



Artifacts Suggest Why Mormon Received No Aid

By Glenn A. Scott

In *glyph notes* Vol. 10, No. 2, as part of a book report on *MAYA: Divine Kings of the Rain Forest* by Nikolai Grube, I questioned:

It had always been a mystery to me why Mormon, who was leading the Nephite armies in a desperate retreat from the Lamanites, (all the way from the Narrow Neck of Land [Isthmus of Tehuantepec] to Hill Cumorah [Cerro Rabon]) did not appeal to the inhabitants of the Land Northward for assistance. It would seem that the other indigenous people who are known to have occupied parts of the Land Northward should have been equally concerned at the massive Lamanite invasion of their territory.

But perhaps Mormon did appeal to the people of the Land Northward. The remarkable murals found at Cacaxtla in southern Mexico have been suggested as a graphic warning and appeal to the inhabitants of the Land Northward to stand

against a common enemy.

We know, for example, that there were a people in the area of Oaxaca called Zapotecs; and to the northeast of Teotihuacan along the Gulf coast, there were a people called Huastecs who spoke a Maya language. Though archaeologists have no idea how or when they got there, they must have included descendants of the many migrants from the Land of Zarahemla, who we are told, “went forth into the Land Northward to inherit the land. And they did travel an exceeding great distance, insomuch that they came to large bodies of water and many rivers” (Helaman 2:3-4), a perfect description of the Paploan basin. “And it came to pass as timber was exceeding scarce in the Land Northward, they did send forth much by the way of shipping; and thus they did enable the people in the Land Northward that they might build many cities both wood and cement” (Helaman 2:10), a perfect description of the Valley of Mexico.

Among many possible reasons Mormon received no help were:

- (1) so many years had passed since the massive migrations of 54 to 45 BC from the Land of Zarahemla into the Land Northward (Alma 30:5-13);
- (2) many of those migrants had been dissidents who were unhappy with conditions in Zarahemla (Helaman 2:3,17); and
- (3) later migrations included many Lamanites (Helaman 2:11, 124).

Thus, as has so often been true of colonists, they may have felt little kinship or responsibility to the land or people of their origins. However, archaeology has uncovered evidence suggesting a more sinister explanation, and from it has come details suggesting an international squeeze play.

On one side were the traditional enemy, the Lamanites, who held an undying hatred for the fair-skinned Nephites. We know that as early as 32 BC the Lamanites had succeeded in taking and holding a large part of

the Land of Zarahemla. We read that in 31 BC, Chief Captain Moronihah was able to recapture only about half of the land.

After the miraculous conversion of 8,000 Lamanites residing in Zarahemla (Helaman 2:81,117), some of them relinquished their holdings and returned to the Land of Lehi-Nephi, but many others undoubtedly remained.

Photo Credit: Glenn A. Scott



Photo A: Yax Nuun Ayiin from side panel of Stela 31. Museo Sylvanus Morley.

Then during the Golden Age following Christ’s visit, we read that Lamanites and Nephites mingled freely, which means that many additional Lamanites would have entered and probably settled in the Land of Zarahemla. These (at the time) friendly Lamanites eventually became a “Trojan Horse” to the Nephites. So when later relations between the Nephites and the Lamanites began to deteriorate, the Lamanites once again had a solid base in the Land of Zarahemla (remember all through The Book of Mormon the tribes retained their individual identities (Jacob 1:13; Mormon 1:8).

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2 glyph notes

Artifacts Reveal

From page 1.

So in 4 Nephi 1:23 we find the statement that in AD 194 “there began to be Lamanites again in the land,” indicating that they had begun to separate themselves from the Nephites and to resume their ancient tribal animosity. It is almost certain that after the great division of the people in AD 231 (4 Nephi 39-42) that the great city of Tikal, along with southern and eastern parts of the Land of Zarahemla came under Lamanite control.

From another direction, Teotihuacán also may well have played a major role in the downfall of the Nephite nation. Nikolai Grube wrote, “One of the more intriguing aspects of Maya [Lamanite] culture was its relationship with its neighbors in central Mexico, most especially with the great city of Teotihuacán.”

The presence of Mexican artifacts found among the tombs and ruins of Maya cities long puzzled archaeologists. First, there were green-hued obsidian tools and weapons that could only have come from a source near Teotihuacán; then, there was pottery found in Maya tombs of a definite Mexican style; but most significant were buildings in the heart of Tikal in the distinctive Mexican style called *Talud y Tablero*. This was a style of Mexican architecture which featured a sloping wall (the talud) and above that a framed panel (the tablero).

