing the message to those who would listen and those whom God would bring into the church would stay. We wouldn't have to worry about who came and who left. And so, from that time on, I was able to move forward with more faith in bringing the gospel to these people. Finally we changed to just studying the Bible in English and in Chinese. We had Bibles in the dual language; on one page was English and on the other Chinese. So it was easy for them to follow and it was easy for us to follow.

As time went on and I became acquainted with the Chinese culture, I became aware that it was very simple for these people to add another god to their collection because they have many gods. I became aware that most of the students that were coming were coming to learn English. They did not care much about the Bible. They would study English in any book we had. And so I realized that if the gospel was to have any meaning to these people, it was necessary that the Spirit of the Lord reveal to them the truth of what we were bringing. And this is what happened as we brought the message of the gospel to these people. It began to have a depth of meaning to them. There came a point in their lives that the Spirit did confirm to them the truth of this. It brought to them a conviction of the truth of the gospel.

We were there a year and two months before any

baptisms occurred. In January of 1977 we held our first baptismal service. Paul Lin (Lin Bo-Wen), who is attending Graceland now, was one of the first three to be baptized. I still remember that first baptismal service. It had been raining and the Lord provided an interlude of sunshine for the baptisms. After the service, it clouded up and began raining again. The Lord cleared the way for us so we could have a good baptismal service. The Lord truly worked with us in many ways.

**Charlene's testimony:**

I taught the children during the Sunday school hour through an interpreter and for a while I used Bible stories. Then I was given some Chinese characters dealing with the Book of Mormon to be used on the flannelgraph with the Book of Mormon stories. I could tell a difference in the interest and response of the children. They seemed much more interested in the Book of Mormon characters and stories. I thought this remarkable.

**These three young men plan to return to Taiwan this summer to assist in the work. Dan will be working under the supervision of the church.**

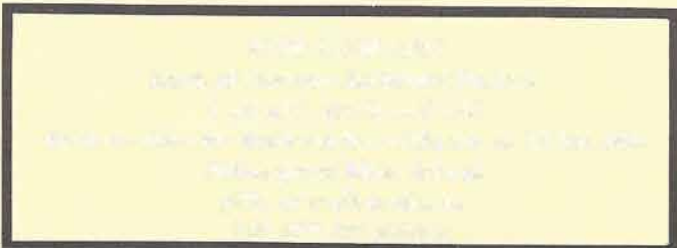
M.L.T.

**By Dan Brotherton**

The first time in my life that I came to grips with the problem of how to most effectively share the gospel with the Chinese people was in 1977 when I first returned to Taiwan. At that time I was given the responsibility of choosing missionary materials in Chinese to be developed by the saints of the Taiwan Mission. I felt very inadequate and therefore turned to the Lord often for guidance.

After struggling through that responsibility, I felt the need to learn more about the Chinese people and their ways. Consequently, I chose Far-east and Asian Culture as my major in college. Throughout my studies, which end this August, I have learned many things that will enable me to communicate the message of the gospel in ways especially relevant to the Chinese people. Also, about a fourth of my study has been in the Chinese language.

How will these recent developments, the discovery of Genesis in the Chinese characters and the availability of the Book of Mormon in Chinese, affect our sharing of the gospel with the Chinese? I look on these two things as tools that will enable the Chinese people to more easily accept the message of an eternal Christ in light of their long history. This means an increased opportunity to reach out to the estimated one-third of the world's population that reads Chinese. The scriptural declaration that the harvest is great but the laborers are few is truly relevant. I only pray that I can take part and be a laborer in the harvest.



**By Craig Kemple**

I lived two and a half years in Taiwan and had many experiences. One of my main objectives while I was there was to learn the language which is mainly spoken in Taiwan and throughout Mainland China—Mandarin. It is said that there are about 136 dialects in the Chinese language which are just as different as French is from Italian. Fortunately for the Chinese and we foreigners, there is only one way of writing throughout China. Because one set of characters is used, we can obtain literature from any part of China and have a clear meaning of the text.

These characters not only are the only set in use, but have been the only set ever used. We can almost go back to the beginning of the Chinese people, about 4500 years ago and read the events of their experience.

The Chinese language is a difficult one in some respects, but one that will bear fruit in its study. In my own experience, I have seen how the poetry, literature and even the philosophical sayings of Confucius can be written in beauty. Not in the reading only, but in the calligraphy also. This has urged me on in my pursuit of this language and with the help of God, I hope to eventually succeed. As in the past, God has been a very important part of this quest. Many times I would have quit without His help.

