

A.003 Abdo, Michael J. “There’s Room in My Chart Bag.” *Ensign* 19 (September 1989): 67-68. While flying in an airplane from Brazil to Africa, the author tells of the joy of sharing a most priceless possession (the Book of Mormon) with someone who gave him aid. [J.W.M.]


A.005 “About the Book of Mormon.” *Deseret Weekly* 54 (12 June 1897): 826. The connection of the Book of Mormon with Solomon Spaulding’s *Manuscript Story* was invented by E. D. Howe in his book, *Mormonism Unveiled*. Howe’s “book was a lie from beginning to end, and it is now pretty certain that Howe knew that it was a lie when he published it.” [D.M.]


A.007 *About the Book of Mormon: You Can Be Happier*. N.p.: West European Mission, n.d. A pamphlet that encourages Book of Mormon reading by providing interesting facts and an overview of its contents and the testimonies of the eleven witnesses. [J.W.M.]

A.008 Adair, James. *The History of the American Indians: Particularly Those Nations Adjoining to the Mississippi East and West Florida, Georgia, South and North Carolina, and Virginia*. London: Edward and Charles Dilly, 1775. An evangelical essay attempting to demonstrate that the American Indians are descendants of the lost ten tribes by comparing certain features of American Indian life and customs with Old Testament practices. Deals with Indians’ division into tribes, worship of Jehovah, nations of theocracy, belief in the ministration of angels, prophets and high priests, celebration of festivals, fasts, religious rites, daily sacrifices, ablutions, anointings, traditions concerning laws of uncleanness, social relations, manner of curing the sick, burial of the dead, and raising up seed to a deceased brother. Some critics have suggested that Joseph Smith may have drawn upon this source in writing the Book of Mormon. [M.R.]

A.009 Adams, George J. *Joseph Smith Jr.’s Rare Reprints*. Burlington, WI: n.p., 1991. A copy of a “Lecture on the authenticity and scriptural character of the Book of Mormon,” written by George J. Adams in 1844. Confirms that the Book of Mormon is not the only scripture accepted by the Church, the Mormons also believe the Bible “as far as it has been translated correctly.” [L.D.]


A.012 Adams, John Q. "Origin of the Maoris." *IE* 25 (April 1922): 507-8. A reference to an experience of a Captain Barclay, recorded in the *Australian Review of Reviews*, where Barclay saw sacred stone figures on an island in New Zealand. Subsequently he saw similar figures in the Easter Islands and in Peru. This is seen by Adams as evidence that the Polynesians came from the Americas. [D.M.]


A.014 Adams, L. LaMar. "I have a Question: Many non-LDS scholars claim that the second half of the book of Isaiah was written after the time Lehi left Jerusalem. Yet the Book of Mormon contains material from both halves. How do we explain this?" *Ensign* 14 (October 1984): 29. Disputes the claims of multiple and late authorship of the book of Isaiah and cites a literary style analysis claiming that "there is a unique authorship style throughout the various sections of Isaiah." [S.P.S.]

A.015 Adams, William James. "Some Ways in Which the 'Plain and Precious Parts' Became Lost." *SEHA* 159 (July 1985): 1-6. Finds that ancient scribes, both non-biblical and biblical, took many liberties in their translations. Suggests that up to 30 percent of the original text of the Old Testament may have been deleted as the angel told Nephi would occur (1 Nephi 13:23). [J.W.M.]

A.016 Adams, William James Jr., and Ray T. Matheny. "Archaeological and Cryptological Analyses of the Manti Inscriptions." *Utah Historical Quarterly* 44 (Spring 1976): 133-40. The Manti Sanpete County, Utah, inscriptions include eight limestone tablets discovered in 1963, four additional tablets found in 1970, and small lead plates situated in a lead box discovered in 1977. The authors conclude that all three finds were "fraudulently manufactured." [D.W.P.]

A.017 "The Advent of the Prince of Peace." *Relief Society Magazine* 5 (December 1918): 709-12. 3 Nephi 8 records the great calamity and destruction that occurred at the coming of Christ to America. Similar destructive occurrences will occur before Christ's Second Coming to the world. Drawing parallels between the two comings of Jesus assists those of the latter-days to prepare for his coming. [J.W.M.]

A.018 "An Advertiser and the Book of Mormon." *SH* 49 (11 June 1902): 572. A plea is made to all saints to await the great judgment of God, when the enemies of the Book of Mormon will be judged and the saints vindicated. There are righteous causes that cannot be tried in the tribunals of men. [J.W.M.]

A.019 Affleck, Gordon Burt. "Testimonial Trustworthiness (Witnesses to the Book of Mormon)." *Instructor* 101 (December 1966): 490-92. In a credibility test for witnesses, the following standards must be met: honesty, ability,
number and consistency, conformity of testimony with experience, and coincidence of their testimony with collateral circumstances. The Three and Eight Witnesses fulfill all of these requirements. [A.C.W.]

A.020 Agignier, Pierre. "Linguistic Evidence for the Presence of Israelites in Mexico." SEHA 112 (February 1969): 4-5. Demonstrates that the Oaxacan languages are similar to the Semitic languages by comparing Hebrew words with words belonging to the Sawi-zaa languages. [J.W.M.]

A.021 "Agriculture and Stock Raising Among Book of Mormon Peoples." Relief Society Magazine 5 (May 1918): 291-94. Pioneers and New World peoples often place an emphasis on agriculture when settling a new land. Such was the case with the Book of Mormon peoples who brought fruits and grains to America. [J.W.M.]

A.022 Ahlstrom, Sydney E. A Religious History of the American People. London: Yale University Press, 1972. Dedicates about ten pages to Mormonism. Author rejects the Spaulding theory, but believes that the Book of Mormon was the result of Joseph Smith’s "responsiveness to the provincial opinions of his time." This work is reviewed in B.016. [B.D.]


A.024 Alexander, Thomas G. "New Testament, Christianity and the Book of Mormon." Sunstone 12 (July 1988): 6-7. Argues that assisting people through “governmental measures” or “charity” is consistent with basic principles of Christianity, the Constitution, and free agency. [L.D.]


A.028 Allen, Annie E. "The Book of Mormon in Literature." SH 54 (23 October 1907): 969-71. In rebuttal to Rudyard Kipling’s criticism that the Book of Mormon lacks literary style, Allen provides reasons why the Book of Mormon does not evidence greater variety of style. However, the author does cite evidence of multiple authorship for the Book of Mormon. [J.W.M.]