It is now apparent that by AD 250 a covert Mexican trade center had been set up in the heart of the city of Tikal, at the very time that the Nephite armies were fighting for their very survival!

The Teotihuacáños may have remained aloof from the struggle, preferring to remain neutral until they could determine which side would prevail. However, after the humiliating treaty of AD 350, in which the Lamanites (and significantly the Gadiantons) generously awarded the Nephites the Land Northward (which they did not own), in exchange for the Land of Zarahemla—the Mexicans must have considered the Nephites a lost cause. Thus, since we now know that those people of the Land Northward were trading with the Lamanites, behind the Nephites’ back (since the Nephite nation stood squarely between their Lamanite enemies to the east and the Teotihuacáños to the northwest, such trade could only be conducted by sea), it should come as no great surprise that they were not going to send military aid to Mormon.

In AD 378 Teotihuacán took a more drastic approach. Certainly the next series of events is typical of the murderous methods of the Gadiantons. These are described on the famous Stela 31 found at Tikal (See photo B) which shows that Teotihuacán already had a controlling presence in the Peten Lowlands (Land of Zarahemla). It was in that year a large ostensibly trade delegation, but which included a strong military component, was dispatched to Tikal by the ruler

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Photo Credit: Glenn A. Scott



Photo B: Stela 31 from Tikal, Guatemala

Artifacts Reveal

From page 2.

of Teotihuacán, known only as “Spear Thrower Owl” whose Mexican name glyph has been found on a small pyramid at Tikal.

LDS scholar Joseph Allen suggests that this ruler may have been a descendant of the infamous King Jacob who in AD 30 fled from Zarahemla with his secret combination followers “into the northernmost part of the land” (3 Nephi 3:44-50), and further, that the Gadiantons had somehow insinuated themselves into the government of Teotihuacán and thus represented the power that allowed them to become signatories to the Treaty of AD 350.

The delegation to Tikal was led by the ruler’s son, Yax Nuun Ayiin (“Green” or “First crocodile”), and a powerful military noble, Siyaj K’ak (“Smoking Frog” or “Born of fire”) per Nikolai Grube, or K’ak’ sih (“Fireborn”) per Peter Harrison. Nikolai Grube points out that this “arrival” is recorded on Stela 31 along with the announcement of the death of Tikal’s king, Chak Tok Ich’aak I (“Great Jaguar Paw or Claw”) *on the very same day*, suggesting that it may have been a violent event. As a result, a new dynasty was established in Tikal, inspired by Teotihuacán. The new ruler was, of course, Yax Nuun Ayiin (photo A and illustration C). Peter Harrison suggests that he must have married into the ruling line to have been accepted by the Maya of Tikal. This all sounds remarkably like the story of Amalickiah, the renegade Nephite, who became king of the Lamanites (Alma 21:103-119). Of course there is no mention

of a violent overthrow of the Tikal royal line on Stela 31, but remember it was the Yax Nuun Ayiin’s son who had Stela 31 carved; and archaeologists are well aware that most of the stela contain the ruler’s justification of his right to rule.

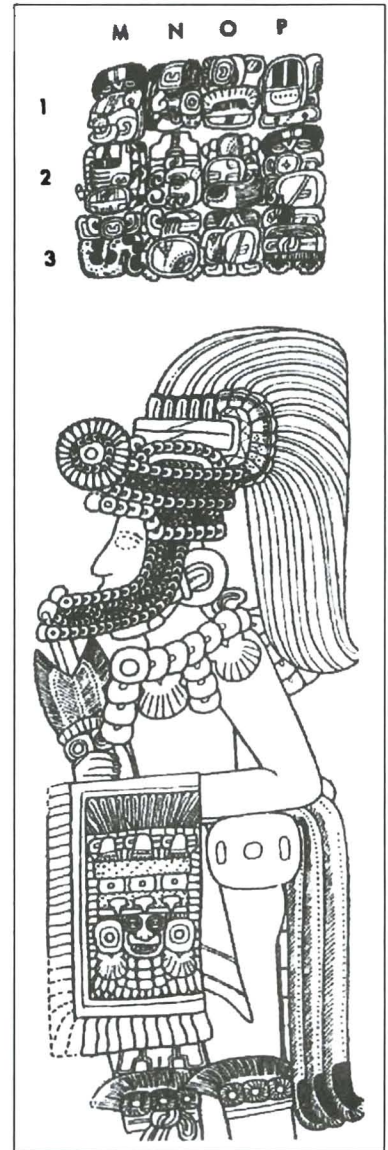
During the years following the takeover of Tikal, the city initiated far-reaching changes such as the introduction of Mexican military tactics including the use of the *atlatl* (a spear thrower). These changes affected other parts of the Lowlands such as the immediate conquest of Tikal’s northern neighbor, the City of Uaxactún. Local leaders were all superceded, apparently on the same day as those at Tikal, by a dynasty friendly with Teotihuacán.

