



NEWSLETTER

RELIGIOUS STUDIES CENTER

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FROM VICE PRESIDENT EVENSON

The Religious Studies Center at Brigham Young University carries out significant research on religious topics and encourages others, not formally affiliated with the Center, in such work. This study of religious matters is aimed at helping us as scholars and students to come to a fuller understanding of the revealed word of God and of our opportunities and responsibilities through our knowledge of the Gospel. All members of the Church should be students of the gospel, hence our hope that the work of the Center will reach all who search for understanding. The work of the Center is not to bring forth new doctrines but to bring insight into what the Lord has revealed through His chosen servants, insight which will enlighten minds and enrich hearts and spirits.

We are deluged with facts and ideas in today's information society. All research of significance must help us to discern and select the true and valuable from the false or unimportant, then to understand what ideas, facts and teachings are most important and fundamental. Such inquiry must help us to appreciate the relationships of ideas, how seemingly unrelated ideas may illuminate one another in new ways when their connections are understood. Such pursuit must assist us to understand that all knowledge is not of equal value; some concepts are of eternal significance and provide the foundation of all else.

No one can learn all things in mortality, but all must strive to recognize and comprehend matters of eternal significance. Research in the Religious Studies Center seeks to clarify those fundamental issues and relationships in religious studies which most fully illuminate our lives and our understanding. Such study that truly brings us greater light and truth can only be carried out under the guidance of the Spirit of the Lord.

Those affiliated with the Religious Studies Center undertake this pursuit in humility and in the spirit of the Lord's instruction,

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand...that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (D&C 88:78, 80)

—William E. Evenson



ELDER NEAL A. MAXWELL ANSWERS THE GREAT QUESTION

As keynote speaker for the Book of Mormon Symposium held October 10–11, 1986, on the BYU campus, Elder Neal A. Maxwell discussed the topic, "A Great Answer to the Great Question," using the opportunity to relate his impressions while recently rereading the Book of Mormon.

What is the "Great Question"? It was posed by Amulek when he asked, "Is there really a redeeming Christ?" The answer, affirmed by Elder Maxwell, "is a resounding, Yes!"

Elder Maxwell observes that the Book of Mormon foretells the coming forth of other scripture, indicating that there will be more than 20 other books. But he also expresses that "this will not occur until we are ready to receive them." As an explanation of why we need the Book of Mormon, he reviews 1 Nephi 13, which has eight indications of omissions from the Bible. He reminds us that the Savior criticized "those who had taken away the plain and precious things," and that these last records will establish the truthfulness of earlier scripture.

We are also cautioned by Elder Maxwell that lack of spiritual memory brings apostasy. We need to have something tangible to review, research and cling to in order to keep from wandering off into the darkness as did the ancient Israelites at the time of Christ's birth. The purpose of all scripture and the prophets has been to serve as a witness for Christ. That testimony is needed to counter the spiritual dilution that was and is taking place.

There are those who will not accept the message of the Book of Mormon even if they could see all things. If they were shown the gold plates they would disbelieve. Elder Maxwell relates that "some people are so afraid of being taken in, they cannot be taken out of their mind set," and that "scanning while doubting will not lead to knowledge." We must ask with real intent, with faith in Christ. For those who say "we have enough, from them shall be taken away even that which they have." (2 Nephi 28:30)

Elder Maxwell again cautions us to focus on "the message, not the messengers, the principles, not the processes and the doctrine, not the plot." The voiceprint of the Lord will not convince the non-believer. The things of the spirit must be sought by faith. "Those who believe not the Book of Mormon will not believe new scripture," said Elder Maxwell. Even believers may be tested when a third scriptural witness comes forth from the lost tribes.

Elder Maxwell concludes his talk with a beautiful verbal painting of the Book of Mormon. "I see the Book of Mormon as a vast nation with gardens, courtyards, towers and wings. Some rooms I have not entered. There are sumptuous banquet tables laid out. Too many members behave as hurried tourists, scarcely venturing beyond the entry hall. May we venture further within to hear the whisperings of the past."

