



# THE ZARAHEMPLA RECORD

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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*

## SACRED STONES

by Sherrie D. Smith

It was a Saturday morning, and I still was in bed when the telephone rang. Ray Treat, good friend and archaeologist, invited us to be a part of a tour going to Mexico after Thanksgiving 1983. I immediately jumped at the chance. Not having the money didn't make any difference; I was going. Since beginning to work outside the home six months previously, I had been at a spiritual low. With that phone call came the desire to be a part of that group, and a feeling of rebirth ignited me.

The group, around 40, met for three to four months every Sunday for classes in preparation for the trip. Many were going because Palenque, the great Mayan ruins, was to be included in the tour. Recent discoveries indicated that Palenque was the City Bountiful in the Land Bountiful, and the hope of walking where Jesus once did beckoned to many of the group. This wasn't that important to me. I was going because the words which kept repeating in my mind were, "I have to be a part of this."

The trip was marvelous, and I enjoyed it all. Although hoping for some spiritual experience - something outstanding - I recognized that God doesn't seem to answer me in the ways I think He should. It wasn't until the last half hour of the trip, on the return flight between Dallas and Kansas City, while mulling over the happenings of the trip, that all of a sudden the puzzle pieces fell into place. The Lord **had shown** me the things I was looking for—things I didn't even realize I was searching for until that week.

Let me share the puzzle pieces with you and see if you can fit them together. In order to do this more effectively you will need to have read my previous article for the Zarahemla Record, "Chinese Civilization and the Book of Mormon" (reprinted in **Recent Book of Mormon Developments**).

1) The first puzzle piece is the Quetzalcoatl temple from the Jaredite period at Teotihuacan (fig. 1). There are three main motifs on this ruin: the serpent heads surrounded by feathers; stones in pairs that look like doughnuts; and thirdly, the shells and conch shells. We believe the feathered serpent heads represent Jesus Christ. It has been suggested that the circles or doughnut shapes could represent the Urim and Thummim, and the shells may indicate that the people who built the pyramid

had knowledge of the sea or Gulf Coast, the ruin being inland.

Although I agreed the doughnut shapes looked like, and suggested the Urim and Thummim, a doubt nagged my mind. The Brother of Jared sealed up the two stones given him by the Lord with the sealed portion. It is not likely that the Jaredite people actually saw it, although the Brother of Jared could have told someone how they looked.

And the Lord said unto him, write these things and seal them up, and I will shew them in mine own due time unto the children of men. And it came to pass that the Lord commanded him that he should **seal up the two stones which he had received, and shew them not**, until the Lord should shew them unto the children of men . . . Ether 1:92, 93 (emphasis added)

I also felt that there must be some explanation for the shell symbols; that somehow the correct interpretation for this motif had not yet been found.

2) The second puzzle piece. On this trip I brought several books and notes, praying I would include those references which would be useful in enlarging my understanding during the week. One of the books was **Outlines of Chinese Symbolism and Art Motives** by C. A. S. Williams. The explanation for conch shell included several different things, but more particularly, "It is one of the insignia of royalty, and the symbol of a prosperous voyage . . . these shells through ages innumerable, and over many lands, were holy things because of the whorls moving from left to right, some mysterious sympathy with the Sun in his daily course through Heaven."

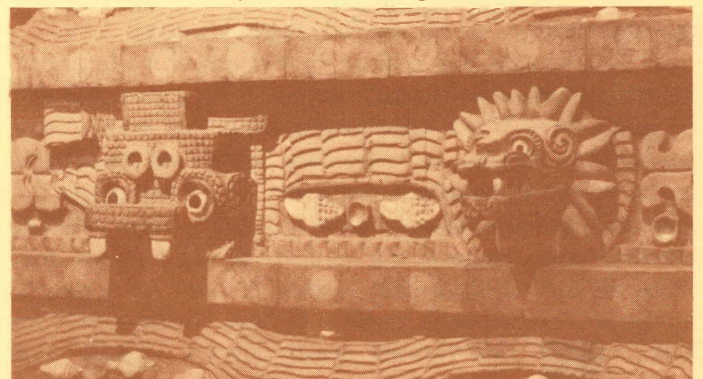


Fig. 1—Model of Temple of Quetzalcoatl.

3) Third piece. While doing research several years ago on evidences that a group of the Jaredites remained in China to begin the Chinese civilization, I found that exploring one idea led to an intense desire to study on into another. When it became necessary to lay aside the research for awhile, there were two unexplored areas left hanging. One was jade; the other, the Chinese Pi (pronounced bee). I thought the Pi (fig. 2), like the doughnut shapes on the Quetzalcoatl temple, also might have reference to the Urim and Thummim. A Pi is a round disk with a hole in the center - a flat doughnut shape. For the Chinese it was a symbol of heaven and was believed to embody the light of the sun and provided a link with

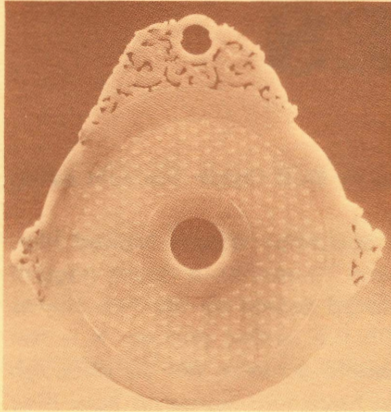


Fig. 2—A Chinese Pi disk.





Fig. 3—Stone pillar.


heaven through its magical qualities. The emperor - Son of Heaven - was able to consult with heaven through the medium of the disk.<sup>1</sup> With those types of descriptions it is easy to associate it with the Urim and Thummim. Again though, there was always something that just didn't seem to fit with this interpretation.

On Sunday afternoon when we went to the Museum of Anthropology in Mexico City, I looked for this type of object. There were several in different sections, including many jade Pi's (which most Chinese Pi's are made of) from the Monte Alban tomb 7.

4) Fourth puzzle piece. In the museum at Mexico City at the Teotihuacan exhibit, there was a round stone pillar covered with the doughnut shapes, approximately 27 (fig. 3). The label stated it was from the base of the pyramid of the Sun and is "... adorned with circles and **chalcuihuïtes**, which symbolizes water and jade." This was the first time I had seen jade referenced to, or associated with water. I returned again to my book of Chinese symbolism and found "a fancy name for water is 'essence of jade.'"

5) The Olmec head in the museum had the same motif - two doughnuts - on its helmet above its eyes.

6) This puzzle piece is at Palenque. The glyphs at Palenque have stumped archaeologists for years, and just recently they have discovered that the glyphs are historical in nature. So I intensely examined the glyphs trying to see if somehow the Spirit would enlighten my mind so I could understand what was being said. Nothing but frustration came to my mind by the end of the day. They all still looked like Greek to me! One glyph, however, repeatedly called to me. It looked like this  or turned upside down  or

sideways . Again the Urim and Thummin was called to mind, which was reasonable since the Nephites had, saw and knew about it.

7) While in Palenque we held a special service both nights. The evening following the day spent at the ruins, I was feeling rather low because I didn't have insight into the ruins. In fact, at that point I wasn't sure what to really search for. In the service, Wayne Simmons bore his testimony concerning an experience he had while showing slides about the Book of Mormon to a group of Saints after a church dinner. One slide was of the Hill Cumorah in Mexico. A gentleman in the group asked Wayne if he really believed that was the hill, and if he believed there were more records deposited there. Wayne answered yes. The man replied saying in a positive manner that there were many records - including records of Alma and others - and also sacred objects hidden in the hill.

As the service progressed, I contemplated this testimony, zeroing in on "sacred objects." What had become of the 16 small stones placed in the barges had remained a question in my mind for a long time. I wondered if they were among the sacred objects mentioned in Wayne's testimony. So I talked to Wayne following the service.

"Did that man, whom you believed to be one of the three Nephites, say anything else?" I asked him.

Wayne smiled at me and slowly replied, "Yes, he did. He listed the different records and sacred objects including the 16 stones from the Jaredites."

What excitement filled my being! I beamed and said, "I knew they had to be there!" This quickening and feeling that flooded my soul confirmed to me that my area of study and concern was the Jaredite period, their history, the Olmec and Chinese histories, culture and traditions.

8) For this reason, puzzle piece eight, is that I felt the next two days in Oaxaca would be very important to me for we would be seeing Jaredite ruins. Our first night in Oaxaca I became violently ill, and except for the goodness of God's spirit helping me through administration I would have missed those two days. Satan does try to destroy God's work and has tried to destroy me several times. Again, I knew or felt Satan was trying to prevent me from discovering something important.

9) While in Oaxaca, I reread through my notes compiled three years previously. One of the cards brought to my remembrance this fact: the Nephites knew the Jaredite story. Why would they not have depicted this story in their art forms and motifs just as we do the stories of Noah, Garden of Eden, David and Goliath and so forth?

With further enlightenment from Wayne's testimony that the sixteen stones were included with the library of records, I knew that the Nephites also had knowledge of and had seen the stones. The stones would be important to them also as sacred objects. This explained a mystery to me - why the Mayans too thought jade was sacred. The Chinese, Olmec and Mayans are the only peoples who hold jade sacred.

10) The Mitla ruins had definite similarities to Chinese motifs. The scroll wing, key fret, stepped fret are terms used to describe that particular design which was used as


ornamentation. Also, Mitla sits North and South - as do Chinese structures. Although the Mitla ruins are from a later period than Jaredite, they could have been built by descendants of these people.

11) At Monte Alban, my favorite place on the tour, I walked all over looking for some great discovery of evidence of the Jaredites. I was interested now in finding the doughnut shape. Discovery of it on the sun dial seemed appropriate as the Chinese think of the Pi as the symbol of the sun.

Again, however, disappointment reigned because more evidence of the Jaredite story didn't appear. I still wasn't aware of what I should be looking for in particular.

12) Early the next morning a few of us went to see a different ruin, not far from the hotel. As we were combing the hills, I said jokingly to Ted Nelson who was also searching through the rubble, "What I want to find is a stone with a carving of 8 barges, 16 stones and an inscription that says, 'The Jaredites were here.' Something definite!"

13) The last puzzle piece. At breakfast, after returning from the site, I reviewed the week with Ray Treat and mentioned some of the things I have presented here so far. This discussion brought into focus two things: 1) sacred stones; 2) Nephite knowledge of them.

These were my puzzle pieces as they occurred on the trip. On the airplane the last thirty minutes before landing in Kansas City, while I was thinking over in my mind the whole week, all of a sudden the pieces fit together. The key piece was the thought "What if the Mayan glyph  represented the stones in the barges instead of the Urim and Thummim?" This brought excitement and I pursued the idea. This symbol could stand for, or read as light, authority, power, or so on. Suppose the same idea, the circle with a hole in the center, what I call the doughnut shape, represented the sacred stones? With this interpretation the Temple of Quetzalcoatl at Teotihuacan fits beautifully. The doughnut shapes represent the sacred stones; the shells their prosperous voyage through the sea, and the serpent heads - Jesus Christ, the Lord who led them and directed them and preserved them on the journey.

Interestingly enough, the Chinese symbolism has the same three elements. The dragon is usually featured in combination with a round fiery object and either the waves or the clouds.

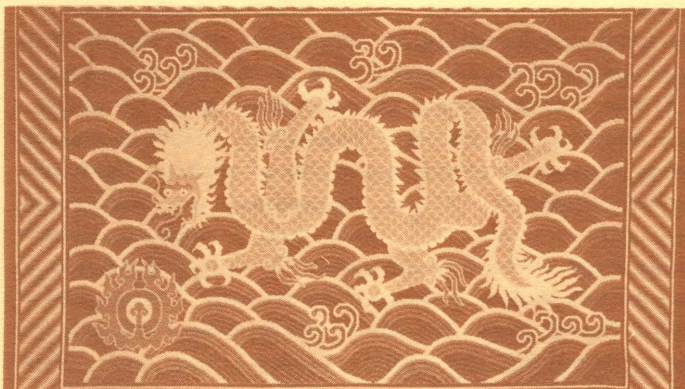




Fig. 4—Chinese dragon.

In the middle of the night after arriving home, with these things on my mind, I had a vision. I have never had one before. Something woke me, and I turned over and saw a bright circle of light with a dark center and a bright light in a line on either side of the circle. The lights were in a stone wall. As the vision receded, I went back to sleep believing the sacred stones must be shaped like doughnuts very similar to the Chinese Pi. I am surprised that the stones had holes in them. After my experience, however, coupled with the many examples in both China and Mesoamerica of round objects with center holes, I must conclude they are fashioned in that manner. Formed in this way, they would have been easier to attach at each end of the barges, remaining in one place as the barges rose and fell and were tossed in the waves and mountain seas. It would be difficult to fasten a round stone.