A.030 Allen, James X. "Mound Builders and American Antiquities." IE 8 (April 1905): 436-40. Provides circumstantial evidence that the architectural styles of ancient America are similar to ancient Babylonian architecture, due to the Jaredites who left Babylonia approximately three hundred years before the time of Abraham. [J.W.M]


A.032 Allen, Joseph L. "A Comparative Study of Quetzalcoatl, the Feathered-Serpent God of Meso-America, with Jesus Christ, the God of the Nephites." M.A. thesis, Brigham Young University, 1970. A dissertation that draws on Spanish historical accounts, archaeological evidence, and the Book of Mormon scriptures. Draws parallels between Quetzalcoatl and Jesus Christ, suggesting that they may have been the same divine individual. Discusses the problems and possibilities of making the comparison. [J.W.M.]

A.033 Allen, Joseph L. Exploring the Lands of the Book of Mormon. Orem, UT: BYU Print Services, 1989. Describes the languages, history, geography, and culture of some of the peoples described within the Book of Mormon, and presents a number of possible sites where this ancient civilization actually lived. This work is reviewed in P.037 and in P.398. [L.D.]

A.034 Allred, J. R. "President Benson Addresses Cache Regional Conference." Ensign 17 (May 1987): 98. The Book of Mormon testifies of Christ; it was written for our day. It exposes the enemies of Christ and fortifies the humble followers of Christ. It contains the fulness of the gospel. [J.W.M.]


A.037 Alward, Benjamin. Know the Latter-day Scriptures. Salt Lake City: Deseret Book, 1958. The work presents a scriptural anthology of thirty-eight basic gospel subjects. Topic number thirty-eight (pp. 509-35) features a presentation of the Book of Mormon and the manner in which it is a companion with the Bible. Also identifies the individual books of the Book of Mormon, discusses some archaeological information, and comments about the eleven witnesses. [J.W.M.]

A.038 "American Antiquities." TS 3 (15 July 1842): 858-60. Presents a comparison of many of the metals, animals, and plants mentioned in the Book of Mormon with similar things found in the United States. [L.D.]

A.040 "American Antiquities—More Proofs of the Book of Mormon." TS 2 (15 June 1841): 440-42. A report of two lectures on Central America by Mr. Catherwood who reports his findings at the sites of Copan, Santa Cruz del Quiche, Gueque Tenago, Ocosingo, Palenque, and Uamal. Sees proof that a nation skilled in the arts and sciences once resided in America. [B.D.]

A.041 American Heritage News. Sampson Co., NC: Piney Green Press, 1976. A whimsical newspaper-like publication that describes Book of Mormon events as if they were happening today. Cartoon drawings are included. [D.M.]

A.042 American Indian Restoration Enterprises (AIRE). The Meaning of Indian Restoration Bulletin #3. Alexandria, VA: American Indian Restoration Enterprises, March 1962. The American Indians have lost more than buffalo and animals of the forest. Their greatest loss was in their knowledge of the Great Spirit. There is a sacred book of their history that will restore that knowledge—the Book of Mormon. [J.W.M.]

A.043 "American Warfare." MS 36 (7 July 1874): 417-20. Compares the attitudes of the people during the Civil War with people who fought in Book of Mormon wars. During the Civil War, Americans fought to the bitter end rather than surrendering when they saw that they would suffer defeat. Similar attitudes prevailed in the Book of Mormon when the Lamanites destroyed all the Nephites (Mormon 6) and the Jaredites slaughtered one another (Ether 15). [B.D.]

A.044 America’s Ancients Speak From the Dust. Los Angeles: California Mission, 1950?. A missionary tract covering the origin of the Book of Mormon, the Book of Mormon witnesses, archaeological facts, and several biblical proof texts. [D.M]


A.047 "Anachronisms and the Book of Mormon." IE 52 (October 1949): 644, 659-60. Discusses anachronisms or errors of time that would have occurred in the Book of Mormon had it been an uninspired book and shows that the Book of Mormon is the word of God because it lacks anachronisms. [L.D.]

A.048 "An Ancient American Civilization." SH 71 (2 January 1924): 3. According to some archaeologists’ interpretation of an ancient Mayan calendar, the earliest known date in America was August 6, 613 B.C. This date helps to support the Book of Mormon. [J.W.M.]

A.049 "Ancient Andean Cities Unearthed." SH 88 (15 March 1941): 332. The discovery of ancient American cities, temples, and other archaeological items will bring about a universal acceptance of the Book of Mormon. It may then fulfill its purpose to convince the Lamanite, the Jew, and the Gentile that Jesus is the Christ. [J.W.M.]

A.050 "Ancient Cities of Arizona." MS 36 (18 August 1874): 516-18. Considers a chain of ancient cities located about a mile apart in Arizona and New Mexico and the artifacts found there. Looks at their sophisticated tools, reservoirs, place of worship, and other items. [J.W.M.]
A.051 "Ancient Records." TS 4 (May 1843): 185-87. An account of the discovery of the Kinderhook plates—six brass plates held together by a ring. R. Wiley discovered them in a mound and hoped that Joseph Smith would be able to decipher them and that they would prove the authenticity of the Book of Mormon. [B.D.]


A.053 Anderson, D. Brent, and Diane E. Wirth. "Book of Mormon Authorship." In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 166-67. New York: Macmillan, 1992. Critics claim that the Book of Mormon was an invention of Joseph Smith written from his own experiences. This claim has been proven false because of the book’s complexity, harmony with ancient customs and languages, ancient poetic forms, and wordprinting [stylometry] studies. The time of composition of less than ninety days confirms translation as the only reasonable means to write the book. [N.K.Y.]

A.054 Anderson, Edward Henry. "The Book of Mormon Revealed to Joseph the Prophet." IE 26 (September 1923): 1053-56. Recounts the events of the night of September 21, 1823, when the angel Moroni visited with the Prophet Joseph Smith and first revealed the hiding place of the divine records. [J.W.M.]

A.055 Anderson, Edward Henry. A Brief History of The Church of Jesus Christ of Latter-day Saints: From the Birth of the Prophet Joseph Smith to the Present Time. Salt Lake City: Geo. Q. Cannon & Sons, 1893. Gives an account of the coming forth of the Book of Mormon. Joseph Smith’s mission was to translate the Book of Mormon and to re-establish the Lord’s church upon the earth. Moroni’s visits prepared the young prophet and, in time, the work of translation began, culminating in the organization of the Church. [J.W.M.]