—D. Gonzalez

A NEW SERIES ANNOUNCED

The Religious Studies Center announces that it will soon inaugurate a third series of monographs which is to be entitled *Occasional Papers*, underscoring the scholarly thrust of the studies which will be published.

The volumes in this new series will join those in the two which are already underway. The first, the *Monograph Series*, was started in 1978 with the publication of *Nibley on the Timely and the Timeless*. This series now includes 13 volumes. The fourteenth volume, edited by Richard L. Anderson and entitled *The Gospels: Texts, Translations, Testimony*, is ready for the press and will appear during the late summer of 1987.

The second series, *The Specialized Monographs*, was started in 1985 with the appearance of *Supporting Saints: Life Stories of Nineteenth Century Mormons* which was edited by Donald Q. Cannon and David J. Whittaker. A second volume of essays edited by Darwin L. Thomas and called *Religion and the Family* is scheduled to appear by summer 1987.

The inaugural volume of the *Occasional Papers* series will consist of a collection of three essays and will bear the title *Jesus the Messiah and the Restoration*. The first, by the Center's general director, Robert J. Matthews, focuses on the close relationship between Joseph Smith's work on the Bible and the revelations which he received and are now recorded in the Doctrine and Covenants. The second essay is a discussion of the titles of Jesus prepared by David H. Yarn, Jr., formerly Dean of Religious Education at Brigham Young University and now President of the Atlanta Temple. The last essay, by Larry C. Porter, the Center's director for LDS Church History, carefully examines the events surrounding the restoration of the priesthood and publishing the Book of Mormon. Perhaps more precisely than other studies on the subject of the restoration of the priesthood, Brother Porter's work narrows the span of time during which the Melchizedek priesthood was restored to a few days in the latter half of May, 1829.

Other works in this third series will follow almost immediately, including an important study by Professor Emeritus A. Burt Horsley.

—S. K. Brown

A Call for Papers

The third annual Book of Mormon symposium will be held in October 1987 (the exact dates have yet to be established). The focus of this year's symposium will be on Second Nephi. Those who are interested in presenting a paper in October should submit a proposed outline to Monte S. Nyman, 156 JSB, BYU, Provo, Utah 84602, by June 1, 1987.

Outlines should give the proposed title, the general theme, and the major points of the paper with supporting ideas. The papers will be selected on the basis of subject and relevance to the text of Second Nephi. A balanced coverage of all areas of the book will be attempted in selecting papers.

The authors of the accepted proposals will be notified about July 1, 1987, and the written paper will be due September 1, 1987, for peer review and suggestions. Of course, there is no guarantee that the papers presented will be published; but a select number will be included in a forthcoming publication by the Religious Studies Center.

—M. S. Nyman

ROBERT J. MATTHEWS, GENERAL DIRECTOR

Since Robert J. Matthews became General Director of the Religious Studies Center in 1981, it has undergone substantial change. Before, modelled after religious studies centers at other universities, it featured areas in Judaeo-Christian Religions, World Religions, Church History (including Christian history), and Ancient Studies, in addition to the Book of Mor-

mon. But Brother Matthews has given the Center a distinctly LDS focus: since BYU is an institution sponsored by the Church, the Center should both reflect the mission and goals of the Church and provide support for LDS teachers. Hence, it now includes areas in Bible, Book of Mormon, LDS Church History, Pearl of Great Price, Ancient Studies, and the recently formed Doctrine and Covenants and Special Projects areas. The Richard L. Evans Chair of Christian Understanding, held by Truman G. Madsen, exists independently of the Center, but functions in close cooperation with it. World Religions, of course, is of significant importance to the Center, but is handled by Spencer J. Palmer through the David M. Kennedy Center for International Studies in cooperation with the Religious Studies Center.