To summarize. There is a strong evidence of the Jaredite story in the ruins of Mesoamerica. The most important elements of the story are present. I have not yet found, however, a symbol for the barges in Chinese and Jaredite remains. The Maya (Nephite)<sup>2</sup> symbol  could easily represent stones in the barges. For the Jaredites, though, the barges were not an outstanding feature of the saga. Remember it was the usual mode of travel.

And it came to pass that the Lord commanded them that they should go forth into the wilderness . . . . And it came to pass that they did travel in the wilderness, and did build barges, in which they did cross many waters . . . . Ether 1:26-28

And the Lord said, Go to work and build, **after the manner of barges which ye have hitherto built.** And it came to pass that the Brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. Ether 1:43, 44 (emphasis added)

The miracle was in the Lord, the stones and in crossing the sea. 

#### Footnotes:

1. Michael Carter, *Crafts of China* (New York, Doubleday and Company, Inc., 1977) p. 20.
2. The Maya are a combination of the Nephites, Lamanites and Mulekites. The known Palenque glyphs were no doubt carved by the Lamanites who could have continued some Nephite beliefs.

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# JADE

## STONES OF LIGHT

by Sherrie D. Smith

In the Zarahemla Record, #13, 14, (1981) in my article "Chinese Civilization and the Book of Mormon," I made the following statements about the stones used for light in the Jaredite barges. "... we can only guess what type of substance was used for the stones. I would like to speculate that they were made of jade." Various reasons are then given as to why I feel that the stones were jade. Recent research has convinced me that I've only scratched the surface of this topic.

Let's explore the possibility together by beginning with our source, the book of Ether in the Book of Mormon.

And it came to pass that the Brother of Jared, (now the number of the vessels which had been prepared, was eight,) went forth unto the mount, which they called the mount Shelem, because of its exceeding height, and did moulten out of a rock sixteen small stones; And they were white and clear, even as transparent glass, and he did carry them in his hands upon the top of the mount . . . .  
Ether 1:60, 61

From this reading we can establish certain criteria for the substance used for the stones.

- 1) Must be found in or near mountains
- 2) Must be able to be "moulten" out of a rock
- 3) Must be white
- 4) Must be clear, even as transparent glass

Jade, a term used loosely to describe two similar minerals, jadeite and nephrite, fits the criteria listed above.

1) "Jade occurs naturally in deposits on the ground and in rivers. The former is found in large veins on the mountain slopes."<sup>1</sup> First requirement met.

2) The word "moulten" has been one of the words criticized by opponents of the Book of Mormon. According to the **Oxford English Dictionary** (comprised of many volumes and first published in 1933 and reprinted in 1961) the word "moulten" is an obsolete form of "molten." Seventy F. Edward Butterworth, who lived in Tahiti for some years and who has written several books on various topics, relates his experience:

I had heard criticism of the use of the word 'moulten' in relation to the making of the stones, so I asked Mr. Stimson about it. Since he was a Webster editor, I felt that his word would be helpful.

"It's the same as 'molt' or 'molten' which relates to the melting process. It's just an obsolete term."

"Then it doesn't refer only to the shedding of hair or feathers," I asked.

"Nonsense," he replied.<sup>2</sup>

The definition of molten is as follows.

- 1) Liquified by heat; in a state of fusion. (Now said only of metals or other bodies that require great heat to melt them; not, e.g. of wax or ice.
- 2) a. of metal or other substance: that has been melted (and again solidified).  
b. Of an image, etc.: made or produced by melting and running into a mould; = cast
- 3) Dissolved (in a liquid); also, **loosely**, reduced to a partially liquid condition, e.g. by petrefaction.

Is heat used in the process of mining jade?

Mr. Geoffrey Wills, in his book **Jade of The East** (1972), when discussing the history of jade, writes:

... of actual quarrying, little is recorded, but a mention is made by Benedict Goes of the fact that fire played a part. In his own words, fire was employed 'to soften the stone,' but this is most probably a misunderstanding on his part, or on someone else's, of its use for the purpose. His phrase implies that the jade was melted to free it from its surrounding of worthless stone and, presumably, it quickly reset to its normal hardness. In fact, heat was applied to split it away from its bed and to break it into masses of the size required. (p. 19)

We also find in Michael Carter's book **Crafts of China** (1977), the following:

During the day, charcoal fires would be lit along the veins. At night the fires would be put out, and the cold night air would crack the hot jade. In the morning, workmen would drive large wooden wedges into the cracks and break off the stone. (p. 21)

In light of the two foregoing quotes, heat or fire was used in the process of mining jade. To moulten out of a rock could mean simply that heat was applied to the rock, softening the jade from which the 16 small stones were then obtained. Technically, however, the definition says moulten is to liquify or mold. Can jade be melted?

The appearance of nephrite may be altered by artificial means, such as burial over a long period of time, or by burning in a fire . . . . Nephrite, when subjected to high temperatures changes to an opaque substance resembling bone, without the shape of the object altering in any way . . . . Jadeite is not affected by heat until the temperature reaches 1025°C., when it liquefies to a colourless glass.<sup>3</sup>

With these facts in mind, I see two alternatives. Either the Brother of Jared melted the jade to free it from the rock (as mentioned in the first method) or he actually melted the one rock and poured the liquid jade into sixteen molds he had prepared. (If the stones were shaped like a doughnut, as proposed in my article "Sacred Stones," then this is a very probable possibility, although not necessarily so. The shape could also be obtained by another method.<sup>4</sup>)

I do not find the phrase "moulten out of a rock" a difficulty when referring to jade - although most people do not think about melting in connection with stones. The more common knowledge is that of carving and cutting.

3) The third criteria is that the stone must be white - after the moulting process. "The colour of jade is caused by the presence of small quantities of various chemicals, mainly compounds of iron, manganese, and chromium. Pure jade is white . . ."<sup>5</sup> "True jade is nephrite, which varies from white through grays, to muted greens and may include yellow, black and red as well."<sup>6</sup> In an article called "The Mystique of Jade" in the October 1978 issue of **House Beautiful**, the author, Elaine Louie, says, "The colors, as well as the shapes of jade, were myriad. These were ostensibly eight basic colors (of hundreds of shades) including white, which is the purest color." Emerald and

white are the most coveted colors of jade.

Jade fits the color requirement.<sup>7</sup>

4) Can jade be transparent as glass? This was one of the most exciting 'proofs' that came to me when I first began to consider that the stones were made of jade. I didn't have any trouble fitting jade with the first three criteria, but I didn't know if it could be transparent. While reading about the Olmecs in Mesoamerica I came across this: "Even after the Spanish conquest a certain jade figure of a bird serpent was so precious that, it is said, it looked like 'a transparent . . . emerald . . . which shone from its depths.'"<sup>8</sup> How thrilling it was for me to find that it was possible to have transparent jade. I later found another reference. "The greatest Olmec pieces are . . . blue-green in color and quite translucent, while a few are of the transparent, dark green 'jewel jade' so prized by the Chinese."<sup>9</sup>

While jade fills all of the criteria listed, there is one that has not been mentioned and is not presently substantiated. If the Jaredites came across Asia and set forth on the Pacific from the China coastline (which is the current accepted theory) then the Brother of Jared's mount Shelem must be in China. At this time, scholars say there is no apparent evidence that jade was ever found in China. It has all been imported from other areas of Asia, i.e. Turkestan and Burma.<sup>10</sup>

This does not trouble me. Just because we have not yet found evidence of its presence in some of the mountains or rivers of China does not mean that it wasn't there at one time.

Now, while all these facts support the thesis that jade could be the mineral used for the 16 small stones in the Jaredite barges, this wasn't what convinced me that jade was used. It was the intangible 'evidences' that sparked my interest and my curiosity and my belief. The facts just happily coincided. Here are some of my reasons for believing the Brother of Jared used jade.

Jade is a sacred substance to both the Chinese and Mesoamericans. "To all Indians of Mesoamerica, jade was far and away the most precious substance known to them."<sup>11</sup> "It was the most precious of all materials, superior to gold itself . . ."<sup>12</sup> Jade was sacred to the Chinese and used for religious purposes, usually employed to represent the symbols by which major deities were known.<sup>13</sup> "In China jade has always been valued more highly than any other precious stone. Apart from its physical qualities . . . it was endowed with a mystical religious significance that has no parallel among precious stones in the western world."<sup>14</sup>

The Chinese believe that jade possesses magical qualities and that the stone contains the vital energy of the Yang principle which could triumph over the Yin.<sup>15</sup> The Chinese call jade Yu - the stone of Heaven.<sup>16</sup>

"Once the Chinese believed that jade **reflected light**."<sup>17</sup> (emphasis added) (How appropriate and thrilling to learn!) There is a legend that goes this way: "A Chinese writer of 1637, Tung Ying-hsing, stated that the jade searches were often active in the autumn, and chose moonlit nights for their task because the stone had the **quality of reflecting such light**."<sup>18</sup> Also, Palmer in his introduction to his book *Jade* says, "But whereas the

diamond flashes and sparkles in the light, a piece of jade, because of its translucence, **catches the light and reflects it back** with an even quality that might almost be said to be glowing." (emphasis added)

"Knowing that the Lord operates according to law even in the performing of miracles, we may look for the kind of minerals that will form phosphors or glowing stones."<sup>19</sup> Thus I believe that when the Lord touched the stones, his power **intensified** the properties already resident within the mineral - that of reflecting light.

As I mentioned in the beginning, the surface has just been scratched. But I am sure that continued research will only help to strengthen and support the idea that the stones of light were jade, the sacred mineral of China and Mesoamerica.

NOTE: "A little knowledge is a dangerous thing" is a familiar saying, as is "Fools rush in where angels fear to tread." The exploration and study of the ideas I have presented here are at best my present feeling and knowledge about the subjects. Scholars hesitate to go beyond the restrictions of their accepted learning and the prevailing paradigm. Amateurs dare to propose theories others wouldn't even consider. They may be wrong - they may be right. What is important is that ideas are being formed and new ways of looking at things explored. Perhaps my ideas will motivate others to prayerful research and study to discover modifications (to those things I've presented) and/or to open up the field even further.

#### Footnotes:

1. Michael Carter, *Crafts of China* (New York, Doubleday and Co., Inc., 1977), p. 21.
2. F. Edward Butterworth, *Pilgrims of the Pacific* (Independence, Mo., Herald House, 1974), p. 74.
3. J. P. Palmer, *Jade* (London, Spring Books, 1967), pp. 9, 10
4. "The process of making an object . . . of jade is one of slow patient grinding, using as a medium an abrasive (such as sand, garnets, or corundum) that is harder than jade. In this way it is not cut as the word 'carving' implies. The Chinese call this process **cho** and **cho mo**, but there is no satisfactory single word for it in English. The word 'carving' is used rather as suggesting the final result than the way it is obtained." Palmer, p. 15.
5. Palmer, p. 9.
6. Nelson-Atkins Museum of Art Jade Exhibit Label, Kansas City, Missouri.
7. Some research still needs to be done about white jade retaining its color after melting or if a different color of jade becomes white after heating or melting.
8. Ignacio Bernal, *The Olmec World* (Berkeley and Los Angeles, University of California Press, 1969), p. 100.
9. Michael Coe, *America's First Civilization: Discovering the Olmec* (New York, American Heritage Publishing Co., Inc. 1968), p. 56.
10. Elaine Louie, "The Mystique of Jade," *House Beautiful* (Oct., 1978), p. 76. Nelson-Atkins Museum of Art Jade Exhibit Label.
11. Coe, p. 55.
12. Bernal, p. 100.
13. Louis Heren, et. Al., *China's Three Thousand Years* (New York, MacMillan Publishing Co., Inc., 1973), p. 37.
14. Palmer, p. 7. Bernal, p. 100.
15. Carter, p. 19.
16. Louie, p. 76.
17. Ibid.
18. Geoffrey Wills, *Jade of the East* (New York, Weatherhill, 1972), p. 19.
19. Butterworth, p. 71.

## DISCOVERING GOD'S WILL IN MY LIFE

by J. Robert Farley



Self-portrait—Author

I've had a great interest in art as long as I can remember. I believe it was inherited through my father's side of the family. My aunt, Bessie Williams, had an art studio in East Los Angeles.

I also received a strong spiritual heritage in the church from my family. My grandfather, James A. Farley, came to America with his brother from Chester, England, in the late 1800's when he was ten years old. He later married my grandmother, Hannah Robinson, in Lucas, Iowa. She and her father, Elder James Robinson, converted him and his brother to the church. Granddad was later ordained to the office of priest. They loved the gospel and it was the center of conversation in their home.