A.056 Anderson, Edward Henry. "Editors Table: How About It?" IE 30 (September 1927): 1050-51. Encourages Church members to read the Book of Mormon within the next sixty days and testifies that peaceful feelings will accompany the reading of it. [B.D.]

A.057 Anderson, Edward Henry. "Hagoth’s Lost Ships and Hawaii." IE 27 (March 1924): 482-83. The episode about Hagoth and his sea-venturing ships is quoted from Alma 63 and the theory advanced that the Polynesians descended from Book of Mormon peoples who sailed to Hawaii. Compares rituals and customs of the ancient Hawaiians with the Israelites. [D.M.]

A.058 Anderson, Edward Henry. "How Are the American Indians Related to the Jews." IE 23 (March 1920): 453-54. The Book of Mormon points out that through marriage the Nephites united with the Mulekites who were of Jewish descent. Hence the tribe of Joseph (Nephites) mixed with the tribe of Judah (Mulekites) in a union that is presently found among the American Indians. [J.W.M.]


A.062 Anderson, George Kumler. The Legend of the Wandering Jew. Providence: Brown University Press, 1965. While examining the legends concerning the wandering Jew, the author considers tales surrounding the Three Nephites. He provides a brief history of the Book of Mormon and then explains some of the general characteristics of the reported sightings of the Three Nephites. [A.T.]

A.063 Andersen, H. Verlan. “Bring Up Your Children In Light and Truth.” Ensign 21 (October 1991): 80-81. The Book of Mormon instructs parents to teach their children the gospel before the age when they can be tempted. They have a great ability to understand profound spiritual things. [J.W.M.]

A.064 Andersen, H. Verlan. The Great and Abominable Church of the Devil. Orem, UT: H. Verlan Andersen, 1972. Nephi and John the Revelator saw “the Great and Abominable Church of the Devil” that is operated by Satan, will eventually control every nation, and will make war on the Lord’s church in the last days. A division will occur between the devil’s church and the Lord’s church that will cuminate in war. [J.W.M.]

A.065 Andersen, H. Verlan. Many Are Called But Few Are Chosen. Orem, UT: H. Verlan Andersen, 1967. The Book of Mormon foretells the rise of the United States of America and its divinely inspired constitution. In order for Latter-day Saints to exercise their freedom of religion the God-inspired government must be maintained. The Book of Mormon provides the pattern for maintaining the constitution and the freedom of governing oneself. [J.W.M.]


A.069 Anderson, James H. Book of Mormon A Record of the Stick of Ephraim. Salt Lake City: n.p., July 1929. In this 10-page typescript treatise, Anderson argues that the sticks of Judah and Ephraim mentioned in Ezekiel 37:16-17 do not refer to the uniting of the Bible and the Book of Mormon. [B.D.]

Mormon is proven through scientific, historical, doctrinal, and prophetic means. The Book of Mormon prophesies of the destiny of the United States. [J.W.M.]

A.071 Anderson, James H. “The Book of III Nephi.” IE 27 (January 1924): 193-99. The teachings in the New Testament Gospels and 3 Nephi are harmonious, and events recorded in the New Testament have found some historical parallels with events listed in the Book of Mormon. Further, the great earthquakes and other upheavals of recent decades are comparable to the three days of darkness in America during the time of Jesus’ crucifixion. [D.M.]

A.072 Anderson, James H. “The Book of III Nephi.” Young Woman’s Journal 35 (January 1924): 11-16. Discusses highlights in 3 Nephi regarding the birth of Jesus and his appearance to the Nephites. Shows historical instances outside of 3 Nephi that deal with thick darkness. [D.M.]

A.073 Anderson, James H. “The Church of Jesus Christ of Latter-day Saints: (The Mormons).” In Religious Systems of the World: A Contribution to the Study of Comparative Religion, 657-60. 2nd edition. London: Swan Sonnenschein and Co., 1892. Both the Bible and the Book of Mormon are the word of God and are consistent one with the other. The Bible refers to the Book of Mormon. Author includes a brief history of how the Book of Mormon came forth, a synopsis of the contents of the book, and the testimonies of the eleven witnesses. [J.W.M.]

A.074 Anderson, James H. “Explanation For the Scriptural Word ‘Stick.’” DN (20 February 1932): 6. The use of the term “stick” in Ezekiel 37 does not refer to books as some have suggested, but it has reference to nations, i.e., the stick of Judah is the Jewish nation and the stick of Ephraim is the Ephraimite nation. [A.T.]

A.075 Anderson, James H. “Fulfillment of Book of Mormon Prophecies.” MS 91 (5 September 1929): 561-67. The Book of Mormon accepts the Bible to be a true record. Christ’s teachings are similar in both because he visited America. Among the future events named in the Book of Mormon are the gathering of Israel, the awakening of Mexican Indians, and the removal of the “scales of Darkness” from the eyes of the Indians. [J.W.M.]

A.076 Anderson, James H. “Sariah, Mother of the American Remnant of Joseph.” In Anderson’s, The Present Time and Prophecy, 592-603. Salt Lake City: Deseret News, 1933. Sariah was the wife of Lehi, a member of a covenant family, the mother of the American Indians, and one of two “goodly parents” (1 Nephi 1:1). She played a vital role in the family’s exodus from Jerusalem. [J.W.M.]


A.080 Anderson, Lavina Fielding. “From a Book of Mormon Notebook.” Ensign 8 (August 1978): 16-20. A useful way to study the Book of Mormon is to keep a notebook of one’s thoughts while reading it. This article contains the reflections of the author contained in a notebook. [J.W.M.]
Joseph Smith had a deep interest in archaeological discoveries and antiquities of ancient America as can be seen from his writings, sermons, and personal conversations. He seemed to show particular interest in the discoveries in Central America as proof of Nephite and Lamanite existence. The ruined city of Quirigua he believed was the same as the city of Zarahemla. [J.W.M.]


Anderson, Richard. The Bible and Mormonism. Grand Rapids, MI: Faith, Prayer & Tract League, n.d. An evangelical pamphlet opposing Mormon beliefs in respect to the Bible. The Bible is changeless, inerrant, and sufficient. God would not allow it to be corrupted as Mormons believe. Ezekiel 37:15-20 refers to the gathering of Israel, not the Book of Mormon. The Three Witnesses denied their testimonies and cannot be trusted. [M.R.]