The Religious Studies Center is designed not only to publish for the LDS audience, but, as Brother Matthews explained in the January 1987 *Ensign* (pp. 79–80), to receive research suggestions from "individuals who may not have the time, money, or other resources" to pursue the study themselves. It is the Center's Executive Committee, under Vice President William E. Evenson, which evaluates proposals and coordinates the assignment of research. Brother Matthews said that appropriate topics of inquiry which will "benefit the progress of the Church," aid LDS teachers, "enlarge our knowledge of religion and strengthen our commitment to the Gospel as restored through the Prophet Joseph Smith" are encouraged. (Topics and questions may be addressed to Donald Q. Cannon, Associate General Director of the Religious Studies Center, 156 Joseph Smith Building, Brigham Young University, Provo, Utah 84602.)

In terms of his past efforts, Dean Matthews has been diligent in helping LDS Church members understand the value of the Joseph Smith Translation of the Bible. His interest in the translation began in his hometown, Evanston, Wyoming, on a summer evening when, at age eighteen, he was listening to a radio broadcast by Elder Joseph Fielding Smith of the Council of the Twelve. "Something forcibly struck me," says Brother Matthews, when Elder Smith said that a certain biblical passage "had been corrected by the Lord in a revelation to the Prophet Joseph Smith." The passage in John 1:18 ("No man hath seen God at any time") was incomplete and should read "No man hath seen God at any time, except he [God] hath borne record of the Son; for except it is through him no man can be saved" (JST John 1:19). "It was the word 'revelation' as used by Elder Smith that penetrated me. I have never lost that feeling. It awakened in me an intense desire to know more about Joseph Smith's Bible translation." And as he pursued the matter, Brother Matthews came to realize that the JST was a "mainline activity of the Prophet, resulting in much of the doctrinal restoration in this dispensation."

When he finally obtained his first printed copy of the Prophet's translation in 1947, he made a word-for-word comparison with the King James version. Then, after nearly fifteen years of waiting, two manuscripts, the original in the RLDS Library and a partial copy in the LDS Church archives, became available for study. He found that the RLDS published edition agreed closely with the original manuscripts, except for spelling and grammatical differences.

The Joseph Smith Translation is now widely used by the Latter-day Saints. The 1979 LDS edition of the Bible frequently cites the JST in its footnotes, and 17 pages of extracts appear in its appendix. Professor Matthews' paper "The Joseph Smith Translation—Historical Source and Doctrinal Companion to the Doctrine and Covenants," which was delivered to a CES Symposium in August 1985, is to appear in the forthcoming inaugural volume of the Religious Studies Center's *Occasional Papers* series which will be entitled *Jesus the Savior and the Restoration*.

In a more personal vein, Brother Matthews is married to the former Shirley Neves; they have four children and two grandchildren. He served a mission in California, has been a bishop, a patriarch, a high councilor, and is currently the President of the BYU Eighth Stake. In 1968, he received a Ph.D. from BYU

in Scripture. He has been both a Seminary teacher and principal, and an Institute instructor and director. In 1971, he joined the BYU faculty. He has written numerous articles for the *Ensign*, *BYU Studies* and other church publications.

—C. Mason

PUBLICATIONS WILL CELEBRATE THE 150TH ANNIVERSARY OF THE BRITISH MISSION

In commemoration of the 150th anniversary of the opening of the British Mission, Larry C. Porter of the Religious Studies Center was asked to help coordinate the publication of a book called *Truth Will Prevail*. The title, fittingly, comes from a political banner seen in Preston by the first missionaries to England soon after their arrival. They felt it to be an appropriate statement regarding their mission and adopted it as their theme.