They left Iowa when the Phelps-Dodge Corporation transferred them to their gold and copper mines in Bisbee, Arizona. He worked for them until he was 39 years old when he developed heart trouble and was given a medical pension. They moved from Bisbee to California and eventually settled in the East Los Angeles area. The whole family were faithful members of the branch there. They were all very musical and made up most of the choir. In fact, it was nicknamed the Farley Choir. The family also started an orchestra in the branch. The missionaries who came to that area usually stayed in their home and would discuss the gospel into the wee hours. My dad often said he learned much of his understanding of the gospel from hearing those missionaries even though he would fall asleep. He believes he learned from hearing the gospel discussed even while he slept.

For many years my grandmother taught an adult class. I loved to sit in her class when I was young and listen to her tell the gospel story. She firmly believed it and fully expected to be a part of Zion. She was a great influence on me and I believe I developed a strong faith in the gospel because of listening to her positive witness.

My father and mother (an adult convert) were also very strongly influenced by grandmother and granddad. The gospel and the love of Zion was the central theme of our home from my earliest remembrance. We often talked of



Fig. 1—Mormon reviews his record.

gathering to Zion someday. So it was not unexpected when in 1944 Mom and Dad announced they were selling their business, a very popular ice cream and hamburger parlor, in order to gather to Zion. We considered it an honor to live in Independence, close to the congregation we attended, and to be able to mingle with church people on a daily basis.

When I was in high school I decided to become a commercial artist. As I look back I realize I didn't ask God about this decision. After graduation from high school in 1948 I enrolled in the Kansas City Art Institute. During this time I met Lawana Barger who was in nurses training at the Independence Sanitarium and Hospital. We were married in August, 1951 when I was drafted into the Marine Corps.

While stationed in California, I met Sam Kemple who had recently graduated from Art Center School in Los Angeles. I was impressed with the work he had done there and the quality of the school. I decided that when I got out of the service I would complete my art training

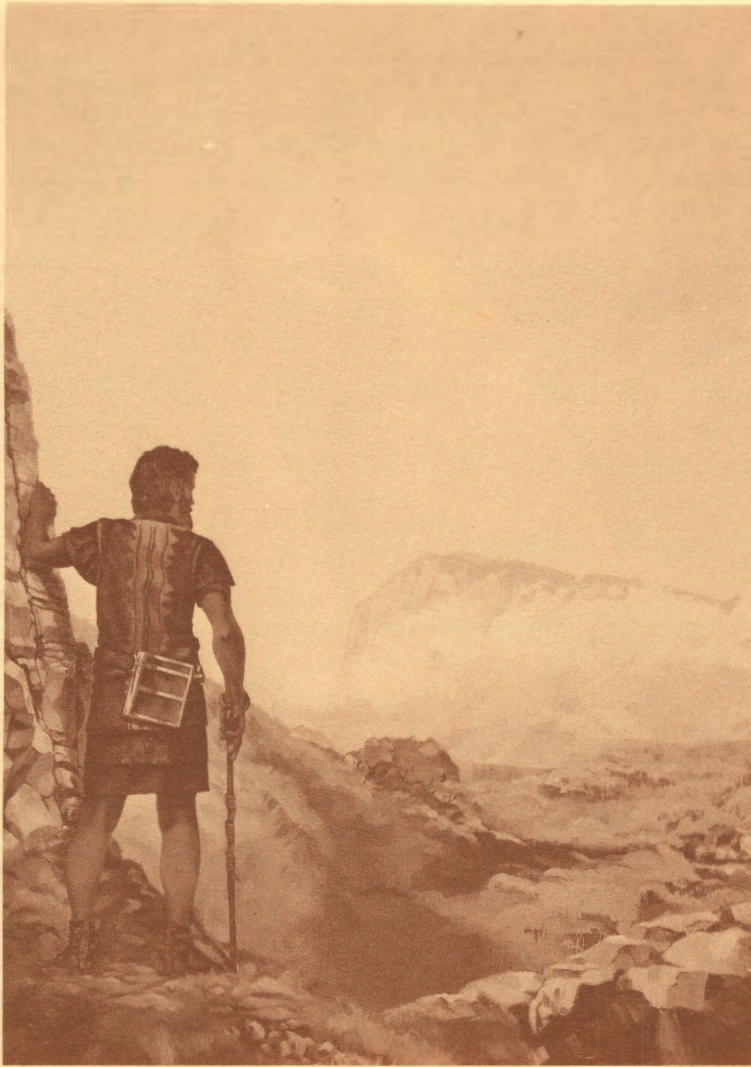


Fig. 2—Moroni bids farewell to Cumorah.

there. After a year at Graceland to complete my academic requirements I followed through with my plans to go to Art Center School, majoring in industrial design, and finished in 1958. It was during this time that I was ordained to the office of priest while attending the Anaheim congregation.

After I finished Art Center School we returned to Independence to live because of our strong desire to live in the Center Place. In the years that followed I did freelance commercial art work from my own art studio. In the late 1960's I formed an advertising agency with another church member. In 1974 we sold the agency and I set up another studio doing freelance commercial art work again. In 1971 I was ordained to the office of elder.

In the meantime my Aunt Bessie had retired and moved to Independence. She often encouraged me to develop my oil painting skills. I wanted to do this and tried a couple of paintings on my own but since I had not learned how to use oils, I wasn't satisfied with the quality of my work and realized I needed training in order to master it.

I was so busy with my commercial art work I didn't have time to take classes at that time but still the desire was there to develop this skill. From time to time I was prompted by the Spirit to develop this skill, but each time I would say to myself, "I'll do it later when I have the time."

But the promptings from the Spirit to do this became stronger and more frequent. I had seen a portrait painting class advertised and the method of technique interested me. Even though I felt I still didn't have the time to take the class, I talked to the instructor and he told me what was required for the class. So I put it off once again. But still the Spirit kept prompting me. One day after being prompted in this way I told the Lord I didn't have the time but if I had the time I'd surely take the class. I thought that would put an end to it. A week or two later my work load dropped off unexpectedly, allowing me the time necessary to take the class. So what else could I do but enroll? It was just what I had been looking for and I was able to progress very rapidly. I thought perhaps the reason the Lord had been prompting me to do this was to move me out of the commercial art field, which I love but is very demanding, and move me into a new area of art which would provide me a living and also enable me to



Fig. 3—Moroni in Mormon's library in the hill Cumorah.

give ministry to others with it.

I remember a comment made by Arthur Oakman in the endowment lectures: "Most young people survey all the gifts and talents God has given them and say to themselves, 'How can I develop these talents so they will benefit me the most, or make me the most money?'" He went on to comment that we should ask God how He wants us to develop the talents He has given us for the purpose of building the kingdom. Our talents are not ours, they are gifts from God. If we utilize them for the kingdom

(continued on page 8)

He will provide for us as He has promised. I wish I had known and understood this principle when I was first working out my career plans.

After I had finished my first ten weeks of classes, which were learning to draw and render the head in graphite, I was ready to start oil painting. It was at this point Ray Treat approached me to illustrate and lay out an overview of the Book of Mormon. As we talked about what he wanted to accomplish with this booklet, I thought how great it would be to illustrate this in full color and include portraits of some Book of Mormon prophets. It was agreed and so I did a color layout of the booklet for fund-raising purposes. The Overview was to be ready for the World Conference of 1980, which meant I only had about two months to have everything camera-ready for the printer.

I told my instructor about this project and asked if he would critique my work. He told me to work on the paintings in class instead of doing a portrait, which was the customary thing to do. Because the class only met one day a week for three hours, most of the work was done at home in my studio. Since these were my first oil paintings, many of the things I was painting I had never done before. Often I would get promptings from the Spirit to use a brighter color or to use a certain method to get an effect I needed.

One of the paintings I did for the Overview was of Mormon sitting in the opening of his library in hill Cumorah (fig. 1). In this painting he is reviewing his record abridged upon the metal plates for the last time. He then entrusted these records to his son, Moroni, to tell of the final destruction of the Nephite nation.

The picture on the cover of the Overview shows Moroni saying farewell to Cumorah where all the records were hidden and where his people were destroyed. He had the abridgement with him and probably took it to the hill in New York where it was found by Joseph Smith. The hill in this painting (fig. 2) was taken from a slide of the actual hill in Mexico which Verneil Simmons speaks of in her testimony (ZR#8). In the picture of the sacred library (fig. 3) I was prompted to have a light as if from another room shine on Moroni as he engraved on the plates. This light source could have been one of the sixteen stones the Jaredites used to light their ships. Without this kind of help I would not have been able to complete all these paintings in the time I had available.

I began to realize after this project that the Lord had a greater purpose in wanting me to develop this talent than I had first imagined. Although I have done several portrait commissions, I have had the strong feeling I should reserve this talent mostly for projects He wants me to do. I believe the Lord is teaching me at this point to make more use of this gift for kingdom purposes as Brother Oakman said.

## THE PROPHETS

After the completion of the Overview paintings, Zarahemla Research Foundation commissioned me to do a series of paintings of the prophets of the Book of Mormon. I was to depict each prophet in a setting of what I considered to be one of their most significant



Fig. 4—Jacob declares the word.

contributions.

In the first painting I depicted Jacob preaching in the temple in the New World (fig. 4). He was a preacher of righteousness and longed to share the lofty insights he had received through the Spirit with the Nephite people. However, more often his lot was to chastize them for their sinfulness which caused him great sorrow (Jacob 2:2-11). He was a man of great spiritual power and could command the trees and waves of the seas and they would obey him.

## LEHI

The second painting was of Lehi. In thinking of the composition for this painting I felt I should include Sariah because she was a great source of strength and support to Lehi as well as to the other members of her family. In order to get to know Lehi well enough to depict his contribution I decided to go through the Book of Mormon and transfer into a notebook all his words and anything else written about him. This gave me an understanding of him I had never had before. He was truly a great prophet. He had an experience much like Moses' burning bush experience and was shown all things. I came to the conclusion this was how he was able to take his family into uncharted wilderness and later across an unknown sea. He had seen his posterity grow into a great nation in





Fig. 5—Lehi discovers the liahona.

vision and he knew that whatever the Lord asked him to do He would provide a way for it to be accomplished.

I decided I would depict Lehi as one with sufficient vision and faith to lead a remnant of the house of Israel to the land of promise. I reasoned that even though he had a great deal of experience in traveling through the desert this was a new experience for him, traveling through an uncharted wilderness with its many dangers. After the plates of brass had been secured and Ishmael's family had joined them Lehi must have petitioned the Lord to show him the way he should go. At this point the Lord provided him with the compass (liahona) to guide him. I wanted to show the wonderment on his face as he realized the Lord had provided him this means to accomplish his mission. I composed the painting to show Lehi outside his tent door holding the Liahona and Sariah rushing to see what had caused such great excitement from her husband (fig. 5). I wanted to depict these two figures as accurately as possible so I dressed models and posed them so I would have accurate references for both the figures and the costumes.

#### THE LIAHONA

At this point I had not given much consideration to the design of the liahona. It was described as a round ball in the Book of Mormon so I used a styrofoam ball of the size I

judged it to be and figured I would worry about the details of it later. I painted the two figures and then came the realization that I couldn't paint the liahona. There was just not enough detail in the Book of Mormon to know exactly what the liahona looked like. So I prayed and pondered about this for about a year.

During this time I came to many conclusions about the liahona. It had to be usable to Lehi while he traveled, probably on camel, for many days and nights. The Book of Mormon implied a hole in the top of it so the hands inside the ball could be seen. I reasoned that many of the sacred symbols used by the Nephites came from sacred objects such as the liahona, so I wanted to use some of these symbols as part of the design. However, even with these considerations I still did not have sufficient detail to paint the liahona. So the painting sat unfinished.

Then one day Ray Treat called and asked if I could have this painting finished for the dedication of the Foundation office which would be in four or five weeks. I agreed although I still didn't have sufficient inspiration to formulate any reasonable idea of what the liahona looked like. However, it soon came to the point where I had to design something in order to finish the painting on time.



Fig. 6—The liahona made of fine brass and curious workmanship.

About eleven o'clock one night after everything had quieted down I took my tracing pad and started my design process. Normally with a design problem such as this I make a rough design on tracing paper and perhaps come up with one or possibly two elements which are usable. Then I'll take the first sketch, place it under another piece of tracing paper, retrace the one or two elements which I like and proceed with the designing. Normally after fifteen or twenty tracings I'll end up with something I'm satisfied with. This night however as I started to design, thoughts and ideas seemed to flow through my mind and within an hour I had the design of the liahona completed and I was still on my first tracing. Insights were given to me such as the dial face being of cut stone, blue-green in color, marbled with a lighter shade of that color. A line

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# EXPERIMENT UPON MY WORDS

by Raymond D. Zinser, Ph.D.