Anderson, Richard Lloyd. “Book of Mormon Witnesses.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 214-16. New York: Macmillan, 1992. There were three primary witnesses to the Book of Mormon—Oliver Cowdery, David Whitmer, and Martin Harris—all of whom describe an angel showing them the records and a voice from heaven affirming the translation. The Three Witnesses were later excommunicated from the Church with two eventually rejoining, but none ever denied their testimony. Eight other witnesses testify that Joseph Smith showed them the gold plates. [N.K.Y.]

Anderson, Richard Lloyd. “By the Gift and Power of God.” Ensign 7 (September 1977): 79-85. The translation of the Book of Mormon required the work of Joseph Smith in conjunction with the inspiration of the Holy Ghost. It was a work consisting of “considerable spiritual, intellectual, and physical labor.” Those who desire to receive the benefits of the Book of Mormon must also set forth “considerable spiritual, intellectual, and physical labor.” [J.W.M.]


Anderson, Richard Lloyd. “Confirming Records of Moroni’s Coming.” IE 73 (September 1970): 4-8. Presents an analysis of the five published accounts of Moroni’s visits with Joseph Smith on the night of September 21-22, 1823. These accounts were dictated to secretaries with known record-keeping skills. The article carefully examines eight elements of the vision to create a composite description. [J.W.M.]

Anderson, Richard Lloyd. “Cowdery, Oliver.” In Encyclopedia of Mormonism, edited by Daniel H. Ludlow, 1:335-40. 5 vols. New York: Macmillan, 1992. Oliver Cowdery was second witness to many important events of the restoration, one of the Three Witnesses of the Book of Mormon, as well as scribe during the book’s translation. [J.W.M.]


Anderson, Richard Lloyd. “Five Who Handled the Plates.” IE 72 (July 1969): 38-47. A review of five of the Eight Witnesses who handled the golden plates—the four Whitmer brothers and Hiram Page. The testimony of the five witnesses never failed. "In fellowship or alienation, youth or age, persecution, poverty or affluence, four Whitmer brothers and Hiram Page never altered their plain testimony that they handled the original metal record of the Book of Mormon." [B.W.J.]

Anderson, Richard Lloyd. “Gold Plates and Printer’s Ink.” Ensign 6 (September 1976): 71-76. Details the procedures and personalities behind the emergence of the Book of Mormon in New York and Pennsylvania, from the catalyst leading to the Moroni’s vision to the time the book came off the press. [D.M.]

Anderson, Richard Lloyd. “I Have a Question: Did Oliver Cowdery, one of the three special Book of Mormon witnesses, express doubt about his testimony?” Ensign 17 (April 1987): 23-25. It is well documented that Oliver Cowdery’s testimony as a Book of Mormon witness remained strong throughout his life. Some documents exist that purport to be records of Cowdery's denial of his testimony, but the author argues that these were fabricated after his death. [S.P.S.]


Anderson, Richard Lloyd. Investigating the Book of Mormon Witnesses. Salt Lake City: Deseret Book, 1980. An investigative historical summary of each of the Three Witnesses, Oliver Cowdery, David Whitmer, Martin Harris, and the Eight Witnesses. Provides a rebuttal to various arguments against the personal character of the witnesses. This work is reviewed in L.131, R.496, and in S.142. [A.T.]

Anderson, Richard Lloyd. “Martin Harris, The Honorable New York Farmer.” IE 72 (February 1969): 18-21. The character of Martin Harris, one of the Three Witnesses of the Book of Mormon, is examined. The author examines accounts of the associates of Martin Harris in the three decades he lived in Palmyra, New York. [J.W.M.]
A.099 Anderson, Richard Lloyd. “The Mature Joseph Smith and Treasure Searching.” BYU Studies 24 (Fall 1984): 489-546. Studies the later years of Joseph Smith’s life and disproves the theory that the Prophet continued searching for treasure after 1827. Several primary documents are examined, including the letter from Joseph Smith to Josiah Stowell in 1825 and Martin Harris’s letter in 1830 to William W. Phelps. [L.D.]

A.100 Anderson, Richard Lloyd. “Most Interviewed Witness.” IE 72 (May 1969): 76-83. David Whitmer represents “the last surviving witness” of the Book of Mormon plates. This article presents a number of interviews with Whitmer by various figures who interrogated him at times throughout his life. [B.W.J.]


A.102 Anderson, Richard Lloyd. “Oliver Cowdery’s Testimony.” Ensign 17 (April 1987): 23-25. Anderson evaluates two documents—“A Confession of Oliver Overstreet” and “Defence in a Rehearsal of my Grounds for Separating Myself from the Latter Day Saints”—which claim to discredit Oliver Cowdery’s testimony of the Book of Mormon, and argues that the documents were fabricated after the death of Cowdery. [D.L.L.]


A.104 Anderson, Richard Lloyd. “Religious Validity: The Sacramental Covenant in Third Nephi.” In By Study and Also by Faith, edited by John M. Lundquist and Stephen D. Ricks, 2:1-51. Salt Lake City: Deseret Book and FARMS, 1990. Compares and contrasts the baptismal and sacramental covenants as presented in 3 Nephi to sacramental observances and beliefs as viewed by early and current Christians, from the New Testament setting to contemporary times. Similarities in New Testament and Book of Mormon teachings are shown, and differences in these views from current Christian practices are presented. The personal nature of the sacramental covenant is discussed and the related principles of remembering the Savior and keeping his commandments are emphasized in relation to receiving his Spirit. [A.A.]

A.105 Anderson, Richard Lloyd. “Reuben Miller: Recorder of Oliver Cowdery’s Reaffirmations.” BYU Studies 8 (Spring 1968): 277-93. When Oliver Cowdery rejoined the LDS Saints, he gave a speech in 1848 at Council Bluffs, in which he discounted the Spaulding theory and testified that he transcribed the Book of Mormon as Joseph Smith dictated it and that an angel showed to him the plates and the interpreters. Reuben Miller recorded and published Cowdery’s speech. Anderson looks at the background and integrity of Miller and determines that the recording of Cowdery’s speech by Miller was accurate and correct. [L.D.]


Anderson, Richard Lloyd. “The Second Witness of Priesthood Restoration.” IE 71 (September 1968): 15, 16, 18, 20-22, 24. In addition to Oliver Cowdery’s testimony of the Book of Mormon, his testimony of the restoration of the two priesthoods is of great value. As newly-appointed editor of the Church newspaper he wrote an account in installments of the translation of the Book of Mormon. As a part of this series he told of John the Baptist’s visit to restore the Aaronic priesthood. [J.W.M.]