V. Ben Bloxham of BYU's History Department and James R. Moss, formerly of the Department of Church History and Doctrine and currently Utah's State Superintendent of Public Instruction, were appointed to serve as co-editors, with Thomas K. Hinckley of the Geography Department and his wife, Tammy, serving as copy editors. Professor Bloxham explained that they determined to use new research rather than revising previous publications. For instance, fifty years ago Elder Richard L. Evans wrote a history of the Saints in Britain for the 100th anniversary, and it was decided that his work should stand unrevised. With the decision to start from scratch, the job took on an overwhelming appearance, overwhelming, but exciting.

The editors invited several individuals to contribute chapters, rather than leaving the work in the hands of one or two authors. The result is a book, thoroughly researched and documented, which should appeal to many readers for a variety of reasons. The collection of essays is both scholarly and spiritual in tone. And there are instances in which misinformation about historical events has been corrected or clarified. After the initial editorial work was completed with the aid of the Religious Studies Center, the essays were taken to England by Professor Hinckley in December for final editorial review before being published at Cambridge University Press.

Brother Bloxham is just as excited about the cover design for the book as he is about the contents. He credits Dr. Hinckley with bringing this additional attention to *Truth Will Prevail*. Representatives of Cambridge University Press are so impressed with the design that they have requested permission to display the book and enter it in a competition held among publishers.

The contributors and chapters in *Truth Will Prevail* are: Larry C. Porter, "Beginnings of the Restoration: Canada, An 'Effectual Door' to the British Isles"; Malcolm R. Thorp, "Background for the Restoration: The Social Setting in the British Isles"; James R. Moss, "The Gospel Restored in Britain, 1837–38"; V. Ben Bloxham, "The Twelve Are Called to Britain, 1838–40" and "The Quorum of the Twelve in Britain, 1840–41"; Richard L. Jensen, "The British Gathering to Zion"; Richard O. Cowan, "The Church in England, 1841–1914"; Frederick S. Buchanan, "The Ebb and Flow of the Church in Scotland, 1840–1900"; Brent A. Barlow, "The Irish Experience, 1840–1920"; Louis B. Cardon, "The British Mission During World War I and the Post-War Era, 1914–39" and "The British Mission During World War II and the Period of Recovery, 1939–50"; James R. Moss, "The Great Awakening 1951–71"; and Anne Perry, "The Contemporary Church".

One of the unusual yet important pieces is the sixth chapter, "The Restoration of the Gospel in Wales," written by Ronald D. Dennis. His chapter's significance is not that it is more scholarly, or more thorough, but because he is the first scholar to spend time learning the Welsh language and bringing this skill to an investigation of the Church in Wales. In fact,

Brother Dennis's chapter grew out of two larger and more comprehensive works which will also be published in the spring of 1987 by the Religious Studies Center in cooperation with BYU's College of Humanities. The first work focuses on the earliest Welsh Mormon emigration and includes a number of pieces originally written in Welsh by early Latter-day Saints and now translated into English by Brother Dennis. The second volume consists of a comprehensive, annotated bibliography of early publications by members of the Church in Wales. Bearing the title *Welsh Mormon Publications from 1844 to 1862*, this book will become a standard reference work for historians and genealogists interested in nineteenth-century Welsh history.

But why Wales, and why would learning the language be that important to Brother Dennis? It happens that he is related to Captain Dan Jones who played a very prominent role in the Church in Britain in the last century, particularly in Wales. In order for the Church to have meaning to the people in Wales, it had to provide literature in Welsh. That provider turned out to be Captain Jones. Until Brother Dennis learned the language, no one had translated the large number of LDS Welsh publications, letters, journals, etc. He is thus the first to break ground in making available this treasury of information. And Brother Dennis has plans to provide more information for the LDS public. It should take him only "two or three lifetimes".