(This article contains excerpts from a manuscript to be published in 1985 by the writer entitled "Every Word Which Proceedeth Forth Out of the Mouth of God.")

One of the most dramatic and meaningful spiritual experiences of my life was directly connected with the reading of the Book of Mormon. I had not read the Book of Mormon from cover to cover prior to entering the U.S. Navy when I was 19 years old. I had only read some of the chapters at random prior to this time.

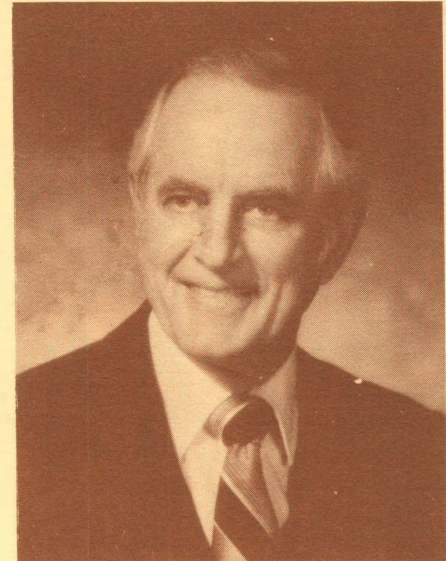
The risks and hazards in flight as a command pilot of a blimp in World War II gave me a strong incentive to turn to God for strength and survival. Jimmy Daugherty used to say that sometimes the hearse has to be backed up to a person to encourage a response to eternal values. Certainly the dangers of flight gave me more than enough incentive to turn to God and to the scriptures.

I decided to spend all my extra time studying the Book of Mormon until I had read every word and underlined key scriptures. I was on a rotation of one day of flight, one day of duty and one day off in my squadron responsibilities. I could read all day on my day off and into the evening, and there were a few hours available when I was free from duties on my duty day which I could devote to reading. I had my own private room in the flyers' quarters so I could read without interruption during my time off.

It took me exactly thirty days to complete the book which was the amount of time I had in an outlying base. Beginning with the first day through the last day of reading the Book of Mormon, dramatic circumstances surrounded the reading. I became aware of the power of the Spirit of God so strong and so pervasive in my room that whenever I left the room the Spirit was no longer felt as I walked through the door and the Spirit immediately filled my entire being and consciousness when I returned across the threshold of the door of my room.

I marvelled at the magnitude of the power, the awesomeness of the word of Christ operating in ancient America, and the dramatic quickening of my mind and spirit within me in a way never before experienced over a period of thirty days. I had been to the Nauvoo Youth Camp each year from 1937 to 1940 and experienced this same power in an occasional prayer meeting but never before had I experienced the power in the dramatic and continuous manner as I experienced in my room for thirty days. The Spirit was exhilarating, emotionally inspiring and intellectually exciting and an expression of direct contact with the Holy Ghost. I knew without question or doubt with all my intellectual, emotional and spiritual perceptions that the Book of Mormon was true.

I looked forward eagerly to each day when I could continue my reading with the highest anticipation. After a few days I saw that a pattern was emerging with the Spirit operating within the confines of my room. I was not aware at first of how long the pattern would persist but I knew that it continued each day in exactly the same manner. The Spirit would leave me at the door of my room and then



Raymond D. Zinser

engulf me again when I returned to the room. It became apparent after a few days that this pattern would continue if I continued faithful and diligent in my study of the book. In addition, certain of the scriptures would come to my attention for underlining.

I was fascinated by the "month" concept when I heard David Tristler, M.D., of Tucson, Arizona, give his testimony about his conversion experience years later. He was in medical training in Detroit, Michigan and worked with Dr. Pearse, a RLDS medical doctor. One evening on the way home from work Dr. Pearse provided transportation for Dr. Tristler. At the curb of Dr. Tristler's house, Dr. Pearse said, "May I tell you about my church." Those seven special words changed the life of Dr. Tristler. Dr. Pearse told about the origin of the church, its history, doctrines and mentioned the unique role of the Book of Mormon.

Dr. Tristler was extremely curious about the Book of Mormon and asked Dr. Pearse where he could get a copy. The answer was that Blair McClain, Stake President, could provide one for Dr. Tristler. After securing a copy, Dr. Tristler read the book whenever he had free time and he completed the book in a month. At the end of the period he asked for baptism. He said that he enjoyed his Protestant denomination but that he knew all his life that it did not have the "fullness of the gospel." He was ordained a little while later and served the congregation in Tucson.

This account of Dr. Tristler's conversion experience was told to me and to Arthur A. Oakman one evening in Tucson. We were invited out for dinner by Dr. Tristler and he ate very little of the excellent meal as he gave his spirited and inspired testimony of his conversion through the Book of Mormon.

During the summer of 1959 I was teaching for Drake University in the county seat towns of northern Iowa. Returning one weekend to be with my wife and family I was heading south on highway 169 just south of Afton,

Iowa. As I offered my prayers to God as I often did on the highway, the heavens were opened and my entire body was immediately filled with the Holy Ghost. I felt the power go from my head to my feet. It was the same marvelous power that permeated my mind and body during the reading of the Book of Mormon during World War II.

Shortly after this experience began I was instantaneously conscious of the eternal truth that Jesus is the Christ and that he was born of the virgin Mary. All of the truths of the Book of Mormon concerning the nature and ministry of Christ were immediately, emphatically and powerfully confirmed. The experience began just south of Afton, Iowa and the Spirit continued with me until I arrived at our home in Lamoni, and then continued with me for several days. I began to understand what the scripture meant in 1 Nephi 3:187:

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.

During one Christmas season when our children were small we spent the vacation with my wife's parents in Council Bluffs, Iowa. On Christmas eve after everyone had gone to bed I was led to remain at the fireplace and with logs burning in front of me I read the Book of Mormon starting with III Nephi. Although by this time I had read the book through several times, I found myself so enthralled again by the account of Jesus visiting in ancient America after his resurrection that I continued reading to the end of the book. That same Spirit which attended me during World War II returned again to quicken my mind and enliven my soul.

This experience had a connecting link with another experience in 1962 when Apostle Arthur A. Oakman invited me to share ministry with him at the Wilburton Reunion in Oklahoma. Our family stayed in one of the cabins as guests of the reunion. It was 105° each day of the reunion but this was of little consequence because this was overshadowed by the power of the spirit in the assembly of the saints. We enjoyed the special hospitality of the reunion participants who extended their friendship to make us welcome and happy.

On Monday in the morning prayer and testimony meeting I received light that sometime during the reunion we should read parts of Chapter 8 in III Nephi. I was sitting next to Apostle Oakman who was presiding and I turned to him and said that the Spirit indicated to me that sometime we should read parts of Chapter 8 of III Nephi. He acknowledged this suggestion and said when the time was ripe he would ask me to read as indicated.

Later in the week during the middle of an especially inspiring part of the prayer meeting, Apostle Oakman turned to me and said just one word, "Now!" I knew what he meant and I stood and read selected parts of the Chapter 8 of III Nephi. As I read the scriptures I was taken back to the days in ancient America as described in the scriptures. I had no visual perception of the event but I had all of the emotional and intellectual responses which I would have had as an actual participant at that time.

I had all the responses of a participant who observed Jesus instructing them to go to their homes and ponder

the things which he had said. I had all the responses of a participant who with the others was reluctant to leave. Jesus looked at them steadfastly and perceived they wanted him to tarry a little longer. Jesus resumed his ministry and called for the lame, blind, halt, maimed, leprous, withered, deaf and those afflicted in any way and healed them. All my responses to this marvelous healing allowed me to sense what it was like to the 2,500 people assembled there.

A fervent prayer by Jesus was so celestial that it could not be recorded at that time but which was so extraordinarily special to the people that they could testify that eye had never seen and ear had never heard of the marvelous things associated with Jesus' ministry. Then Jesus called for their little children one by one and blessed them and prayed unto the Father for the children. The scriptures tell us of this dramatic event in III Nephi, 8:23-27.

And when he had done this he wept again, and he spake unto the multitude, and saith unto them, Behold your little ones.

And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire; and they came down and encircled those little ones about;

And they were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear and bear record; and they know that their record is true, for they all of them did see and hear, every man for himself;

And they were in number about two thousand and five hundred souls; and they did consist of men, women and children.

All my responses confirmed completely the truth of these scriptures.

As we drove to reunions my wife would often read from the Book of Mormon so that our growing children could have an understanding of the scriptures and their meaning for our personal and family living. This brought special ministry and also dispelled the monotony of the trip.

As our children were growing up we were able to go to Estes Park, Colorado, for a week or so during each summer. I usually tried to read something from the Book of Mormon while sitting under the pine trees next to our cabin. One summer as I was reading the account of Nephi being bound by Laman and Lemuel, I wondered what might have happened if Laman and Lemuel had exercised their agency and followed the word of Christ rather than the temptations of Satan.

As I read of the suffering physically and emotionally of Nephi when he was bound in the ship, I suddenly became aware by the Spirit that the prayers of Nephi's wife were so humble and full of love and uttered with such complete faith that God intervened to have Nephi released from bondage. I also became aware of the power of the influence of righteous mothers and their unique role in God's plan of salvation. I had seen this same power and influence as my wife nurtured and taught our children.

Many organizing themes emerged as I studied the Book of Mormon. One of these themes was the "days of probation." When Dick Ankney died unexpectedly and at an age much earlier than one is expected to die, I was

# WHAT IS IN THE BOOK OF MOR

by Raymond C. Treat

The principle stated in the title, what is in the Book of Mormon is there for a purpose, is a very important principle to understand about the Book of Mormon. The dictionary tells us that a principle is a general truth on which other truths depend. The recognition of the purpose principle is the recognition of a general truth about the Book of Mormon which in turn will lead to further truths. If we ask the question, "Why has that particular information been included?" every time we study a portion of the Book of Mormon we should receive insights that otherwise might be missed.

How do we know that what is in the Book of Mormon is there for a purpose? Because major writers of the Book of Mormon tell us they were directed by God as to what to put in the Book of Mormon and what to leave out. The chart "The Contents of the Book of Mormon Were Divinely Controlled" (fig. 1) is designed to illustrate this point. The chart gives us information about three major Book of Mormon writers—Nephi, Mormon and Moroni. In each case these writers were told both what to put in the Book of Mormon and what to leave out. For all practical purposes two of these three writers, Mormon and Moroni, controlled the contents of the entire Book of Mormon. Mormon was directed to add the entire contents of the small plates of Nephi to the Book of Mormon. The small plates of Nephi make up the books of 1 and 2 Nephi, Jacob, Enos, Jarom and Omni. The book, Words of Mormon, was written by Mormon. The books of Mosiah, Alma, Helaman, and 3 and 4 Nephi were abridged by Mormon. The first three chapters of the book, Book of Mormon, were written by Mormon. Moroni wrote the fourth (last) chapter. He also wrote the Book of Moroni and abridged the book of Ether. This accounts for all of the 15 books in the Book of Mormon. The instructions of the Lord to Nephi, who is responsible for about 82% of the contents of the small plates of Nephi, strengthens the case even further that the contents of the Book of Mormon were indeed divinely controlled and therefore the principle that what is in the Book of Mormon is there for a purpose is a valid principle.

Some additional information about the Book of Mormon that is related to the purpose principle should be mentioned. The Book of Mormon as we have it represents less than one percent of what could have been included (fig. 2). This information was already in written form for Mormon and others to use. Therefore, our appreciation of how much direction they did receive as to what to put in and what to leave out is increased when we realize that they had such a large volume of material from which to draw. Mormon tells us (Words of Mormon 1:8) that the records available to him represented more than one hundred times more information than his abridgement which we call the Book of Mormon. We know this because Mormon was writing about a period several hundred years before his time, therefore, he was taking all of his information from written records and not from first hand

observation.

In one case, the information available to Mormon from the large plates of Nephi was there as a result of a commandment that Jesus himself gave during His appearance in the land of Bountiful (3 Nephi 10:39-41):

And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written, therefore it was written according as he commanded.

Why was this included in the Book of Mormon? Mormon includes this account of Christ correcting Nephi's omission from the large plates because he wanted to affirm to us the control of the contents of the large plates and hence his abridgement.