Anderson, Rodger I. Joseph Smith’s New York Reputation Reexamined. Salt Lake City: Signature Books, 1990. In an effort to discount the Book of Mormon, Philastus Hurlbut collected over eighty signatures of those who knew the bad character of Joseph Smith and his family (affidavits contained in the appendix). Author examines Hugh Nibley’s Myth Makers and finds misrepresentations and failure to consider vital sources. Considers Richard L. Anderson’s “Joseph Smith’s New York Reputation Reappraised,” finding it also to fall short. This author finds that the allegations against Joseph Smith are true since the testimonies of many New York citizens have not been discredited. This work is reviewed in L.087. [J.W.M.]

Anderson, Ronald D. “Leitworter in Helaman and 3 Nephi.” In The Book of Mormon: Helaman through 3 Nephi 8, According to Thy Word, edited by Monte S. Nyman and Charles D. Tate Jr., 241-49. Provo, UT: Brigham Young University Religious Studies Center, 1992. As in the Bible, a common literary device in the Book of Mormon is the repetition of a single word or brief phrase that acts as guiding theme words (Leitworter). Some words used in this way are: remember, pondering, O Lord, Saith the Lord, a curse, riches, and your destruction is made sure. [J.W.M.]

Anderson, Scott. Mormonism: By An Ex-Mormon Elder. Liverpool: Author, 1885. A polemical tract on Mormonism, written by a former Mormon who claims that the Book of Mormon is full of mistakes and modernisms, and that it plagiarizes the Bible. [M.R.]


coming forth, translation and publication, the Anthon transcript and loss of the 116 pages, and the restoration of the priesthood. [J.W.M.]

A.118 Andrus, Hyrum L. “Education and Early Experiences,” and “Joseph Smith and the Ministry of Angels.” In Andrus’s Joseph Smith, the Man and the Seer, 52-99. Salt Lake City: Deseret Book, 1960. Joseph Smith had limited educational opportunities, but had an intense thirst for knowledge and was keen of intellect. Private tutoring by angels and the Holy God enhanced his natural quick ability to learn. He came to know the culture of the Nephites well during this time of intense instruction by Moroni, Nephi, and others. [J.W.M.]


A.121 Andrus, Hyrum L. “Prelude to the Kingdom.” In Andrus’s God, Man, and the Universe, 61-87. Salt Lake City: Bookcraft, 1970. The Book of Mormon was the instrument that opened the work among the gentiles. The Book of Mormon prophesies of the rise of America, teaches of the Spirit’s part in its establishment, and links prosperity with the blessings of God. [J.W.M.]


A.123 “The Angel’s Visits.” CN 43 (22 September 1973): 16. Celebrates the angel Moroni’s first visit to Joseph Smith and his delivering the plates to Joseph Smith. [M.D.P.]

A.124 “Another Evidence for the Book of Mormon.” MS 95 (12 January 12 1933): 24-25. Announces The Great Migration, by J. Fitzgerald Lee, which is a scholarly book with the hypothesis that the Hebrew race originated in America and migrated there from Asia. Concludes that this “unwittingly testifies to the truth of the Book of Mormon.” [M.D.P.]


A.126 “Another Version of the Book of Mormon.” SH 48 (28 August 1901): 695. Reprint of an article that appeared 18 August 1901 in the Denver Times. Tells of the claim of Mrs. Diadama Whitney Chittenden that Joseph Smith was working for a millwright named Spafford in Salem, Ohio, when Joseph stole the unpublished manuscripts that Spafford had composed. Joseph Smith then published the Book of Mormon using Spafford’s manuscript as the greater part of the Book of Mormon. [J.W.M.]

A.127 “Another Witness.” MS 100 (24 February 1938): 120-21. Stresses that the Book of Mormon, which has come through the house of Joseph, stands as a second witness of Jesus Christ. [R.H.B.]
A.128 "Another Witness for the Book of Mormon." TS 6 (May 1845): 906-7. Suggests that the ruins of a wall of earth discovered in Michigan is evidence that an extinct race built the wall. [B.D.]


A.130 "Answers to Interesting Questions." IE 2 (April 1899): 467-72. Discusses why parts of Moroni 7 and 10 are similar to sections of I Corinthians 12 and 13. Also answers why the Book of Mormon is called the stick of Ephraim, given the fact that Lehi was a descendant of Manasseh. [D.M.]

A.131 Anthony, R. J. “Book of Mormon.” SH 31 (28 June 1884): 416-18. Explains why the Book of Mormon is necessary in the latter days and gives biblical evidence of its divinity. Discusses the return of the Jews to Israel and specifically refutes the Spaulding theory, saying that "if [Joseph Smith and Sidney Rigdon] were thieves, I claim God was in the conspiracy." [A.C.W.]

A.132 "Antiquarian Evidences of the Truth of the Book of Mormon." True LDS Herald 9 (1 June 1866): 163-65. The author presents extracts from a work called An Enquiry into the Origin of the Antiquities of America, by John Delafield Jr., which shows similarities between ancient Americans, Egyptians, and Hindostans. These evidences are used to support various claims of the Book of Mormon concerning its Egyptian influence. [B.D.]


A.135 “An Apostate—But a Friend to the Book of Mormon.” Ensign 16 (February 1986): 76-77. Discusses a letter written by Mormon apostate William E. McLellin in 1880 verifying his testimony of the Book of Mormon by stating that the Book of Mormon is “one of the truest, purest books on earth.” [L.D.]

A.136 "Applying Ancient Writ in Latter Days." CN 56 (2 November 1986): 7. Excerpts from the 1986 Book of Mormon Symposium. The liahona was more than a compass, it provided spiritual guidance. The wilderness represents the fight between good and evil. Mormon protected and abridged the Book of Mormon through much of his life to bless future generations. God will fulfill his covenants with Israel. The Book of Mormon is the true testament of Christ. [M.R.]

A.137 "Appreciation for Book of Mormon Deepens with Re-reading, Stake Finds." CN 57 (27 February 1987): 4. The Kamus Stake in Utah was challenged to read the Book of Mormon. Many people accepted the challenge and their understanding and love for the book increased. [M.R.]

the Book of Mormon incorrectly uses Isaiah quotes from the King James version of the Bible. Argues that Mormon scriptures and teachings frequently contradict each other. [M.R.]

A.139 Arbaugh, George B. "Revelation in Mormonism: Its Character and Changing Forms." Ph.D. diss., University of Chicago, 1932. A critical work that argues that the Book of Mormon was a product of Joseph Smith and his environment. According to the author, Solomon Spaulding was responsible for the historical parts of the Book of Mormon, Sidney Rigdon provided religious material, and Joseph Smith filled in the blanks. To support this thesis, a list of comparisons between the Spaulding manuscript and the Book of Mormon are provided. [M.R.]