This “arrival” was also recorded on a Teotihuacan-style, black, tripod vessel found in a tomb at Tikal. On it was incised a scene (illustration D) showing a line of Mexican armed warriors and tassel-headed lords advancing from a Talud y Tablero-style city to one populated by Maya.

This event is linked to a specific date in the year AD 378. It marks the arrival of Siyaj’ K’ak (or K’ak Sih), who had appeared eight days earlier at El Peru, some 78 km west of Tikal. There is a strong sense of a political takeover or conquest having taken place. It was certainly the end of the traditional Tikal line, replaced by one with ties to Mexican ancestry.

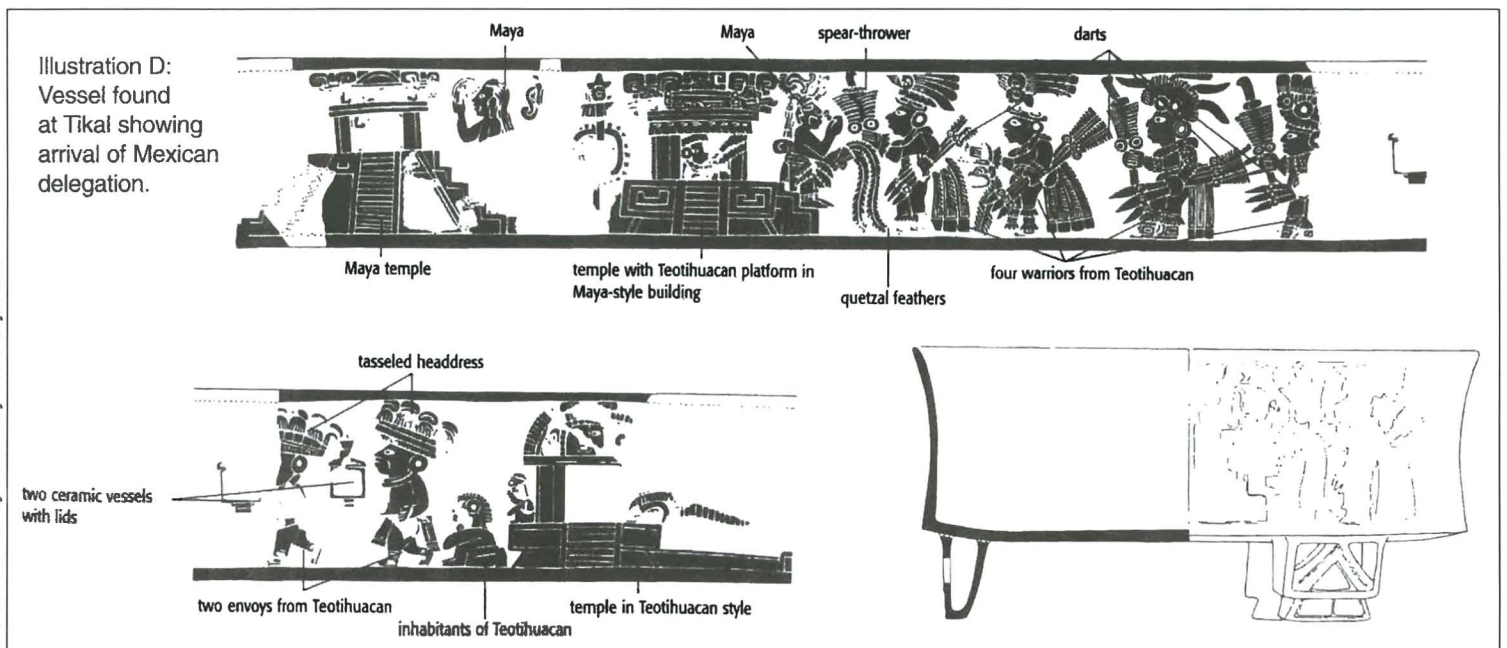
The next year, AD 379, Siyaj’ K’ak installed Yax Nuun Ayiin I, as the new ruler of Tikal. This event, occurring just five years before General Mormon wrote to the

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Credit: University of Pennsylvania

Illustration C: Yax Nuun Ayiin dressed as a Mexican warrior.