How can we make use of the purpose principle in our study of the Book of Mormon? As mentioned above, regardless of whatever information we are studying, we should ask the question, "Why is that information in the Book of Mormon?" Once we realize that the contents of the Book of Mormon were divinely controlled this question becomes one of the most important questions we can ask as we study the Book of Mormon. **Because the Lord has more to teach us, the knowledge of which questions to ask is an important key to further spiritual growth.** This is especially true when we begin to realize how important the Book of Mormon is in the Lord's plan for these last days. For example, the Book of Mormon is considered to be the only material evidence of the coming forth of the Restoration. As such it is the introduction to the Restoration. The Restoration is a reestablishment of the Lord's plan (Zion) for the salvation of the world, therefore, the Book of Mormon is literally the introduction to Zion. Since Zion represents a level of spiritual enlightenment beyond what is currently available, the Book of Mormon becomes an introduction to this further spiritual enlightenment. Only by realizing that this question, "Why is this in the Book of Mormon?" is an important question to ask and then asking it can we put ourselves in a position to receive an answer. Let us look at some examples.

## THE EIGHT TRIBES (fig. 3, page 15)

When we think of Book of Mormon peoples we normally think of two groups, the Nephites and the Lamanites. However Jacob 1:13-14 gives another picture:

Now the people which were not Lamanites, were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, Zoramites, Lamanites, Lemuelites, and Ishmaelites. But I, Jacob, shall not hereafter distinguish them by these names, but I shall call them Lamanites, that seek to destroy the people of Nephi; and those who are friendly to Nephi, I shall call Nephites, or the people of Nephi, according to the reigns of the kings.

Why is this information in the Book of Mormon? The first step in answering this question is to determine what these verses are actually saying. We are told here that the Book of Mormon people called themselves by seven different

# MORMON IS THERE FOR A PURPOSE

THE CONTENTS OF THE BOOK OF MORMON WERE DIVINELY CONTROLLED			
Writer	Instruction	Subject	Reference
Nephi	put in	the ministry, and the prophecies, the more plain and precious parts of them	1N5:223
Nephi	leave out	the remainder of the things which I saw and heard	1N3:252
Mormon	put in	the small plates of Nephi	WM1:9-10
Mormon	put in	the things which have been commanded me of the Lord	3N12:5
Mormon	leave out	the rest of the words of Jesus	3N12:5
Moroni	put in	the sealed portion	Eth1:98
Moroni	put in	the words which were commanded me, according to my memory	Eth2:1
Moroni	put in	information about the secret combinations	Eth3:80-102
Moroni	leave out	the rest of the prophecies of Ether	Eth6:14

Fig. 1—Three major writers were told what to put in and what to leave out of the Book of Mormon.

REFERENCES SHOWING WE HAVE LESS THAN ONE PERCENT OF WHAT WAS WRITTEN			
Writer	Text	Refers to	Reference
Jacob	And a hundredth part of the proceedings of this people, which now began to be numerous, can not be written upon these plates.	Small plates	Jacob 2:67
Mormon	... I can not write the hundredth part of the things of my people.	Mosiah-4 Nephi	Words of Mormon 1:8
Mormon	But behold a hundredth part of the proceedings of this people . . . can not be contained in this work.	Mosiah-4 Nephi	Helaman 2:13
Mormon	. . . this book can not contain even a hundredth part of what was done among so many people, in the space of twenty and five years.	A.D. 1-25	3 Nephi 2:92
Mormon	And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people . . .	the words of Jesus	3 Nephi 12:1
Moroni	(and the hundredth part I have not written;)	Ether	Ether 6:108

Fig. 2—The Book of Mormon represents less than one percent of what could have been included.

tribal names, four tribes under the Nephite label and three tribes under the Lamanite label. This is unusual information because we usually think of Book of Mormon peoples only in terms of Nephites and Lamanites, as the Book of Mormon itself does. Why are we told about seven tribes? Is this information significant or not? One question that needs to be answered is, "Are these tribes mentioned anywhere else in the Book of Mormon or is this the only reference?" A Book of Mormon concordance readily provides the answer. These seven tribes are mentioned two other times:

And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called by the Lamanites, Jacobites, and Josephites, and Zoramites; therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry,) were called Nephites, and Jacobites, and Josephites, and Zoramites. And it came to pass that they who rejected the gospel, were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ. 4 Nephi 1:40-42

And it came to pass in this year, there began to be a war between the Nephites, who consisted of the Nephites and the Jacobites,

(continued on page 14)

and the Josephites, and the Zoramites; and this war was between the Nephites and the Lamanites, and the Lemuelites, and the Ishmaelites. Now the Lamanites, and the Lemuelites, and the Ishmaelites were called Lamanites, and the two parties were Nephites and Lamanites. Mormon 1:8-9

We therefore have three references to the seven tribes. Our newly discovered information seems to be growing in importance. What else can we learn from these references? By reading the verses just preceding each reference we notice that dates are given. The date of the Jacob reference is about 544 B.C. The reference in 4 Nephi is dated at A.D. 231 and the Mormon reference is about A.D. 322. By looking at the time line in Figure 2 we can see that these seven tribes are in existence throughout most of the Nephite period. One possible exception is during the golden age. We are told in about A.D. 100 that:

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God. 4 Nephi 1:20

Except for the two references to the seven tribes after the golden age we would have to believe that the seven tribes ceased to exist and that only the Nephites and Lamanites remained. Because we do have the two references we know the seven tribes did continue after the golden age until the four tribes under the Nephite label were destroyed by the Lamanites in A.D. 385. It is possible that during the golden age the members of the seven tribes ceased to think of themselves **primarily** as being members of one tribe or another but possibly they continued to live together in tribes as they had done before the golden age. Nevertheless, we have learned so far from our simple purpose principle question that instead of only two tribes living during Nephite times we now have seven tribes. To make the history complete we have to add one more tribe, the Mulekites.

As you will recall, it was King Mosiah who first discovered the people of Zarahemla (Mulekites). He had been warned by the Lord to flee from the land of Nephi, which was a highland area, and was led with his people down into the land of Zarahemla, which was a lowland area, where they met the people of Zarahemla. This history is related in Omni 1:19-34. We are told that the people of Zarahemla were taught the language of Mosiah and that they were united with the people of Mosiah and accepted Mosiah to be their king. From this account we would expect that the people of Zarahemla would have lost their identity as a separate tribe and would have become part of the people of Mosiah. Such was not the case, however:

Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land, among all this people, or the people of Zarahemla, and the people of Mosiah, who dwell in this land, that thereby they may be gathered together. Mosiah 1:15

We see from this verse that the people of Zarahemla are considered as a separate group. This verse would be dated at least a generation after the first Mosiah was accepted as king by the people of Zarahemla. In this verse King Benjamin, the son of the first Mosiah, is speaking to his son Mosiah, who is soon to take over as king. The identification of the "no eraser" in this verse adds further

emphasis to the idea that the people of Zarahemla were a separate tribe. That is, the phrase "among all this people" had to be clarified by the phrase "or the people of Zarahemla, and the people of Mosiah," otherwise it would have been misunderstood to mean just the people of Mosiah (see **Recent Book of Mormon Developments**, page 54 for more on "no erasers"). There is another verse which also supports the idea that the people of Zarahemla continued as a separate tribe:

And now all the people of Nephi were assembled together, and also all the people of Zarahemla, and they were gathered together in two bodies. Mosiah 11:80

This verse is very clear that the people of Zarahemla were a separate group. The next verse, dated a little over a 100 years later, tells us that the people of Zarahemla (the seed of Zedekiah) are still identifiable as a people:

And now will ye dispute that Jerusalem was destroyed: Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem? Helaman 3:56-57

If we would ask of each of the above three quotes, "Why is that information in the Book of Mormon?", we would come to the conclusion that the Lord wanted us to know that the Mulekites (people of Zarahemla) kept their identity as a separate tribe, making in all, eight tribes.

Why is this information about eight tribes in the Book of Mormon? The answer is no doubt related to archaeology and geography. It means that there should be eight identifiable regional patterns in the archaeological record of the area where the Nephites, Lamanites and Mulekites lived (the Maya area) during the time period in question. It is very likely that each tribe would have developed its own style or variation of style in ceramics, architecture, dress, politics, in written and spoken language and possible other areas. Even in the United States where mass communications and ease of travel have worked against regional differences it is still easy to tell in many cases where a person is from just by the way he speaks. The southern accent or the Brooklyn accent are two good examples. The identification of these eight regional patterns from archaeological evidence would also give us the geographic location of these regions. It is easy to see that knowing where these eight regions are located would be very helpful in our ongoing efforts to obtain a complete Book of Mormon geography.

It should be mentioned that one of the trends in Maya archaeology today is regional studies as opposed to focusing attention on a single large site. Archaeologists now recognize that proper understanding of an entire region is necessary to understanding the large site that dominates the region.

There is a massive amount of information pertinent to the identification of the possible eight regions especially from ceramics and architecture. Regional dress styles have been documented and there are regional styles of hieroglyphic writing. Much progress has been made in identifying political regions. At the present time there are at least 30 distinct Maya languages. Our understanding of the development of these languages is constantly improving. It almost goes without saying that a great deal

## THE EIGHT TRIBES

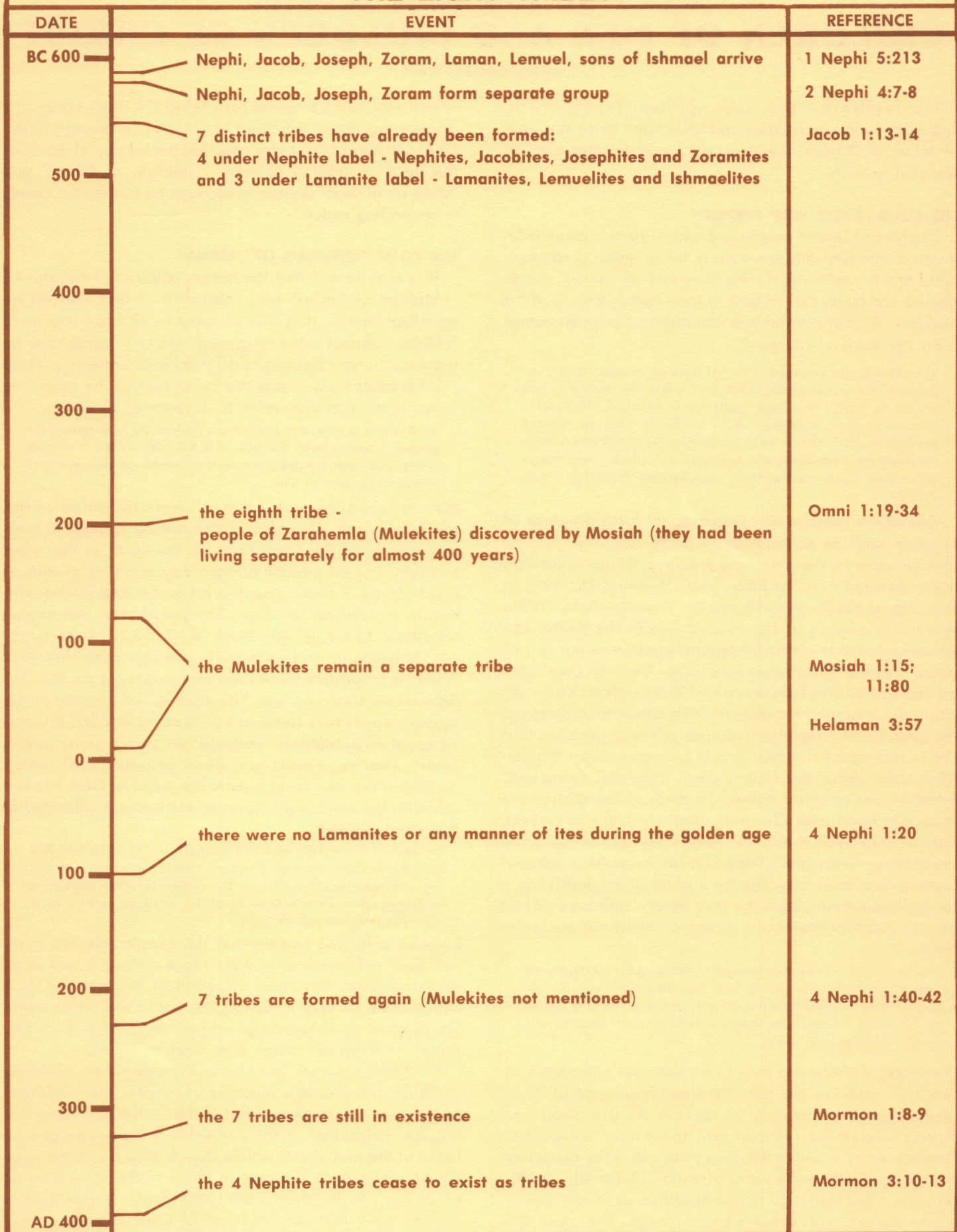


Fig. 3—Eight tribes from the Nephite era.