A.140 Archaeological Research Committee. "Archaeology Alert." Witness 67 (Winter 1989): 15. Reports a Maya codex that was discovered in a typical home, suggesting that common people were literate. This reportedly confirms the Book of Mormon indication that many people could read. Also reported is the discovery of Ponta de Chimino, "one of the most heavily fortified sites in the ancient Maya world." This and other sites "call to mind a way of defense designed by Chief Captain Moroni." [B.D.]

A.141 Archaeological Research Committee. "La Mojarra: A Voice from the Past." Witness 64 (February 1989): 4-6. The La Mojarra stela, a monument found November 1986 in the Acula River southeast of Veracruz, Mexico, is said to exhibit characteristics of Egyptian art and the "Hebrew literary device," chiasmus. [B.D.]

A.142 "Archaeological Support of Book of Mormon Dates." SH 78 (11 March 1931): 239. Reprinted from the Kansas City Star, 24 February 1931, wherein Alberto R. Escalona, Mexican archaeologist, is quoted as saying "the Mayas arrived in Yucatan about 275 B.C." The date provided by Escalona coincides approximately with proposed Book of Mormon dates. [B.D.]

A.143 "Archaeological Testimony of the Book of Mormon." Relief Society Magazine 7 (November 1920): 665-71. Draws parallels between Book of Mormon peoples and ancient civilizations in Central and South America. Twelve reasons are given why Catlin, in the work entitled North American Indians, thought that the American Indians were descendants of the Hebrews. [J.W.M.]

A.144 Archaeology and the Book of Mormon. Provo, UT: Department of Seminaries and Institutes of Religion, LDS Church, 1966. The Book of Mormon explains ancient civilizations of the New World. It is a history of three early migrations from the Old World to the New. Testing the Book of Mormon on archaeological and historical terms corroborates the Book of Mormon and elucidates archaeological and historical finds. [J.W.M.]

A.145 Archaeology Proves the Book of Mormon. Concord, CA: Pacific, 1982. Charging that Book of Mormon archaeologists and LDS church members do not possess adequate or credible qualifications, the author finds there is no archaeological evidence to prove that the Book of Mormon is the record of ancient American inhabitants. Known artifacts do not bear Nephite inscriptions and Book of Mormon cities have not be located as have biblical cities and texts. [J.W.M.]

A.146 "Archaeology Says Spaulding Manuscript Claim Was Fake." California Intermountain News (21 December 1978): 8. Reports the conclusions of Samuel E. Shepley, who points out that Spaulding's manuscript pretended to be an imaginative novel concerning a boatload of Roman Christians sailing to the Americas. Its premise has no archaeological support as does the Book of Mormon. It lacks Hebrew idioms such as "it came to pass," but it includes modern phrases like "bite the dust." [D.M.]
A.147 Archambault, Hubert J. *America or the Precious Things of Heaven*. Pamphlet. Rock Island, IL: n.p., n.d. The author encourages people to accept the Book of Mormon yet reject the LDS church because the devil has used the uninspired Pearl of Great Price and Doctrine and Covenants to dilute the message of the Book of Mormon. [A.T.]

A.148 Archambault, Hubert J. *The Book of Mormon and the Bible, Discourses Series VI*. Rock Island, IL: n.p., 1970. A tract claiming that the edition changes of the Book of Mormon have not damaged its message. Similarly, the biblical text experienced a number of changes. [A.T.]

A.149 Archambault, Hubert J. *The Devil a Fallen Angel from Heaven*. Rock Island, IL: Archambault, n.d. A 31-page doctrinal tract arguing that Satan fell from heaven and that Satan “hates the Book of Mormon.” Author claims that Joseph Smith was a false prophet and that the LDS church is false. [A.T.]


A.152 Archambault, Hubert J. *The Unrecognized and the Rejected Truth*. Rock Island, IL: n.p., n.d. An 8-page tract that claims that the Mormon Church is false because it does not follow the teachings of the Book of Mormon. Encourages readers to pray and find out the truthfulness of the Book of Mormon for themselves. [A.T.]

A.153 “Are Mormon Scriptures Based on Fraud?” *Current Opinion* 54 (February 1913): 134-35. Bishop F. S. Spalding of the Protestant Episcopal Church in Utah hopes to prove Joseph Smith a charlatan and his Book of Mormon a fraud by pointing out flaws in the facsimiles of the Pearl of Great Price. [J.W.M.]


A.156 Arnold, Marilyn. “Book of Omni.” In *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow, 1:148. 5 vols. New York: Macmillan, 1992. The Book of Omni records the brief writings of several authors, Omni, Amaron, Chemish, Abinadom, and Amaleki, who were not spiritual leaders, but were descendants of Jacob. [J.W.M.]

A.157 Arnold, Marilyn. “The Nephi We Tend to Forget.” *Ensign* 8 (January 1978): 69-71. Nephi, the grandson of Helaman, led the church at the time of Christ’s birth and appearance to the Nephites (3 Nephi 1:2). Mormon’s abridgment of Nephi’s record reveals that Nephi was a man of great faith, an overpowering preacher, and a courageous, effective leader of the church at a climactic time in the earth’s history. [D.H.M.]

A.159 Arnoldson, A. J. *Book of Mormon Guide: With Surprising Latter-day Events and the Unread Word of God Brought to Light.* Centerfield, UT: author, 1940. Consists of 42 poems concerning latter-day events that are prophesied of in the Book of Mormon. Subjects of the poetry include: opposition in all things, the Church is organized, and the Lamanites are to be a blessed people. [J.W.M.]


A.164 Arrington, Leonard J., and Joann Jolley. "The Faithful Young Family." *Ensign* 10 (August 1980): 52-57. After purchasing a Book of Mormon from Samuel Smith, brother of Joseph Smith, Phinehas Young thought it his duty to prove the book a fraud. He thought Joseph must have been deceived and read the book to discover the errors and save the people from the deception. He was soon convinced otherwise and recommended the book to his devoutly religious family, including Brigham Young, who joined the Church. [J.W.M.]


A.166 "As I View the Thing, Mormonism and the Book of Mormon in the American Schoolroom." *IE* 44 (September 1941): 539, 65. Discusses and quotes at length Sam Tucker, a columnist of the *Decative Herald* in Illinois, who suggests that the Book of Mormon and Mormonism be taught in courses of religious instruction in the public schools. Tucker argues that (1) the Book of Mormon is the American Bible, and (2) the stories of the Book of Mormon and Mormon history are very exciting. [L.D.]