In addition to these three publications, many activities are planned in the British Isles to commemorate the anniversary and are to be spread over the entire year. According to Professor Bloxham, the Area Conferences planned for July 26, 1987, will feature visits of General Authorities: in London, President Ezra Taft Benson and Elder Carlos E. Asay; in Birmingham, President Gordon B. Hinckley and Elder Russell C. Taylor; in Scotland, President Howard W. Hunter and Elder David B. Haight; in Wales, Elder Russell M. Nelson and Elder Derek A. Cuthbert; and in Ireland, both Belfast and Dublin, Elder Marvin J. Ashton and Elder M. Russell Ballard.

—D. Gonzalez

INFORMATION FROM THE CENTER

Editor's Note: Beginning with this issue, the *Newsletter* will regularly carry this column, featuring some informative aspect of the on-going work of the Center and its associates. In the following piece, John W. Welch, Director of Special Projects, offers a brief but illuminating discussion of the word "peculiar" as employed in scripture, plus an invitation.

* * * * *

"A peculiar people"—What does it mean?

The Greek New Testament Project of the Religious Studies Center is looking into the meaning of individual Greek words and phrases. In many instances, this information will help modern readers to understand possible meanings of biblical expressions.

One such case is *peripoiēsis*, translated in the often-cited 1 Peter 2:9 as "peculiar." To many of today's students, the phrase "a peculiar people" conjures up the idea of a strange idiosyncratic group. To people in antiquity, on the other hand, the word *peripoiēsis* had several important meanings, but "strange" or "odd" was not among them.

The word *peripoiēsis* in 1 Peter 2:9 combines two streams of thought. The first is the ancient Israelite idea, found in Ex. 19:5, Deut. 7:6, 14:2, and 26:18, that the people of Israel literally belonged to God. Here the Greek word *peripoiēsis* and its Hebrew counterpart (*segullah*) have the meaning of "possession" or "property." God's people became his possession, his personal property, his people, when they covenanted with him that he would be their God and they would be his people.

The second idea is the related thought that the people of God had been *purchased* or *bought* by God, as evidenced in Mal. 3:17 and Eph. 1:14 (comp. also 1 Thes. 5:9 and 2 Thes.

2:14). God has spared or saved his people; he has redeemed (literally, bought back) his people, who have thereby obtained salvation. In these verses, *peripoiēsis* means "keeping safe, preserving, saving, or obtaining possession," as the root verb *peripoiēo* means "to save, or preserve, or acquire, or gain (for oneself)." In some cases, the word means that God has saved his people for himself, having bought them as a treasure at a significant price. In other instances it means that his people have obtained salvation by their righteousness. In these senses, God's people are his "peculiar" people.

One may wonder why the King James translators chose to use the English word "peculiar" in 1 Peter 2:9 to convey such meanings. As the *Oxford English Dictionary* shows, the word "peculiar" in 1611 meant much the same as described above, namely "of or relating to private property," and thus it was a suitable translation for the biblical *peripoiēsis* ("possession or property"). The English word "peculiar" comes from the Latin *peculium*, meaning in Roman times "property in cattle," but also, interestingly, "the private property or military earnings of a son or slave independent of the estate of his father or master, especially property given by grant from the father." In 1611, the English word "peculiar" also meant "characteristic," "distinctive," "uncommon," and "odd," but the biblical words did not encompass those meanings. (See also the note on 1 Peter 2:9 in the new LDS edition of the Bible.)

Thus there is much involved in being God's "peculiar people." "A peculiar people" is an unusual people, not because they are strange, but because they have entered into a covenant relationship with God and have been bought by his blood, thus becoming his personal property and thereby obtaining salvation by righteousness.

The Religious Studies Center is now working to identify and study other Greek New Testament words like *peripoiēsis* that are particularly meaningful to Latter-day Saints. Anyone interested in participating in this research, or anyone with questions, is invited to contact John W. Welch, Director of Special Projects, 522 JRCB, BYU, Provo, UT 84602.