# More on the four levels: CHILDREN OF MEN AND CHILDREN OF CHRIST

by Raymond C. Treat

The realization that four spiritual levels are in operation in the world now and have been since the time of Adam is of great importance to anyone interested in spiritual growth.

## THE FOUR LEVELS HELP SIMPLIFY

The plan of God is simple and when we turn away from it one of the first things we do is try to make it complex and hard to understand. This provides an excuse not to obey it and causes us to turn to man rather than God for answers. A classic reference illustrating this point comes from the Book of Mormon:

But behold, the Jews were a stiff-necked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall: for God hath taken away his plainness from them, and delivered unto them many things which they can not understand, because they desired it. Jacob 3:22-24

One of the reasons why God brought forth the Book of Mormon and the Restoration in these last days was to restore some of the plain and precious things which had been removed from the Bible (see 1 Nephi 3:161-197) so the plan of God would be easier to understand. While there is evidence of the four levels in the Bible, the evidence is not as plain as it probably once was nor is it as plain as in the Restoration scriptures. The four levels can be viewed as the framework of God's plan. Knowing about the framework makes it much easier to understand the plan. It is through the scriptures of the Restoration that the existence of the four levels becomes clear. Section 85:5 talks about the four glories: celestial, terrestrial, telestial and no glory. When we think of the glories we associate them with life after death and this is correct. This article uses the term "levels" instead of glories because for every glory there is a corresponding spiritual level in operation now. The Book of Mormon, which has a lot of information about the four levels, tells us in Alma 16:231-232 that they are in operation while we are in the flesh:

Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

Therefore, if there are four basic spiritual categories in operation after we die, then the same four basic spiritual categories are in operation before we die. God has divided everything spiritual into these four categories. They are a key to understanding scripture. They are a key to "rightly dividing the word of truth" (2 Timothy 2:15). They are a spiritual road map that allows us to see clearly where we are and where we want to go. The more the four levels are understood, the more exciting scripture study becomes as the word of God becomes clearer.

Those who are using the four levels in their study are discovering more and more terms that fit in with them. One such recent discovery was that the terms, "children of the devil", "children of men", "children of Christ" and "children of God" appear to correspond to the four levels in ascending order.

## THE FOUR "CHILDREN OF" TERMS

It is easy to see that the terms "children of the devil", "children of Christ" and "children of God" might be spiritual terms. It is not as easy to see for the term "children of men". At first glance, this term appears to be a generic term referring to all mankind. Genesis 6:39-40 (I.V.) provides a clue that this is not always the case. The term "men" can also refer to a spiritual condition:

And it came to pass, that Enoch went forth in the land, among the people, standing upon the hills, and the high places, and cried with a loud voice, testifying against their works. And all men were offended because of him . . .

We are told here that "all men" were offended at the words of Enoch. This phrase can not be a generic term referring to all the inhabitants on the earth at that time because not all people of that day were offended at Enoch. Some of them accepted his words and joined with him in preparing for Zion. The parable of the sower (Matthew 13:3-7, 17-21; Mark 4:3-7, 13-17; Luke 8:5-8, 11-15) helps us understand that in this case the term "men" is a spiritual term referring to people on the star level as we shall now see. The seed in the parable of the sower represents the word of God which fell on four different environments: wayside (no glory), stony places (star), thorns (moon) and good ground (sun) which represent the four responses to the word of God. We are told that the star level response is to become offended at the word of God:

But he that received the seed into stony places, the same is he that heareth the word and readily with joy receiveth it, yet he hath not root in himself, and endureth but for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. Matthew 13:19 (I.V.)

Because of this we can say that the people referred to as "all men" in Genesis 6:40 were those making a star level response since they were offended at the word of God which came through Enoch. If men or "children of men" can be a star level term then we can expect that the other three "children of" terms also refer to levels.

If "children of men" are star level people then "children of Christ" are probably moon level people. Their spiritual response is clearly above that of the "children of men" as a quick comparison of the attributes of these two groups listed at the end of this article shows. Also the ministry of Christ is especially directed to those in the terrestrial or moon glory in life after death (D&C 76:6f). We are told in Mosiah 3:6-8 that the "children of Christ" "enter into a covenant with God to do his will, and to be obedient to this commandments in all things". In stark contrast to this



covenant the "children of men do forget the Lord their God" as we read in Alma 21:37. This verse goes on to say that the "children of men" are "quick to do iniquity, and to be led away by the evil one". Thus we see that the "children of Christ" and the "children of men" (in their unrepentant state) are going in opposite directions, one group being led to God through Christ and the other group being led to the devil.

If "children of Christ" are moon level then we assume "children of God" are sun level. Make a list of the characteristics of the "children of God" and see if you can distinguish a difference between the two. We can expect there will be a difference, although probably not as great a difference as that between "children of men" and "children of Christ". The following verse refers to those who keep the commandments or in other words the "children of Christ":

And if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness. Mos 1:90

Note in this verse that "children of God" hold out faithful to the end, are received into heaven and dwell with God in a state of never ending happiness. "Children of Christ" have the opportunity to hold out faithful or endure but it is not until they have done so that they become "children of God". We can see that the "if" in the verse implies some may not become "children of God". In like manner, "children of men" can become "children of Christ" if they repent and come unto him. If they do not repent then they become "children of the devil" as we see from these two sets of verses:

For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. 1N3:214-216

Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state; But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God; and also is the devil an enemy to God. Mos 8:76-78

These verses show us the difference between the "children of men" and the "children of the devil" just as Mosiah 1:90 shows us the difference between the "children of Christ" and the "children of God". The difference is caught up in the word persist. A star level person who continually rejects the invitation of the Lord to him (2 Nephi 11:113) and "persists in his own carnal nature" will eventually become a "child of the devil".

The two most important terms for us to understand in our present condition are "children of men" and "children of Christ". For that reason a preliminary list of characteristics of these two levels from the Book of Mormon is included. Much more work can be done with these lists. The Inspired Version and the Doctrine and

Covenants contain additional information as does the Book of Mormon.

Constructing lists such as those following is an excellent method of scripture study. Examine these two lists carefully. Look up the scriptures. Which characteristics fit your lifestyle? Which do you need to work on? A basic presentation on the four levels can be found in **Recent Book of Mormon Developments**, pages 148-153.

#### CHILDREN OF MEN

The temptations of the devil come to them-1N3:125  
 An exceeding great many do stumble insomuch that Satan hath great power over them because of the many plain and precious things which have been taken out of the Bible-1N3:175  
 The kingdom of the devil shall be built up among them-1N7:49  
 The devil transformeth himself nigh unto an angel of light, and stirreth them up unto secret combinations of murder, and all manner of secret works of darkness-2N6:23, H2:156  
 They are bound by chains-2N1:27  
 In the last days the devil shall rage in their hearts and stir them up to anger against that which is good-2N12:24  
 The covenants and condescensions of the Lord are great unto them-2N6:104, Jac3:8  
 The Lord will fulfill his promises which he has made unto them-2N7:26  
 To fulfill his covenants unto them, the Lord must needs destroy the secret words of darkness, and of murders, and of abominations-2N7:22  
 Christ makes intercession for them-2N1:76, Mos8:35  
 If they believe in Christ they shall be saved-2N1:77, A9:27  
 The Messiah came that he may redeem them from the fall-2N1:116, Mos8:28  
 Angels minister to them-1N3:81, Mi7:21, 30-34, 38  
 The way is prepared from the foundation of the world, if it so be that they repent and come unto Christ-1N3:28  
 A way is prepared for them to fulfill God's commandments-1N1:65  
 If they exercise faith the Lord is able to do all things according to his will for them-1N2:18, 2N11:145  
 The Holy Spirit maketh manifest unto them according to their faith-Jar1:9  
 Salvation comes unto them through faith on the name of Christ-Mos1:103  
 There shall be no other name given, nor any other way nor means whereby salvation can come unto them, only in and through the name of Christ, the Lord Omnipotent-Mos1:116  
 They are nourished and strengthened by God if they keep his commandments-1N5:59  
 The Book of Mormon is of worth to them-1N2:6, 2N12:2  
 There is great wickedness among them-1N4:5  
 They have vain imaginations and pride-1N3:126  
 All of the works which are part of the Lord's plan for them will be accomplished-1N2:101  
 The love of God is available to them-1N3:64  
 The Lord will work a great and a marvelous work among them-1N3:214, 2N11:29  
 They shall be judged by the words of the Lord at the last day-2N11:30  
 They will either be convinced unto peace and life eternal or delivered into captivity and destruction both temporally and spiritually according to the captivity of the devil-1N3:216  
 They are judged righteously-Mos1:106  
 The Lord has wrought many miracles among them-1N5:159  
 Jesus Christ works mighty miracles, signs and wonders among them according to their faith-2N11:79  
 The Lord has loving kindness and long-suffering towards them-1N5:238  
 God is patient and long suffering towards them-Mos2:9  
 The prophets know all things which shall come upon them according to the flesh-1N7:4  
 The time cometh that Satan shall have no more power over their hearts-1N7:32; for a long time-2N12:99  
 The time cometh that the fullness of the wrath of God shall be poured out upon them-1N7:34  
 The prophecies of Isaiah are of worth unto them-2N11:13  
 The Lord doeth that which is good among them-2N11:111

# BEYOND THE STONE ANCHOR MYSTERY

by Shirley R. Heater

Whenever a discovery is made that is contrary to prevailing accepted theories, it usually is met with one of two responses: It is either ignored (fizzles after a brief flash), or it opens up debate between opposing viewpoints, which can trigger a serious in-depth search for the truth (Treat 1978:3). The discovery of several large stone artifacts beneath the Pacific waters along the southern California coastline has prompted the latter response.

Two separate discoveries of what were identified as stone anchors and related objects were reported in *The Zarahemla Record*, Issue No. 15 (Winter 1981-1982), pp. 1-3, under the title "Chinese Stone Anchors in the New World," as evidence of actual physical contact with the New World by Asian voyagers. The first object was found in deep water by a United States Geological Survey dredging team in the Patton Escarpment Zone. It was a man-made, donut-shaped stone identified as "either a line weight for stabilizing the anchor on the bottom, or a messenger stone for defouling anchor lines." Analysis of samples of the stone concluded its composition "to be a very fine grain dolomite" similar to material in use in northern China for several thousand years. The second discovery of at least 30 stone artifacts resulted in the recovery of about ten objects near Palos Verdes by two sport divers (fig. 1). Once again an identification of material concluded the possible origin was China, this time of feldspathic sandstone, found in deposits along the southern coastline of China. From the location and concentration of the artifacts in shallow water, it is believed that the site is the remains of a single large ship. These conclusions were the result of more than seven years of study, both by *New World* and Chinese experts. As Book of Mormon believers we were encouraged by this evidence linking the old and New Worlds, as a confirmation of sea travel capability exhibited by the earlier Jaredite journey.

Since these discoveries were reported, several articles have appeared addressing the origin of the stone anchors. The following discussion will present the arguments for and against an Asian origin, and conclude with the larger question relating to the significance of Old World contact.

## THE CASE AGAINST THE ANCHORS

The main proponent of a New World origin for the stone anchors is Frank Frost, who is a professor of history at Santa Barbara University of California. His article, "The Palos Verdes Chinese Anchor Mystery," appeared in the January/February 1982 issue of *Archeology*. His initial criticism is directed at those who would entertain any interpretation other than "California origin" as sensationalism, and "pop" archaeology. He lumps this particular investigation with such topics as the legend of Atlantis, and exotic scholars such as Heyerdahl and van Daniken. His tone is sarcastic, and his self-proclaimed mission is "... to nip mythmaking in the bud and remind a wider



Fig. 1—Amateur divers Robert Meistrell (left) and Wayne N. Baldwin are shown with some of the mysterious stones they discovered while diving off Palos Verdes in southern California. (After McGinty 1983:61) audience of the implacable logic of real scholarship."

Frost discounts the testing and conclusions by both American and Chinese specialists relating to the origin and age of the anchors. First he declares that "the U.S.G.S. stone anchor must remain a mystery" based on "(o)ne rigid law of archaeology (which) states that evidence is virtually useless unless properly recorded at the instant of excavation . . . for once an object has been removed from its context no reconstruction is possible." Because the exact spot from which the stone object was dredged cannot be visited, he dismisses it completely from further discussion.