Credit: Drawn by University of Pennsylvania

4 glyph notes

Artifacts Reveal

From page 3.

Lamanite king, suggests that Yax Nuun Ayiin I (a Teotihuacán) was probably the Lamanite king to whom Mormon sent his

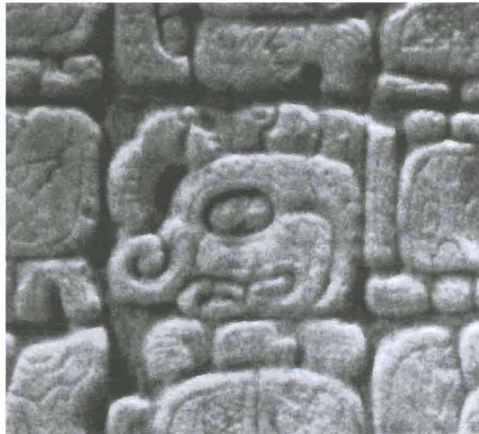


Photo E: The glyphic symbol for "Green" or "First crocodile".

epistle requesting that their armies meet in the Land of Cumorah to conclude their long struggle.

If indeed, as Joseph Allen has surmised, Teotihuacán was, for all intents and purposes, controlled by the Gadiantons (and why else would they have been signatories to the Treaty of AD 350), that could well explain the shocking editorial observation which historian Mormon inserted in Helaman 1:51.

And behold, in the end of this book, ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi.

Stela 31 was actually erected at Tikal to commemorate the coronation of Yax Nuun Ayiin's son, Siyaj Chan K'awiil in AD 411, but on it was summarized a lengthy history of Tikal. On one side panel is a portrait of

his father, Yax Nuun Ayiin I, dressed as a Mexican warrior (photo A and illustration C). The hieroglyphic panel (photo B) contains several glyphs representing the name "Green" or "First crocodile" (close-up of photo E).

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the Joy line as shared with Joy Muir

The Spectacular Book of Mormon:
A Testimony
By Bill Barrett

I recently witnessed the return of the space shuttle Discovery on live TV. Many Americans prayed for the safe journey of this mission, remembering the disaster of the Columbia 2-1/2 years ago. We stand in awe of the accomplishments of man to leave this planet earth and travel in space, dock with an orbiting space station, and to return by very precisely executed maneuvers through Earth's atmosphere in a craft that reaches surface temperatures of nearly 3,000 degrees. What a spectacular event and accomplishment, and yet how difficult it must be for many who are in this program to say "we are less than the dust of the earth..." (Mosiah 2:2). It is difficult for man to recognize and admit that it is only by the precise and predictable laws of physics and the divine order of the universe, as well as the divine intelligence planted in our minds by our creator, that we can achieve such a spectacular event.

King Benjamin in the book of Mosiah in The Book of Mormon had a profound determination to leave his people a legacy that would serve them well. It was a message of humility and recognition that when we serve our fellowman, we are only in the

service of our God, and we are immensely indebted to God. King Benjamin delivered to them the angel message that Christ would come and atone for their sins if they were repentant and obedient.

The more righteous people that were left on this continent during the time of Christ's crucifixion had also witnessed a spectacular event (3 Nephi 4:6-74). It was one in which there were three hours of great destruction of the lands, followed by three days of darkness. A voice spoke to them telling them why this great destruction took place and identifying himself as Jesus Christ. An even more spectacular event was when Jesus Christ descended from the heavens and showed himself to the people of Nephi after his ascension into heaven from Jerusalem (3 Nephi 5 and following).

I was born and raised in the Reorganized Church of Jesus Christ of Latter Day Saints in Albuquerque, New Mexico. In my early teens, I made it a practice to read the scriptures, and I was particularly drawn to The Book of Mormon because of its clarity and plainness. I often prayed to the Lord that he would give me some spectacular event like a dream or vision that would let me know the truthfulness of The Book of Mormon. Then I realized that I had never doubted the book at all. When I read it, it is as if the authors are right there talking to me about

their experiences. I was reading in the Bible in John 20, verse 29 Jesus' words to Thomas saying "because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

I knew then how blessed I have been to have the Holy Spirit give me the assurance of the truthfulness of this book which was written by the ancient prophets on this American continent and hid up and preserved for our day. Then to come forth by the hands of the angel Moroni to Joseph Smith with God giving Joseph the power to decipher it through the Urim and Thummim. What a spectacular event in our time – a marvelous work and a wonder. Thank you Lord for the assurance of truth. May I embrace it and look upward, and keep all your commandments, that Zion may look downward and come upon earth.