—J. W. Welch

THE BOOK OF MORMON SYMPOSIA: 1985 and 1986

Editor's Note: Because the Book of Mormon has become a primary emphasis of President Ezra Taft Benson's leadership and because many of the papers delivered at both the first and second Book of Mormon symposia held in October 1985 and October 1986, respectively, will become available in publications of the Center by mid-1987, it seemed appropriate to include a review of the initial symposium's presentations as well as many of those offered in the most recent conference. The former was organized by Professor Emeritus Paul R. Cheesman and the latter by Professor Monte S. Nyman.

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THE FIRST SYMPOSIUM PAPERS (1985)

Setting the tone of the inaugural gathering, Robert J. Matthews' talk focused on what is central to Book of Mormon study—Jesus Christ. In "What the Book of Mormon Tells Us About Jesus Christ," Professor Matthews pointed out the book's unique body of information about the Savior, stressing that his ministry was not limited to the inhabitants of Palestine, but extended to the New World, the lost tribes and mankind in general, as they are able to receive Him.

Several other addresses also treated both the Book of Mormon's unique role in Christianity and how it augments the Old Testament. For instance, Robert L. Millet observed that "One of the greatest mysteries in the Christian world is the . . . Godhead, the relationship of the Father to the Son." Drawing on the Book of Mormon's rich resources in his "The Mystery of the Father and the Son," Dr. Millet explored the nature and

relationship of these two members of the Godhead.

Joseph F. McConkie, in making "A Comparison of Book of Mormon and Bible Teachings on the Doctrines of Salvation," found the Old Testament to lack clarity on essential doctrines. It does not mention, for example, Jesus as the Son of God or as the Messiah, the plan of salvation or ordinances like baptism. Since the Book of Mormon teaches these principles and more, it thus becomes the foundation of conversion and salvation.

Kent P. Jackson, in "The Beginnings of Christianity in the Book of Mormon," suggested that since the Book of Mormon people were given a "Christian testimony" when the Israelites did not possess such, Lehi and his family had been led from the Old World precisely so that they could acquire this greater knowledge of the Savior in "a time when the knowledge of Christ was limited in the world."

The allegorical story told by Zenos about the Lord's vineyard (Jacob 5) was recorded, despite "the difficulty of engraving on plates," precisely because it explains the role of "Ephraim, the Scattered Remnant." Monte S. Nyman then explained Ephraim's mission in gathering Israel and in establishing the New Jerusalem in America.

Stephen Ricks' "Fasting in the Book of Mormon" compared both institutionalized and spontaneous fasting in the Old Testament and the Book of Mormon. He found parallels between the two as well as differences. For example, although fasting on the Day of Atonement may have been observed among Nephites, there is no written evidence that public fasting for devotional purposes occurred until the time of Jesus.

Two papers treated the early Book of Mormon, its text and authorship. In his "Book of Mormon—Transmission from Translator to Printed Text," George A. Horton traced the Book of Mormon through its various stages to the 1981 edition—from its translation, typesetting, and various editions with orthographic differences, through revisions to the present edition—a process which still has resulted in the "most correct book on earth."

Those who are skeptical about Joseph Smith's divine instrumentality in translating the Book of Mormon have posited alternate theories of authorship. One of these, claiming Solomon Spaulding/Spalding as author, was examined by Rex C. Reeve in his "Spaulding Theory." Besides reviewing the fallacies of the theory, he offered a biography of Spaulding. He concluded with an affirmation of the divine origin of the Book of Mormon.

Four articles, by Paul R. Cheesman, Norman Totten, James R. Christianson and George F. Carter, treat the origin of early American civilizations. Whereas the Bering Strait has been thought by some anthropologists to be the only migratory path for the ancestors of American Indians, marine navigation, which is attested in the Book of Mormon, is gaining credibility. In his article, "Cultural Parallels Between the Old and the New World," Dr. Cheesman argues that there was a multiplicity of Old World-New World contacts, connoted by some 200 cultural and artifactual parallels.