However, the Palos Verdes objects are admitted into evidence because the locations (in shallow water) are recorded. But in spite of analyses performed by the Geology Department at the University of California, Santa Barbara, (which, by the way, is the University where Frost teaches), Frost states ". . . they are almost certainly Monterey shale, one of the most common coastal formations in southern California." He also rules out the explanation of a shipwreck at the site, and proposes that modern ships must have repeatedly anchored in the area and had from time to time lost their anchors.

Although the existence of manganese coating on the stones appears to support a much older time period, Frost looks to the nineteenth century to find the origin of these sailors. He believes they are Chinese immigrants to the California area who took to fishing to supplement both their diet and livelihood. He cites the development of an extensive fishing industry—spread out along the western coastline from Vancouver Island to Cabo San Lucas—including several permanent villages and temporary camps in the southern California area.

Finally, Frost notes that there has been "virtually no response from sinologists (a specialist in the study of China), who evidently thought that even discussing such fantasy (as Chinese mariners) was beneath their dignity." He records one exception, Gustaaf Schlegel, University of Leiden, who responded in 1892 to a legend relating to Buddhist Monk Huishen who sailed to the land of Fusang (interpreted by some to be western America). Schlegel identified the land of Fusang with the island of Sakhalin,

near the Korean peninsula. Frost responded: "Anyone familiar with the literature on Atlantis, the wreck of the Ark, or the Lost Tribes of Israel knows that Schlegel might as well have saved his breath."

Judging from the reaction to Frost's biased response to the discovery and possible origin of the stone anchors, Frost may wish he had also saved his breath. Following are two rebuttals to his "rigid" and "logical" interpretations.

#### REBUTTALS TO FROST'S SKEPTICISM

Two respondents counter Frost's views: Brian McGinty in an article titled, "Mystery of the Eastern Connection" (1983), and Jay Stuller in "Dragon Ships Before Columbus?" in June 1983 *Reader's Digest*.

McGinty first rebuts Frost's attack on archaeological views of Asian-American discoveries, citing the discovery of Japanese-style pottery in Valdivia, Ecuador by Meggers and Evans in 1966. (See also "Transoceanic Contact by Raymond Treat for more Asian-American evidence.)

In response to Frost's dismissal that the U.S.G.S. stone is "not worthy of serious consideration because the place where it was found cannot be visited and inspected . . ." McGinty relates the detailed chemical testing, petrographic analysis, and ex-ray diffusion studies performed by Dr. Y. Wang, chairman of the Department of Geology at the National University of Taiwan, which support a China origin.

Acknowledging Frost's contention that the Palos Verdes stones are nineteenth century relics of Chinese-American fishermen, James Moriarty and his colleagues who originally analyzed the anchors are reported as "not impressed by Frost's arguments." They state: "No ship large enough to carry anchors weighing 40 to 1,200 pounds would anchor in 10 to 15 feet of water," adding that there is no "fishing reef" as such at the discovery site. They are continuing to test and evaluate the stones. McGinty notes that "(w)hatever the final verdict on the

Patton Escarpment and Palos Verdes stones, it is clearly too late in the game to argue that Asians were not in the Western Hemisphere before Columbus."

The second rebuttal, by Jay Stuller, once again points out the variety of accumulating evidence favoring New World contact by Asian visitors in the ancient past. In fact, Stuller tells us that Geography Professor Stephen C. Jett, University of California, Davis, ". . . is a leading authority on possible pre-Columbian contact . . . Some scholars vehemently discount the possibility of such contacts across the Pacific, but Jett claims they overestimate the difficulties."

Even more revealing, in response to Frost's claim that nineteenth century Chinese fishermen were responsible for the artifacts, Stuller tells us of rare photographs of these fishing boats which show "only American iron anchoring systems, not stone." He, too, points out the growing body of evidence supporting contact between Asia and the New World.

#### BEYOND THE MYSTERY — ANOTHER MYSTERY

Why all the stir over a few "rocks with holes drilled in the middle of them"? Both Stuller and McGinty point out that beyond evidence of a Chinese origin for the stone anchors is an intriguing mystery: What is the significance of these Asian visitors in the development of the early culture in the New World, especially Mesoamerica?

To better understand the significance of this question, it may be helpful to review the prevailing theory regarding the origin of civilizations. Although a concise definition of civilization is not agreed upon, it is commonly understood to mean the development of a complex culture with various social and technological features. In general, the cultures that developed received no help from other civilizations which were simultaneously growing in other parts of the world. This is referred to as the theory of isolationism or independent invention.

In spite of lack of agreement on the definition,

(Continued on page 20)

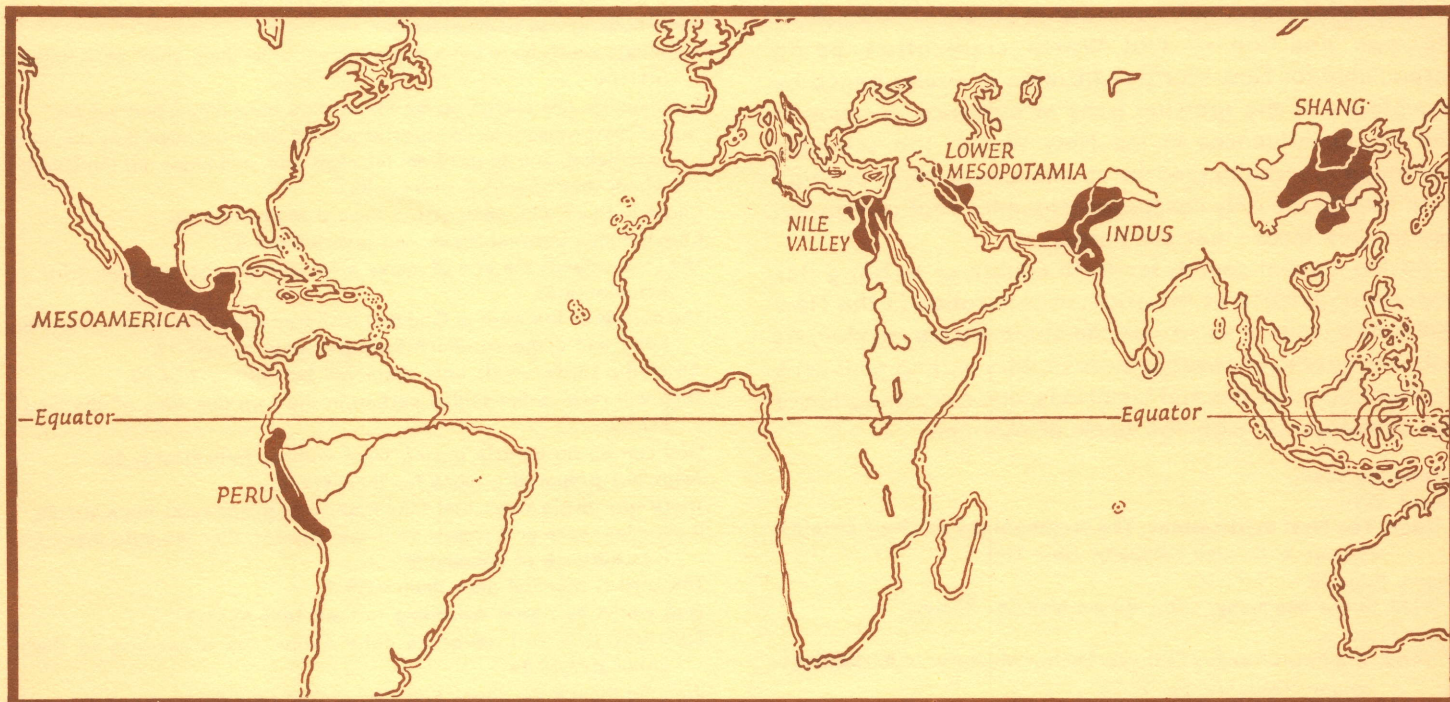


Fig. 2—Locations of the first civilizations (according to Daniel 1968:22,23)

**ANCHOR—from page 19**

nevertheless six areas of the world have been identified where civilization "happened" or began: Lower Mesopotamia, Nile Valley, Indus, Shang, Peru and Mesoamerica (See map, fig. 2). It is now known that the earlier civilization of Sumer in Mesopotamia stimulated development in Egypt and the Indus Valley. Because of the great rugged mountain ranges between these areas and China, direct influence has not as readily been accepted, although there is some evidence that there was "contact and borrowing from the West." Also, a possible connection between Mesoamerica can be acknowledged. (Daniel 1968:189, Simmons 1977:21).

This "contact and borrowing" is a function of diffusion. The strict definition of diffusionism states that "every major human invention was made in one place and then diffused by trade, migrating populations, cultural contact, or bold explorers to other parts of the world" (Fagan 1978:38). The basic principle is seen as a process of spreading inventions within adjacent areas. The presence of the ocean barriers between the Old and New Worlds has hindered acceptance of substantial direct influence. If there were contacts, and this admission is reluctantly accepted by some, they are seen as accidental, isolated, and of no lasting consequence. If, for instance, it were to be admitted that a Chinese fisherman landed in the New World, it was most likely that he had gotten lost, and had not intentionally sailed for this hemisphere. His influence on the existing culture would be of no significance because he would have been absorbed into the culture, or died. If such a contact(s) left any traces of influence, evidences should be apparent in the affected area of civilization.

For many years, the burden of "proof" for diffusion of civilization to the New World lay in rigid requirements of the definitions of civilization and diffusion not enforced in other areas. As long as a mind-set exists against a certain theory, recognition of the accumulation of evidence is really a philosophical/spiritual problem. The Book of Mormon position of Old World civilization being responsible for New World civilization is strengthened by acceptance of the growing body of evidence in favor of Old World influences in the New World. The scientific community is challenged by it because such a position must lead to the only conclusion possible: That civilization began only **once - not six times**.

As the current search for truth continues to bring this important question of the origin of civilization in the New World into focus, may we see the stone anchor mystery as only a trigger to answering more of the puzzling questions confronting scientists and historians, and a continuation of the convergence with the Book of Mormon.

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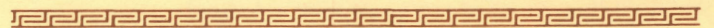
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**CHILDREN OF MEN—from page 17**

The Lord doeth nothing save it be plain unto them-2N11:112, 2N13:4  
The Lord inviteth them all to come unto him, and partake of his goodness-2N11:113

The day cometh when all things shall be revealed unto them which ever have been among them, and which ever will be, even unto the end of the earth-2N11:132, 144, 2N12:96, 98

The Lord God will show unto them that he is able to do his own work-2N11:143

The Lord God will give unto them line upon line, precept upon precept, here a little and there a little-2N12:36

The Lord God brings forth his word unto them-2N12:57

The Lamb of God said unto them, Follow thou me-2N13:12

They are shown:

that the Lamb of God humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments-2N13:9

the straightness of the path, and the narrowness of the gate by which they should enter-2N13:11

They will not seek wisdom-Mos5:85

They are as a wild flock, which fleeth from the shepherd, and scattereth, and are driven, and are devoured by the beasts of the forest-Mos5:86

Their hearts are false and unsteady-H4:48

They are foolish, vain, evil, devilish, quick to do iniquity and slow to do good-H4:53

They are quick to do iniquity and be led away by the evil one-A21:37

They are quick to forget the Lord-A21:37

They are less than the dust of the earth-H4:57

Their nothingness is great-H4:57

All things which have been made known unto them shall be fulfilled-3N1:14

Their hearts are stirred up by the wicked unto bloodshed-Mm2:6

Jesus Christ ceaseth to do miracles among them because they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust-Mm4:83

Christ is filled with compassion toward them-Mos8:36

Christ stands between them and justice-Mos8:37

The Lord extends the arm of mercy towards them that put their trust in him-Mos13:37

The portion of the word of God that is shared with them depends on the heed and diligence which they give unto him-A9:16

All of the Lord's words unto them will be fulfilled-A22:19

They will receive the sealed portion in the own due time of the Lord-Et1:92

God can do no miracle among them without faith-Et5:13, 30

Jesus has prepared a place for them-Et5:33

There are divers ways that God manifests things unto them-Mi7:23

If miracles cease or if angels no longer appear, then wo unto them, for it is because of unbelief-Mi7:42