Bill Barrett and his wife, Pam, have lived in the Independence area for ten years. They attend the Belton Restoration Branch where Bill serves as an elder. They have two children and two grandchildren. Before his retirement, Bill worked as a Mechanical Engineer. Since 1998 Bill has made seven trips overseas doing missionary work. He has visited Kenya twice and Nigeria five times and will make another trip overseas this fall.

By the Borders of the Seashore

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**January 21 - 31,
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Proposed Itinerary
Subject to Change

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let The Book of Mormon
come alive for you!
BUT, remember —
We travel where the
unpredictable happens.
It's part of the adventure!

Day 1 — Saturday, Jan. 21, Travel

Leave Kansas City early morning via Atlanta for Belize City. Transfer to San Ignacio, nestled in the foothills of the Maya Mountains in western Belize, famous for nearby Maya ruins and ecotourism. This will be our base for the next three days. (D)

Day 2 — Sunday, Jan. 22, Xunantunich, Cahal Pech, and Medicine Trail

Today cross the river on a hand-pulled ferry to visit Xunantunich. It sits high on a small mountain with a wonderful view of the countryside. We'll make a short stop at Cahal Pech. In the afternoon learn about Maya herbal medicine. (B&D)

Day 3 — Monday, Jan. 23, Caracol

Weather permitting, we'll attempt the drive to Caracol, an extremely large and important site. The famous archaeology team, Arlen and Diane Chase, excavated at Caracol for over 15 years. Mercury was discovered here in a building dating to the time of Christ, providing evidence for metals in The Book of Mormon era. (B&D)

Day 4 — Tuesday, Jan. 24, Zoo, Museum, Altun Ha

Leave San Ignacio, stopping at the zoo on the way to Belize City. In prior years, Belize did not have a national museum, but they have a new one in the city, which we will visit today. If time, we'll go to Altun Ha, which is most probably one of the east coast Book of Mormon cities. A ten-pound jade carved head was found here along with hundreds of other jade artifacts. Spend the night in Belize City. (B&D)

Day 5 — Wednesday, Jan. 25, Lamanai

For an exciting adventure, today we drive to the New River and board boats for an 18-mile jungle river ride to the ruins of Lamanai. We will not only visit the site but experience the flora, fauna, and wildlife of the area. Lamanai, in existence during Book of Mormon times, is one of the few sites known by its original name. (B,L,& D)

Day 6 — Thursday, Jan. 26 , Travel, Chetumal

Today is a travel day overland, north to Mexico. Cross the border and check into hotel at Chetumal. (B&D)

Day 7 — Friday, Jan. 27, Dzibanche and Kohunlich

Close to Chetumal are these two impressive sites. Dzibanche was named for the writings found there. A hieroglyphic staircase relates the capture and seizure of captives and a victory. (B&D)

Day 8 — Saturday, Jan. 28, Museum in Chetumal

Visit the small museum in Chetumal before heading on up the Yucatan coast to Coba. Close to Coba is the Coba Archaeological Villa, a charming hacienda-style hotel situated in the heart of a tropical forest on the shore of a lake, where we will spend the next two nights. (B&D)

Day 9 — Sunday, Jan. 29, Coba

Coba sits among five small lakes and has as many as fifty *sache ob* (ancient roads) that led into this huge Mayan city center, one of them over 62 miles long — the longest in the Mayan world. A stone road roller was discovered here. It also has impressive pyramids. (B&D)

Day 10 — Monday, Jan. 30, Cancun

Today we'll drive to Cancun, settle into hotel. Rest of the day is free for the beach, shopping, or quiet reflection on the new things you've seen and learned. (B & D)

Day 11-Tuesday, Jan. 31, Travel

After a morning around the pool, we'll leave Cancun for Atlanta and Kansas City. (B)

This tour has been arranged to be slightly less busy than those in the past. We will see at least eight magnificent ruins, experience new flora, fauna, and wildlife, take time for classes and worship so that we understand what we are experiencing and have some moments to smell the roses.

B = Breakfast L = Lunch
D = Dinner

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"As I looked down at the roads and fields, I saw work being done much as it has been for centuries, perhaps a millennium. It's not difficult at all to picture families farming the same land..."