A.167 Asay, Carlos E. "Memory." *NE* 16 (July 1986): 46-50. Speaks out on the relationships between "memory and mood, memory and testimony, memory and models, memory and thoughts, and memory and you." Asay quotes
many scriptures from the Book of Mormon to support his ideas, including Alma 36, Moroni 10, Alma 18, and Helaman 5. [L.D.]

A.168 Asay, Carlos E. “Opposition to the Work of God.” Ensign 11 (November 1981): 67-69. Three accounts of anti-Christs recorded in the Book of Mormon suggest ways to prevent individuals from being drawn in by Satan and his servants. The accounts instruct individuals to keep the commandments, avoid those who tear down faith, follow the living prophets, refrain from contending over doctrine, search the scriptures, stay true to the mission of the Church, pray for one’s enemies, practice pure religion, and remember that some things must be taken on faith. Opposition to the Church has a refining influence, indicates that the work is divine, and is bound to fail because the cause of the Church is just. [J.W.M.]

A.169 Asay, Carlos E. “Words of Christ: A Liahona.” CR (October 1978): 77-81. The words of Christ that are revealed in the scriptures must become, for each individual, a personal compass or liahona, giving light and guidance to the path of eternal life. Similarly, each individual must heed the words of the living prophet, for his words are the words of Christ. [R.C.D.]


A.171 Ashley, F. B. Mormonism: An Exposure of the Impositions. London: John Hatchard, 1851. Joseph Smith is one of the false prophets referred to in Matthew 24:4, 5, 11. He pretended to have visions of angels that brought gold plates. An affidavit prepared by Peter Ingersol states that Joseph Smith confided his evil plan to him. The Book of Mormon weaves the Spaulding manuscript with biblical scriptures. [J.W.M.]

A.172 Ashment, Edward H. “The Book of Mormon and the Anthon Transcript: An Interim Report.” Sunstone 5 (May-June 1980): 29-31. Points out that the reformed Egyptian language in which the Book of Mormon was written was not new but was following a tradition. The Egyptian language of the brass plates was changed according to the manner of speech prevalent in the days of Nephi. Contains a comparison between the Anthon transcript and Micmac Indian script. [J.W.M.]

A.173 Ashment, Edward H. “The Book of Mormon—A Literal Translation?” Sunstone 5 (March-April 1980): 10-14. Examines the method of the translation of the Book of Mormon and provides second-hand statements made after the book’s publication describing the method by which Joseph Smith accomplished the translation. Concludes that the translation was conceptual, not literal word for word. [J.W.M.]

A.174 Ashment, Edward H. “A Record in the Language of My Father”: Evidence of Ancient Egyptian and Hebrew in the Book of Mormon.” In New Approaches to the Book of Mormon: Explorations in Critical Methodology, edited by Brent Lee Metcalfe, 329-93. Salt Lake City: Signature, 1993. “Examines evidence of ancient Egyptian or Hebrew in the Book of Mormon, discussing first the claims made in the book itself, then those made by Joseph Smith and his associates, and finally those made by modern apologists.” The paper also examines the claim of individual authorship in the Book of Mormon, or wordprint studies. Author concludes that “there is no direct evidence to support the historical claims of the Book of Mormon—nothing archaeological, nothing philological,” and there is “no direct, linguistic evidence for the gold plates being written in either Egyptian or Hebrew.” [A.T.]

A.175 Ashton, Marvin J. “Murmur Not.” In BYUSY (9 December 1969). Provo, UT: BYU Press. The destructive influence of murmuring is explored. One principal difference between Laman and Lemuel and their brother Nephi...
was that the two older brothers possessed the habit of murmuring and finding fault. [J.W.M.]


**A.177** Ashton, Wendell J. "That Which I Have Written Is True." *MS* 97 (8 August 1935): 506-8. Ambrose R. Winch, through reading and manually copying a borrowed copy of the Book of Mormon, was converted to the Church. [R.H.B.]

**A.178** Ashworth, Brent. "Martin Harris’ 1873 Letter to Walter Conrad." *BYU Studies* 23 (Winter 1983): 112-19. Tells about a recently discovered letter in which Martin Harris wrote his testimony as one of the Three Witnesses. A photograph of the letter and a typed transcription are supplied. (Editor’s note: this document has since been proven a forgery.) [D.M.]

**A.179** Aston, Warren P., and Michaela J. Aston. "And We Called the Place Bountiful." Provo, UT: FARMS, 1991. Through an employment of historical and scriptural evidences, “this study concludes that an objective and precise identification of the Book of Mormon Bountiful with a present-day location is now feasible and introduces data on physical traces revealing very early human involvement at the site.” [A.T.]


**A.181** Aston, Warren P., and Michaela J. Aston. "The Search for Nahom and the End of Lehi’s Trail in Southern Arabia." Provo, UT: FARMS, 1989. “Examines historical, geographical, and archaeological evidence that helps specify the location of Nahom and thus also of Bountiful.” Determines that Nahom was most likely close to the Wadi Jauf in the present day Yemen Arab Republic. Argues against the Hilton’s proposal of Salalah as Bountiful and suggests that Bountiful may be found further west along the Dhofar coast of Oman, or the Hadramaut coast of Yemen. [Description formerly read as follows: “Argues against Dhofar as the location of Bountiful, as has been proposed by the Hiltons. The probable location for Bountiful is along the Hadramaut coast.” —BH, Online Ed.] [A.T.]


**A.183** Atkinson, Mabel Sanford. *The Land Shadowing with Wings*. Independence, MO: Herald House, 1952. A fictional narrative based upon the Book of Mormon. The author uses the events and names as recorded in the Bible and the Book of Mormon as she puts the narrative in story form quoting extensively from the actual text as the characters speak. [J.W.M.]

**A.185** Author Finishes Commentary on Book of Mormon." *CN* 31 (23 December 1961): 6. Describes the set of seven volumes, *Commentary on the Book of Mormon*, prepared by Philip Reynolds, and celebrates the completion of the last volume. [M.D.P.]


A.191 Avant, Gerry. "Baptism Was Savior's Primary Emphasis." CN 58 (17 September 1988): 14. To bring individuals into unity with God through baptism was the message of the Savior to the Nephites at the time of his visit. [J.W.M.]