The Lord is merciful unto them-Mi10:3

God works by power according to their faith-Mi10:7

Spiritual gifts will never be done away only according to their unbelief-Mi10:14

Wo unto them if the power and gifts of God shall be done away among

them for there shall be none that doeth good among them, no not one-Mi10:18-19

**ATTRIBUTES OF THE CHILDREN OF CHRIST**

They do not trifle with the words of Christ-Mos1:39 (see also 2N14:3, Mos2:1, Mos1:91)  
 They hearken to the words of Christ-Mos1:39 (see also Mos1:91)  
 They open their ears that they may hear-Mos1:39  
 They open their hearts that they may understand-Mos1:39  
 They open their minds that the mysteries of God may be unfolded to their view-Mos1:39  
 They keep the commandments of God-Mos1:55, 58, 88  
 They are diligent in keeping the commandments of the Lord-Mos2:10  
 They render to their heavenly Father all that they have and are-Mos1:77  
 They know and believe and do not transgress the prophecies which have been spoken by the holy prophets-Mos1:77-79  
 They allow the Spirit of the Lord to guide them-Mos1:79  
 They yield to the enticings of the Holy Spirit-Mos1:120  
 They walk in wisdom's path-Mos1:79  
 They are blessed-Mos1:88  
 They are blessed in all things, both temporal and spiritual-Mos1:89  
 They are happy-Mos1:88  
 They do not rebel against God-Mos1:80  
 If they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness-Mos1:90  
 They humble themselves-Mos1:118, 120  
 Even in the depths of humility-Mos2:21  
 They always retain in remembrance their own nothingness-Mos2:20  
 They are submissive-Mos1:120  
 They are meek-Mos1:120  
 They become as little children-Mos1:118, 120  
 They believe that salvation is through the atoning blood of Christ-Mos1:118  
 They put off the natural man-Mos1:120  
 They view themselves in their own carnal state even less than the dust of the earth-Mos2:2, 1:61  
 They become a saint-Mos1:120  
 They are patient-Mos1:120  
 They are full of love-Mos1:120  
 They are willing to submit to all things which the Lord seeth fit to inflict upon them, even as a child doth submit to his father-Mos1:120  
 They have the fear of the Lord-Mos2:1  
 They cry for mercy-Mos2:3  
 They receive forgiveness of their sins-Mos2:3  
 Their hearts are purified-Mos2:3  
 They believe in Jesus Christ-Mos2:4  
 They have exceeding faith in Jesus Christ-Mos2:6  
 They are filled with joy-Mos2:5  
 They have exceeding great joy-Mos2:19  
 They receive a remission of their sins-Mos2:6, 19  
 They have peace of conscience-Mos2:6  
 They have a knowledge of  
     the goodness of God-Mos2:8-9, 20  
     and his matchless power-Mos2:9  
     and his wisdom-Mos2:9  
     and his patience-Mos2:9  
     and his longsuffering towards the children of men-Mos2:9, 20  
     and the atonement which has been prepared from the foundation of the world-Mos2:10  
 They put their trust in the Lord-Mos2:10  
 They continue in the faith even the life of the mortal body-Mos2:10  
 They receive salvation-Mos2:11  
 They believe:  
     in God-Mos2:13-14  
     that he is-Mos2:13  
     that he created all things both in heaven and in earth-Mos2:13  
     that he has all wisdom and all power, both in heaven and in earth-Mos2:14  
     that man doth not comprehend all things which the Lord can comprehend-Mos2:15  
     that they must repent of their sins and forsake them, and humble themselves before God and ask in sincerity of heart that he will

forgive them-Mos2:16 (and they do these things-Mos2:17)  
 They have come to the knowledge of the glory of God-Mos2:18  
 They have tasted of the love of God-Mos2:19  
 They always retain in remembrance the greatness of God-Mos2:20  
 They call on the name of the Lord daily-Mos2:21  
 They stand steadfastly in the faith of that which is to come (Christ)-Mos2:21  
 They always rejoice-Mos2:22  
 They are always filled with the love of God-Mos2:22  
 They always retain a remission of their sins-Mos2:22  
 They grow in the knowledge of the glory of their creator-Mos2:23  
 They grow in the knowledge of that which is just and true-Mos2:23  
 They do not have a mind to injure one another-Mos2:24  
 They live peaceably-Mos2:24  
 They render to every man according to that which is his due-Mos2:24  
 They do not suffer their children to go hungry or naked-Mos2:25  
 They do not suffer their children to transgress the laws of God, and fight and quarrel one with another, and serve the devil-Mos2:26  
 They teach their children:  
     to walk in the ways of truth and soberness-Mos2:27  
     to love one another-Mos2:27  
     to serve one another-Mos2:27  
 They succor those that stand in need of their succor-Mos2:28  
 They administer of their substance unto him that standeth in need-Mos2:28  
 They do not suffer that the beggar putteth up his petition to them in vain and turn him out to perish-Mos2:29  
 They recognize that they are beggars-Mos2:32  
 God grants to them whatsoever they ask that is right-Mos2:36  
 They are guiltless-Mos2:42  
 They impart of their substance to poor according to that which they have:  
     they feed the hungry, clothe the naked, visit the sick and administer to their relief, both spiritually and temporally, according to their wants-Mos2:43  
 They do all these things in wisdom and order-Mos2:44-45  
 They do not run faster than they have strength-Mos2:44  
 They return the things which they borrow-Mos2:46  
 They watch: themselves, their thoughts, their words, their deeds-Mos2:49  
 They observe to keep the commandments of God-Mos2:49  
 A mighty change is wrought in their hearts-Mos3:3, 9  
 They have great views of that which is to come-Mos3:4  
 Were it expedient, they could prophesy of all things-Mos3:4  
 They are willing to enter into a covenant with God to do his will and to be obedient to his commandments in all things that he shall command them all the remainder of their days-Mos3:6  
 They receive a new name, children of Christ, his sons and his daughters-Mos3:8-9  
 They are born of Christ-Mos3:9  
 They are spiritually begotten of Christ-Mos3:9  
 They are made free-Mos3:10  
 They endure-Mos3:11  
 They are steadfast, immovable-Mos3:21  
 They always abound in good works-Mos3:21  
 They search diligently in the light of Christ, that they may know good from evil-Mi7:18  
 They lay hold upon every good thing, and condemn it not-Mi7:18

**PURPOSE—from page 14**

of Book of Mormon history has been preserved in the patterns of these present day Maya languages. There is one other bit of information which should be mentioned. The Mulekites or people of Zarahemla were originally from the tribe of Judah whereas the Nephites and Lamanites were originally from the tribe of Manassah. This difference could help in some way to distinguish the Mulekites from the other seven tribes. It is difficult to say how long it will be before we can begin to talk confidently about the location of the eight Book of Mormon tribes at any given time period. We do believe, however, that it is



sensed how important it was to realize the truth of Mosiah 1:116 and to act it out:

And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

I also sensed how important it was to realize that God has promised a way to accomplish all his works if we remain righteous. "Spiritual man" becomes a begotten son and daughter of God and eligible for the celestial kingdom by living by the truth that there is no other name given nor any other way nor means for salvation except in and through the name of Christ.

In 1963 Apostle Arthur A. Oakman invited me to share ministry in the reunion at Palmer Lake, Colorado. During the reunion Alma Sheehy, minister in charge of the Denver area, shared in private his experience with one of the three Nephites. He invited me and my wife to join him after the evening service in the quiet and peace of an area in back of the reunion grounds. He recounted how he had been awakened one night and beckoned to follow a personage to the living room. In the living room the personage identified himself as one of the three Nephites. They talked for about an hour or so with some of the conversation concerning future events. We were thrilled by the account given by Alma Sheehy.

In recent years the secularization of the churches of the world has been witnessed as part of the iniquity of the latter days. Nowhere is this more apparent than among the learned people who fall in love with themselves through the terrible addiction that the "life of the mind" is sufficient. The Book of Mormon draws our attention in unmistakable words to the dangers of being learned and not hearkening unto the counsel of God as found in III Nephi 6:57-61:

O that cunning plan of the evil one!

O the vainness, and the frailties, and the foolishness of men!

When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves;

Wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.

But to be learned is good, if they hearken unto the counsels of God.

The utter and complete truth of these scriptures in the Book of Mormon just quoted has been a balance wheel in my life and particularly so as I studied at the University of Chicago for the Ph.D. degree. All of the temptations of self-love surround a graduate student who directly or indirectly is tempted by self-conceit. Without the spiritual experiences connected with the Book of Mormon I doubt that I could have survived the vainness, frailties and foolishness associated with the culture and mentality of graduate school. The righteous approach to higher education at all levels is to support the principle that we should seek learning by study and also by faith. This is also expressed in the truth that higher education will be helpful in building Zion when the educated mind is constantly hearkening unto the counsels of God.

In 1980 a longtime and close friend of mine in the islands of the sea received light for me. I was told "to assemble, compile, and write" on the truths of the gospel. In 1980 I began writing a book in obedience to the direction received. My wife suggested the title, "The Word of Christ." It was immediately apparent that the book should seek to present the eternal and internal consistencies of truth from the scriptures. Eternal consistencies of truth will be found in all revelations of God through all the ages. Internal consistencies of truth will be found within and between the Inspired Version of the Holy Scriptures, the Book of Doctrine and Covenants, and the Book of Mormon.

As I wrote the manuscript for my book I perceived that it was important to use scriptures from the three standard books to introduce each chapter and then use scriptures from the three standard books to support all the major points throughout each chapter. The Book of Mormon was particularly helpful in presenting the word of Christ.

In writing the book I was directed to study the account of the three Nephites and angels from the "invisible world." I sensed as never before the power of the divine resources available to us from the invisible world if we lived in righteousness. I was reminded again during the writing process that it is possible for us to live in such complete faith and righteousness that we might be ministered to by angels daily as recorded in III Nephi 3:59:

And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ, that angels did minister unto him daily;

Just before I entered the military service in World War II I had my patriarchal blessing. Harmon A. Higgins gave the blessing and indicated that I would be given "incontrovertible evidence" that Jesus was the Christ. This was fulfilled in my World War II experience, in my Afton, Iowa experience, and other experiences through the years climaxing in the experiences associated with writing the book, "The Word of Christ."

During the period of questioning, doubt and ridicule of the scriptures of the Book of Mormon by some teachers and students in the academic world, my testimony remained that Jesus is the Christ, born of the virgin Mary, because of the incontrovertible evidence given to me many times.

My spiritual consciousness was profoundly focused on Alma 16:151 as I read the scriptures during World War II:

But behold, if ye will awake and arouse your faculties, even to experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

This became the theme of my life from the dramatic experience during the month of reading the Book of Mormon. During moments of errors of commission and omission, all of us are called back to God through Alma 16:151. Repentance, forgiveness are intimately connected with experimenting upon the word of Christ. Committing to eternal principles is intimately connected with experimenting upon the word of Christ.

(Continued on page 24)

**EXPERIMENT—from page 23**

As I wrote my book and as I wrote these testimonies the Spirit once again confirmed to me with power and assurance that the Book of Mormon is true, that Jesus is the Christ and that Zion will come to pass prior to the return of Jesus!

(Editor's Note: Readers who are interested may purchase **The Word of Christ** written by Raymond D. Zinser by contacting the School of Saints, 520 W. Maple, Independence, MO 64050, 816-833-0491. The price is \$12.95 plus \$1.25 for postage.

**JADE—from page 5**

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**LIAHONA—from page 9**

was cut into the dial face from the center out to each section. This groove was filled with a white substance. On the hands inside the ball, which were quite ornate, appeared writing which changed from time to time (1 Nephi 5:34,35). The ball itself was made of fine brass workmanship and was divided into fourteen sections, much like an orange is sectioned (fig. 6). The sacred Maya stepped fret design, which is symbolic of Christ, was around the opening on the top of the liahona. Around the outside of the ball, just below the center, was a series of

circular panels that contained writings (1 Nephi 5:31,32). I chose not to show any writing on the outside of the ball even though messages appeared here also. Just above this was a series of openings which formed a design around the ball. These openings permitted light to enter so the dial face could be clearly seen through the opening on the top. At last I was ready to paint the liahona. I was given great freedom as I painted, allowing me to depict the reflections in the brass and the coloring without the usual reference from which to work.

After sharing this testimony at the dedication of the office I found out from a church member who had worked in a sapphire mine in Montana that sapphire is the most perfect bearing surface known to man and was used as a bearing surface for bomb site needles during World War II. For this reason I believe the two liahona needles rotated on sapphire bearings and that is why I was impressed to make the color of the dial face blue-green which is a common sapphire color.

I believe the Lord has brought me to this point in my life. If I had asked for His direction when I was first making my career plans I believe I would have reached this point sooner. However, the skills and abilities learned in other areas of art can also be dedicated to His use.

I feel the Lord has extended my life that I might have a part in His work of establishing Zion. I must get my priorities where they should be. My desire is that I can spend full time painting so the stories of the Book of Mormon might come alive visually. I'm sure that in God's timing this desire will be granted. ■

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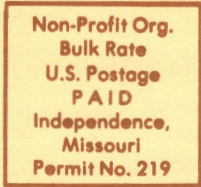
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