The origin of the American Indian has been a puzzle since Columbus "refound" America and thinkers began asking whether Indians descended from Shem, Ham, or Japheth. Professor Totten of Bentley College, in "Categories of Evidence for Old World Contacts with America," rephrases that early question: "Did they migrate from Europe, Africa, or Asia?" He gives evidence for multiple sources and for a balance of diffusionist/inventionist theories in accounting for the rise of American Indian cultures.

In this connection, Professor Carter of Texas A&M University, in "Before Columbus," offers a strong diffusionist argument and opts for a single Old World origin for the American Indians. Originally a believer in no pre-Columbian contacts between the Old and New Worlds, his studies in American Indian corn, plus other plants and poultry have convinced him otherwise.

Two papers discuss how the Book of Mormon helps to strengthen one's spiritual faculties. In "Faith, Hope, Charity," Larry E. Dahl distinguishes among various forms of each of

these virtues—e.g., hope, the least discussed of the three, can be understood as mere wishing but also as "saving" hope, that "hungering . . . for righteousness with full expectation of . . . fulfillment." And charity can be that which is "horizontal" (loving our neighbor) or "vertical" (loving God).

Love is more difficult for some than for others, and the Book of Mormon gives powerful testimony of how to become filled with celestial love. Gayle O. Brown, in "Love and the Book of Mormon," names aspects of that love (like feasting on God's love and having all fear dispelled), and how to acquire it by planting and nurturing it like Alma's seed of faith.

Three papers discuss the Nephite church, a prominent Book of Mormon character and the challenge of the Book of Mormon. The Church of Jesus Christ, being an extension of his own divine nature, was designed to bring both its Nephite members and its current members to "the literal presence of the Lord." In "Churches of Christ in America," Rodney Turner discusses in detail how this goal was and is to be realized.

"Except for the nickname by which we are called," many modern Latter-day Saints do not regularly use the word "Mormon." Yet the accomplishments of the man Mormon would win him a place "many times over in our *Who's Who*." The traits of this man as military commander, prophet, literary artist, and one filled with the pure love of Christ are the subject of Robert E. Parsons's "The Greatness of Mormon."

Daniel H. Ludlow's "The Challenge of the Book of Mormon" cites three challenges to believers: (1) gaining a spiritual testimony of the Book of Mormon, (2) living its teachings, and (3) avoiding dependence on external evidences for the Book of Mormon. This last may lead one to believe either that convincing evidence renders testimony unnecessary or that "insufficient" evidence makes the Book of Mormon untrue.

Other presenters included: Gary P. Gillum on "Nephi and His Brothers"; Susan Easton-Black on "Prosperity: The Blessing—the Curse"; James R. Christianson on "Critical Analysis of the Bering Strait Theory"; James R. Harris on "Anasazi Rock Art"; and Leonard D. Carter on "Internal Geography of the Book of Mormon."

PRESENTATIONS OF THE SECOND SYMPOSIUM (1986)

Under the leadership of Monte S. Nyman, the Religious Studies Center hosted the Second Annual Book of Mormon Symposium October 10–11, 1986, the theme being "First Nephi—The Doctrinal Foundation." (The address of Elder Neal A. Maxwell, the keynote speaker on Friday evening, is featured in more detail above.)

In his "Establishing the Truth of the Bible," Robert J. Matthews explained that we need to rearrange our thinking. While we have been in the habit of trying to prove the validity of the Book of Mormon through the Bible, we need to focus on verifying the truthfulness of the Bible via the Book of Mormon. It is the Book of Mormon which re-establishes verities lost from the Bible and is the strongest witness for its truthfulness.

Daniel H. Ludlow, by carefully analyzing the language and structure of the "Title Page of the Book of Mormon," opened the door to the possibility that Moroni was not the sole author of the title page. Brother Ludlow postulated that Mormon originally wrote the title page, with Moroni adding his own conclusion. He also reminded us that the authorship of the title page has no effect on the truthfulness of the Book of Mormon, nor should it affect our testimonies.