A.192 Avant, Gerry. "Better Than a Mystery." CN 58 (27 August 1988): 16. After a wife hides her husband's novels and mysteries, he has no alternative but to read the Book of Mormon, which leads to conversion. [J.W.M.]


A.194 Avant, Gerry. "Book of Mormon is Book of Doctrine, Not Simply a History or Geography." CN 58 (30 April 1988): 10. The complexity of the Book of Mormon makes it more than a geographical or historical sketch of an ancient American civilization. Its doctrine is its most important contribution. [J.W.M.]


A.196 Avant, Gerry. "Collector Finds Rare Book, Autographed Statement by Prophet." CN 55 (23 June 1985): 10. A first edition of the Book of Mormon that contains Joseph Smith's signature as well as an original statement in the prophet's handwriting have been acquired by Brent Ashworth. (Editor's note: the signature and statement have been proven to be forgeries.) [J.W.M.]

A.197 Avant, Gerry. "Contention in the Land." CN 58 (16 July 1988): 14. Helaman 2 identifies Pahoran as a righteous man who sat upon the judgment seat and had to deal with great contention both within and without the government. [J.W.M.]

A.198 Avant, Gerry. "Doctrines of Salvation Taught with Plainness." CN 58 (20 February 1988): 14. The doctrines of the Book of Mormon are more plain and systematic than those of the Bible. Nephi's account of Christ's baptism, for example, is set forth with plainness. [K.M.]


A.201 Avant, Gerry. “Great Faith and Obedience are Marks of Nephi.” CN 54 (1 January 1984): 5. The outstanding spiritual qualities of Nephi are noted, including his resolve to keep the commandments, and his great faith in the Lord. Nephi was a leader, statesman, and teacher. [A.T.]


A.203 Avant, Gerry. “Icelandic Members Have Testimonies, Faith in the Gospel.” CN 50 (27 September 1980): 8-9. Missionary work in Iceland and Icelandic members are described, mentioning that they are anxious to receive the Icelandic translation of the Book of Mormon. [M.D.P.]


A.207 Avant, Gerry. “Lamoni Becomes a Benevolent King.” CN 58 (21 May 1988): 14. Before his conversion Lamoni was a severe, harsh ruler, but after his conversion he was a peaceful, wise ruler and counselor. [K.M.]

A.208 Avant, Gerry. “Land of Promise Awaited Righteous.” CN 58 (26 November 1988): 14. Relates Moroni’s teaching that the promised land is for the righteous, and that the wicked would be swept off the same land. [K.M.]

A.209 Avant, Gerry. “Last Three Nephite Kings were Men of Faith and Courage.” CN 54 (1 April 1984): 11. A brief note describing the lives and contributions of the final three Nephite kings, Mosiah, Benjamin and Mosiah II. [A.T.]


A.211 Avant, Gerry. “‘Listen to Warning Voices.’” CN 58 (20 August 1988): 10. Inhabitants of the world need to listen to the Lord’s counsel or be doomed to follow the mistakes of past peoples and nations. [K.M.]

A.213 Avant, Gerry. "The Lord Sends Accredited Witnesses." CN 59 (28 January 1989): 14. The Lord has always used two or three witnesses to establish his word, including when he chose the Three Witnesses of the Book of Mormon. [K.M.]


A.219 Avant, Gerry. "Nephites Were 'Wanderers in a Strange Land.' " CN 58 (9 July 1988): 14. From the time of Lehi's departure from Jerusalem until their demise, the Nephites were continually migrating, perhaps traveling thousands of miles. Perhaps they considered themselves strangers in a land far from their original home. [K.M.]


A.221 Avant, Gerry. "President Benson Visits Puerto Rico." CN 57 (18 April 1987): 3, 5. President Benson speaks to a large group of Puerto Ricans, counseling them to use the Book of Mormon as the basis for their teaching and missionary work. [K.M.]

A.222 Avant, Gerry. "A Priest of Noah, Alma Was Abinadi's 'Golden Convert.' " CN 58 (16 April 1988): 14. The conversion of Alma, which came due to the preaching of Abinadi, led to great spiritual ramifications that lasted for hundreds of years among the Nephites. [K.M.]

A.223 Avant, Gerry. "Prophet Retraces Paths of Church History." CN 56 (10 August 1986): 7-9. President Benson visits key Church history sites that are connected to the coming forth of the Book of Mormon and bears testimony of its truthfulness. [K.M.]

A.224 Avant, Gerry. "Prophet Walks Historic Paths During Ohio Visit." CN 56 (30 March 1986): 3-4. President Benson visits historic Church sites in Kirtland, Ohio, and reminds the Latter-day Saints to use the Book of Mormon in family and home life because it was written for the people of this present era. [K.M.]
President Benson uses the Book of Mormon to warn people that the plaguing sin of this generation is sexual immorality, and that pride is the universal sin. Both sins, however, can be combated. [K.M.]

In the New World, definite signs were given of Christ's birth and death. [K.M.]

The Book of Mormon supports New Testament teachings about Christ and the resurrection. [K.M.]

Both were powerful men that turned to righteousness from wickedness and never regressed. [A.T.]

The Book of Mormon was written by 11 engravers, nine of whom worked on the small plates of Nephi, and the other two worked with Mormon's plates. [K.M.]

For a period of time the Lamanites were more righteous than the Nephites, and the wicked Nephites rejected the Lamanite message of righteousness. [K.M.]

Contrary to popular belief, when you are being wicked and having fun you are not creating happiness. [M.R.]

For five days a group of young women from 10 LDS stakes met in a Tennessee camp, studied the Book of Mormon, and dramatized Book of Mormon stories. [K.M.]

Alma the Younger, onetime foe to the Church, was converted to the Gospel and became a leader and faithful member of the same Church. [K.M.]

Helaman was a leader during times of war and peace. President Benson counsels the young men of the Aaronic Priesthood to liken themselves spiritually to the Sons of Helaman. [A.C.W.]

A letter by a non-member of the Church who was impressed by the Book of Mormon and after reading it understood more fully what Mormons believe. [M.D.P.]

With so much emphasis on studying single words, phrases, verses, and short scriptural pericopes by scriptural commentators and scholars, “the holistic approach to the study of scriptural texts” is often ignored. Doctrinal/historical/literary themes are brought forward with greater force and are better understood when whole chapters or entire sections of scripture are considered by the student of the scriptures. To prove the point
of his thesis, the author proposes that 1 and 2 Nephi should be seen as “an inspiring whole” by examining the recurring themes, evident correlations, and obvious connections, which unify all the segments and parts that make up these two books. [D.W.P.]