I have found that another fruit of the study of the Chinese language is a deeper, truer understanding of the Chinese people. This is very important because as you know, that's an estimated third of the world's population. This understanding is important in the mission field. My prayer is that one day I may become a finer tool in God's hands so He may use me for the perfecting of His children where there is need.

**By Paul Lin**

Searching for truth in life has always been challenging to me. I was born in Taiwan in 1956. My family has been in Taiwan since the Ching dynasty about 1700 A.D.

Shortly after I began my search for truth in my early twenties, I came into contact with the church. My teacher, Brother Wang, introduced me to the Kemple family. Then began my struggle with the gospel of Jesus Christ. As an Oriental whose philosophy was based on Confucius, it was not easy to accept Christianity. All of this was hard for me. It was like going through a very dark tunnel. Nevertheless, I went through under the continual guidance and spiritual support of God and I was baptized in 1977 before I went into compulsory army service.

My life has been changed because of this and I have learned a lot because I have trusted in the Lord. I know He shall be with you as you choose to have Him. May His blessings be with all of you.

**TRANSLATION—FROM PAGE 5**

a camera doesn't last very long unless the keeper is well attached to one end of it. In fact, my high school son lost three cameras without any trouble at all. This was truly a miracle that Wang's camera was still there.

(CONTINUED ON NEXT PAGE)

TRANSLATION—FROM PAGE 7

When the Book of Mormon was ready for publication, Wang was planning, as they say in China, to move his house. (He was going to move to another house.) I would have taken the transcript to my house except the week before I also had to move and I didn't want to lose it. In the move, he lost two-thirds of the manuscript he had translated and never found it again. This was a tremendous blow to him. He said if we hadn't been living there and encouraged him, he just wouldn't have had the heart to get busy and translate it all over again. But he was a very dedicated person and he did.

Finally it was ready for publication and went to press. It came out a beautiful blue book with the Chinese characters on the front which to us is on the back because they read from back to front instead of from front to back; and they read from top to bottom and from right to left. There wasn't anything in the characters that we could read very well, although we had learned a few characters and a few numbers. Then we discovered that somewhere in the book he had written in Chinese a tribute to Anna and us as helpers to him in translating the Book of Mormon which honored us very much. We asked him what the very last characters on the last page of the book meant. We thought it must surely mean "the end." "No," he said, "I started to write 'the end' but I changed my mind and it just says, 'That's all for now.'"

Then I told him about how Joseph Smith had also closed his portion of the translation into English with essentially the same words: "That's all for now, there is more to come later." I felt that his losing a part of the manuscript also closely paralleled the loss of some of the manuscript that Joseph Smith had translated although Wang had lost much more.

There were many miracles that happened while he was translating the Book of Mormon. Most of these he did not share with us for several years. He said there were so many miracles that he became almost frightened because he was afraid people would say he was a visionary man or a little bit too imaginary. I was sorry he didn't share those with us at the time but he did have many spiritual experiences during that time and afterward.

We treasure our copy of one of the first Books of Mormon that came off the press. The picture of Wang and myself (page 5) was taken at the service where the

Chinese Book of Mormon was presented to the Taiwan Mission. In this assembly of probably 70 Chinese members and friends, when Wang presented me with a copy of the book I thanked him and explained what the Book of Mormon was and that this was a very momentous occasion. This book will have a far-reaching impact because the Chinese characters can be read by many other Asian cultures. Those who are educated in other countries such as Korea, Japan and Vietnam can also read the characters. Their spoken languages are different but their written language is the same. We estimate that over a third of the world's population has access to the information in the Chinese translation of the Book of Mormon. In fact, one of our neighbors had a Korean bride. After we obtained a Chinese Book of Mormon for her she treasured it so much. She called it her Bible. She treasured it because it was something she could read in the language that meant something to her in a land where she was virtually isolated by a lack of understanding the English language.

The present national minister and pastor of the group now is Tom Su, one of the Chinese students who came to our house to learn the American culture. He was not baptized while we were there and he was not baptized when my son, Dan, went back for his first six-month tour, but was baptized when the Kemples were there. When Dan went back the second time, Tom and Mary Lou Su wanted him to be a guest in their home while he worked for the church and studied the language. It is so gratifying to us to know that two or four years don't tell the whole tale. Some of us sow and others reap and the Lord grants the harvest.



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