Monte S. Nyman's presentation, "Lehi and Nephi: Faith unto Salvation," outlined the three principles of faith evident in the lives of Lehi and Nephi. First, those who study the scriptures and faithfully keep the commandments will be blessed with the Lord's spirit and be moved to action. Next, those who are motivated because of faith will have power to accomplish righteousness beyond their natural abilities. Fi-

nally, those who sacrifice sufficiently will be led to life and salvation, knowing that the course which they pursue accords with the will of the Lord.

Robert L. Millet's address, "Another Testament of Jesus Christ," focused on the Book of Mormon's purpose of bringing all people to Christ. As an illustration, he used Lehi's vision of the Tree of Life, later vouchsafed to Nephi who offered a more extensive explanation of the symbol of the tree and its impact on understanding Jesus. The Tree of Life was given as a symbol of Jesus' coming and thus is Christ-centered. The Tree of Life itself, white and pure, signified Christ's sinlessness. And one can further understand the expansive nature of God's love since, finally, the tree represents the "pure love of Christ."

John W. Welch, in his "The Calling of a Prophet," probed the manner in which Lehi was called as a prophet. In reviewing the features which indicated anciently that an individual was a prophet, Brother Welch first observed that Lehi "prayed . . . on behalf of his people" and then beheld a pillar of fire. Next Lehi saw God sitting upon his throne, surrounded by angels. "It was by such a vision that the prophet received his commission, his authority, his perspective, his knowledge of God, and his information about God's judgments and decrees."

Susan Easton-Black took us step by step through Lehi's dream of the Tree of Life in her presentation, "Hold to the Rod." In light of Lehi's love of his family, she established his feelings as a parent when he began to recognize the future significance of the dream for his family. He doubtless struggled internally as he saw what was to come and yet grasped the hope that it could be changed. She tells us that when certain family members "continue not to respond he persists in faith, in love, praying that someday in God's mercy they will hear, and reach for the rod—the word of God to lead them to eternal life." Thus in dealing with aspects of Lehi's dream,

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Sister Easton-Black has also conveyed the loving anguish of a devoted parent.

In his address, "B.H. Roberts, the Book of Mormon and the Atonement," Truman G. Madsen discussed the book *The Truth, the Way, and the Life*, which represented the "mature summation of (Elder Roberts') entire life's studies." Elder Roberts frequently marvelled at "how the gospel hangs together" and demonstrated this cohesion by showing how the Book of Mormon, Jesus Christ and the atonement fit together in an orderly theological way. A reporter had asked Elder Roberts what appealed to him about Mormonism and he had replied with a nine-point list from which this book eventually developed.

BYU President, Jeffrey R. Holland, ended the symposium with a challenge to his listeners to study and read the Book of Mormon. He rehearsed the powerful doctrine to be learned from its principles, noting that, through study, we can learn to make proper choices as we go through life. He also encouraged members to hold fast to the iron rod, studying and keeping the commandments.

Other presenters included: Alan K. Parrish on "Stela 5, Izapa"; Paul R. Cheesman on "Lehi's Journeys"; John L. Sorenson on "Transoceanic Crossings"; Robert E. Parsons on "The Prophecies of the Prophets"; Paul Y. Hoskisson on "Textual Evidences for the Book of Mormon"; H. Donl Peterson on "Father Lehi"; Stephen E. Robinson on "Early Christianity and 1 Nephi 13–14"; Phillip M. Flammer on "A Land of Promise, Choice Above All Other Lands"; Rodney Turner on "The Prophet Nephi"; Clark V. Johnson on "The Commandments Must Be Kept"; Gerald N. Lund on "The Mysteries of God Revealed by the Power of the Holy Ghost"; and two panel discussions on the subjects of the "Doctrinal Foundation of First Nephi" and "External Evidences of the Book of Mormon."

—C. Mason and D. Gonzalez

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