"We didn't really want the day to end, but as we were all quite tired, our bed was a welcome sight."

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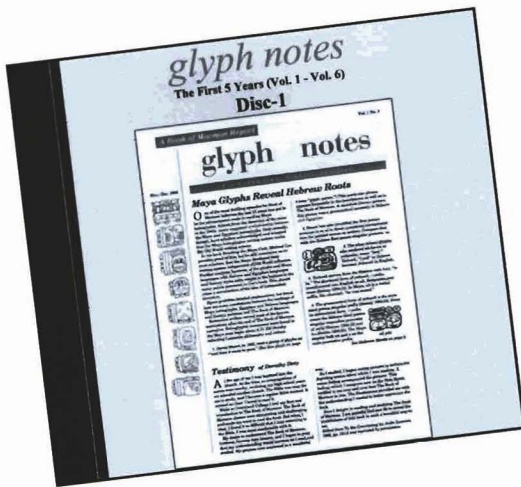
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glyph clips

◆ Warfare

Richard E. W. Adams reaches several conclusions in his book, *Rio Azul: An Ancient Maya City* (1999), that add support to the truth of the narrative in *The Book of Mormon*. For example, in summarizing about the Late Preclassic period (250 BC – AD. 250), he writes,

Warfare became endemic toward the end of the period.... More major military fortifications date from the end of the Late Preclassic than from any other period (page 157).

In reference to the Early Classic (AD 250-360), he concludes, "In . . . parts of the lowlands, changes appear to have been traumatic, perhaps even terminating development at sites such as Seibal. The gigantic center of El Mirador, the lesser centers of Nakbe, and the port of Cerros

were entirely abandoned with only insignificant reoccupation in much later times" (page 160).

Rio Azul, in northern Guatemala, is where the famous cocoa pot was discovered, as well as the tomb with hieroglyphs for different directions, proving the Maya knew true north.

glyph calendar

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glyph quotes

Endowed with power from on High—Luke 24:48



By Clyde Noren

Saints today are prayerfully petitioning the Lord for the full return of the gifts of the spirit once treasured in worship experiences in former days of the Church.

The different gifts or fruits of the spirit are given in Chapter 2 of the I Corinthian letter. These gifts enumerated by Paul include wisdom, knowledge, healing, miracles, and prophecies, discerning of spirits, speaking in tongues and interpretation of tongues.

An outstanding manifestation of the working of the Spirit occurred at the dedication of the Kirtland Temple in 1836. Prophecies, speaking in tongues and the interpretation of tongues were given. Even the babies were said to participate in audible worship. The temple experience has been compared to the outpouring of the Spirit at the Day of Pentecost recorded by the Apostle Paul in the Book of Acts, Chapter 2.

The Saints diligently prepared spiritually and physically in a labor of love to complete the God ordained House of Worship. The men labored in the nearby quarry to provide stone for the walls. The wives and

ladies of the church wove cloth and made clothes for the workers, and they sacrificed their fine china for the mortar in the plastered walls.

.. we will experience more gifts of the spirit when we are in tune with God's voice and when we keep His commandments.

Brother Earl Curry, in his spiritually enlightened experiences in 1957 at the Kirtland Temple, said that we will experience more gifts of the spirit when we are in tune with God's voice and when we keep His commandments. Brother Curry wrote that we shall receive the spiritual gifts such as the ministry of angels, visitation by the three Nephites and John the Revelator, and special appearances of Jesus Christ to His servants.

In reality, we know that the endowment of the Blessings of the Spirit requires a stewardship of close union and contact with the Lord. Isaiah said, "That holy, holy, holy is the Lord of Hosts: the whole world is full of His glory" (Isa. 6:3). Because of the necessity of being one with Him, we must purify our hearts, our minds and our bodies. This is especially true of the Priesthood members. The Priesthood has the promise that they shall see Him, "for He will unveil

His face unto you" (D&C 85:18b).

We know that God's promises and blessings are true and exist for all eternity; therefore, we anticipate the return of the gifts of the spirit. In Luke 24:48, Jesus gave the promise that the disciples would be endowed with power from on

high. We anticipate many gifts of the spirit, but the gift of healing today would be of more value than silver or gold. We will rejoice when we see the lame walk, the bedridden rise, the diseased cured, the blind see and the deaf hear.

The Church and its members have tarried too long. Let us place our lives in a position to be endowed from on high.

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